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Criterion

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For the Journey

Columnist Effie Caldarola reflects on meeting compassion with action, page 12.

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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.



John Kerry

The State Department has long been criticized, for instance by 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

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Photo by Sean Gallagher



Retired Benedictine Archabbot Bonaventure Knaebel, 94, stands at the main doors of the Archabbey Church of Our Lady of Einsiedeln, the church of Saint Meinrad Archabbey in St. Meinrad, on July 17.

Retired Benedictine archabbot marks 70 years as a priest, 75 as a monk

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.

"He 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

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Luke Bielawski hits his final shot at Kiawah Island, S.C., on Aug. 10.

Submitted photo

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

By John Shaughnessy

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



Luke Bielawski

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 plopped 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

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graduate of Cathedral 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 Kniepkemps [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.



Family and friends were on hand in South Carolina on Aug. 10 to see Luke Bielawski end his cross-country journey to raise funds for scholarships for Providence Cristo Rey High School in Indianapolis.

First thing he was looking forward to doing after his return to Indiana: "I already slept in my bed. I'm looking forward to seeing my grandparents."

Next time he wants to pick up a golf club: "This afternoon. I'm addicted. It's a great game."

Number of miles he traveled, and number of states he passed through: He hit golf balls 2,980 miles through California, Arizona, New Mexico, Texas, Louisiana, Mississippi, Alabama, Georgia and South Carolina.

Amount of money he has raised: It's still being tabulated, he said. The total was at \$42,000 on July 11.

"We'll definitely be able to provide scholarships for students at Providence Cristo Rey, but I'm not sure the exact number yet. We're having a golf outing on Sept. 16 at Eagle Creek golf course to raise more money."

Next adventure: "I start my last semester of law school on Monday [Aug. 19, at Indiana University School of Law in Indianapolis.] I graduate in December. We'll have to see what adventures are waiting after that."

(For more information about Luke Bielawski's adventure, log on to the website, www.getonthegreen.org.) †

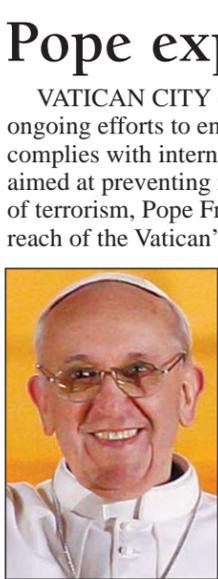
FAITH-BASED

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time or interest to understand them in context, is no longer an option for U.S. policy."

Kerry also announced that the office would be headed by Shaun Casey, professor of Christian ethics at Wesley Theological Seminary. Casey holds degrees that include a master of divinity, a master of public administration and a doctor of theology, all from Harvard University.

He is the author of *The Making of a Catholic President: Kennedy vs. Nixon*



Shaun Casey

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." Casey recalled that 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



Melissa Rogers

that religion poisons everything, while others were saying that religion would save and solve everything. You knew, however, that the reality was somewhere in between."

He said that he admired Kerry's "willingness to defy the conventional wisdom that dictated religion was a purely private, personal choice, and thus communities bounded by faith must be entirely left outside of discussions of policy."

"Engaging these communities in the context of policy has always struck 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."

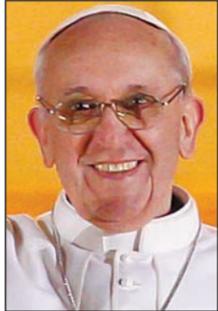
Melissa Rogers, director of the White House Office of Faith-Based and Community Partnerships, said the office will help encourage engagement with religious and other community actors around three objectives. Those include: promoting sustainable development and more effective humanitarian response; advancing 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. †

Pope expands role, reach of Vatican Financial Intelligence Authority

VATICAN CITY (CNS)—As part of the Vatican's ongoing efforts to ensure that all its financial activity complies with international standards, particularly those aimed at preventing money laundering and the financing of terrorism, Pope Francis has expanded the role and the reach of the Vatican's Financial Intelligence Authority (FIA).

Less than a month after he updated the Vatican's criminal code 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



Pope Francis

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 instituted by Pope Benedict XVI in 2011 to investigate suspicious financial transactions.

The FIA now will "evaluate and approve the financial activities and the services offered" by the Institute for the Works of Religion (the Vatican bank) and the Administration of the Patrimony of the Holy See, the office that handles Vatican property and investments, said Jesuit Father Federico Lombardi, Vatican spokesman.

