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Praying for peace

CNS photo/Paul Haring

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



Pope Francis

hardens 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! To be human

See POPE, page 2

A woman prays as Pope Francis leads a vigil to pray for peace in Syria in St. Peter’s Square at the Vatican on Sept. 7.

Thousands in Rome, throughout archdiocese armed with power of prayer in fight for peace

VATICAN CITY (CNS)—For the thousands of people who turned out for a solemn vigil in St. Peter’s Square, the power of prayer and the hope for peace are still mightier than the world’s weapons and wars.

“Instead of using hatred, we are using prayer because it’s the only thing that can bring calm and peace to everything,” Michele Di Stadio, 20, told Catholic News Service.

Di Stadio came with 30 other young people from the Neocatechumenal Way in Rome, he said, “to pray so that a war that would only cause a world catastrophe wouldn’t happen.”

While the journey to St. Peter’s Square wasn’t anything unusual for Di Stadio and his friends, it was a once-in-a-lifetime opportunity for Julie Abdelky, her husband and her brother, Walif, who flew in from Damascus, Syria, specifically to take part in Pope Francis’ call for peace in Syria and the whole world.

The pope called people to come to

St. Peter’s on Sept. 7 so they could “raise their voices so the world can hear,” she said.

“Jesus can hear us better from here, too,” added her husband, Tarek Harmouch.

Holding a Syrian flag, Julie also pulled out a small sign she had printed from a computer: “Don’t turn off the light that led St. Paul to Christ; Stand by Syria.”

People need to remember “Syria has been the land of Christ. St. Paul opened his eyes in Damascus, and he started spreading his message from Damascus,” she said.

The evening vigil that drew tens of thousands of people to Rome and inspired similar events of prayer and reflection by countless other people of different faiths worldwide “must have an impact,” said Julie, who is a Christian.

“We believe that people are not like politics; people believe in God, they care about peace,” she said. And prayer is a powerful force, she added. “It’s the only candle you cannot turn off.”

People throughout the Archdiocese of Indianapolis also took time to pray for peace.

Seminarians in formation for the priesthood at Bishop Simon

See PRAYERS, page 2



Archbishop Joseph W. Tobin

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

See NCYC, page 15

Submitted photo



Megan Gehrich, left, plays the role of the Fairy Godmother and Ashley Rutherford depicts Cruella De Vil in a scene from a murder mystery dinner show at St. Mary Parish in Greensburg that raised \$1,500 to help teenagers attend the National Catholic Youth Conference in Indianapolis on Nov. 21-23.

PRAYERS

continued from page 1

Bruté 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 Leopold, 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 wanting 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 sporting a gray T-shirt emblazoned with "Pope Benedict XVI" on the back—a souvenir from the

retired pope's 2008 visit to the United States.

"Prayer is very powerful, it can do all things," he said. If God is there when just two or three people gather together in his name, then having thousands in Rome and thousands more worldwide gathering in his name "will make a very effective prayer," he said.

However, Christian Roehl, a tourist from Munich, Germany, said he thought the event would have no impact on world leaders.

U.S. President Barack "Obama will do what he wants to do. I don't know why he got the Nobel Peace Prize, and I am very angry and sad at the United States for wanting to have a war," he said.

Unlike his name, Roehl laughed, he is not a Christian and he thought praying for peace wouldn't do much.

"If the pope can call [Obama] by telephone and tell him 'No war' then that might be a more powerful influence than this. This is just a love parade," he said.

Roehl's companion, Anke Meierhenrich, shook her head in disagreement and interrupted, saying that a gathering for peace was "very good."

"It will have lots of publicity, everyone will watch it on television. It will raise awareness about the conflict, which is a good thing to do," she said.

Margaret Maars from Wagga Wagga, Australia, said a person has to believe in prayer for it to be effective.

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

(Freelance writer Patricia Happel Cornwell contributed to this story.) †



Above, seminarians at Bishop Simon Bruté College Seminary 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.

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!"

War's ultimate source, Pope Francis said, is the original sin of disobedience.

"When man thinks only of himself, his own interests



Pope Francis leads a vigil to pray for peace in Syria on Sept. 7 in St. Peter's Square at the Vatican.

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?"

"Yes, it is possible for everyone!" he said, drawing applause, and he then invoked the image of Christ's redemptive sacrifice as the ultimate symbol 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 stretches 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 brazier 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. †

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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 Health Field on the campus of Marian University, 3200 Cold Spring Road, in Indianapolis.

“I see the [Sept. 22 event] as a call to action,” said Eric Slaughter, a member of Our Lady of the Most Holy Rosary Parish in Indianapolis and the chairman of the Abba, Father Chapter of Catholics United for the Faith. “Our event on [Sept. 29] is a call to prayer. We can’t rely on one or the other.”

The emphasis of the Religious Freedom conference on Sept. 22 is to provide information about the impact of the U.S. Department of Health and Human Services’ mandate on religious liberty.

“We believe that an informed laity probably is going to get more involved than someone who is not informed,” said Chuck Stumpf, chairman of the St. Barnabas Religious Liberty Action Committee. The “goal is to make sure that when they leave the 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 Scheidler, 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:

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 Health 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,” Slaughter said. “As we look at the history of what has happened when praying the rosary has been called for in the



Father Robert Robeson, rector of the Bishop Simon Bruté College Seminary in Indianapolis, carries the monstrance during the “Eucharistic Rosary Rally for the Protection of Our Religious Liberties” procession on Sept. 30, 2012, at Marian University in Indianapolis.

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,” Stumpf 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 317-403-5219. 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 at the Garden of Gethsemane, the stone that traditionally has represented Jesus’ agony was scattered with notes in different languages—all asking for peace in Syria.

Christian leaders of the Holy Land gathered there Sept. 7, as Christians and Muslims all over the world prayed with Pope Francis for Syria.

In the West Bank and in Turkey, people gathered, responding to the papal call for prayer and fasting.

“We prayed for peace for Syria and for Egypt,” 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.

“There is no fear of retaliation. All the attention is focused on [the Syrian people],” he told Catholic News Service.

Following the prayers, the courtyard of the church was lit by hundreds of candles as the worshippers 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.

During the prayer service, Bishop Louis Pelatre, apostolic vicar of Istanbul, told the packed church: “Peace requires a

lot of effort. Engaging in war is relatively easy.

“This evening we have no weapons other than fasting and prayer,” he said from beside the 18th-century church’s altar.

Nearly 800 miles to the southeast, in Ramallah, West Bank, about 300 Christians and Muslims gathered at Annunciation Melkite Catholic Church. Following prayers, they processed by candlelight to the nearby Islamic Club.

“The idea was for all to pray together,” said Father Raed Abusahlia of Holy Family Catholic Church. “We are all very concerned about the situation in Syria, and are against violence and any U.S. attack against Syria. We are not with Assad or the rebels, because no one understands what is going on there.” †

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Editorial



“Christians are ‘one’... yet in a way which does not make them lose their individuality; in service to others, they come into their own in the highest degree,” says the encyclical *“Lumen Fidei”* (“The Light of Faith”) from Pope Francis. Pictured are Catholic parishioners distributing groceries to those in need in Prattsburgh, N.Y.

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 confusion 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” illumined by his brightness.

The Church teaches that faith comes as the result of a personal encounter with Jesus Christ. How well do we know 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 illumines the shadows of our life 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 the 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

Be Our Guest/Greg Zoeller

Life lessons learned 40 years ago still apply to today’s youths

I wish I had written a letter to myself when I was in high school that I could read today, almost 40 years later.

Recently, I was honored to be asked to speak to some students at my alma mater, Our Lady of Providence High School, a Catholic school in Clark County in southern Indiana, as part of a career focus program.

As Indiana’s attorney general, I am often asked to speak on a range of subjects and have plenty of material to draw upon, but it’s surprisingly difficult to cast one’s mind back 40 years and formulate a message that high school students would find relevant.

