New State Department office created to engage with faith-based groups

WASHINGTON (CNS) — The creation of the Office for Engagement with Faith-Based Communities at the State Department, announced on Aug. 7, follows long-standing criticism that U.S. diplomacy has been too separated from the realities of the importance of religion.

In remarks at the State Department in announcing the establishment of the office, Secretary of State John Kerry said that after discussing at length the global impact of religion with leaders from around the world who are involved in interfaith efforts, it’s time to do more than “just to talk about a better dialogue. I think we have to stand up and deliver one.”

“We need to recognize that in a world where people of all faiths are migrating and mingling like never before, where we are this global community … we ignore the global impact of religion, in my judgment, at our peril,” Kerry said.

More than a dozen federal agencies, ranging from the Department of Education to Homeland Security and the Corporation for National and Community Service, have offices intended to help form partnerships between the agency and faith-based and neighborhood organizations.

The State Department has long been criticized for, by instance, the independent U.S. Commission on International Religious Freedom, for inadequately educating personnel about the range and depth of religious issues and for not engaging more with religious entities.

A white paper produced by the State Department-created Religion and Foreign Policy Working Group last fall warned that ignoring or minimizing the important role religion plays “because we are uncomfortable with them, or do not have

By Sean Gallagher

ST. MEINRAD — “When you make the vow of obedience, you don’t know what’s going to happen.”

That was how retired Benedictine Archabbot Bonaventure Knaebel of Saint Meinrad Archabbey in St. Meinrad succinctly summarized his 75 years as a monk and 70 years as a priest.

Born in 1918 in New Albany, he professed his monastic vows during the Great Depression in 1938, was ordained a priest at the height of World War II in 1943 and elected archabbot of Saint Meinrad in 1955, eventually resigning from the office in 1966.

During his 75 years as a monk, Archabbot Bonaventure has also served as a seminary instructor, a missionary in Peru, temporary administrator of monasteries in Mexico and the United States, chaplain of St. Paul Hermitage in Beech Grove and pastor or administrator of three parishes in the Archdiocese of Indianapolis.

It was to all of these places and these wide and varied ministry experiences that Archabbot Bonaventure’s fidelity to his vow of obedience led him.

Benedictine Archabbot Justin DuVall, Saint Meinrad’s current leader, admires his predecessor’s dedication to obedience.

“Eh is one of the most obedient monks, really, in a way, that I know,” Archabbot Justin said. “He’s the kind of guy who, as abbot or when I was prior, I could ask him, ‘Could you do this?’ or ‘I need this to be done,’ and he’d say ‘Certainly. He would do it.’

Archabbot Bonaventure’s adventure of obedience started while growing up in New Albany.

Discerning his calling early on, The archabbot showed an interest in the priesthood when he was in the seventh grade at the former Holy Trinity School in New Albany.

see FAITH-BASED, page 2

By John Shaughnessy

Golfer’s cross-country journey confirms that God and life are good

It was the easiest and most memorable shot that Luke Bielawski would take during his 93 days of hitting golf balls across the United States—from California to South Carolina.

Gripping a 6-iron, the 24-year-old Bielawski stood over the golf ball on the beach in front of the clubhouse of The Ocean Course at Kiawah Island in South Carolina on Aug. 10. “There was nothing to aim for but a big body of water,” he said with a laugh, recalling his shot into the Atlantic Ocean with an environmentally friendly golf ball that’s supposed to eventually become fish food.

“It was like another shot, but what really made it special were all the friends and family members being there with me. There were about 30 in total. My 91-year-old great-aunt made a 12-hour ride from Louisville to be there for my last shot. That was very humbling.”

As the golf ball ploughed into the Atlantic, Bielawski ended his three-month cross-country adventure—a journey he made in hopes of raising at least $100,000 to help youths receive a Catholic education at Providence Cristo Rey High School in Indianapolis, a college preparatory school that combines academics with a work-study program for its students from mostly low-income backgrounds.

“The trip solidified how good life is, and that God is good,” said Bielawski, a 2007

graduate of Catholic High School in Indianapolis and a member of Holy Spirit at Geist Parish in Fishers, Ind., in the Lafayette Diocese. “I met a lot of great people. It solidified my belief that we have to live every day as our last—to meet new people and do new things every day!”

During an interview on Aug. 12—less than a day after his return to his family’s home in Indiana—Bielawski also shared some of the other highlights, adventures and statistics of a trip that included meeting an American president and escaping from a mountain lion.

Most frightening moment: “I was sleeping outside in California late at night when I heard this deep heavy breathing. A mountain lion was inching closer. I grabbed my flashlight and shined it in the direction of where I thought the cat was. I was able to see his huge shadow running away.”

Favorite memory: “I can’t pick just one. The beginning was a great memory. Seeing the stars at night in the middle of nowhere. Getting to know the Knuckles (a family that befriended him when his truck broke down in New Mexico) Meeting President George W. Bush was the honor of a lifetime. Seeing the Fourth of July fireworks on the river in Shreveport, Louisiana. And the final shot with all my friends and family there.”

Number of swings on the trip: 46,870, including 1,092 swings in one day in New Mexico.

Number of lost balls on the trip: 5,540, including 121 lost balls during one day in Arizona.

1960, and served as a consultant to the Project on Religion and Post-Conflict Resolution at the Center for Strategic and International Studies.

Kerry said engagement—which he described as a two-way street—is the goal of the office. “Our job at the State Department is not just to proclaim or to stand up and pontificate about the things that we want. We have to listen to people about the things that they want. Caseyalready had several years ago, he and Kerry started a conversation about the rich, diverse, and complicated public implications of religious belief and practice. At that time, some were claiming that religion poisons everything, while others were saying that religion would save and solve everything. You know, however, that the reality was somewhere in between.”

He said that Kerry admired his “willingness to defy the conventional wisdom that dictated religion was a purely personal, private choice, and thus communities bound by faith must be entirely left outside of discussions of policy.”

Engaging these communities in the context of policy has always stuck me as being a matter of very great and deep importance.”

For example, said Casey, just as religious leaders and faith communities shape their environments, they also have influence on and can affect foreign policy concerns.

“It’s essential for the United States to understand them and to bring them into our diplomacy and development efforts,” said Casey.

The new office is not intended to “create a new silo that addresses religion in an isolated manner,” Casey said. “Rather, we are seeking to multiply the engagement with religion that already exists across the bureaus and offices of this great organization.”

Melissa Rogers, director of the White House Office of Faith-Based and Community Partnerships, said the office will help encourage engagement with religious and other community actors around three objectives. Those include: promoting sustainable development and more effective humanitarian response; advancing pluralism and human rights, including the protection of religious freedom; and “preventing, mitigating, and resolving violent conflict to enhance local and regional stability and security.”

She said all diplomatic and consular posts would receive “guidance and continuing assistance” on those issues.

The Vatican, he explained, is trying to ensure that it is not a “potential weak spot” in international efforts to crack down on money laundering, terrorism financing and the financing of weapons of mass destruction.

Many of the changes to Vatican laws and financial transactions that were announced in August were made by Pope Benedict XVI in 2011 to investigate suspicious financial transactions.

The new office is not intended to include all Vatican employees around the world and not just those working in Vatican City. Pope Francis issued new rules on Aug. 8 broadening Vatican City finance laws to cover all the offices of the Roman Curia. The rules also apply to the non-profit organizations operating out of the Vatican, including Caritas Internationalis and Aid to the Church in Need.

In addition, Pope Francis added “the function of prudential supervision” to the responsibilities of the Vatican Financial Intelligence Authority, which was established by Pope Benedict XVI in 2011 to investigate suspicious financial transactions.

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Benedictine Father Richard Hindel served in parishes across archdiocese

By Sean Gallagher

Benedictine Father Richard Hindel, a monk of Saint Meinrad Archabbey in St. Meinrad, died on Aug. 7. He was 91 and a jubilarian of profession of vows as a monk and priest on May 27, 1947.

The Office of the Dead was prayed for him on Aug. 9. Following a Mass of Christian Burial on Aug. 10 in the Archabbey Church of Our Lady of Einsiedeln in Aug. 9. Following a Mass of Christian Burial on Aug. 10, he was laid to rest in the crypt of the Monastery Church. His body was then moved to the Church of the Holy Cross in St. Meinrad, where he was buried in the Archabbe

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natural text: Benedictine Father Richard Hindel, a monk of Saint Meinrad Archabbey in St. Meinrad, died on Aug. 7. He was 91 and a jubilarian of profession of vows as a monk and priest on May 27, 1947.

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For the Benedictine monks of Norcia, prayer is work

Following our pallium pilgrimage to Rome earlier this summer with the delegation from Marian University in Indianapolis, my wife, Sharon, and I had the privilege of visiting the Monastero di San Benedetto (Monastery of St. Benedict) in the Umbrian town of Norcia, the birthplace of Sts. Benedict and Scholastica. The prior of the monastery, Benedictine Father Cassian Folsom, is a monk of Saint Meinrad Archabbey in St. Meinrad, Ind. He has been a good friend of mine for many years. We welcomed us graciously in the best Benedictine tradition of hospitality. This small but rapidly growing monastic community is only 15 years old. But the roots of Benedictine life in this place date back more than 1,000 years.

The monastery that was originally founded here in the 10th century was forced to close in 1810 because of laws imposed on the monks by the Napoleonic Code. The new community, which was founded by a group of Americans in Rome in 1996, was invited by the local bishop to move to Norcia a few years later to care for the Basilica di San Benedetto—built over the birthplace of St. Benedict and St. Scholastica—and to minister to the many pilgrims who visit there each year.