While the Vatican's financial activities are "a drop in the bucket" on the international finance scene, Father Lombardi said, "we have a responsibility to the international community" to ensure that all Vatican activities measure up to the efforts taken since the 9/11 terrorist attacks in the United States to prevent, even unwittingly, the financing of terrorism.

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 proliferation of weapons of mass destruction.

Many of the changes to Vatican laws and financial procedures instituted over the last year were specific recommendations made by Moneyval—the Council of Europe's Committee of Experts on the Evaluation of Anti-Money Laundering Measures and the Financing of Terrorism.

Father Lombardi said the key point isn't to win Moneyval's approval, but "Moneyval is the instrument we are using to determine whether we are up to international standards."

Pope Francis' changes are contained in a document on "the prevention and countering of money laundering, the financing of terrorism and the proliferation of weapons of mass destruction." It was issued "motu proprio," meaning on the pope's own initiative. †

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At home and abroad, popemobile fills with gifts for pope

VATICAN CITY (CNS)—When he's riding in the popemobile—at the Vatican or, for example, in Rio de Janeiro—Pope Francis uses his hands not just to bless people and hold the babies he's kissing. He also uses them to catch things.

Tossing, lobbing and throwing things to the pope or into the popemobile has been a growing phenomenon at the Vatican, but it took on epic portions during World Youth Day in Rio.

"We filled a jeep four times with objects of every kind," said Alberto Gasbarri, chief organizer of papal trips.

Gasbarri's partial inventory included: "T-shirts, hats, scarves, balls, flowers, bandanas, photographs, letters, drawings, rosaries—and even a bishop's ring."

"It's true, it was pretty substantial," said Jesuit Father Federico Lombardi, the Vatican spokesman. It wasn't clear if the ring belonged to a bishop who tossed it, or if it was meant as

a gift from one of the pilgrims to the pope.

The haul was divided between the Archdiocese of Rio de Janeiro and the Vatican, Gasbarri told Catholic News Service on Aug. 6. Some of the things left behind will be souvenirs of the pope's visit, while much of the clothing will be distributed to the poor.

The ball and soccer jersey Pope Francis left before an icon of Mary on July 29 at the Basilica of St. Mary Major—when he stopped there on the way home from the airport—came from the Rio collection, Gasbarri said.

The same thing happens at the Vatican with papal gifts. Items handed to the pope or simply tossed into the popemobile are sorted. Some end up catalogued and stored, including in the Vatican Museums, but the clothing and most of the edibles go to the diocesan Caritas, the Vatican shelter run by the Missionaries of Charity or the Vatican's maternal and pediatric clinic, which serves

mainly immigrants and is run by the Daughters of Charity of St. Vincent de Paul.

At least once, Pope Francis reached into the bottom of the popemobile and recycled a gift himself. During a weekly general audience in St. Peter's Square in mid-June—a hot, intensely sunny day—the pope kissed two little boys and motioned for their parents to put hats on them. A little while later, one of the Vatican security officers held up another hatless boy. The pope kissed the boy, patted him on the cheek then told the officer to wait while he reached down and found a hat. The green baseball cap was a little large, but he put it on the boy's head anyway.

Asked if the gift tosses frighten Vatican security, Father Lombardi said, "I asked them that, too. They said not really. The pope's not afraid."

Domenico Giani, director of Vatican security and the man who runs alongside the popemobile—catching a lot of the stuff—told



A white baseball cap is thrown toward Pope Francis as he leaves in a jeep after visiting San Gerlando Parish in Lampedusa, Italy, on July 8. Tossing, lobbing and throwing things to the pope or into the pope's vehicles has been a growing phenomenon. This hat was caught by the pope's personal secretary, Msgr. Alfred Xuereb, left.

CNS, "Certainly, it's clear that in the midst of the crowd there could be a lunatic who, instead of tossing a rosary, hurls something much more dangerous."

"I count on the help of the

Holy Spirit, but also on the preventative measures that I require be carried out before every event, both in Italy and abroad," he said in an e-mail response to questions. †

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 priestly ordination.

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 St. Meinrad, he was buried in the Archabbey Cemetery.

Throughout 70 years of monastic life and 66 years of priestly life and ministry, Father Richard held many positions in the monastic community at Saint Meinrad and in its seminary.

Beginning in 1987, when he was 65, he began 13 years of ministry in parishes across the Archdiocese of Indianapolis.

During much of that time, Msgr. William Stumpf interacted often with Father Richard as he helped oversee priestly ministry in parishes as archdiocesan vicar for clergy.