In trying to assess the interest of my high school-age audience and give them something to think about, I recalled that I received a good education, one that helped get me admitted into Purdue University and later Indiana University School of Law. But what led me to a professional career choice in law and government? Was there anything from my kindergarten through 12th grade Catholic education that may have influenced my decision?

I told the students that my early education, while sitting in one of their seats, taught me to want to do something with my life to serve others.

And while probably daydreaming more

than my teachers might have appreciated, I was instilled with a sense of God’s love from my family and the friends and teachers I had at Providence.

I learned not to give up on myself when things didn’t work out, and to continue to believe that God had a purpose for my life and that he would speak to me and call me to a vocation of service. It may have been that when my mind wandered and while I was not paying attention in class, he quietly whispered to me.

It may have been when I attended a meeting where then-Sen. Birch Bayh spoke during my days at Providence that the thought of public service passed through my mind.

Regardless of the impetus, the fact that I was open to a calling, that I was willing to listen and pray for direction in my life and to never give up, to have faith in myself as the product of all those who loved me then and now is a reflection of God’s love for me as part of his plan.

Loving God above all and loving our neighbor as ourselves requires a faith in yourself as having worth and meaning. Never giving up on yourself is an active expression of your faith in God to make you an instrument of his love for everyone.

So I told the students to be open to the call, to pray and to listen while you daydream, but don’t daydream too much!

(Indiana Attorney General Greg Zoeller is a member of Christ the King Parish in Indianapolis.) †

Letters to the Editor

Now is 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 filled with a vision that has truly made an impact on the state of Indiana. It did not take long for these immigrant women to learn the language 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 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 prayerful action in solidarity with those whose lives are directly impacted by our unjust immigration policies and who will be most impacted by reforms being considered by policy makers. What we seek is immigration reform that reflects the best of our values and helps to build stronger, more welcoming communities.

From now through Oct. 18, we are asking that you join us in of 40 days of fasting, prayer and advocacy to transform our hearts and our immigration system (www.fastaction.us). We agree with the U.S. Catholic bishops that now is the time to pass just and compassionate immigration reform. We ask your support for such immigration reform that:

- Provides a path to citizenship for undocumented persons in our country.
- Preserves family unity as a cornerstone

- of our national immigration system.
- Provides legal paths for low-skilled immigrant workers to come and work in the United States.
- Restores due process protections to our immigration enforcement policies.
- Addresses the root causes of migration, such as persecution and economic disparity.

We ask you to prayerfully consider the history of your own family and then to look at the struggles of the immigrants who are trying to provide for their families.

As an immigrant country, we can no longer wait. Now is the time to make a difference.

Sincerely in God’s Providence,

Sister Denise Wilkinson, S.P.,
General Superior
Sister Lisa Stallings, S.P.,
Vicar
Sister Jenny Howard, S.P.,
General Officer
Sister Mary Beth Klingel, S.P.,
General Officer
Sister Dawn Tomaszewski, S.P.,
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Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect.

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

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

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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 Vincent 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. “That is the constant tension in pastoral ministry: Where do I best use my time and talents, what furthers the mission? It is the mission that is central and

not merely my career, or promotion, or whatever,” he said.

“To receive 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 Grunt Padre*—Father Capodanno’s nickname—Marine Cpl. Keith Rounseville said Father Capodanno “was jumping over my [fox] 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 Harton 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.’”



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.”

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 YORK—Fears

that unless certain procedural practices of the Sacred Congregation of the Holy Office are corrected, the Catholic intellectual stands ‘in jeopardy of being eliminated as a meaningful force in the life of the Church’ were voiced in an article in the September 14 issue of *America*, a national Catholic weekly. Written by Father Robert A. Graham, a Jesuit scholar who is an associate editor of the magazine, the article said the issue has been raised ‘not by triflers or nobodies, but by top-notch scholars whose learning and good sense are equated only by their loyalty to the Holy See and their

proved respect for the voice of the learning Church.’ ... In his article, Father Graham cited certain practices of the Holy Office which have come under particular criticism, especially among European Catholic intellectuals.”

• **Additional sessions of council foreseen**

“NOTRE DAME, Ind.—Cardinal Joseph Ritter said ‘we can expect more than one additional session’ after the second phase of the Second Vatican Council concludes on December 4. ‘Procedural changes might make a big difference,’ the Archbishop of St. Louis speculated, ‘but I know of none that have been publicly announced. All the council Fathers are quite accustomed to the established procedure; this should result in greater speed in the second session.’”

- Cubans to help ease shortage of teachers
- More Hungarians going to council
- What the Papal Volunteers are doing in Latin America
- Named to succeed ‘Hoodlum Priest’
- Atlanta prelate: Sees Index as obsolete for the modern student
- Vietnam censors cut pope’s message
- An educator’s analysis: Intellectual freedom within

Church seen real poser for council

- 12th annual CYO grid Jamboree set Sunday
- ‘Mailbox missionary’ leads many to faith
- Pros offer grid special
- Varied background – single goal
- Layman’s role in Africa paramount, Jesuit says
- 60% of Catholics in U.S. in favor of Mass in English
- Penetrate film industry, prelate urges Catholics
- Slaying leads to vocations
- For convicts: DCCM sponsors novel truck driving course
- 27th year set to open at Marian
- Cardinal Ritter given big Bolivian welcome
- New Albany parish program: Pre-schoolers attend Bible class
- Msgr. Higgins speaks out: Charges realtors’ group encourages race bias
- ‘Race decency’ pledge drafted
- Clergy parley on race slated in St. Louis

(Read all of these stories from our Sept. 13, 1963, issue by logging on to our archives at www.CriterionOnline.com.) †



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Events Calendar

September 13-15

St. Lawrence Parish, 4650 N. Shadeland Ave., Indianapolis. **Fall festival**, Fri. 5-11 p.m.; Sat. 3-11 p.m.; Sun. 1-6 p.m., food, games, rides. Information: 317-258-1761.

Marriott Hotel, 7202 E. 21st St., Indianapolis. **Seccina class of 1963, 50-year class reunion**. Information: 317-888-9080 or dljawalsh@gmail.com.

September 14

St. Gabriel Parish, 6000 W. 34th St., Indianapolis. **Youth Ministry craft fair and garage sale**, 9 a.m.-2 p.m. Information: 317-291-7014.

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

Marian Inc., 1011 E. St. Clair, Indianapolis. **Feast of the Holy Cross, parish social**, dinner, dancing, 6 p.m., \$50 per person. Information: 317-578-4581 or 317-695-6323.

St. Anne Parish, 102 N. 19th St., New Castle. **Fall Bazaar**, 8 a.m.-2 p.m., crafts, bookstore, rummage sale. Information: 765-529-0933.

St. Vincent de Paul Parish, 4218 E. Michigan Road, Shelbyville. **Father Seger Knights of Columbus Council, annual pork chop supper**, 3:30-6:30 p.m., \$10 per person. Information: 317-364-2827 or weimar63@mach1pc.com.

September 14-15

St. Louis Parish, 13 St. Louis Place, Batesville. **Festival 2013**, food, music, games, 6-10:30 p.m. Saturday, 11 a.m.-6 p.m. Sunday. Information: 812-934-3204.

September 15

Bishop's Bash, Mass, 5 p.m., cookout, games and music following Mass. Information: 317-592-4067, www.indycatholic.org, or ksahm@archindy.org.

St. Michael Parish, 101 St. Michael Drive, Charlestown. **Septemberfest**, fried chicken dinner, quilts, games, silent auction, 11 a.m.-4 p.m. Information: 812-256-3200.

St. Meinrad Park and Rec Field, St. Meinrad. **Fall festival**, 10 a.m.-4 p.m., food, music. Information: 812-357-7317 or kmangum@psci.net.

St. Maurice Parish, 1963 N. St. John St., Greensburg. **Country breakfast**, benefits Father Dennis Moorman's mission work with Maryknoll Missions, 8 a.m.-noon, free-will donation.

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

September 15-17

Holy Angels Church, 740 W. 28th St., Indianapolis. **Annual revival**, Sun. 6 p.m., Mon. and Tues. 7 p.m. Information: 317-926-3324.