Sharon and I really appreciated the opportunity to pray with the monks for at least some of their hours of prayer, and to experience the Latin chant which they sing beautifully (and often!).

We also were privileged to attend daily Mass which the monks celebrate in the “extraordinary form”—the Latin Mass celebrated prior to the liturgical reforms that followed the Second Vatican Council.

Ora et labora—prayer and work—is a traditional Benedictine motto that refers to the balanced way of life that St. Benedict proscribed for monks who live according to his “Holy Rule” (this peninsula of daily monastic life).

After spending just a few days with the monks in Norcia, I was struck by the ways in which the monks’ prayer and their work, and vice versa. St. Benedict’s Rule admonishes his followers to treat the goods of the monastery, including the tools of their manual labor, as if they were the sacred vessels of the altar. The work monks do and the lives they are called to live are meant to be holy—consecrated to God and therefore sacred rather than profane.

Like most monasteries, the monks of Norcia engage in work that is designed to support themselves. They also depend on income from support of their monastery in Europe and in the United States. Some monasteries make cheese, sell wine, operate schools or do parish ministry, or many combinations of these or other good works. The Monastero di San Benedetto brews and sells (Birra Nursia) in a former garage that has been converted into the monastic brewhouse. The monks’ brew is sold throughout Italy, and is growing in its popularity.

But when I say that the monks’ prayer is their work, I’m thinking specifically of the Liturgy of the Hours, the Opus Dei or Work of God, that the monks of Norcia celebrate seven times each day—from the wee hours of the morning until late at night.

The traditional observance of monastic prayer is hard work, especially when a small community of monks dedicates itself to singing the psalms and hymns in Latin using the traditional plainsongchant developed by monks more than 1,000 years ago.

Listening to the monks of Norcia, who appear to enjoy their work, we were tempted to think that it was easy for them to get up before dawn and sing God’s praise. The truth is that the monks’ prayer is also their work. Sometimes it comes naturally, but often it’s just plain work.

The Church in central and southern Indiana is blessed by the witness of women and men who live the Benedictine way of life wholeheartedly, and whose monastic witness is a great gift to the Church and to the work. I know this—beyond any doubt—from my years of close association with the monks of Saint Meinrad and the Benedictine Sisters in Beech Grove and in Ferdinand, Ind., in the Diocese of Evansville.

Still, our visit to the birthplace of St. Benedict and St. Scholastica was a vivid reminder of how much our Church owes to the monks who first evangelized Europe and then traveled to the New World to serve the needs of our parents and grandparents in the faith. It’s truly amazing to see Americans—as with the Benedictines in Norcia—providing an authentic monastic witness in the place where St. Benedict was born.

The new evangelization is happening now in Norcia along the lines of the Benedictine motto (“Ut in omnibus glorificetur Deus” “That in all things God may be glorified”).

(Daniel Conway, who serves as senior vice president at Marian University in Indianapolis, is a member of The Criterion’s editorial board.)

Letters Policy

Letters from readers are published in The Criterion as part of the newspaper’s commitment to “the reasonable exchange of的意见 and expressed opinion among the People of God” (Communio et Progressio, 116).

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

The editors reserve the right to select the letters that will be published and to edit letters from readers as necessary based on space limitations, pastorial sensitivity and content (including, but not limited to, language, grammar and spelling). Letters should be brief. Letters exceeding 400 words are rarely published.

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

Send letters to “Letters to the Editor,” The Criterion, 1408 N. Meridian Street, Indianapolis, IN 46202-2367.

Readers with access to e-mail may send letters to criterion@archindy.org.
St. Louis (CNS) — The identity of a “mystery” priest who prayed with a young woman at the scene of a car accident in central Missouri has been solved.

The Diocese of Jefferson City, Mo., has identified the priest as Father Patrick Dowling, a native of Kilkenny, Ireland, who is currently serving in prison ministry and in parish ministry to Spanish-speaking Catholics in the diocese.

For days after the accident, which occurred on Aug. 4, local and national media described an “angels” priest or a “mystery priest” suddenly appearing at the scene to pray with an accident victim and then just as suddenly vanishing.

An Aug. 12 statement from the diocese noted that Father Dowling was traveling that Sunday on state Highway 19 between Mass assignments in northern and central Missouri. He stopped at the accident scene near Center, where 19-year-old Katie Lentz of Quincy, Ill., was trapped in her car with serious injuries. The Missouri State Highway Patrol reported that Aaron Smith, 26, of New London, Mo., had crossed the center line and struck Lentz head-on.

The Missouri Highway Patrol, New London Rural Fire, Hannibal Fire and Ralls County Sheriff’s departments assisted at the accident site.

The priest discovered late that week that his presence at the accident had become the center of media attention. He eventually came forward by contacting the Jefferson City Diocese and posting an online comment to a story about the accident at the National Catholic Register’s website:

“I had Mass in Ewing, Mo., as the regular priest was sick. As I was returning, I arrived at the scene. The authorities were redirecting traffic. I waited till it was possible to drive up closer. I parked behind a large vehicle about 150 yards from the scene. I asked the sheriff’s permission and approached the scene of the accident. I absolved and anointed Katie, and, at her request, prayed that her leg would not hurt. Then I stepped aside to where some rescuers personnel and the pilot were waiting, and prayed the rosary silently. I left when the helicopter was about to take off, and before I got to my car it was on its way to Quincy. I was amazed at the calmness of the two Highway Patrol men. The sergeant was completely in control, amazingly calm. Everybody worked as harmoniously as a Swiss watch despite the critical nature of the scene. I gave my name to one of the authorities, perhaps to the sergeant of Highway Patrol, explaining that I was returning, having celebrated Mass at Ewing. It was the sergeant who, at the sheriff’s request, gave me Katie’s name as I was leaving, so I could visit her in the hospital—I assumed she would be taken to Columbia.”

He added: “I think there may have been angels there too and, in this context, I congratulate the fire team from New London and Hannibal, the sheriff/deputies of Ralls County, the Highway Patrol personnel, the helicopter team, the nurses and all who worked so professionally. God has blessed your work. I hope the credit goes where it is due.”

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 Aug. 16, 1963, issue of The Criterion:

- **Theology of temporal order forseen as crucial result**
  - Brussels—One of the results of the Second Vatican Council will be to give Catholicism an explicit and official theology of the temporal order.

- **Cardinal Louis-Joseph Suuerns**
  - Of Montessori appraoch to teaching religiion

- **Cardinal Richard Cushing**
  - Profession rite, investiture held at St. Meinrad’s
  - Marian College coed aids Indiana apostolate
  - Hong Kong needs churches badly
  - Clothing, profession rites held at Woods

- **U.S. bishops convene for pre-council session**
  - Ideologically divided on bias in society
  - Discuss liberty issues: U.S. bishops convene for pre-council session

- **Cardinal Cushing offers Mass for Kennedy infant**
  - Mass for infants—was offered here for Patrick Bouvier (SGO), that can lead to Indiana school vouchers after one year

- **Military advisors removed from U.S. embassies in Korea**

- **Marian College coed aids Indiana apostolate**
  - Profession rite, investiture held at St. Meinrad’s

- **Clothing, profession rites held at Woods**
  - Hong Kong needs churches badly
  - Around the archdiocese: Several parishes set picnics and dinner
  - Marian College coed aids Indiana apostolate

- **Charities urged to support NL’s Catholic schools**
  - Catholic School Values event. The purpose of these gatherings or luncheon events in conjunction with the annual Celebrating Catholic School Values event is to make students aware of the donor benefits of Catholic School Scholarships. We also want you to know about the extraordinary impact that these scholarships can have on our students and families, especially this year. For the first time, qualifying students already in Catholic school seats can receive a state scholarship through the Educational CHOICE Charitable Trust, our Scholarship Granting Organization (SGO), that can lead to Indiana school vouchers after one year for families who qualify. All scholarship donations can be designated to individual schools.

What was in the news on August 16, 1963? Predictions on a council document about the world, and prayers for the deceased infant son of JFK.

**Fr. Patrick Dowling**

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**COMING LEARN ABOUT GIVING FOR CATHOLIC SCHOOL SCHOLARSHIPS AND GETTING A TAX CREDIT!**

**HOW DO INDIANA STATE TAX CREDITS WORK?**

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<thead>
<tr>
<th>Individual Contribution to CHOICE Trust of</th>
<th>($1,000 Contribution Example)</th>
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<tr>
<td>With Tax Credit</td>
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<tr>
<td>State (50%)</td>
<td>$500</td>
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<td>Federal (35%)</td>
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<td>Savings</td>
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<tr>
<td>Out of Pocket Cost</td>
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<td>SGO Grant</td>
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A CHOICE SGO Scholarship can make a student eligible for a State Choice Scholarship (voucher) after one year.