"He was a great blessing because he would be willing to step in and fill in wherever we needed him to fill in, which was really wonderful of him," said Msgr. Stumpf, now pastor of St. Michael Parish in Greenfield.

In addition to simply helping Msgr. Stumpf make sure that a parish had a priest to minister in it, Father Richard was a good role model for him.

"We all need people in our lives who kind of raise the bar for us," Msgr. Stumpf said, "and he was one of those people in his willingness to serve and do whatever he was asked to

do. He was a very selfless man."

Msgr. Stumpf also valued other personal qualities in Father Richard.

"He had a wry sense of humor," Msgr. Stumpf said. "He was just an all-around, very kind, good-hearted man, monk and priest."

Benedictine Father Timothy Sweeney remembered his longtime friend and fellow monk in much the same way.

"He was a very personable man," said Father Timothy, who took annual vacations with Father Richard for the past 25 years. "He liked people and got along well with people, hence his success when he was in parish work and his success, too, as a teacher."

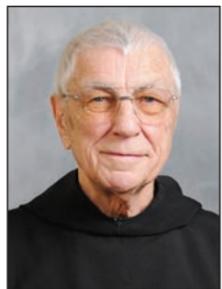
"He was very down-to-earth. One of his favorite expressions was, 'You've got to work with what you've got,' whether that was his own talents or whether he was talking about other people."

As a previous archabbot of Saint Meinrad Archabbey, Father Timothy was also in a good position to understand and value Father Richard's willingness to serve in any role he was asked to fill.

"Certainly, Richard was very obedient," Father Timothy said when describing his friend's qualities as a monk. "If the abbot asked him to do something, he would do it, even if he personally might not like to do it."

Father Richard was born in Indianapolis on July 1, 1922, to Carl and Grace (Lucas) Hindel. He received the name George William at his baptism. After growing up in Holy Angels and SS. Peter and Paul Cathedral parishes in Indianapolis, he entered the minor seminary at Saint Meinrad in 1936.

He entered the novitiate in the monastery in 1942, made his first profession of vows on Aug. 6, 1943, and was ordained a priest on May 27, 1947.



Fr. Richard Hindel, O.S.B.

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Editorial



Fuad Shunnara and his wife, Sohad, kneel and read the Bible and pray with their sons in their living room in Muqueibleh, Israel, on June 22. The family belongs to the Church of the Transfiguration in the village, and the parents pray with their children every night at home.

Forming children, and families, of faith today

Remember, life isn't fair.

Or so many of us were told as youngsters when we had to do something we didn't like because our parents or others in a supervisory role instructed us to do it.

Doing chores around the house. Buckling down on studies so we would get the most out of our educational experience. Going to Mass on Sunday and holy days of obligation.

Kids today are no different. Many of them can probably recall a time when that adage was used by someone forming them in one way or another.

It's now mid-August, and we bet that phrase has been used—possibly more than once in some households—as our children head back to school.

Not to turn this into a generational thing, but maybe our kids have a point with their "life isn't fair" backlash to starting school before summer has ended.

I've had this conversation with fellow parents in recent weeks: "I can't believe school is starting. I can remember when we were growing up, we didn't go back [to school] until after Labor Day."

Times change, we learn, and we need to adapt to them.

But one thing that hasn't changed—whether it's August or September or any other month on the calendar—is our duty as parents to be our children's primary educators in their lives of faith.

Sending them to Catholic schools, if we can afford it or get financial assistance, isn't enough.

Neither is making sure they get to weekly religion education classes at our parish.

We can add receiving the sacraments—reconciliation, first Communion and confirmation—to that list as well.

Those things are necessary, for sure, but there is much more to our vocation as parents.

Praying with them is essential. Not only before meals and before tucking them in bed, but also when you sense an opportunity to show them how one

of faith's greatest gifts is connecting with God whenever possible.

Teach them the tenets of the Church and share resources that will help them grow in their lives of faith. Think a children's Bible, *YouCat* (*Youth Catechism*) and other age-appropriate resources, but don't be afraid to go beyond that—especially if your children ask questions or seem eager to learn more about what the Church teaches and why.

And remember, it all begins with life.

In his recent message to a group of our brothers and sisters in South America, Pope Francis wrote that respect for human life must be taught to our children, not only with words, but by the example of their parents.

"Parents are called to pass on to their children the awareness that life must always be defended," Pope Francis wrote to people joining in the Brazilian Catholic Church's celebration of Family Week, which began on Aug. 11.