September 16

St. Joseph Church, 312 E. High St., Corydon. **Concert, Michael Russell O'Brien**, presenter, 7 p.m., no charge. Information: 812-738-2742 or sacredtown.com.

September 18

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

Columbus Bar, 322 Fourth St., Columbus. **Theology on Tap**, "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 tracanelli_stb@yahoo.com.

September 19

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

September 20

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Mass, breakfast and program, "Using Faith to Keep Sports in Perspective," Bill Benner, sports columnist, IJB and host of Inside Indiana Sports, presenter, 6:30-8:30 a.m., \$15 members, \$21 non-members. Reservations and information: www.catholicbusinessexchange.org.

September 20-21

St. Malachy Parish, 9833 E. County Road 750 N., Brownsburg. **Country Fair and Hog Roast**, Fri. and Sat. 4-11 p.m., food, booths, games. Information: 317-852-3195.

St. Vincent de Paul Parish, 1723 I St., Bedford. **Oktoberfest**, Fri. 5-10 p.m., Sat. 10 a.m.-midnight, German dinner, games, pie contest. Sat. 5K run/walk 7 a.m. Information: 812-275-6539.

St. Teresa Benedicta of the Cross, 23670 Salt Fork Road, Lawrenceburg. **Parish festival**, 5-11 p.m., Fri. fish fry, Sat. "Hog Wild" meal, rides. Information: 812-656-8700.

St. Thomas More, 1200 N. Indiana St., Mooresville. **Applefest**, Fri. 5-10 p.m., Sat. 10 a.m.-10 p.m., hog roast, rides, crafts. Information: 317-831-4142 or mshea@stm-church.org.

September 21

St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **"St. Rita Funfest: A Blast From the Past,"** 11 a.m.-10 p.m., games, food. Information: 317-632-9349.

St. Luke the Evangelist Parish, 7575 Holliday Drive East, Indianapolis. **Fall Festival**, games, food, 3-11 p.m. Information: 317-259-4373.

St. Bridget Parish, 404 E. Vine St., Liberty. **Oktoberfest**, 3-9 p.m., food, games, entertainment. Information: 765-458-5412.

September 22

St. Michael Parish, 11400 Farmers Lane, N.E., Bradford. **Parish picnic**, 10:30 a.m.-5 p.m., ham and chicken dinner, 10:30 a.m.-2:30 p.m., booths, games, silent auction. Information: 812-364-6646.

September 23

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Recovery Mass**, 7 p.m. Reception and refreshments

following Mass. Information: SAMteam@seas-carmel.org.

September 24

St. Mary Church, 415 E. Eighth St., New Albany. **"Latin Fiesta,"** bilingual Mass 5:30 p.m., fiesta 6:30-11 p.m., traditional Mexican music and dancing, foods from Latin America, dancing. Information: 812-944-0417.

September 25

St. Mary-of-the-Knobs Parish, 3033 Martin Road, Floyds Knobs. **Dessert and card party**, 6-10 p.m., \$5 per person. Information: 812-923-3011.

St. Mary Parish, "Persimmon Festival" on Main Street, Mitchell. **Italian dinner**, \$6, 11 a.m.-7 p.m. Information: 812-849-3570.

September 26

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Card party**, 11 a.m.-2:30 p.m. Information: 317-865-0919.

September 26-28

Our Lady of Lourdes Parish, 5333 E. Washington St., Indianapolis. **Festival**, 6-11 p.m., rides, games, food, music, silent auction, festival times may change closer to event. Information: 317-356-7291.

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: 317-859-4673.

September 28

St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. **Rosary procession**, following 12:10 p.m. Mass, pray and process through the streets of downtown Indianapolis. Information: faithful.citizens2016@gmail.com.

St. Paul Hermitage, chapel, 501 N. 17th Ave., Beech Grove. **Recital**, Maddi Shake, percussionist student of Dr. Paul Berns, 1:30 p.m., reception following recital. Information: 317-786-2261, ext. 242.

September 29

Most Holy Name of Jesus School, 21 N. 17th Ave., Beech Grove. **School Alumni Association, homecoming football game and celebration**, noon. Information: 317-716-7839 or tradermark@juno.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.O.L.T., keynote speaker, 2-4 p.m. Information: 317-888-0873.

St. Gabriel Parish **"Fall Festival"** at Fayette County Fairgrounds, 2690 N. Park Road, Connersville. Fried chicken dinner, games, pumpkins, 11 a.m.-4 p.m. Information: 765-825-8578.

St. Mark Parish, 5377 Acorn Road, Tell City. **Parish picnic**, 10:30 a.m.-6 p.m. CST, ham shoot, food, quilts, games, raffle. Information: 812-836-2481.

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: 812-663-7893 or bertha.head@gmail.com.

VIPs



Donald and Barbara (Striby) Carr, members of Most Holy Name of Jesus Parish in Beech Grove, celebrated their 60th wedding anniversary on Sept. 12.

The couple was married on Sept. 12, 1953, at St. Philip Neri Church in Indianapolis.

They are the parents of seven children, Christine Anderson, Barbara Kindred, Donna Phelan, Mary Wheatley, Andrew, Michael and Timothy Carr. They also have 12 grandchildren.

The couple will receive a special blessing during the 5:30 p.m. Mass at Holy Name Church on Sept. 14. Following Mass, they will celebrate with their family. †



Wilbur and Helen (Mason) Richmer, members of St. Mary Parish in Lanesville, celebrated their 60th wedding anniversary on Aug. 22.

The couple was married on Aug. 22, 1953, at Most Precious Blood Church in New Middletown.

They are the parents of nine children, Angela Galvez, Nancy Spainhour, Cheryl Walther, Janice, David, Donald, John, Patrick and Michael Richmer.

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

Donate items for free admission to Indy Irish Fest on Sept. 15

The Indy Irish Fest is offering free admission in return for a minimum of three items donated per person to the St. Vincent de Paul Food Pantry from 10-11:30 a.m. on Sept. 15. All donations are appreciated, but the following items are most needed: canned meats, fish, stews, all types of pasta, box dinners, various box mixes, cereal, canned fruit, shampoo, laundry soap and diapers.

Donated items are sorted and made available free to clients at the St. Vincent de Paul Food Pantry, 3001 E. 30th St., in Indianapolis

This drive is held in conjunction with the Celtic Mass to be held at 10:30 a.m. on the Claddagh Stage in Military Park on West Street between West New York Street and the canal in downtown Indianapolis.

For more information about the Society of St. Vincent de Paul and the Food Pantry, log on to www.SVDPindy.org. For more information on the Celtic Mass at the Indy Irish Fest, log on to www.indyirishfest.com/activities/celtic-mass. †



Fair royalty

This year, all of the Fayette County Free Fair royal court hailed from St. Gabriel Parish in Connersville. They posed with Father Stanley Herber, pastor of St. Gabriel Parish, after Mass on July 29. The members of the court are Miss Congeniality Maribeth Pitstick, left, second runner-up Allison McFarland, queen Mackenzie Fuller and first runner-up Missy Schnelle.

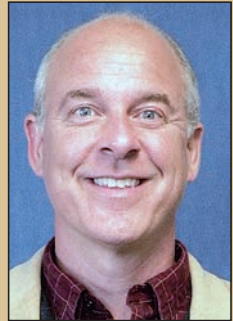


African-American Mass

Father Cyprian Davis, left, and Father Charles Smith concelebrated Mass at St. Rita Church on Aug. 10 for the African-American post congress day of reflection held at St. Rita Parish in Indianapolis. During the day of reflection, participants heard Father Davis speak on the history of black Catholics in the U.S. and black Catholic saints. Gary Agee, author of *A Cry for Justice: Daniel Rudd and His Life in Black Catholicism, Journalism, and Activism, 1854-1933*, delivered the keynote address.

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 ways. Satan hates parish small groups, especially when an accurate understanding of Catholic social teaching is part of their efforts.