**WHAT IS THE IMPACT OF MY DONATION?**

($100 Contribution Example)

1. Kindergarten Student ($500 min. SGO Scholarship)  2. Kindergarten Students ($500 min. SGO Scholarships)
   - X                          - X
12 Year Education on Vouchers  12 Year Education on Vouchers

**The Office of Catholic Education and the Office of Stewardship and Development are hosting a series of informational breakfast or luncheon events in conjunction with the annual Celebrating Catholic School Values event. The purpose of these gatherings is to make students aware of the donor benefits of the Indiana Tax Credit Scholarships. We also want you to know about the extraordinary impact that these scholarships can have on our students and families, especially this year. For the first time, qualifying students already in Catholic school seats can receive a state scholarship through the Educational CHOICE Charitable Trust, our Scholarship Granting Organization (SGO), that can lead to Indiana school vouchers after one year for families who qualify. All scholarship donations can be designated to individual schools.**

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**BREAKFAST/LUNCHEON EVENTS NEAR YOU**

- **Tuesday, August 27:** 12:00 lunch at St. Augustine Parish Hall, 315 E. Chestnut St., Jeffersonville
- **Wednesday, August 28:** 8:00 breakfast at St. Pius Council, Knights of Columbus Hall, 2100 E. 71st St., Indianapolis
- **Wednesday, September 4:** 12:00 lunch at St. Bartholomew Parish Hall, 1306 27th St., Columbus
- **Thursday, September 5:** 8:00 breakfast at Primo South, Banquet Hall, 2615 National Ave., Indianapolis

For information about attending and/or donating to contact your Catholic school principal or Rosemary O’Brien, Office of Stewardship and Development, sobrien@archindy.org, 230-1558 or (860) 382-9836 ext. 1558
August 16

August 17
Nativity of Our Lord Jesus Christ Parish, 7248 S. 86th Street, Indianapolis. “Augustravaganza,” 5-8 p.m. Rummage Sale, 10 a.m.-4 p.m., furniture, glassware, bedding, picture frames, floral items, movies, CD’s, baked goods and more. All proceeds help the Little Sisters of the Poor care for their 96 residents. Information: 317-673-6420.

August 18
Benedict Inn Retreat and Conference Center, 8:30 a.m.-2:30 p.m., $39 per person. Person is $99, $150 per-family of 4+, rides, food, music, entertainment. Mass and Liturgy celebrated at 11 a.m., celebration program at 4 p.m.-midnight. Information: 317-357-1200.

St. Thomas Aquinas Parish, 4625 W. Keystone Ave., Indianapolis. “Sausage Fest,” food and music, Fri. 6 p.m.-midnight. Sat. 6:30 a.m.-midnight. Information: 317-253-1461.

Little Sisters of the Poor, St. Augustine House, 2351 W. 86th St., Indianapolis. Rummage sale, 10 a.m.-4 p.m., furniture, glassware, bedding, picture frames, floral items, movies, CD’s, baked goods and more. All proceeds help the Little Sisters of the Poor care for their 96 residents. Information: 317-673-6420.

August 19
Catholic Community of Richmond, 701 N. Main St., Richmond. Charismatic prayer group, 7 p.m. Information: dick.hall@parallax.org.

August 21

August 22-24
St. Ann Parish, 6500 S. Mooreville Road, Indianapolis. Parish Festival, rides, games, food, music, 5-11 p.m. Information: 317-821-2809.

August 23-24
Prince of Peace Parish “Community Festival” at Father Michael A. Schmidt Memorial Jr./Sr. High School, 2011 W. State St., Indianapolis. Fri. 5 p.m.-midnight, Sat. 5 p.m.-midnight, food, games, music, Information: 317-825-4166.

August 24
Immaculate Heart of Mary Parish, 5652 N. Central Ave., Indianapolis. 5K Run/Walk, 9 a.m., $15 pre-registration, $20 on-site registration. Food, music, prizes. $50 per-registration family of 4+. 4-6 “Fall Kick-Off Fest,” food, music, hay rides, $1 adults, under 21 free, 4-11 p.m. Information: 317-257-2266.

St. Monica Parish, 613 N. McGann Road, Indianapolis. 10 a.m.-4 p.m. St. Monica’s Fall Festival, Mass, 5:30 p.m., Archbishop Joseph Tobin presides. Food and prizes. Information: 317-253-2193 or stmonicaint.org.

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: faithfulcitizens2016@gmail.com

August 24-25
St. Mary Parish Festival held at St. Mary’s School, 1381 E. Hunter Robbins Way, Greenwood. “Our Eclecta Winks,” 5k walk/run in memory of Steve and Darlene Burck and Barb Han, 8-11 a.m and 4-3 p.m. Festival.

August 26
Mount St. Francis Retreat Center, 11 a.m.-midnight, chicken dinner, games, quilts. Information: 812-923-8817.

September 1
The Slovensko National Home, 1240 Yates Lane, Avon. Slovakian festival, Slovenian sausage, traditional poivce and other food, music, 55 admission, children under and free with adult. Information: 317-934-2880, slovivinemd@gmail.com.

St. John the Evangelist Parish, 995 E. Base Road, Einosvich, Parish festival, fried chicken and roast beef dinners, 11 a.m.-5 p.m. Information: 317-544-4757.

September 2
St. Peter Parish, 1207 East Road, Brookville. Labor Day Festival, 10 a.m.-7 p.m., country style chicken dinner, 10:45 a.m.-2:30 p.m., quilts, games. Dinner reservations begin Aug. 1. Information and reservations: 812-623-3670.

September 3
St. Anthony of Padua Parish, 4773 E. Morris Church St., Morris. Labor Day Picnic, 11 a.m.-4:30 p.m. Information: 765-832-4648.

September 4
Roncalli High School, 3300 Prague Road, Indianapolis. “Prayer and Pasta,” eucharistic adoration and pasta dinner for vocations, all high school students invited, no charge. 6-8 p.m., reservations due Aug. 29. Information: 317-787-8277, ext. 257 or bronfman@archindy.org.

St. John Paul II Parish Center, 1400 N. Meridian St., Indianapolis. “A Day of Reflection, Prayer: Give It Time To Give,” Father Jim Farrell, presenter. 8 a.m.-5 p.m.-midnight. Information: 317-738-7851 ext. 15 or msccowen@archindy.org.

August 20
Benedict Inn Retreat and Conference Center, 1402 Southen Ave., Beech Grove. “Lauren Geaton: The Dogmatic Constitution on the Church,” 7-9 p.m. $20. The cost for young adults ages 9-17 is $20. The cost for students under 18 is $15. Information: 317-787-7841 or benedictinn@benedictinn.org.

August 22-24
Saint Meinrad Seminary and Shrine, 1402 Southern Ave., Beech Grove. Personality Dynamics: Using the Myers-Briggs Type Indicator, Deb Diby, presenter. 9 a.m.-3 p.m., $100 per person, registration limited to 30. Information: 317-738-7851 or benedictinn@benedictinn.org.

August 20-22
Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. Simplicity Retreat: A Week of Simplicity Retreat led by Blessed Mother Teresa, presenter. Information: 812-357-6858 or sim@stmaineducation.org.

August 21
Oldenburg Franciscan Center, Oldenburg. Contemplative Prayer Retreat with Franciscan Sister Olga Wlkenkind, presenter. 3-30 a.m., $5 per person. Information: 812-933-6437 or virginia@oldenburgfranciscan.org.

August 22
Benedict Inn Retreat and Conference Center, 101 St. Anthony Drive. “Prayer: Personal Day of Retreat, “Listen with the Ear of Your Heart,” 9 a.m.-5 p.m., $25 per person. Information and room and food for the day. Information: 317-788-7581 or benedictinn@benedictinn.org.

The Peace Memorial in Martin Luther King, Jr. Park in Indianapolis will serve as the site of the “I Have a Dream” speech 50th anniversary march and rally on Aug. 28.

March and rally commemorate “I Have a Dream” speech 50th anniversary on Aug. 28 in Indianapolis

Kennedy Memorial Initiative, Inc. is coordinating a rally and march at Martin Luther King Jr. Park, 1701 N. Broadway St., Indianapolis, at 5:30 p.m. on Aug. 28. The event marks the 50th anniversary of the renowned activist’s historic “I Have a Dream” speech. The park is home to the Peace Memorial, which depicts Sen. Robert F. Kennedy reaching toward Martin Luther King, Jr. and Archbishop Joseph Tobin. Kennedy was present to give a speech in Indianapolis on April 4, 1968, but instead had to communicate to those gathered in the church that his brother had been assassinated. He is credited with helping maintain peace in Indianapolis at such a critical moment. Kennedy himself later suffered the same fate as King. The Peace Memorial honors the contributions of the two men. Prior to the scheduled march and rally, a panel discussion will be held on the topic of “ I Have a Dream’ 50 Years Later—What Does It Mean?” at the Indiana Historical Society, 450 W. Ohio St. in Indianapolis, at 7 p.m. on Aug. 26.

All are invited to attend the talk, march and rally commemorating Dr. Martin Luther King Jr. and the speech he gave 50 years ago, both hallmarks in the movement for peace.

Training offered for catechists for persons with disabilities on Aug. 19

The archdiocesan Office of Catholic Education’s Special Religious Education (SPRED) program is offering training for Catechists for Persons with Disabilities at St. Mary’s Catholic Church, 317 N. New Jersey St. in Indianapolis, from 6:30-8:30 p.m. on Aug. 19. This bilingual training is a fun, interactive presentation that gives catechists positive approaches to behavior management while still providing a structured classroom with boundaries and expectations.

For information, contact Michelle Favata at 317-236-1448. †

National Association of African Catholics to celebrate national conference at St. Bernadette Retreat Center on Sept. 6-8

The archdiocesan Office of Ministerial Development of the African Catholic Ministry will host the National Association of African Catholics in the United States (NAACUS) at the organization celebrates its third national conference at St. Bernadette Retreat Center, 4388 Deb Fisher Ave. in Indianapolis, on Sept. 6-8.

The theme of the conference features discussion and workshops, including “The Era of the New Evangelization,” “Values of African Families in the New Evangelization” and a youth and adult conversation on “Reaching the Next Generation: African Roots, Unique Path.” Bishop Christopher J. Coyne will preside at Mass on 5 p.m. Sept. followed by an African gala celebration.

The cost for adults ages 18 and older is $20. The cost for young adults ages 17 to 18 is $15. The cost for children under 9 is $10. The cost includes dinner on Sept. 6, all meals on Sept. 7 and breakfast on Sept. 8.