The pope returned to his condemnation of the "throwaway culture," something that he spoke against several times during his July 22-28 visit to Brazil for World Youth Day. He said that modern cultures tend to treat even human lives as disposable, pointing to the way that people, societies and even governments tend to treat both the young and the old.

In his message, the Holy Father said parents have a responsibility to fight that disposable culture by teaching their children that human life, "from the womb," is a gift from God.

New life ensures the future of humanity, he said, while older people—especially grandparents—"are the living memory of a people and transmit the wisdom of life."

Planting and nurturing these seeds of faith with our children is critical, especially if we want them to be able to pass it on to their kids as well.

Life, indeed, may not be fair, but one thing continues through each generation:

God and our children are counting on us to help form them as disciples of Christ.

—Mike Krokos

Reflection/Daniel Conway

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. He has been a good friend of mine for many years. He 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 1998, 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" (his program 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 is 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 monastics, the monks of Norcia engage in work that is designed to support themselves. They also depend on the financial support of friends 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 beer (*Birra Nursia*) in a former garage that has been converted into the monastic brewery. 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 plainsong chant developed by monks more than 1,000 years ago.

Listening to the monks of Norcia, whose chant appears to be effortless, 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 all who share in their prayer and 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 Evansville Diocese.

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 well as men from other countries—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 responsible exchange of freely-held and expressed opinion among the People of God" (*Communio et Progressio*, 116).

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

The editors reserve the right to select the letters that will be published and to edit letters

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

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

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

Readers with access to e-mail may send letters to criterion@archindy.org.

Missouri diocese identifies ‘mystery’ priest at scene of accident

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 “angel priest” or a “mystery priest” suddenly appearing at the scene to pray with an accident victim and then just as suddenly vanishing.



Fr. Patrick Dowling

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 rescue 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.” †

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

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 foreseen as council 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 Leon-Joseph Suenens, primate of Belgium and one of the leading personalities of the Council, declared in an interview here. Cardinal

Suenens is supervising the work of the commission in Rome preparing for what has been termed ‘Schema 17.’ This is the agenda item covering the relations of the Church to the world. It will deal with contemporary issues, among them

international peace, interracial justice, industrial relations, duties to underdeveloped countries and population problems.”

- **Voices hope for Church in Hungary**
- **Martin Inn to occupy old St. Joseph School**
- **‘Our age is decisive,’ pope tells Milanese**
- **Reveal late pontiff set up peace prize**
- **Helps direct rights march**
- **Charities bureau appeal: Foster homes urgently needed**
- **Ideally suited: Montessori approach to teaching religion**
- **Eradication called only bias cure**
- **Discuss liberty issue: U.S. bishops convene for pre-council session**
- **Cardinal Cushing offers Mass for Kennedy infant**

“BOSTON—The Mass of the Angels—Requiem Mass for infants—was offered here for Patrick Bouvier Kennedy, 2-day-old son of President and Mrs. Kennedy, by Cardinal Richard Cushing. ... The Kennedy infant died [Aug. 9] in Children’s Hospital here two days after his

birth. Cause of death was a respiratory ailment. The baby had been baptized ... shortly after he was born prematurely by Caesarean section. ... Among the many messages of condolences to the Kennedys upon their loss was one from His Holiness Pope Paul VI.”

- **Clothing, profession rites held at Woods**
- **New farm labor bill evokes some criticism**
- **Only 14 years old: New Albany girl is ace swimmer**
- **Participate in Mass, [Young Christian Workers] told**
- **Hurls no-hitter, but loses game**
- **Modern catechetics not new, parley told**
- **Use of vernacular will be TV topic**
- **Hong Kong needs churches badly**
- **Around the archdiocese: Several parishes set picnics and dinner**
- **Marian College coed aids Indiana apostolate**
- **Profession rite, investiture held at St. Meinrad’s**

(Read all of these stories from our August 16, 1963, issue by logging on to our archives at www.CriterionOnline.com.) †



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

HOW DO INDIANA STATE TAX CREDITS WORK?

Individual Contribution to CHOICE Trust of (\$1,000 Contribution Example)

	With Tax Credit	Without Tax Credit
State (50%)	\$500	\$0
Federal (35%)	\$350	\$350
Savings	\$850	\$350
Out of Pocket Cost	\$150	\$650
	15%	65%

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?

(\$1000 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
\$60,000 generated in Voucher money	\$120,000 generated in Voucher money

The Indiana Choice Scholarship (voucher) program allows a student to receive up to \$4,700 in benefits per year for grades Kindergarten through grade 8 and even more in high school.