The *Compendium of the Social Doctrine of the Church*, accessible at www.vatican.va, is an excellent articulation of Catholic social teaching.

‘I’m OK, you’re OK’

A Catholic rearticulation of this cliché might be “Neither of us is completely OK, but that’s OK because of Jesus!”

A parish small group member might erroneously state that God is telling him or her to do something that defies a basic doctrinal or moral teaching of his holy, Catholic Church.

Silence can imply consent like a fake angel of light. When parish small group members don’t challenge each other—always speaking the truth in love on our journey of accountability—Satan is tickled pink.

Conversely he turns purple with rage when group members show tough love by asking helpful questions based on sacred Scripture, sacred Tradition and authentically pastoral peer support.

Satan really does hate parish small groups—not because they’re bad, but because they’re profoundly good ways to live our Catholic faith.

This year’s annual Religious Education Supplement in *The Criterion* contains colorful descriptions of parish small groups in action. Enjoy!

(Ken Ogorek is archdiocesan director of catechesis.) †



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.

Small church communities help Catholics grow in faith with pastoral component

By Natalie Hoefler

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.

“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 Ogorek, archdiocesan director of catechesis.

“So 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

See FAITH, page 10

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

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 Focolare, a lay ecclesial movement founded in Italy in 1943, to the Knights of Columbus to the St. Thomas More Society, an organization of Catholic legal professionals in central and southern Indiana. Others are tied more to individual parishes or regions in the archdiocese.

Father Patrick Beidelman, executive director of the archdiocese’s Secretariat for Spiritual Life and Worship, sees these groups as “partners with the parishes and archdiocesan Church.”

“They share the mission,”

Father Beidelman said. “They kind of flow 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 a 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 on a weekly basis go out in pairs to visit and pray with the homebound and those in hospitals, nursing homes or retirement facilities.

Irene Bacher, 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.

Danny Hall, a member of St. Mary Parish in Navilleton, joined the Legion of Mary in 1970 after he witnessed its members minister to his mother for four years as she slowly grew more infirmed and died.

That led him to want to do for others what Legion members did for him, his family and his mother.

“The Legion of Mary came once a week,” Hall said. “They prayed with us and became good friends during those four years. I’ve been doing what they did, and that’s visiting the hospital or nursing homes or shut-ins.”

Other Catholics across central and southern Indiana have grown in their faith and helped others grow in theirs by becoming oblates of St. Benedict of Saint Meinrad Archabbey in St. Meinrad.

A Benedictine oblate is usually a lay person living in the world, but who seeks to form their lives of faith according to the *Rule* of St. Benedict and by daily praying the Liturgy of the Hours.

See VARIETY, page 10



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

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 the people we meet.

“By focusing on the Gospels, we are listening to Jesus’ words, and that gives us direction and guidance. Individually and as a group, we are reminded of the humility and love Jesus carried out to the people he loved and served, and that helps keep our hearts centered on service to others.”

That group’s approach to include prayer and faith formation into their

meetings and efforts is a valuable one that every parish council, school commission, finance committee or any other parish group should embrace, according to Peg McEvoy, associate director for evangelization and family catechesis of the archdiocese’s Office of Catholic Education.

At a minimum, prayer and faith sharing provide the benefit of helping members “stay focused on what is important, and set aside petty differences,” McEvoy says. But the true benefit is far more important.

“Every group should be striving to know, love and serve the Lord better,” she says. “We come to know him and his Church better when we are continually formed in the faith.”

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.

“I highly recommend prayer and sharing before every meeting. While it may seem a waste of time because we are not *working*, it is what being a disciple is about—proclaiming the Good News in our lives.”

The focus on prayer and faith is an integral part of the work of many groups at St. Bartholomew Parish in Columbus, including the parish council, the pastoral team, the mom’s group, the men’s ministry, the liturgy planning group and the Rite of Christian Initiation for Adults program.

As the pastor, Father Clement Davis has a format he follows in leading meetings of the parish council and the pastoral team.

“We always start off our meetings with a shared prayer, the Scriptures for the



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.

upcoming Sunday, a brief reflection on them, and then some questions that relate the readings to our own lives,” he says. “And then we share those answers with one another. It takes at least a half hour before we get into our agenda items.”

Every minute is worth it, he says, because it reflects Christ’s model of prayer to help the Apostles “think of themselves as part of an *us*.” It also represents “how the Church began in small communities.”

“When people are invited to think about their faith or to think about the Scripture through the lens of their own experience, it gives them a more intimate contact with the Christ of the Scriptures,” Father Davis says. “Then taking the next step and sharing something of that experience with a colleague, a fellow group member or a neighbor, that also

broadens—because the Christ who speaks *to* and *within* one person’s heart can also address the other person.”

Father Davis believes the result of this approach “opens up doors that normally are shut to us.”

That’s what every parish ministry group should keep in mind when they meet, advocates of this approach insist. As important as the business of a parish is, the opportunity for a closer relationship with God and others should always be embraced.

“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.” †

Tips for parish small groups

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



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 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.
- Recognize that many 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 Timonium, Md. Corcoran serves as a pastoral associate at the parish. Weddell is the co-founder of the Catherine of Siena Institute, 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) 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.

Rebuilt, Father Augenstein said, lays out a plan that forms small groups in parishes to become a “locus of pastoral care in a parish.

“They’re not just a support group or people to provide meals or transportation [to 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 Deanery 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.” †

FORMING INTENTIONAL DISCIPLES



The Path to Knowing and Following Jesus

Sherry A. Weddell

“If you love your parish, read this book.”
Cardinal Timothy M. Dolan
Archbishop of New York

The Story of a Catholic Parish

rebuilt

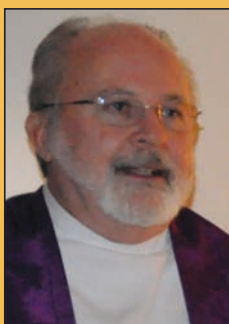
Awakening the Faithful
Reaching the Lost
Making Church Matter

Michael White and Tom Corcoran
Foreword by Cardinal Timothy M. Dolan



‘[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 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 Corcoran 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 to have their eyes 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 Bedillion has found the experience crucial to his faith life.

"It keeps me on the path of keeping God in my mind and my



Bill Roeder, left, Paula Roeder, Monica Markovich, Chip Markovich and Mary Johnson pray before a meal at the Markovich's home on Sept. 3 while Gus Markovich listens. The St. Monica Parish small church communities group, 10 when all are present, shares a meal to start each meeting before reading and responding to the upcoming Sunday Scriptures.

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.

"Back before 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 community that 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 has 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

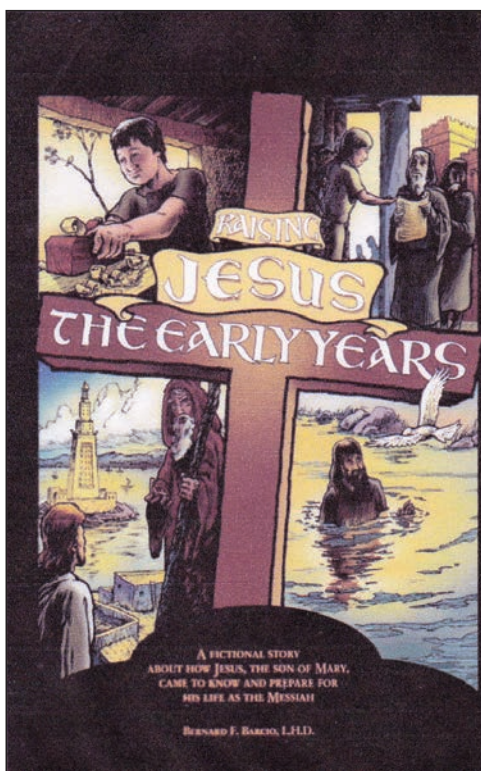
Sunday. I'm praying for people, I'm studying Scripture, I'm making dinner and bringing people dinner.