Reservations can be made by contacting Christine Katergga at 317-357-4783 or by e-mail at ChristineKatergga@indiana.edu or online by logging on to www.maccus.org/events.html. For questions or more information, contact Medha Pettigrew at 317-727-5376 or by e-mail at medha.pettigrew@bms.org.
Mike McGinley knows the power of gifts that come from the heart—gifts that shape and change lives.

“I really believe that the greatest gifts that my parents gave me were unconditional love and support, true self-confidence, and my Catholic faith and the opportunity for a Catholic education,” McGinley says. “I just believe that the opportunity for Catholic schools to speak about and focus on Christ on a daily basis is a real difference maker.

Based on that belief, the father of five young children jumped at the opportunity to serve as the chairperson of the development committee of the archdiocese’s Catholic School Values event on Oct. 8.

“It’s a role that has already led McGinley to develop several innovative ideas to enhance scholarship and fundraising efforts that benefit families who want their children to attend Catholic schools, and donors who desire to make that opportunity available while maximizing the tax benefits of their contributions.

Working with the archdiocese’s Office of Catholic Education, the archdiocese’s Office of Stewardship and Development, McGinley is focusing on the benefits of Indiana Tax Credit Scholarships—and how Catholic schools can use these scholarships to bring potential donors to Catholic schools already in their community.

“Many things changed in the school choice laws this year, but the most important allowed for Tax Credit Scholarships to apply to income-eligible students already in our Catholic school seats from kindergarten through 12th grade,” says G. Joseph Peters, special consultant to the archdiocese’s Office of Catholic Education.

“A Tax Credit Scholarship of at least $500 per child, given for one year, allows an eligible student to receive the state voucher the following year and for up to 12 years of education in a Catholic school—a potential of $60,000 in state voucher assistance.”

From a donor’s standpoint, there is also an appeal of a tax benefit from contributing to a scholarship:

“With a 50 percent state tax credit and, for example, a $500 state federal deduction, a donor can give $1,000 toward scholarships for as little as $50,” Peters notes.

That double benefit—making Catholic education an option for all families and creating a substantial tax credit—is a point that McGinley will stress in four advance lunch/breakfast events around the archdiocese on Aug. 7, Aug. 28, Sept. 4 and Sept. 8. As part of that program, McGinley has developed an incentive program for Catholic schools to bring potential donors to the events.

“Our goal is to have participation of at least 50 Catholic schools,” says McGinley, a member of St. Pius X Parish in Indianapolis with his wife, Heather, and their five children, who attend the parish school. “We’ll have a fun incentive plan where if any school has a staff member and at least two guests at one of the events, that school will receive a $1,000 scholarship. The school that has the most money raised from the four events will receive a $10,000 scholarship.

“The school that has the most attendees from the four events will receive a $5,000 scholarship, regardless of the total pledge. The school that has the greatest number of pledges from the events, regardless of the money raised, will also receive a $5,000 scholarship.

“The combined $70,000 value of those incentives will be covered by donors, according to McGinley, a 1985 graduate of St. Matthew School and a 1989 graduate of Cathedral High School, both in Indianapolis. McGinley attended one of those breakfast meetings last year. After the meeting, he immediately called his accountant to see if the tax benefits mentioned were accurate. The accountant said they were. So he and Heather contributed $25,000 to the scholarship program, a gift they have already matched for this year, according to Peters.

“At last year’s Celebrating Catholic School Values event, the committee and the schools celebrated a total of more than $1 million in contributions.

“This year, our goal is $1.5 million, and our stretch goal is $2 million,” says McGinley, a financial adviser for Northwestern Mutual. “It’s important to help the donor realize how valuable this tax credit is, and how it allows them to provide a much larger gift than they may otherwise be able to do.”

“Equally important is having volunteers working to help families afford a Catholic education, notes Rosemary O’Brien, director of corporate and foundation development for the archdiocese’s Office of Stewardship and Development.

“The archdiocese has been blessed through the years to attract committed volunteers to meet the needs of our many ministries,” O’Brien says. “The blessings continue as more of our younger Catholic families become involved in our mission.

Mike brings his business acumen, business and social network, and friends to expand that volunteer base. We are blessed to have outstanding volunteers who do good work for Catholic education.”

“McGinley downplays any praise, preferring to focus on the blessings that a Catholic education have created in his life— the same blessings that he and Heather, also a 1989 Cathedral graduate, hope for their five children who range in age from 13 to 6.

“When I was in Catholic schools, I was around really good people,” says McGinley, the oldest of five children of Mike and Ann McGinley. “I was around other kids that were in families that thought a Catholic education was important and were willing to make sacrifices for. My 12 years at St. Matthew and Cathedral were difference makers. My closest friends today were my friends at St. Matthew and Cathedral.”

McGinley believes the Indiana Tax Credit Scholarships offer that opportunity and experience to more children today.

“This is a win for everybody—the state, Catholic schools, Catholic students and the scholarship recipients.”

Mike McGinley

ST. MARY’S FESTIVAL 2013
At our new School located at 1331 E. Hunter Robbins Way
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PUBLIC WELCOME AUGUST 25 & 26

Saturday - 5:30pm pm,
Games & Raffles

- Beer Garden - MUST BE 21 TO ENTER BEER GARDEN
Butterfly Pork Chop Dinner
Live Music featuring...
Skeeter McGee

Sunday - 11:00am,
Fried Chicken & Pulled Pork Dinner
Carry out available

Beer Garden - MUST BE 21 TO ENTER BEER GARDEN
Kids Games + Adult Games

BASKET RAFFLE & QUILT RAFFLE $250.00 each (must preregister on Nativity’s website)
Plus various other prizes

Super Raffle Grand Prize $15,000.00
(need not be present to win)

Nativity Auguravagampa
August 16-17, 2013

FOOD FELLOWSHIP FUN
August 16-17
4:00 pm – Midnight
Monte Carlo • Raffle • Food & Drink
Rides • Children’s Games
Cornhole Tournament (Sat. 6:30 pm)

Live Entertainment
8:00 pm - 11:00
Dave & Rae (Fri.) Woombles (Sat.)

August 15
6:00 pm - Texas Hold ‘Em
6:00-8:00 pm - Cookies and Canvas
Great fun for families $20 per Canvas
(must preregister on Nativity’s website)

August 16
Catered Dinner
Knights of Columbus Hog Roast
$9 Adults - $7 Kids Under 10

August 17
Nativity Fit 5K Run/Walk (9:00 am)
(8:30 am for Kids’ Fun Run)
Catered Dinner
Prime Rib and Oven Roasted Turkey
carving stations with all the sides
$10 Adults - $6 Kids 10 and Under

5:30 pm - Evening Mass

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‘Win, win’ for students and donors spurs events to increase scholarships

‘Many things changed in the school choice laws this year, but the most important allowed for Tax Credit Scholarships to apply to income-eligible students already in our Catholic school seats from kindergarten through 12th grade.’
— G. Joseph Peters, special consultant to the archdiocese’s office of Catholic education

Area gatherings will discuss tax credit scholarship benefits

There will be four breakfast/lunch events around the archdiocese to inform people about the donor benefits of the Indiana Tax Credit Scholarships—and the impact that these scholarships can have on Catholic school students and their families this year.

Following is a listing of these events:

• Aug. 7 — noon lunch at St. Augustine Parish hall, 315 E. Chestnut St., in Jeffersonville.
• Aug. 16 — 11:30 a.m. breakfast at the Northside Knights of Columbus, 2100 E. 71st St., in Indianapolis.
• Sept. 4 — noon lunch at St. Bartholomew Parish hall, 1306 7th St., in Columbus.
• Sept. 11 — 8 a.m. breakfast at Primo South Banquet Hall, 2615 National Ave., in Indianapolis. To register for an event, please contact your school principal or Cindy Clark by e-mail at cclark@archindy.org, or by phone at 317-236-1444 or 900-382-9836, ext. 1444. For information about scholarships, contact Rosemary O’Brien in the archdiocese’s office of stewardship and development by e-mail at nbrobin@archindy.org or by phone at 317-236-1568 or 800-382-9836, ext. 1568. Information about scholarships is also available online at www.CHOICETrust.org.
From math teacher to archabbot

Early on, his life in the monastery was much like many other young monks—receiving formation in the monastic life and for the priesthood in the seminary. Ordained in 1943, he asked Benedictine Father Theodore Heck, then rector of the seminary, to ask him if he would consider joining the monastic life. "He didn't ask me if I was interested in it," Archabbot Bonaventure said. He earned a master's degree in the field and nearly a doctorate, later teaching math in the seminary for several years. In 1955, Archabbot Ignatius announced his intention to resign after having led Saint Meinrad Archabbey for 25 years. More than 100 monks participated in the election to choose his successor. Many balloted for him. If a monk received enough votes to be elected, he was named the new abbot. During the counting of the last ballot, Archabbot Bonaventure, then only 38, said he "had butterflies" as he kept hearing his name called. Much like a papal election, when he read a majority on the ballots, he was asked if he accepted the election. Archabbot Bonaventure consented "without the slightest hesitation" and was appointed leader of the monastery, treating the will of his fellow monks as another test of his vow of obedience.

"Certainly, it was expected of you at that time that if you were elected that you would accept it," Archabbot Bonaventure said. "Was it just a feeling thing or is it steady? I must have walked there. It was more than a mile away. If there was snow on it, I couldn't walk down to church."

When he completed eighth grade, he decided to enter the minor seminary at Saint Meinrad. One day his father went to see him, though, he soon yearned to be back home. A monk on the seminary staff helped him through this difficult time.