Adapted from Educational CHOICE Charitable Trust



CELEBRATING CATHOLIC SCHOOL VALUES:

Scholarship and Career Achievement Awards

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 people 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.

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 contact your Catholic school principal or Rosemary O'Brien, Office of Stewardship and Development, robrien@archindy.org, 236-1568 or (800) 382-9836 ext. 1568

DON'T FORGET

THE 18th ANNUAL CELEBRATING CATHOLIC SCHOOL VALUES EVENT IS TUESDAY, OCT. 8 AT UNION STATION, INDIANAPOLIS!
We will honor three extraordinary people this year. Most of the tickets for this great event are given as rewards for major giving (\$1,000 and over).

Events Calendar

August 16
Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Mass, breakfast and program, "Faith Grounded by Service," Doug Carter, superintendent, Indiana State Police, presenter, 6:30-8:30 a.m., \$15 members, \$21 non-members. Reservations and information: www.catholicbusinessexchange.org.

August 16-17
Nativity of Our Lord Jesus Christ Parish, 7225 Southeastern Ave., Indianapolis. **"Augustavaganza,"** 5K walk/run 9 a.m., \$20/person or \$60/family of 4+, rides, food, music, entertainment, Mass Sat. 5:30 p.m., festival 4 p.m.-midnight. Information: 317-357-1200.

St. Thomas Aquinas Parish, 4625 N. Kenwood Ave., Indianapolis. **"SausageFest,"** food, music, Fri. 6 p.m.-midnight, Sat. 6:30 p.m.-midnight. Information: 317-253-1461.

Little Sisters of the Poor, St. Augustine Home, 2345 W. 86th St., Indianapolis. **Rummage Sale**, 10 a.m.-4 p.m., furniture, glassware, bedding, picture frames, floral items, household items, movies, CDs, baked goods and more. All proceeds

help the Little Sisters of the Poor care for their 96 residents. Information: 317-872-6420.

August 18
St. Pius Parish, 7940 E. County Road 500 E., Sunman. **Parish picnic**, chicken dinner, mock turtle soup, games, 11 a.m.-3 p.m. Information: 812-689-4244.

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

August 21
Calvary Cemetery, Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Mass**, 2 p.m. Information: 317-784-4439 or www.catholiccemeteries.cc.

August 22-24
St. Ann Parish, 6350 S. Mooresville Road, Indianapolis. **Parish festival**, rides, games, food, 5-11 p.m. Information: 317-821-2909.

August 23-24
Prince of Peace Parish **"Community Festival"** at Father Michael Shawe Memorial Jr./Sr. High School, 201 W. State St., Madison. Fri. 5 p.m.-midnight, Sat. 5 p.m.-midnight, food, rides, games. Information: 812-265-4166.

August 24
Immaculate Heart of Mary

Parish, 5692 N. Central Ave., Indianapolis. **5K Run/Walk**, 9 a.m., \$15 pre-registration, \$50 pre-registration family of 4-6. **"Fall Kick-Off Fest,"** food, music, games, movies, \$1 adults, under 21 free, 4-11 p.m. Information: 317-257-2266.

St. Monica Parish, 6131 N. Michigan Road, Indianapolis. **St. Monica Feast Day Festival**, Mass, 5:30 p.m., Archbishop Joseph Tobin presider, dress in attire from your country of origin, food from around the world following Mass, \$1 per item, performances by Irish Dancers and Chinelos, games. Information: 317-253-2193 or parishoffice@stmonicaindy.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: faithful.citizens2016@gmail.com.

August 24-25
St. Mary Parish Festival held at St. Mary's School, 1331 E. Hunter Robbins Way, Greensburg. **"On Eagle's Wings,"** 5K walk/run Sat. in memory of Steve and Denise Butz and Don and Barb Horan, 8-11 a.m., Mass 4:30 p.m. **Festival**,

Sat. 5:30-11 p.m., Sun. 10:30 a.m.-5 p.m., food, games, bake sale, music, Sun. fried chicken dinner 10:30 a.m.-2:30 p.m. Information: 812-663-8427.

August 25
St. Paul Parish, 9788 N. Dearborn Road, Guilford. **Hot Breakfast Bar Buffet**, 7:30 a.m.-noon, free-will donation. Information: 812-623-2349.

August 30
St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild, rummage sale**, 8:30 a.m.-2:30 p.m. Information: 317-865-0910 or cjtoshoe@comcast.net.