"I think it makes a parish come alive. I think if parishes want to grow and thrive, especially as they get bigger, this is a fantastic way to do it."

(If your parish is interested in starting a small church communities ministry, contact Peg McEvoy, archdiocesan associate director of evangelization and family catechesis, at 317-236-1432, 800-382-9836, ext. 1432, or by e-mail at pmcevoy@archindy.org.) †



Members of the Legion of Mary in the New Albany Deanery pose in St. Mary Church in New Albany. The members meet weekly to pray and nurture each other's faith. They also make weekly visits to the homebound and people in hospitals, nursing homes and retirement facilities.



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

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

Dr. Barcio, a nationally known Historical Persona-Presenter, has carefully studied how family stories are nurtured and shared, and has brought these early years of Jesus 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 7

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 the oblates 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 faith 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 archdiocese's 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 men."

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.

"In this new evangelization, that's what we're called to do," Greulich said. "And it's going to take so much more than the popes, 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 Archabbey in St. Meinrad, log on to www.saintmeinrad.edu/oblates. For information about Cursillo in central Indiana, log on to www.cursillo-cicc.org.) †

Faith *Alive!*

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All Catholics can enjoy the fruits of meditative prayer

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, low blood sugar 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 low-fat 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.

The venerable author, columnist and television personality of the 1950s and 1960s Archbishop Fulton J. Sheen, had much to say on meditation.

"Meditation is a more advanced spiritual act than

'saying prayers,' " Archbishop Sheen said.

Meditation is not about asking for something, but about surrendering the self to God.

Meditation "silences the ego with its clamorous demands, in order that it may hear the wishes of the divine heart. It uses our faculties, not to speculate on matters remote from God, but to stir up our will to conform more perfectly with his will," Archbishop Sheen said.

One of the reasons meditation is important, he said, is that unlike prayer, meditation stops being about the things of this world. It is not about asking for special favors from God, but about listening to what God is trying to say.

"In meditation, we do not think about the world or ourselves, but about God," Archbishop Sheen reminded us.

He called it a potent "remedy against the externalization of life."

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 prayer (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 quest," 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 to 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 was strewn on thorns grew but the thorns choked the plant.

Meditation, then, is like the fourth type of soil, in which the seed took hold, put down roots, sprouted "and produced fruit, a hundred or



CNS photo/José Manuel Ribeiro, Reuters

A woman holds a candle in Sao Domingos Church in Lisbon, Portugal. Meditative prayer can lead all Catholics to a deeper relationship with Christ in their daily lives.

sixty or thirtyfold" (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.) †

'Lectio divina' can be an effective way of praying with Scripture

By Daniel S. Mulhall

Prayer comes in many forms. There are formal prayers, such as the Lord's Prayer, and spontaneous one- or two-word prayers we use when we reach out to God in times of awe 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 off to pray in private before



CNS photo/Paul Haring

A seminarian reads the Bible in a breezeway at the North American College in Rome. "Lectio divina" ("holy reading") is a centuries-old Catholic prayer practice that helps practitioners enter more deeply into the Scriptures.

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 contemplating 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 Baltimore, says that she invites 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, "Direction is focused on what is happening in the utterly unique relationship" with God. The person reads Scripture to see what God is inviting them to do in 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 life.



Every culture, even the most primitive, has done so, with varying answers. Some of the answers have come down to us in the Jewish scriptures that Christians know

as the Old Testament, especially in the Book of Ecclesiastes and the Book of Proverbs. The conclusion of the Book of Ecclesiastes is that "all things are vanity" (Eccl 12:8). The author examines the things that humans usually search for—wisdom, pleasure, riches, renown—and find them all lacking, "a chase after wind" (Eccl 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

ancient Israelites sought.

What about people today? In the midst of our busy lives, spent in the most prosperous nation in history, do we take time out to reflect on why we are here? Certainly the secular society in which we live doesn't encourage such reflection.

It encourages us rather to keep pushing ourselves to succeed in business, to buy as many of the luxuries our economy produces as we can, to enjoy our entertainments. But why?

Secular society doesn't have the answer to that question. Religion does. It's up to our religious leaders and all the faithful to remind society that there is an ultimate purpose to our lives.

I have always felt comfortable with the answer to the question "Why did God make you?" that I learned as a child: *God made me to know him, to love him, and to serve him in this life and to be happy with him forever in the next.*

I have heard and read many more sophisticated philosophies of the meaning of life, but they all seem to boil down to that rather simple answer.

Cornucopia/Cynthia Dewes

Learning the scientific way to establish a cult

If you're interested in reading about other religions, you might enjoy a book called *Going Clear: Scientology, Hollywood and the Prison of Doubt* by Lawrence Wright. Whether Scientology is a religion or a cult is debatable, and Wright makes that question very clear.



Wright is a staff member of the *New Yorker* magazine, author of several other books about religions, and a tireless researcher.

The efforts he cited to find the facts about Scientology, its founder, its organization and its history, make his arguments persuasive.

According to Wright, L. Ron Hubbard, founder of Scientology, was an energetic, aggressive, narcissist who grew up believing he was destined for greatness. He didn't bother preparing for this in the usual ways such as getting an education or working to gain life experience. Instead, he leapt from career to career, never quite mastering any of them.

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 capable one, which suited the genre. He became well-known to pulp readers, and along the way befriended respectable

authors like Robert Heinlein. At the same time, he was investigating obscure writings on spirituality and the occult.

Gradually, Hubbard developed the idea of creating his own religion, which would incorporate all the philosophical ideas he admired in other sources. It was to be based upon scientific facts, not what he considered the fanciful notions in established religions. Things like Mohammed being carried on a night journey to paradise to meet with the prophets from the Old and New Testaments, or like Jesus performing miracles.

Hubbard's personal biography is interesting because parts of it are either bold-faced lies or egotistical exaggerations of truth. Imagine, this concerns a man who claims moral authority over everyone else.

For example, he claimed to have received several Navy medals for heroism in World War II, and also to be blinded and crippled as a result of his Navy service.

He also maintained that he'd been awarded several advanced academic degrees and professional licenses. The truth was, he not only was undistinguished in his Naval career, but also removed from several commands because of incompetence. And his supposedly service-related disabilities were recorded in military records as simple stomach problems and conjunctivitis. As to his academic record, he never even

The Human Side/Fr. Eugene Hemrick

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 the first question,



Pope Francis loves the poor and is opposed to those who can alleviate their suffering but fail to do so because of corruption. He is more than a champion of social justice. He speaks to our conscience and its spiritual yearning for true joy.

More often than not, the picture of joy the world presents—mainly materialism—leaves us empty and wondering if it can ever be achieved.

In his treatise on joy, Pope Paul VI tells us we can achieve the true happiness we yearn for by being grateful for God's wonders in our world, and especially by serving others.

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 against poverty and injustice. Solidarity prompts us to leave our comfort zone, to bring comfort to others. Pope Francis speaks directly to a conscience that knows deep down that this is the highest means for achieving true joy. Why? It is because Christ chose those virtues to redeem us.

One reason some Catholics are displeased with Pope Francis is that he is making them feel uncomfortable. For example, many of us have more material goods than we need. Our closets and pantries are filled to the brim. The solidarity Pope Francis calls for prompts us to do with 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 create discomfort most of us would like to avoid because it calls for self-sacrifice and a change in our routine.

But that simple answer implies considerable work on our part. First, we must come to know God, which means studying as much about him as he has deemed fit to reveal to us. Once we know God, we can't help but love him since, as the First Letter of John tells us, "God is love" (1 Jn 4:8).

If we truly love God, we will want to serve him. To do that means first and foremost to discover in our daily lives God's unique vocations for us. I think we have many vocations—many calls from God to use the unique gifts and talents he has given us to accomplish his will for us.

We receive many calls as we proceed through life. God's call might be different when we are in our 40s, 60s or 80s than when we were in our 20s.

When we choose our profession, surely God isn't calling us to pick something only because it will enable us to earn the most money. Our calling is to use God's gifts for the benefit of others.