"The main thing that he did that was a lifesaver was he got in touch with my folks, and told them not to come down to visit until the second Sunday in October . . . ." Archabbot Bonaventure said. "If they had come twice after I got here, I would have gotten into the car and gone home with them."

He was impressed enough by the monks and by reading a biography of St. Benedict that the next year he declared his intention to join the monastery when he was old enough.

The challenge of leadership

The responsibilities that Archabbot Bonaventure took on after his election were wide and varied. He oversaw a variety of properties, including the guesthouse, an experimental community and an archdiocesan project called Saint Meinrad's Adventure. He was also responsible for various brick and mortar projects, Archabbot Bonaventure also was given the charge of caring for the souls of nearly 200 monks. One of them was Benedictine Father Meinrad Brune, who became a novice the same year that Archabbot Bonaventure was elected. One day, Archabbot Bonaventure heard Father Meinrad complaining about another monk. He later called him to his office and simply asked him to read an article on what he had done. "He didn't even discuss it with me," Father Meinrad said. "It was a somewhat indirect way to give me correction. But he did it in a very thoughtful way. It was a very good article. And I knew right away exactly what he was referring to. So I thanked him for it, and that was all that was said." Archabbot Bonaventure also helped Father Meinrad relearn Spanish while serving at daily Mass at the parish—a task that Father Meinrad complained about another monk. Father Meinrad later called him to his office and simply asked him to read an article on what he had done.

"He showed up at anything—youth events, deenary events and things like that. Being able to watch him as a younger person kept me moving. It was his love of the Church, his love of ministry which sustained him," Archabbot Bonaventure also helped Father Meinrad relearn Spanish while serving at daily Mass at the parish—a task that Father Meinrad complained about another monk. Father Meinrad later called him to his office and simply asked him to read an article on what he had done.

"I think he was really good at knowing when to listen and when to put his two cents in," Jacobi said. "I think he taught me how to be a good parish minister, how to approach people where they are. He was just really good at that."

Archabbot Bonaventure stepped down from leading Saint Meinrad in June 1966. By November of that year, he was studying Spanish in preparation to serve in Peru. At first, he served as the rector of the minor seminary. His ministry there changed dramatically, however, in 1970 when an earthquake struck the country. Some 70,000 people died in the quake, including Benedictine Father Bede Jamieson, prior of San Benito Priory at the time.

"We did make some appropriate adjustments," he said. "While the last section of the council was going on, we set up a liturgically configured chapel, and started celebrating the Office in English as an experiment in the chapter room [a special meeting rooms in the monastery]. While we were still doing it in Latin [in the Archabbot Church]."

The years that Archabbot Bonaventure served as leader of Saint Meinrad, however, included some trials as well. Nearly 50 years later, he still only talked about them in a measured manner. "One of the older priests told someone, then I heard it, that Archabbot Ignatius enjoyed being abbot and Bonaventure doesn't like it much," Archabbot Bonaventure said. "That was the impression that the older fellow had gotten. I think, in a sense, that must have been true."

"At the time [of my resignation in 1966], I said that Father Abbot Ignatius served for 25 years, but 11 years of what we've been having is like 25."

Archabbot Justin reflected on the challenging time in which Archabbot Bonaventure served as leader of Saint Meinrad.

"You can't be the abbot in another era than your own," Archabbot Justin said. "When he was elected in 1955, who could have foreseen the council and the aftermath of that? And that's when he was abbot. Those were challenging times not just for him or for Saint Meinrad, but for the Church at large."

Life as missionary

Archabbot Bonaventure stepped down as leader of Saint Meinrad in June 1966. By November of that year, he was studying Spanish in preparation to serve in Peru. At first, he served as the rector of the minor seminary. His ministry there changed dramatically, however, in 1970 when an earthquake struck the country. Some 70,000 people died in the quake, including Benedictine Father Bede Jamieson, prior of San Benito Priory at the time.

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Archabbot Bonaventure stepped down from leading Saint Meinrad Parish because of health problems. In the past 10 years, he has had both of his knees replaced and dealt with a liver ailment.

Today however, at 94, he continues periodically to celebrate Mass in Spanish at St. Mary Parish in Huntington, Ind., in the Evansville Diocese, and assists in projects in Saint Meinrad's development office.

When asked to give words of encouragement to men considering life as a Benedictine monk, Archabbot Bonaventure spoke about the purpose of his adventure of obedience—growing closer to God.

"I'm not sure that you would have any of the experiences that I've had, but it is a fulfilling life," Archabbot Bonaventure said. "It does help you to do what the Rule [of St. Benedict], says to seek God."
Pope Francis is ever warning against the Church becoming a “community of the head,” where people follow one another in a sort of mesmerism or tenderness. “We learn disciple ship the way we learn a language, by being part of a community that speaks the language,” he noted. The cardinal acknowledged that young Catholics must be ministered to in the faith by older Catholics who are walking the talk.

“In today’s world, we must promote the Catholic way of life, which is increasingly among the secular world, where our concern about unborn children or the sacredness of marriage makes us appear quaint and even nettlesome,” he explained. “We need mentors, parents, grandparents, godparents, teachers, youth ministers, neighbors, who are ready to pass on the faith.

According to the cardinal, Pope Francis is calling on Catholics to embrace the visitation to the United States by the Church of the Gospel without shortcuts, without diluting the word,” he said. “The cardinal warned that too many Catholics are making it easier for the Devil to take control of the Church during the celebration of the Mass. The Church needs to be open to the Holy Spirit and available to everyone who seeks to walk in the path of faith.”

The Spirit, the cardinal said, “overcomes the scandals, the most important is the gift of God’s grace, which gives meaning to all the other gifts God bestows,” said the cardinal. He added that other gifts include life itself, the Church, religious liberty, marriage and family. These must be protected on a personal level by prayer and avoidance of sin, which is a “distortion of human desire,” and on a societal level by public witness and practical action, he said.

Knights launch Marian prayer program centered on Immaculate Conception

SAN ANTONIO (CNS)—The Knights of Columbus launched a new Marian prayer program to celebrate the Immaculate Conception at a Mass on Aug. 7 during the order’s 131st convention.

The first program was begun with images of Our Lady of Guadalupe, patroness of the Americas. In preparation for the 1982 centennial of the order, the second prayer program was initiated, which also highlighted the Immaculate Conception. Over the years, Mary also has been honored by the Knights under titles of Our Lady of Perpetual Help, Our Lady of Czestochowa, Our Lady of the Assumption, Our Lady of the Rosary, Our Lady of Charity and Our Lady of Peace, a traditional Marian title of Ukrainian Catholics.

The image that will be used with the new campaign is a reproduction of the painting that embellishes the Basilica Cathedrale Notre-Dame de Quebec, above the main altar, a colorful painting of Our Lady, the work of Sister Marie de I Eucharistique, a Sister of Charity of Quebec, who told the Brazilian bishops at World Youth Day: “We need a Church capable of rediscovering the maternal womb of mercy. Without mercy, we have little chance nowadays of emerging the world of wounded persons in need of understanding, forgiveness and love.”

Added Cardinal O’Malley, “Thetruth of a Catholic faith is realized when you speak to someone’s face, but a warm cape that you wrap around a person, to protect and strengthen them.”

The prelate cited the post-abortion ministry Project Rachel as being the kind of work that mirrors the mercy Pope Francis talked about globalizing indifference — indifference to the suffering of others. To the young, the elderly, the handicapped, the mentally ill and the immigrants.

We are called to make this indifference and help people to see that the Church’s teaching is about loving and caring for everyone, he added. “We are looking at the cards Brazil,” said the Brazilian bishops at World Youth Day: “We need a Church capable of rediscovering the maternal womb of mercy. Without mercy, we have little chance nowadays of emerging the world of wounded persons in need of understanding, forgiveness and love.”

One of the biggest threats Cardinal Grech saw was a “community of the head,” where people follow one another in a sort of mesmerism or tenderness. The Church does this presenting the Gospel without shortcuts, without diluting the word,” he said. “The cardinal warned that too many Catholics are making it easier for the Devil to take control of the Church during the celebration of the Mass. The Church needs to be open to the Holy Spirit and available to everyone who seeks to walk in the path of faith.”

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Before electing Pope Francis, cardinals heard plea for unity and holiness

SAN ANTONIO (CNS)—Cardinal Sean P. O’Malley recalled the “P” word in speaking to prophets of the Knights of Columbus supreme convention in San Antonio Aug. 6 that is the key to understanding the conclave, but the 115 cardinals under age 80 asked him to enter the Sistine Chapel with them on March 12 and offer a token of love to the Pope’s compassion, love touches hearts all over world, says cardinal

First, he said, the Church is called to proclaim the Good News of the kingdom of God and the good news of salvation through Christ.

“The Church does this presenting the Gospel without shortcuts, without diluting the word,” he said. “The cardinal warned that too many Catholics are making it easier for the Devil to take control of the Church during the celebration of the Mass. The Church needs to be open to the Holy Spirit and available to everyone who seeks to walk in the path of faith.”

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Number of permanent deacons grows, but many reaching retirement age

WASHINGTON (CNS)—While the number of permanent deacons keeps growing, those ordained to the permanent diaconate are steadily reaching retirement age, with a need to replenish their ranks, according to a study on the diaconate released on Aug. 6.

There are more than 18,000 permanent deacons in the United States, including more than 15,000 who are active in ministry, according to the study conducted by the Center for Applied Research in the Apostolate (CARA).

However, more than two-thirds of active deacons—68 percent—are at least in their 60s, with 25 percent of all deacons at least 70. Thirteen percent of U.S. dioceses have a mandatory retirement age of 70 for deacons; 80 percent mandate retirement at age 75.