August 30-September 1
St. Joseph Parish, 1375 S. Mickley Ave., Indianapolis. **"Fall Festival,"** food, rides, games, Fri. 5 p.m.-1 a.m., Sat. 5-11 p.m., Sun. 3-11 p.m. Information: 317-244-9002.

August 30-September 2
Sacred Heart Parish, gymnasium, 558 Nebeker St., Clinton. **"Spaghetti Dinner,"** 11 a.m.-9 p.m. Information: 765-832-8468.

August 31
Mount St. Francis Retreat Center, 101 St. Anthony Drive, Mount St. Francis. **Picnic**, 11 a.m.-midnight, chicken

dinner, games, quilts. Information: 812-923-8817.

September 1
The Slovenian National Home, picnic grounds, 1240 Yates Lane, Avon. **Slovenian festival**, Slovenian sausage, traditional *potica* and other food, music, \$5 admission, children 16 and under free with adult. Information: 317-632-0619 or slovenianindy@gmail.com.

St. John the Evangelist Parish, 9995 E. Base Road, Enochsburg. **Parish festival**, fried chicken and roast beef dinners, 11 a.m.-5 p.m. Information: 812-934-2880.

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.

St. Anthony of Padua Parish, 4773 E. Morris Church St., Morris. **Labor Day Picnic**, chicken dinner, games, food, 11 a.m.-4:30 p.m. Information: 812-934-6218.

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 btully@roncalli.org.

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Solo Seniors**, Catholic, educational, charitable and social singles, 50 and over, single, separated, widowed or divorced. New members welcome. 6:30 p.m. Information: 317-370-1189.

September 6-8
St. Mary Parish, 212 Washington St., North Vernon. **Parish festival**, rides, music, silent auction, dinners, Fri. 5 p.m.-midnight, Sat. 9 a.m.-midnight, Sun. 10 a.m.-6 p.m. Information: 812-346-3604.

St. Mary Parish, 212 Washington St., North Vernon. **Parish festival**, rides, music, silent auction, dinners, Fri. 5 p.m.-midnight, Sat. 9 a.m.-midnight, Sun. 10 a.m.-6 p.m. Information: 812-346-3604. †

Retreats and Programs

August 16-18
Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **Simplicity Retreat Revised: A Way of Life**, Benedictine Father Noël Mueller, presenter. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

August 17
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Personality Dynamics: Using the Myers-Briggs Type Indicator**, Deb Doty, presenter, 9 a.m.-3 p.m., \$100 per person, registration limited to 30. Information: 317-788-7581 or benedictinn@benedictinn.org.

August 19
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **A Day of Reflection, "Prayer: Give it Time,"** Father Jim Farrell, presenter, 8:30 a.m.-2:30 p.m., \$39 per person. Information: 317-545-7681 ext. 15 or cmcsweeney@archindy.org.

August 20
Benedict Inn Retreat and Conference Center,

1402 Southern Ave., Beech Grove. **"Lumen Gentium: The Dogmatic Constitution on the Church,"** session one, 7-9 p.m., \$20 per person, document available in book form for \$5.95 or bring your own copy. Information: 317-788-7581 or benedictinn@benedictinn.org.

August 20-22
Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **Midweek retreat: "St. Benedict's Way,"** Benedictine Brother Maurus Zoeller, presenter. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

August 21
Oldenburg Franciscan Center, Oldenburg. **Contemplative Prayer**, Franciscan Sister Olga Wittekind, presenter, 3-4:30 p.m., \$5 per person. Information: 812-933-6437 or center@oldenburgosf.com.

August 22
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Personal Day of Retreat, "Listen with the Ear of Your Heart,"** 9 a.m.-5 p.m., \$25 per person includes lunch and room for the day. Information: 317-788-7581 or benedictinn@benedictinn.org. †

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

The archdiocesan Office of Multicultural Ministry's African Catholic Ministry will host the National Association of African Catholics in the United States (NAACUS) as the organization celebrates its third national conference at St. Bernadette Retreat Center, 4838 E. Fletcher Ave. in Indianapolis, on Sept. 6-8.

The theme of the conference is "Celebrating the Year of Faith: One Faith, One Body in the Era of the New Evangelization."

The keynote speaker will be Father Pascal Nduka, sacramental minister at St. Nicholas Parish in Ripley County and administrator of St. Anthony of Padua Parish in Morris.