It's in discerning God's will for us that we discover why we are here.

I'll say more about this next week. †

finished college.

There are other "scientific" aspects to Hubbard's religion, including space travel and previous lives millions of years ago. Some of these are antithetical to current scientific findings and others are—well—fanciful.

All of us are made with innate longing for meaning in life, for cosmic answers, in fact for God. So it's understandable that many people seek this in new religions, finding the established ones unfriendly or unbelievable or just uncomfortable. This is why I think that Catholics, like Scientologists or Pentecostals or Muslims, are called to be evangelists.

Christians must have the courage to share their faith with others, not just with fellow believers. They need to take advantage of opportunities to educate others about what the Church really teaches, not merely to defend the sins of wrongheaded Church officials or members.

I've always believed that the best evangelization, the best witness to faith is done by example. Living a joyful life of love and commitment to what is good is the best way to demonstrate the value of being Christian. And it sure beats haranguing unwilling strangers on street corners.

(Cynthia Dewes, a member of St. Paul the Apostle Parish in Greencastle, is a regular columnist for The Criterion.) †

Twenty Something/

Christina Capecchi

The art of saying 'no'

Somewhere along the line, as college admission rates plunged and smartphones proliferated, "busy" became code for "important." We got the sense that doing



more means doing better. We fed into the flattery, the idea that a busy person is in demand—qualified, experienced, needed, loved. The person with the fullest calendar wins.

Even our social lives got blocked up and assigned out, so now a group of three friends requires a dozen e-mails to uncover an available date, which may be a month out. The response to this scheduling bottleneck is a kind of mystified satisfaction—"Would you look at us!"

The root of the problem is a 21st-century phobia afflicting many talented, well-intentioned Catholics: the fear of saying no.

This time of year is fraught with invitations, as councils and committees grind into gear after a summer hiatus, each with a major fundraiser in need of stronger marketing muscle. Be wary.

While the inability to say no can have financial and physical consequences, from loss of income to lack of sleep, ultimately it is a spiritual issue. I was reminded of this during a conversation with Dr. Javier Diaz, a 39-year-old Jesuit brother who is in formation to become a priest while working as the only full-time family doctor at a clinic in Washington, D.C. With a warm smile and salt-and-pepper hair, he wears a white lab coat over his Roman collar and speaks with a thick Costa Rican accent.

"The inability to say no to proposals, to me, is the biggest challenge," Brother Javier said. "I think in religious life it can be even worse because there are so many expectations for the religious."

Finding the conviction to say "no," he told me, begins with humility. "In some ways, it's to forgive yourself about things you cannot cope with. Many times, I have to say to my patients, 'Look, I'm not God. I'm human.'"

In replying to many worthy requests, Brother Javier has learned not to be hasty. "My first response is, 'I have to check with my superior.' And then we go to prayer before we commit ourselves. That's when we ask, 'What does God really want me to do right now? What is the priority?' It's a way to pause and say, 'Now if I commit to this, I cannot do that.'"

This, I think, is key—and it's where I get into trouble. Rarely is an immediate answer needed. (If it is, that's not your fault.) So take your time. Use a variation of Brother Javier's line: "I have to check with my husband." "I'd like to consult my spiritual director." "I want to pray about it." Or simply, "Let me sleep on it."

That reflects an underlying thoughtfulness, a respect for whatever cause or committee is seeking your time, a desire to do it justice. Just because a project appeals to you and taps into your skills doesn't mean the timing is right. Maybe you'd be better equipped to help with next year's fundraiser.

By taking on something new, consider what is being compromised. Your prayer life? Your family life? Your sleep schedule? Your exercise routine? A "yes" to one commitment requires a "no" to another.

Brother Javier relates to lay people whose big hearts lead to stuffed calendars. "Breathe deeply," he advises. "In Jesuit spirituality, it's important to count our blessings at the end of the day."

In doing so, we rediscover the basics, the richness of love right at home, where no resumé-building is needed, where you are always enough, where there is a sufficiency, a completeness, an abundance of good.

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

(Father Eugene Hemrick writes for Catholic News Service.) †

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

Sunday Readings

Sunday, September 15, 2013

- Exodus 32:7-11, 13-14
- 1 Timothy 1:12-17
- Luke 15:1-32

This weekend's first reading is from the Book of Exodus. This book roughly chronicles the passage of the Hebrew people from Egypt, where they had been slaves.



Moses guided them. But in the eyes of the Hebrew, it was God who guided Moses, since Moses could not have accomplished such a task without God's help. So while they had

Moses to thank for their successful and safe passage across the Sinai Peninsula to the land God had promised them, the thanks ultimately were due to Almighty God.

In this reading, God speaks to Moses. He indicts the people for sinning. They indeed had committed the greatest of sins. They had constructed and then worshipped an idol, a statue of a calf crafted from metal.

Harsh punishment would follow, not because of divine wrath, but because they had pushed God away. They would reap the whirlwind.

Moses implored God to forgive the people. Moses pleaded with him to remain the people's guide and protector even though they had sinned.

St. Paul's First Epistle to Timothy is the source of the second reading. Timothy was a disciple of the Apostle Paul. Together with Silvanus, Timothy had accompanied Paul on some of the Apostle's missionary travels.

While elsewhere in his writings Paul seems to express some doubts about Timothy's skills for leadership, Paul nevertheless regarded him as a special associate and faithful disciple.

To fortify Timothy's fidelity, Paul explains his own personal devotion to Christ. Paul describes his vocation as an Apostle and as a believer. In this effort, Paul makes it clear that he is a sinner, unworthy of God's saving grace. Despite this, Paul insists that God saved him from eternal death through Jesus the Redeemer.

St. Luke's Gospel provides the last

reading. It is a story of the willingness of the Lord to associate with tax collectors and sinners. Today, it is easy to imagine why the critics of Jesus would have disdained tax collectors.

Why were tax collectors so bad? Their claim to infamy was two-fold. In the first place, they were turncoats and traitors. They were tools of the detested Roman occupation, collecting taxes for the imperial treasury. Secondly, they were legalized thieves and extortionists. Under the Roman system, tax collectors could assess taxes in amounts they themselves chose. Then they could take whatever they received above and beyond what was sent to Rome and put it in their own pockets.

They were the worst of the worst. Jesus associated with them and all despicable types. Not surprisingly, Jesus was criticized. The Lord answered the criticism with three beautiful parables. The last of these parables is the story of the Prodigal Son, one of the most beloved of the parables.

Lessons are clear. God's mercy never ends, nor is it ever limited. It awaits even the worst of sinners, if only they repent. God reaches out to us in our need. Finally, we can find the strength to turn back to God if we renounce our own sinfulness.

Reflection

In the Vatican Museum is a splendid item, given to Pope Leo XIII on the 25th anniversary of his election as pontiff by the Austrian emperor and Hungarian king, Francis Joseph I.

Mounted on a magnificent marble pedestal are wonderful gold figures of 99 sheep, following a shepherd holding one sheep in his arms. The Good Shepherd has found the stray sheep, and literally is carrying this sheep.

This beautiful work of art illustrates the parable presented in this weekend's Gospel reading, and through it the loving mercy of God. We are so important to God that the Good Shepherd will search for us if we lose our way. If we are weak, the Lord will carry us to fertile pastures.