“The statistics are encouraging,” said an Aug. 6 statement by Archbishop Robert J. Carlson of St. Louis, chairman of the U.S. bishops’ Committee on Clergy, Consecrated Life and Vocations. “But they also alert us to the fact many of the deacons will soon reach retirement age. This suggests a need for bishops to recruit a greater number of men to join the ranks of the permanent diaconate.”

Twenty-five men made up the first class of permanent deacons ordained for service in the Archdiocese of Indianapolis by then-Archbishop Daniel M. Buechlein in 2008. The 2012 class of permanent deacons included 16 men. Twenty men are currently entering into formation in the hope of being ordained in 2017.

Of the 195 U.S. dioceses and eparchies, only two have no permanent deacons. Of those that do, CARA received information from 145, or 74 percent of them, and extrapolated the data to provide a nation-wide picture.

According to the CARA survey, by Mary L. Gautier and Carolyne Saunders, most permanent deacons work for a living at their job or profession. Only 21 percent derive income from full-time ministry.

Of that number, 22 percent serve in a parish ministerial position, 12 percent are in a parish nonsalaried ministry position, 15 percent are in a diocesan position, 15 percent serve in prison ministry. 14 percent serve in hospital ministry, 8 percent are entrusted with full-time pastoral care of a parish, and 5 percent work for a social services agency. Seventy-eight percent of dioceses responding to the survey have a plan for the placement and ministry of deacons.

Deacons are not as ethnically diverse as the overall U.S. Catholic population, but they are more diverse than Catholic priests. Seventy-eight percent of active deacons are non-Hispanic whites, while 15 percent are Hispanic, and 3 percent each are African-American or Asian. The priest percentages are 92 percent non-Hispanic white, 3 percent Hispanic or Asian, and 2 percent African American or black.

While virtually all U.S. priests have an undergraduate degree plus a degree from a graduate seminary prior to ordination, only 60 percent of permanent deacons have undergraduate or graduate degrees. Thirty-eight percent have a high school diploma, and 2 percent did not complete high school.

Of those dioceses responding to the survey, 80 percent require post-ordination formation of their deacons, the median amount of time spent in formation was 20 hours a year. By the same token, 94 percent of dioceses require an annual retreat of deacons, and 89 percent provide other annual gatherings for deacons. Seventy-four percent of dioceses provide formation opportunities for deacon’s wives.

Ninety-four percent of dioceses have a staff position for a director of the diaconate. In 41 percent of those dioceses, the job is full time.

Although the CARA survey did not report on deacons’ job satisfaction, some deacons reported—in essays supplied by the U.S. Conference of Catholic Bishops in conjunction with its release of the CARA study—happiness with their life and ministry.

“My biggest challenge has been to balance family, professional and diaconal responsibilities,” said Deacon Tim Weinmann of the Diocese of Lexington, Ky, who is an executive project manager at IBM and a deacon at the 2,500-family cathedral parish, Christ the King. “It’s hard saying no when you have the privilege of being invited to say yes to so many good choices.”

“Ordination changed my life,” said Deacon Arnoldo Antonio Santos of the Diocese of Camden, N.J., a retired police detective who now does gang outreach. “I have seen individuals lost to the gang world return to the Church, repent, receive the sacraments and be freed from the bondage of the gang world. It happened when I was able to guide them with prayer, patience, moderation and brotherly love.”

(For more information on the permanent diaconate in the Archdiocese of Indianapolis, go to www.archindy.org/deacon/index.html).
Christians profess their faith in a love revealed through Jesus

The first chapter in Pope Francis’s first encyclical, “Lumen Fidei” (“The Light of Faith”), is titled “We Have Believed in Love.” At first glance, we might think that we’re in the wrong encyclical, one about love. But the pope is alluding to what the First Letter of St. John said: “We have come to know and to believe in the love God has for us. God is love” (1 Jn 4:16). He is the God of our faith. However, it takes Pope Francis a while to get to that point. First, he says that if we want to understand what faith is we must follow the path of love, chosen by believers recounted in the Old Testament. So he begins with Abraham, known as our father in faith, who had such faith in God that he followed God’s call to move to another land, and faith in God’s promise to make him the father of a great nation. This same faith continued in Abraham’s descendants, Isaac and Jacob. Then, when the Israelites were slaves in Egypt, they trusted in God’s promise to set them free. They followed Moses on a lengthy journey that led to worship of the Lord at Mount Sinai. However, the pope notes, Israel’s history also shows the temptation of unbelief to which the people yielded often. The opposite of faith, he says, is idolatry. “Idols exist,” he says, “as a pretext for setting ourselves at the center of reality and worshiping the work of our own hands.” However, faith “breaks with idols to turn to the living God in a personal encounter” (#13). The Israelite patriarchs, Pope Francis says, “were saved by faith, not faith in Christ who had come but in Christ who was yet to come, a faith pressing towards the future of Jesus” (#15). Christ is the fulfillment of all the promises of the Old Testament, and the Christian faith “is the confession that Jesus is Lord and that God has raised him from the dead” (#15). Thus we arrived at the love that’s in the title of the chapter: Christian faith, the pope says, is faith in a perfect love, and Christ’s perfect love was proved when he died for our sake. It is “in contemplating Jesus’ death that faith grows stronger and receives a dazzling light,” he says (#16). Of course, we believe not only in Jesus’ death but also in his resurrection. “Because Jesus is the Son, because he is absolutely grounded in the Father, he was able to conquer death,” the pope says (#17). Thus Christians profess their faith in a love that was fully revealed in Christ’s passion, death and resurrection. It’s important for Christians to have a personal relationship with Christ, Pope Francis says. Therefore, we “believe” Jesus when we accept his word, but we “believe in” Jesus when we personally welcome him into our lives. Pope Francis then takes up this belief in salvation by faith. St. Paul, he says, rejected the attitude of those who considered themselves justified by their good works. These people, he says, are centered on themselves because they fail to realize that goodness comes from God. Salvation by faith, he says, “means recognizing the primacy of God’s gift. As St. Paul put it: ‘By grace you have been saved through faith, and this is not your own doing; it is the gift of God’ (Eph 2:8)” (#19). Those with faith centered on Christ, the pope says, know “that God has drawn close to us, that Christ has been given to us as a great gift which inwardly transforms us, dwells within us and thus bestows on us the light that illumines the origin and the end of life” (#20). This faith, he says, must be a life lived in the Church. All who believe in Christ make up one body, as St. Paul taught. We should see ourselves as members of Christ’s body, in an essential relationship with all other believers. Faith is not a private matter, he says. However, he says, that doesn’t make us lose our individuality. We come into our own in the highest degree through service to others. (John F. Fink is editor emeritus of The Criterion, newspaper of the Archdiocese of Indianapolis.)
Year of Faith: The sacrament of holy orders

Most Catholics recognize holy orders as the sacrament in which deacons, priests and bishops are ordained. But what are they called “holy orders”? It goes back to ancient times. When the word “ordo” meant an established civil body. “Ordinatio” means incorporation into an “ordo.” Therefore, in the Church today, men are ordained into the orders of deacons, priests and bishops. The sacrament confers a gift of the Holy Spirit that permits the exercise of teaching, sanctification and service.

As a result of ordination, bishops and priests can be ministers of the sacraments of confirmation, Chrism, penance and reconciliation, and anointing of the sick. Only bishops can ordain deacons, priests, and other bishops. Deacons as well as bishops and priests, can confer the sacrament of baptism and witness the celebration of the Eucharist, assist at and preside over funerals. They also dedicate themselves to charitable endeavors, their ministerial role in New Testament times.

In the Catholic Church, only men can receive the sacrament of holy orders—as unusual as that is in American society. One reason for that is that Jesus chose only men as His Apostles. The Apostles continued that practice of ordaining men to be the shepherds of the Church throughout the centuries.

Another reason given is that priests and bishops have the person of Christ at the Mass. Since Christ was a man, the priest should also be a man. Still another reason is that the priest should present Christ as the bridegroom of the Church.

Those who have received holy orders may marry. However, men who are already married can be ordained deacons, and, in some cases, married clergy from other Christian churches who convert to Catholicism can be ordained priests.

It’s true that married men were priests in the early Church and still are today in Eastern Catholic Churches, where only bishops are celibate. The celibacy rule could be changed, but it’s not likely.

Appreciating God’s botanical gardens as a blessing

In viewing the exhibit, “Food for Thought,” at the United States Botanic Garden in Washington, I felt a need to become a botanist; a more inspiring vocation for someone with your many blessings you could not deserve!

I left with several plants on display in the garden’s educational exhibit one finds posted lessons on subjects like, “Whydilly?” “Heirloom LEAFY” states, “There are so many delicious leafy greens to enjoy, from mixed baby lettuce greens and arugula to watercress and radish and kale. There are two main groups of leafy greens, lettuces and nonlettuces. Both are incredible healthy foods rich in fiber and vitamin and mineral content.”

In reading this, I could hear my mother saying, “Eat your greens, they make you full with vitamins!” reminding me bless us with healthy nutrition.

A mother, wife and disciple of Christ who gave so much to others

It was a day tinged with sadness, but also a time to remember someone who had lived the Gospel mandate of seeing Christ in others and being Christ to others. My mother-in-law went home to God on July 24 at age 83. She had been a longtime member of Sodality and so many—both at home and abroad. longtime member of Sodality and so many of grace, compassion and love in life’s many—both at home and abroad.

As we reflected on her earthly journey, we think we were able to see a life lived to the fullest by a person, whom her vocation as a wife, mother and humble disciple of Christ.