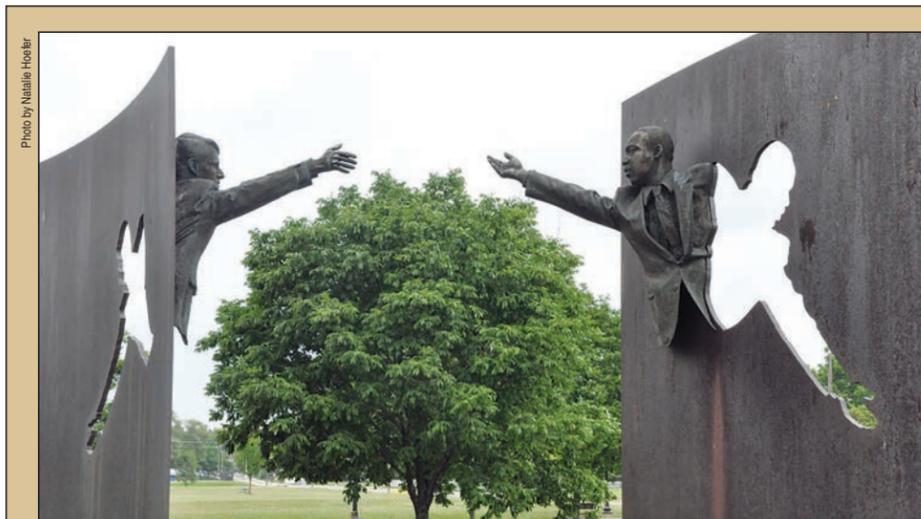
The conference features discussion, prayer, sacraments and several workshops, including "The Era of the

New Evangelization," "Values of African Family and the New Evangelization," and a youth and young adult conversation on "Reaching the Next Generation: African Catholic Youth in the United States."

Bishop Christopher J. Coyne will preside at Mass at 5 p.m. on Sept. 7, followed by an African gala celebration.

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

Reservations can be made by contacting Christine Kateregga at 317-357-4783 or by e-mail at ckateregga@aol.com, or online by logging on to www.naacus.org/events.html. For questions or more information, contact Sally Stovall at 317-727-5736 or by e-mail at sally.stovall@bmo.com. †



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 King Memorial Initiative, Inc. is coordinating a rally and march at Martin Luther King, Jr. Park, 1701 N. Broadway St. in 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 Martin Luther King, Jr. and Sen. Robert F. Kennedy reaching toward each other in solidarity.

Kennedy was present to give a speech in Indianapolis on April 4, 1968, but instead had to communicate to those gathered the horrific news that King 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 on Catechesis 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 Kara Favata at Kfavata@archindy.org or 317-236-1448. †

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

By John Shaughnessy

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. There's no substitute for it."

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 annual Celebrating Catholic School Values event on Oct. 8.



Mike McGinley

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 and the Office of Stewardship and Development, McGinley is focusing on the benefits of Indiana Tax Credit Scholarships—and how the guidelines for those scholarships have changed this year in relation to Indiana school vouchers, offering an immediate benefit to certain students already in Catholic schools.

"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 school 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 the appeal of a tax benefit from contributing

to a scholarship.

"With a 50 percent state tax credit and, for example, a 35 percent federal tax deduction, a donor can give \$1,000 toward scholarships for as little as \$150," 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. 27, 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 these 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



'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

education, notes Rosemary O'Brien, director of corporate and foundation development for the archdiocese's Office of Stewardship and Development.



Rosemary O'Brien

"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 young Catholic families become involved in our mission."

Mike brings his business acumen, business and social network, and friends to expand the 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." †

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. 27**—noon lunch at St. Augustine Parish hall, 315 E. Chestnut St., in Jeffersonville.
- **Aug. 28**—8 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 27th St., in Columbus.
- **Sept. 5**—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 800-382-9836, ext. 1444. For information about scholarships, contact Rosemary O'Brien in the archdiocese's office of stewardship and development by e-mail at robrien@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. †

ST. MARY'S FESTIVAL 2013

At our new School located at 1331 E. Hunter Robbins Way Greensburg, IN

PUBLIC WELCOME

AUGUST 25 & 26

Saturday - 5:30p.m.

Games & Raffles

- Beer Garden -

MUST BE 21 TO ENTER BEER GARDEN

Butterfly Pork Chop Dinner

Live Music featuring...

Skeeter McGee



Sunday - 11:00a.m.

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

1ST - \$1,000 • 2ND - \$500 • 3RD \$250

Plus various other prizes

Super Raffle Grand Prize

\$5,000.00

(need not be present to win)



License #127514

Nativity Augustravaganza

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.) Woomblies (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 10 and Under

August 17

Nativity Fit 5K Run/Walk (9:00 am)

(8:00 am race day registration)

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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BONAVENTURE

continued from page 1

New Albany after a man from Holy Trinity Parish had been ordained a priest.