We all need God. Peril awaits us when we go our own way. God wants us to live and be secure. †

Daily Readings

Monday, September 16

St. Cornelius, pope and martyr
St. Cyprian, bishop and martyr
1 Timothy 2:1-8
Psalm 28:2, 7-9
Luke 7:1-10

Tuesday, September 17

St. Robert Bellarmine, bishop and doctor of the Church
1 Timothy 3:1-13
Psalm 101:1-3, 5-6
Luke 7:11-17

Wednesday, September 18

1 Timothy 3:14-16
Psalm 111:1-6
Luke 7:31-35

Thursday, September 19

St. Januarius, bishop and martyr
1 Timothy 4:12-16
Psalm 111:7-10
Luke 7:36-50

Friday, September 20

St. Andrew Kim Taeg n, priest and martyr
St. Paul Ch ng Hasang, martyr and their companions, martyrs
1 Timothy 6:2c-12
Psalm 49:6-10, 17-20
Luke 8:1-3

Saturday, September 21

St. Matthew, Apostle and evangelist
Ephesians 4:1-7, 11-13
Psalm 19:2-5
Matthew 9:9-13

Sunday, September 22

Twenty-fifth Sunday in Ordinary Time
Amos 8:4-7
Psalm 113:1-2, 4-8
1 Timothy 2:1-8
Luke 16:1-13
or Luke 16:10-13

Question Corner/Fr. Kenneth Doyle

The Church allows for debate on some questions related to Jesus and Mary

Q 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 nun 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 Montfort said in one of his books that Mary suffered no pain in childbirth. Why not? Was she human or not? (Carrolltown, Pa.)

A Your question is particularly insightful in that it raises two questions that have no definitive answers. First, as to whether Jesus was afraid to die. Some would argue that the Gospel of Luke clinches it in the affirmative. Jesus says during the agony in the garden: "Father, if you are willing, take this cup away from me," and we are told that "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 proclaimed 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?

Q 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 the American bishops discussed the need for all U.S. parishes to adhere strictly to the new liturgy.

According to one article that I read, the bishops addressed the practice of inviting members of the congregation to greet those around them before the Mass begins—their feeling being that this detracted from the sign of peace, which the liturgy places just before Communion. Sadly, though, this action continues in many parishes. What is your take on it? (Walnut Creek, Calif.)

A I am not familiar with the article you reference, 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 U.S. 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 ritual. 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. †

My Journey to God

Twilight to Daylight

By Linda Ricke

The sun has set
And twilight arrives.
Thank you, Jesus,
That I'm well and alive.

Then darkness falls.
The end of the day.
Parents done working
And children with play.

All ready to sleep
With prayers to be said.
Before we all settle
Into our beds.

Our eyes closed tight.
Ready for dreams
Guardian angels keep watch
It seems.

Before we know it
The sun's shining bright.
To start a new day.
Thank you, Jesus, for a restful night.



Linda Ricke is a member of St. Mary Parish in Greensburg. A statue of Christ is seen in silhouette during sunrise at Resurrection of Our Lord Church in Paranaque, outside Manila, Philippines.

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 "My Journey to God" column.

Seasonal reflections also are 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 critterion@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 The Criterion. Order priests and religious sisters and brothers are included here, unless they are natives of the archdiocese or have other connections to it; those are separate obituaries on this page.

ADAMS, Joan Frances, 87, Immaculate Heart of Mary, Indianapolis, Aug. 24. Mother of James and Thomas Adams. Grandmother of one.

BAST, James R., 62, St. Charles Borromeo, Bloomington, Aug. 22. Husband of Barbara (Walker) Bast. Father of Angela Iacobellis and Krista LaBrasca. Brother of Bernard, Leonard, Raymond and Thomas Bast. Grandfather of three.

CARR, Daniel G., 46, St. Lawrence, Indianapolis, Aug. 16. Son of Daniel and Ellen Carr. Brother of Mary Ann Findlay, Julie McAfee, Joseph, Michael and Vincent Carr.

CLEARY, Dr. Robert E., 76, St. Monica, Indianapolis, Aug. 29. Father of Theresa Edgerton, Dr. John and William Cleary. Brother of Peg Zera, Helen, John and Tom Cleary. Grandfather of 10.

COTTER, Rosita, 89, St. Jude, Indianapolis, Aug. 25. Mother of Loretta Rachek, Kathleen, Daniel, Paul, Robert and Stephen Cotter. Sister of Mina Bushek, Gina Richardson and Adriana Suchy. Grandmother of 19. Great-

grandmother of seven. Great-great-grandmother of two.

GOOTEE, Sue Ann, 81, Holy Spirit, Indianapolis, Aug. 19. Mother of Brian and Bruce Gootee. Sister of Shirley Neeley, David, Larry and Russell Deer.

HARRIS, Norma June, 80, St. Therese of the Infant Jesus (Little Flower), Aug. 21. Mother of Cheryl and Robert Harris. Sister of Janet Bruns, Jerrene Hankins, Marjorie Pesut, Gloria Schneeman and Walter Bowers. Grandmother of four. Great-grandmother of seven.

HASTY, Teresa Marie, 89, St. Simon the Apostle, Indianapolis, Aug. 15. Mother of Mariann Denton, Jane Gilliam, Barbara Morgan and Michael Hasty. Sister of 11. Grandmother of eight. Great-grandmother of 20. Great-great-grandmother of one.

HENRY, Mary E., 63, St. Gabriel, Connerville, Aug. 5. Wife of John Henry. Mother of Beth Hall, Brian and Tom Henry. Sister of five. Grandmother of seven. Great-grandmother of two.

HINES, James E., 85, Holy Spirit, Indianapolis, Aug. 18. Husband of Barbara Hines. Father of Dede Adrian, Deborah Aull, Meme Segó, Constance, Jimmy, John, Thomas and Timothy Hines. Stepfather of Cynthia Huston and Kathy Robinson. Brother of Anna Marie Werner. Grandfather of 12. Great-grandfather of 16.

HORNADAY, Rita (Herbert), 74, St. Mary, Rushville,

Aug. 23. Mother of Bruce and Jeff Hornaday. Sister of Luella Gates, Frieda Jhnting, Delbert and Leo Herbert. Grandmother of six. Great-grandmother of two.

HUGHES, Jane Ann (Batz), 75, Our Lady of Lourdes, Indianapolis, Aug. 24. Mother of Anita Jurgens, Tempest Peet, Michael Batz, Tammy, James and Thomas Davis. Sister of Janet Proctor. Grandmother of 12. Great-grandmother of 12.

JACK, Marian, 88, Holy Family, Richmond, Aug. 17. Mother of Nancy, Robert, Steven and William Jack. Grandmother of eight. Great-grandmother of nine.

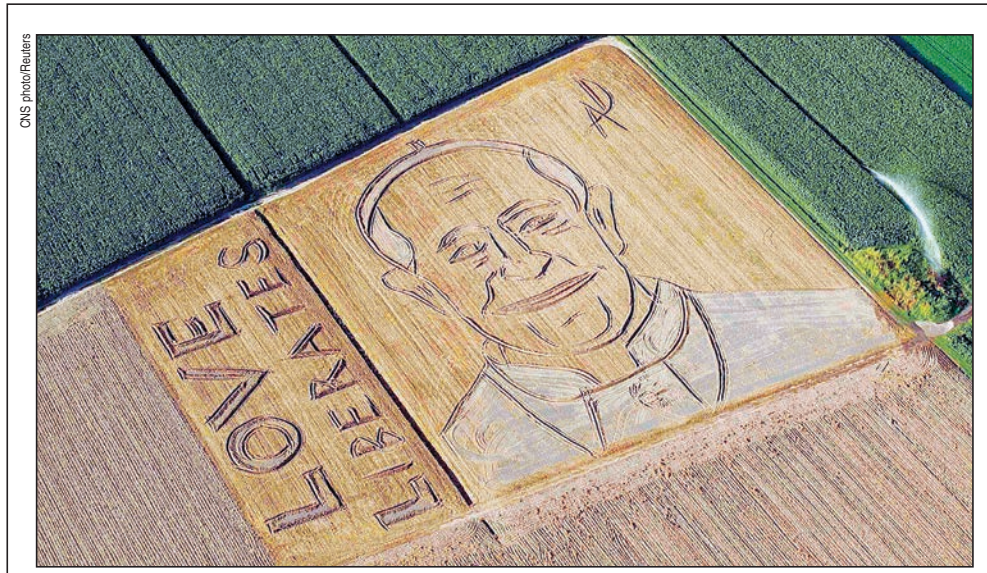
JONES, Charlie N., 66, St. Anthony of Padua, Clarksville, Aug. 19. Husband of Mary Ann Jones. Father of Jenny Gentry and Kevin Jones. Grandfather of six.