For the Journey/Effie Caldarola

When compassion grows feet

The other night, a local TV news show featured a family who had finally broken into, not once but twice. The obvious they weren’t wealthy, and one of the items taken was a precious and beloved child. The child appeared in the story.

Many have identified, but her appearance gave evidence of her challenges, including physical deformities.

You couldn’t watch the segment without feeling compassion. How much would someone do for someone they fairly invested in an alarm system, but indicated they probably wouldn’t be replacing the iPad right away, even though the child used it daily.

The next evening, a follow-up story revealed that a listener had brought a new iPad to the TV station and asked that it be given to the family. The only condition was anonymity.

Those are the kind of feel-good stories that broadcasters love, but they’re a public service that simply feeling sorry about something is one thing. Acting upon those feelings is another.

I love Scripture’s description of Jesus being “moved with compassion.” We often speak of compassion as relating to the heart, emotions.

But scholars tell us the scriptural “movement” is more profound than that, referring to a movement in the intestines, in the bowels—that’s how a Hebrew person described such a powerful feeling of “suffering” for another.

So Jesus experienced a profound, bodily sense of compassion, and his compassion moved him.

Most of us are compassionate people, raised by parents who felt and expressed compassion toward others. But the response to suffering varies from person to person, family to family. What makes the difference between those who act on their feelings of empathy and those who don’t? Parents play a great role in encouraging their children to become compassionate.

When my oldest daughter, Elizabeth, was a little girl, she and I would go to our local food store. She would always be a reminder to me to stop and appreciate God’s creations, to wonder, do I see someone in need and move toward him? Of course, they saw him. Perhaps they were moved with compassion.

But Dr. Jim Lorand, who founded the National Society of Child Protection advocates, tells us that we are not very good at doing that. Most of us are compassionate people, raised by parents who felt and expressed compassion toward others. But the response to suffering varies from person to person, family to family. What makes the difference between those who act on their feelings of empathy and those who don’t? Parents play a great role in encouraging their children to become compassionate.

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The Book of Jeremiah is the source of the first reading for this weekend. Four prophets—Daniel, Isaiah, Ezechiel and Jeremiah—were called the Old Testament’s “major prophets” because of the extent of their writings, but also because of the brilliance of what they wrote. Jeremiah was active as a prophet during the reign of King Josiah of Judah, or between 640 and 609 B.C. Generally, Josiah was seen as a good and upright king, loyal to God. In judging the kings, it is important to remember that devout ancient Hebrews saw kingship not just as a matter of governing the country, conducting foreign affairs and commanding the military, but also as leading the people in obedience to God. The king’s responsibility, regardless of the person who was wearing the crown at any given time, was to see that the law of God was obeyed, and that the people of the kingdom were aware, and attentive to, their covenant with God.

Jeremiah in this reading is asserting that the covenant is all-important, but he is involving himself in politics. Politics can be controversial, so Jeremiah made enemies. Indeed, enemies plotted his death. The reading clearly speaks of their wish to annihilate this worrisome prophet.

As Luke had to select words spoken by Jesus to apply to conditions important to his audience. This being the case, it is easy to see why the Gospel in this reading quotes Jesus as saying that there would be no peace on the Earth. Jesus brought fire. It can be a daunting thought, surely, in the face of the Gospel’s attachment to peace.

Reflection

Neither the Gospel, nor the Church’s steadfast proclamation of the Gospel, leads anyone down a primrose path. The Gospel is clear. The Church is frank. Discipline is hard. Rare has been the moment in history when Gospel values universally were embraced. After all, in many cases, these values clash with human instincts warped by the effects of original sin.

In giving us these readings this weekend, the Church is being honest. Today, as much as in ancient times, in our country as in tyrannies, following Christ may often require us to swim against the tide. Resisting us, pushing us the other way, will be the culture in which we live, those among whom we love, or ourselves.

As Jeremiah, as Christ, we must withstand all that is contrary to God. Only in following the Lord, in being obedient to God, are we assured of life and true peace.†

A crucifix on or near an altar connects the Mass with Christ’s redemptive death.

Q

Over the years, I have visited a considerable number of Catholic churches, and most of them have a crucifix on the wall of the sanctuary behind the altar as well as one which is carried in the entrance procession when Mass is celebrated. Occasionally, though, I have been in a church that had no crucifix at all—menorah on the wall of the sanctuary or not in the entrance procession. What is the rule? Where should the crucifix be in a Catholic church? And also, if you have time, why do Protestant churches have only a bare cross, while Catholic churches show Christ’s body on the cross? (Menomonee, Wis.)

A

According to the General Instruction of the Roman Missal (GIRM), a cross bearing the figure of Christ crucified should be affixed or on or close to the altar in a Catholic church.

One option permitted liturgically and used in some churches is to have a processionional crucifix, which is carried into the sanctuary at the beginning of Mass and then placed near the altar. When Mass is not taking place, that cross remains in a stand near the altar as a reminder of the “saving passion of the Lord” (GIRM, §98).

As to your “cross vs. crucifix” question, the Catholic Church has always given preference to the crucifix because it sees the death of Christ as redemptive. In the Enchiridion, the sacrifice of Jesus is represented; its merits applied to those who participate in the Mass. The crucifix stands as a visible sign of what is taking place on the altar.

Most Protestant churches, particularly evangelical ones, have opted instead for a simple cross for a variety of reasons. Some Protestants believe (erroneously) that the Catholic Church holds that Christ “dies again and again” each time Mass is offered, and Protestants reject that non-sacramental notion by not displaying the corpus of Christ. Some Protestants have held that Catholic veneration of an image of Christ is idolatrous. The main reason, though, is that many Protestants feel that the empty cross gives greater witness to the Resurrection of the Lord.

Q

It troubles me that same-sex couples who are in a committed relationship are expected by the Catholic Church to abstain from sexual relations. It seems clear that in many cases homosexuality is genetically driven; people did not choose this type of attraction, and to ask them to abstain would seem cruel, and discriminatory. This is quite different from the voluntary celibacy that our church embraces.

As I have gotten to know gay men and women, it seems obvious that they are not evil people, and I feel sorry for them and discriminatory. This is quite different from the voluntary celibacy doesn’t flow smoothly with our belief in a compassionate God. Thanks for any guidance you can provide. (Gambrills, Md.)

A

You raise two important points the Church doesn’t get completely and, the Church does as well: homosexuality is most often not deliberately chosen, and homosexuals are certainly not “evil people.” The Catechism of the Catholic Church observes that, “The number of men and women who have deep-seated homosexual tendencies is not negligible. They do not choose their homosexual condition; for most of them it is a trial. They must be accepted with respect, compassion and sensitivity” (#2358).

At the same time, however, the Catholic Church is guided by biblical teaching about right conduct. Among the scriptural passages on homosexuality referenced by the catechism (#2357) is St. Paul’s Letter to the Romans, which speaks of those who have rejected God’s truth in the following way: “Males likewise gave up natural relations with females and burned with lust for one another. Male sexual desires with males, and thus received in their own persons the due penalty for their perversion” (Rom 1:27).

Based on this and related biblical passages, as well as on the natural law regarding sexual complementarity and openness to the transmission of life, the Church concludes in #2359 of the catechism that “heterosexual persons are called to chastity,” which is to say, to a life of conformity to God’s will. Acknowledging that this is a challenging path, members of the Church have established organizations such as Courage, a support group for men and women with same-sex attractions who endeavor to lead a Christian life. It strives to provide those friendships among its members in their common struggle. Perhaps it is helpful for someone with a homosexual orientation to see the life of celibacy as a free and obedient response to a divine call.

(For questions on the following readings, contact: The Criterion, Friday, August 16, 2013. My Journey to God

Angel Wings

By Dr. C. David Hay

I am the courier of faith,
Together we have flown,
And when your wings grow weary
You’ll never be alone.

I am the lighthouse of light,
All of those who call,
Those who wish to follow,
I will be by your side.

I am the guardian angel
All of that heaven brings;
Although you cannot see me
You’ll know that I am near.

I am the messenger of God
Who bestowed eternal care,
And when you need my hand—
You’ll find that I am there.

(For questions on the following readings, contact: The Criterion, Friday, August 16, 2013. Daily Readings

Sunday, August 18, 2013

• Jeremiah 38:4-6, 8-10
• Hebrews 12:1-4
• Luke 12:49-53

The passage from the epistle read this weekend says that Jesus was “shameless” even when dying the ignoble death of crucifixion. Unaffected by the insults and scorn of others, Jesus rose to sit at the right hand of the Father in glory. For its last reading on this weekend, the Church offers us a passage from St. Luke’s Gospel. All eyes in reading the Gospels, it is important to note that they were written not at the time of Jesus, but years later. This Gospel, for instance, was probably written 40 years after Jesus. By this time the Gospel was composed, hostility against Christ was already, was beginning to form in the Roman Empire. This hostility soon erupted into a full-fledged persecution. It is not surprising. The Christian ethic stood utterly opposite the prevailing culture.

So Luke had to select words spoken by Jesus to apply to conditions important to his audience. This being the case, it is easy to see why the Gospel in this reading quotes Jesus as saying that there would be no peace on the Earth. Jesus brought fire. It can be a daunting thought, surely, in the face of the Gospel’s attachment to peace.
The 31st Annual Celebrate Life Dinner
Tuesday, September 17 — Indiana Convention Center
Invites you to
The Spirit of CAREING
You can inspire hope for others... right here in Central Indiana!

Join us Saturday, September 21 at Lions Club Park in Zionsville, Indiana. Backed by 100% of the proceeds will benefit cancer patients and their families being treated at St. Vincent, inspiring hope right here at home. Together, we can make a difference!