JONES, Leona May, 81, St. Bridget, Liberty, Aug. 15. Mother of Kendra Brooks, Karen Faverty, Karla Kaufman and Kathy Ramey. Sister of Mildred Carter, David and Donald Clevenger. Grandmother of 15. Great-grandmother of 21.

LANNING, Luella M., 86, St. Michael, Brookville, Aug. 20. Mother of Mary Scott, David and Mark Lanning. Grandmother of three.

MEYER, Lawrence A., 76, Holy Family, Oldenburg, Aug. 26. Husband of Ruth (Moeller) Meyer. Father of Denise Hartman, Debra Krieger, Darlene and Doug Meyer. Brother of Dennis, George, James and Thomas Meyer. Grandfather of seven. Great-grandfather of four.

MITCHELL, Thomas James, 90, St. Charles Borromeo, Bloomington, Aug. 23. Husband



Gift of finest wheat

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

of Beverly Mitchell. Father of Anne Klarich, Susie Tingle, Mary Uhrich, Jane and Patrick Mitchell. Brother of John Mitchell. Grandfather of six.

MULINARO, John G., 89, St. Barnabas, Indianapolis, Sept. 1. Father of Susan Lindstrom, John, Mark and Tim Mulinaro. Brother of Joanne Ingle, Angie and Joseph Mulinaro. Grandfather of 16. Great-grandfather of 12.

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

Brother of Debbie Fabert, Donna Hinrichsen, Maureen Madden, Dora Trittipio, Sheila and Timothy Northcutt. Grandfather of 14.

RAYBORN, Rosann, 72, St. Mary, Richmond, Aug. 22. Wife of Curt Rayborn. Mother of Kathy Gonzalez, Carol Jarvis, Suzanne Raridan and Nancy Rayborn. Sister of Jenny House, Nancy Moore and John Davis. Grandmother of nine. Great-grandmother of eight.

ROCAP, Eileen, 99, St. Luke the Evangelist, Indianapolis, Aug. 25. Aunt of several.

SLINGER, Arthur Michael, 89, Holy Spirit, Indianapolis, Aug. 22. Father of Susan Clemmer, Kathleen Tillett, Linda

and Deacon Michael Slinger. Stepfather of Susan Ehgrott, Toni Locke, Tina Miller, Christine Prange, Nicholas, Pierre and Randolph Lobdell and Donnie Stonebreaker. Brother of Dorothy Hagner and Charles Slinger. Grandfather of 23. Great-grandfather of 27.

STIENS, Elizabeth, 91, St. Andrew, Richmond, Aug. 24. Mother of Anne Duff, Terry Price, Patricia Shuck, Gregory and Thomas Stiens. Grandmother of 12. Great-grandmother of 10.

STROBL, Markus, 50, St. Mary, Rushville, Aug. 25. Father of Becca and Sarah Strobl. Son of Ursula Strobl. Brother of Martin, Matthias, Sebastian and Ulrich Strobl. †

"For I know the plans I have for you," declares the LORD, "plans to prosper you and not to harm you, plans to give you hope and a future."
Jeremiah 29:11

Our Lady of Fatima Retreat House
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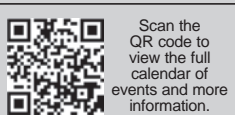
Being and Belonging:

**A Retreat for Separated and Divorced Catholics
October 4-6, 2013**

Presented by the Archdiocesan Office of Family Ministries in conjunction with Fatima Retreat House, this annual weekend will offer a safe environment to wrestle with feelings about separation and divorce along with guidance on how to begin to heal and grow. Come to Fatima and be at peace in the knowledge of God's love for you!

The retreat team consists of men and women who have experienced divorce and who will share their stories along with how they found hope and healing. Fr. Jim Farrell, Director of Fatima Retreat House and Pastor of St. Pius X Parish, will accompany the retreat team. He has been involved in the ministry to separated, divorced and remarried Catholics for over 15 years.

\$159 per person includes accommodations, all meals and snacks, program, and materials.



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NCYC

continued from page 1

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 each deposit fee—for the 11 youths 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 “cow” 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 good-natured pranks—raising \$2,600 in the process.

“People would do it for their friends, their families or neighbors,” says Kellie Hammans, a parent volunteer for youth ministry at St. Roch. “After we set it up in the yard at night, people would get an e-mail saying, ‘Surprise! You’ve been cowed. Your friends thought it would be udderly hilarious for you to receive the herd.’”

Once someone received the herd, they were invited to “moo-ve” (the bad puns just keep coming) the “stampede” along to a friend’s or neighbor’s yard. Donations ranged from \$10 to \$500 for the next cattle drive.

Hammans admits borrowing the idea from the youth group at St. Mark Parish in Indianapolis, which used a promotion of a yard full of pink flamingoes as a fundraiser for NCYC in the spring.

“A lot of people thought it was fun to have a fundraiser that was more than a bake sale,” says Hammans, whose group also had a bake sale that raised \$1,300. “One of the surprising things that came out of the signs was the chance to evangelize. My phone number was on some of the signs, and people would call me and ask about it. And I’d tell them all about NCYC.”



Pink flamingoes and cows have helped the youths of St. Mark and St. Roch parishes in Indianapolis raise money to attend the National Catholic Youth Conference in Indianapolis on Nov. 21-23. St. Mark teenagers placed flocks of flamingoes in people’s yards as birthday greetings and good-natured pranks while St. Roch youths achieved the same effects with a herd of cows.

Then there was the night when three tough-looking young people approached some of the 21 St. Roch youths, who will be attending the national conference, as they were putting up cow signs in a yard.

“They stopped and asked, ‘What’s up with all these cows?’” Hammans says. “The kids explained what it was—a youth group, church fundraiser to go to a national convention. And one of the three said, ‘We’ve never heard of a 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 the chaperones for the NCYC trip. He asked, ‘What if we wrote a murder mystery show as a fundraiser?’” Gehrich recalls.

“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 are praying, we are 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/youth/ncyc.html.) †

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UNITED CATHOLIC APPEAL:
Christ Our Hope
To Donate: www.archindy.org/UCA

Donation provides barns, community center in area struck by tornadoes

By Natalie Hoefler

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 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 just hardly 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, 2013]. 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 any help to rebuild their barns," said Siler.

Mercury One donated \$199,500 toward the rebuilding of barns for 21 farmers. Amish builders were contracted, supplying the material and labor at \$9,500 per farm.

When asked what his reaction was upon hearing he was one of the recipients of the grant money, Burns choked back tears before struggling to say, "Pretty good."

"After more than a year, we thought we'd heard the last of [the organizations]. It sure made [my wife's and my] day."

Rather than one large barn, Burns had two 30-by-40 foot structures built for his cattle—one for the pasture on each side of

the road that splits his property.

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'll get 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.

Like 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."

John spoke of the challenges faced last year with no barn for the cattle.

"It was kind of hard to load cattle. I ended up putting up a bunch of gates. In order to get the trailer low enough to load them out of the gates, I had to dig a hole in the ground and back the trailer down into it. It was challenging."

"I was getting ready to do pretty much what I did last year to load them when we heard about the grant."

Libby took the call from Crady about the gift.

"Oh my goodness, 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 with the barns.

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

Father Steven Schaftlein, pastor of St. Francis Xavier Parish in Henryville and St. Michael 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 Schaftlein. "It also served as the meeting place for civic events."

"Insurance and county funds were



This Aug. 21 photo shows the nearly-completed cattle and hay barn built for John and Libby Ryan through money donated by Mercury One and distributed by Catholic Charities of the Archdiocese of Indianapolis. Prior to the two tornadoes that struck their Henryville farm on March 2, 2012, mature trees hid the hills visible in the background.



Fred Burns stands inside one of the two small barns built for him through money donated by Mercury One and distributed by Catholic Charities of the Archdiocese of Indianapolis.

sufficient 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 Schaftlein, "working with others out there, out of good will."

Burns is prof. "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." †

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