The Walk offers a 10-Mile Challenge Walk, or a 3-Mile Family Walk.
Register today at StVincentCancerWalk.org.

StVincentCancerWalk.org
Don't miss your chance to meet Abby Johnson!
Youth volunteer outreach helps Brown County residents

BROWNCOUNTY—Each summer, teenagers from St. Agnes Parish in Nashville, and St. Benedict and Sacred Heart of Jesus parishes in Terre Haute, come together with adult leaders to help people in need in Brown County.

Indiana Nazareth Farm is a service camp sponsored by St. Agnes and the Terre Haute parishes. It is based on four cornerstones—community, prayer, simplicity and service.

This year, the camp took place on July 26-30, and included 17 teenagers, eight young adults and eight adults. Each teenager and adult leader provided an average of 36 hours of intensive hard labor in just four days, equaling 1,188 hours of volunteer service. Team leaders were youth ministry coordinator Adrianne Spahr of St. Agnes Parish and Janet Roth, youth ministry leader for the two Terre Haute parishes.

As in years past, the youths and their leaders reached out to the Brown County community, and provided their spiritual and physical strength to enrich the lives of residents and ease their day-to-day challenges.

Some of the projects included painting inside and outside of homes; building a three-section compost bin; cleaning gutters; yard work and clean up; splitting, moving and stacking wood; building a bridge over a ravine; clearing debris from storm damage; building a raised flower bed; building a bed frame and washing more than 90 windows at one house.

In addition, the youths and leaders shared prayers and reflections each day.

The original Nazareth Farm was formed as an outreach of the Catholic Church and is located in the Diocese of Wheeling-Charleston in West Virginia. Its purpose is to provide volunteer service to the people of Appalachia. In 1994, the program was started in Brown County by Benedictine Sister Mildred Wannemuehler, then-parish life coordinator at St. Agnes Parish; youth ministry coordinator Roth at the Terre Haute parishes; and Mike Lewis, then-youth ministry coordinator at St. Agnes Parish. Dee and Gene Suding have been instrumental in the ongoing success of the camp and continuing support of the mission.

“The appreciation of the people served by these outstanding young and adult leaders is impressive and heartfelt,” said Carol D. Nathan, publicity coordinator for Indiana Nazareth Farm.

The Nazareth Farm project is held each summer at the end of July.

Brown County residents who need assistance are encouraged to keep this outreach in mind for themselves, or if they know of others who might benefit from the gift of service provided by these youths and their leaders.

(For more information, contact Adrianne Spahr, youth ministry coordinator at St. Agnes Parish in Nashville, at spahr@gmail.com)

Teenagers and youth ministry leaders from St. Agnes Parish in Nashville, and St. Benedict and Sacred Heart of Jesus parishes in Terre Haute, spent four days in late July assisting people in need in Brown County.

Volunteers work in Brown County during Indiana Nazareth Farm, an annual service camp sponsored by St. Agnes Parish in Nashville, and St. Benedict and Sacred Heart of Jesus parishes in Terre Haute.
Special Aug. 25 celebration to honor Sisters of Providence

By Dale Moss
Special to The Criterion

GEORGETOWN—A large, adoring crowd seems certain on Aug. 25 near the Dollar General Store in Georgetown. After all, who can pass up a good 305th anniversary celebration?

The party salutes six Sisters of Providence, yes, for three-plus centuries of service and devotion. All who help the ever-evolving campus of Providence House/Guerin Woods continue as unique oasis both for old and young. There is certainly more than plenty to appreciate. 

But 305? 

Well, a story within this story involves another anniversary, one more typically recognized. One of these religious, Providence Sister Barbara Ann Zeller, has reached 50 years in the order. As seniority goes, Sister Barbara is way down this remarkable list.

As responsibility goes, though, she is first and foremost. Admiring this baccalaureate, now 24-building campus is easy. Imagining, planning, building and managing it is not. Sister Barbara called and still calls on lots of help from more than her religious sisters. To single out anyone for the place’s success is not. It’s Give a cup out Sister Barbara, its founder and administrator. Not that she, true to her calling, lives to be singled out.

So Sister Barbara’s party fittingly is to be a party, too, for Providence Sisters Joanna Callins (67 years), Loretta Maureen Gun瑟mer (64 years), Rose Eichman (61 years), Maria Smith Gonzemer (64 years), Rose Eichman (61 years), and Hannah Corbin (59 years). Three years. “Three hundred and five years of consecrated faithfulness,” Sister Barbara said.

“That is a bunch.” As is the cumulative good provided at Providence House/Guerin Woods. Little wonder this ministry struggles not to assist but to meet demands.

People wait on lists for senior apartments for nursing care. A senior center offers meals, fun gatherings and educational programming for residents and visitors alike. Buildings long used for foster care—a service reluctantly sacrificed by a change in government priorities—now are occupied by families in quite seeking to reunite. Unlike that dollar store, the set-back campus off State Road 64 can be overlooked. It’s not, however, by those who could benefit by it.

Sister Luckett moved in to a Guerin Woods two-bedroom apartment five years ago, ready for a smaller, simpler-to-care-for home. As Luckett moved in, neighbors invited her for coffee and conversation. Sister Barbara and the other sisters learned not only her name, but those of her building. Luckett considers herself very fortunate. “Whoever comes here feels the spirit of respect and kindness for each other,” she said.

Luckett is not the least bit surprised these sisters go on and on in selflessness. “They still want to be a gift to people, a help to people,” Luckett said. “They just don’t want to quit.”

Diane Murphy, a local banker, sits on the board of directors for Guerin Inc., honored to play a role in what she calls the phenomenon that is the campus. Like so many others, Murphy marvels at Sister Barbara’s potent mix of business acumen and devotion. All still help, Sister Barbara said. “It’s fun, and it’s wholesome. It just seems so natural.”

“It’s our way of life.” Sister Joanne added.

The celebration is at 1 p.m. on Aug. 25. Among those expected is Bishop Christopher Coyne, vicar general of the Archdiocese of Indianapolis. A light meal will be served following a liturgy.

(Dale Moss is a member of St. Augustine Parish in Jeffersonville. For more information on the Aug. 25 celebration, call 812-951-1878. The campus address is 8037 Unruh Drive, Georgetown.)

Bimannual grants awarded to parishes, schools and archdiocesan agencies

During the fall of 2012 and the spring of 2013, more than $550,000 was awarded in grant monies to parishes, schools and agencies in the Archdiocese of Indianapolis.

The grants, awarded twice a year, are made available through the generosity of archdiocesan parishioners, who set up the endowments. The grant process is jointly administered by the archdiocesan Finance Office and the Office of Stewardship and Development.

Grant dollars are due to the archdiocese for the two grant allocation periods on April 30 and Oct. 31 each year. The process kicks off for the fall of 2012, and the spring of 2013 are as follows:

- St. Paul Catholic Center, Bloomington; Growth and Expansion Fund; $7,000 for AV equipment.
- Sacred Heart of Jesus Parish, Terre Haute; Growth and Expansion Fund; $20,000 for window replacement project.
- St. Ambrose Parish, Seymour; James P. Scott Fund; $4,325 for electrical doors for parish and hall.
- Our Lady of Lourdes Parish, Indianapolis; James P. Scott Fund; $3,990 for Wi-Fi network.
- Our Lady of Perpetual Help Parish, New Albany; James P. Scott Fund; $14,000 for technology purchases.
- Hispanic Ministry, New Albany; Growth and Expansion Fund; $8,960 for youth ministry program costs.
- Prince of Peace Catholic Schools, Madison; Growth and Expansion Fund; $35,000 for tuition assistance.
- Prince of Peace Catholic Schools, Madison; Home Mission Fund; $27,500 for technology improvements.
- Holy Cross Parish, Indianapolis; Home Mission Fund; $12,800 for roof repairs.
- St. Patrick Parish, Terre Haute; Home Mission Fund; $30,000 for fundraising efforts for tuition scholarships.
- Catholic Charities, Bloomington; Growth and Expansion Fund; $12,000 for utilities costs at Beckly’s Place.
- Sacred Heart Parish, Clinton; Home Mission Fund; $77,000 for renovation and repairs to rectory and office.
- Sacred Heart Parish, Clinton; Growth and Expansion Fund; $23,000 to hire director of religious education.
- Holy Family Parish, Oldenburg; James P. Scott Fund; $15,350 for roof and HVAC repairs.
- St. Elizabeth Catholic Charities, New Albany; James P. Scott Fund; $25,000 for historic window rehabilitation.
- Our Lady of Fatima Retreat House, Indianapolis; James P. Scott Fund; $5,915 for driveway repairs.
- Holy Spirit Parish, Indianapolis; James P. Scott Fund; $33,000 for church repairs.
- Prince of Peace Catholic Schools, Madison; James P. Scott Fund; $25,625 for bathroom and ceiling repairs.
- Our Lady of Providence Jr./Sr. High School, Clarksville; James P. Scott Fund; $6,660 for cafeteria oven.
- St. Anthony of Padua Parish, Clarksville; Home Mission Fund; $15,000 for Hispanic teaching position.
- St. Bridget of Ireland Parish, Liberty; Home Mission Fund; $25,000 for church repairs and maintenance.
- St. Gabriel the Archangel Parish, Indianapolis; Home Mission Fund; $6,066 for restroom renovations.

(For information on how to apply for the grants, log on to www.archindy.org/grant.html or contact Stacy Harris in the Finance Office or sharris@archindy.org or by phone at 317-236-1535 or 800-382-9836, ext. 1535.)