He explored that desire in part by serving at daily Mass at the parish—a Mass that started at 6 a.m. In response to this desire to be an altar server, his mother bought him an alarm clock.

“That was her way of seeing how true the idea was,” Archabbot Bonaventure said. “Was it just a fleeting thing or is it steady? I must have walked there. It was more than a mile away. If there was snow on the ground, I could take a street car.”

When he completed eighth grade, he decided to enter the minor seminary at Saint Meinrad. Once he got there, 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 like two weeks 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.

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 Archabbot Ignatius Esser if he could serve as a military chaplain.

“But we already had six men as chaplains at the time,” Archabbot Bonaventure recalled. “So he didn’t take me up on it.”

He put his vow of obedience into action in accepting that decision. It was soon tested again when Benedictine Father Theodore Heck, then rector of the seminary, asked him to study mathematics in graduate school, even though his last math class was geometry as a high school sophomore.

“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 minor seminary for eight 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 ballots were cast before a monk received enough votes to be elected. As each ballot was counted, the name of the monk on it was announced.

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 reached a majority on the ballots, he was asked if he accepted the election.

Archabbot Bonaventure consented “with the help of God” to become the 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,” he said.

The challenge of leadership

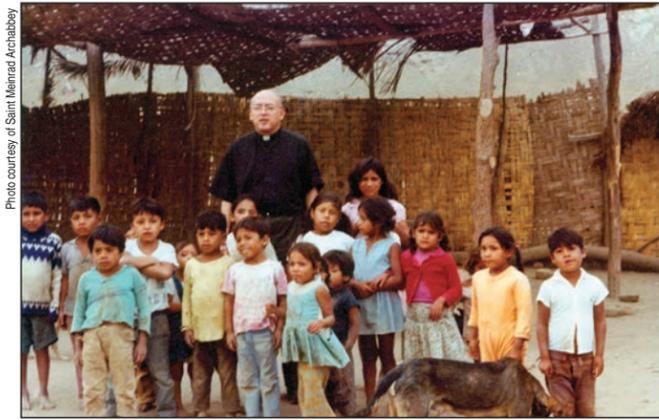
The responsibilities that Archabbot Bonaventure took on after his election were wide and varied.

He initiated various projects as archabbot, including the construction of the monastery’s first guest house, a water purification plant and two sewage ponds.

He laughed as he said that this last project was “the only successful thing I did.”

“The guest house has been torn down. And the water [purification] plant is now the pottery shop.”

He and the monastic community also established two new monasteries during



In this undated photo, retired Benedictine Archabbot Bonaventure Knaebel poses with school children in Peru. He served as a missionary in the South American country from 1966-74.



Above, Retired Benedictine Archabbot Bonaventure Knaebel gives a sign of peace to Helen Haggard and Jerry Gorup, two oblates of Saint Meinrad Archabbey in St. Meinrad, on June 13, 2012, during a ceremony in which Haggard and Gorup became oblates of the monastery. Benedictine oblates are similar to lay third orders in other religious communities.

Right, retired Benedictine Archabbot Bonaventure Knaebel celebrates Mass in the infirmary chapel at Saint Meinrad Archabbey in St. Meinrad.

his tenure—Prince of Peace Abbey in Oceanside, Calif., and San Benito Priory in Huaraz, Peru.

The latter came in response to the call of Blessed John XXIII in 1961 to religious communities in the United States to send 10 percent of their members to minister in Central and South America within 10 years.

Archabbot Bonaventure and the monks of Saint Meinrad obeyed and established their foothold in Peru less than a year after the pope laid down the challenge. In addition to the priory, the monks ministering there also operated a minor seminary in Huaraz, which is located deep in the mountains of Peru.

While being responsible for various brick and mortar projects, Archabbot Bonaventure was also 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.”

The Second Vatican Council also took place while Archabbot Bonaventure was the monastery’s leader. He was obedient to the will of the bishops at the council by starting the process to make the changes called for at Vatican II in the celebration of Mass and the Liturgy of the Hours (also known as the Divine Office or simply the Office).

“We did make some appropriate adjustments,” he said. “While the last section of the council was going on, we set up a liturgical committee and they started celebrating the Office in English as an experiment in the chapter room [a special meeting room in the monastery] while we were still doing it in Latin [in the Archabbey 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 enjoy it that 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.

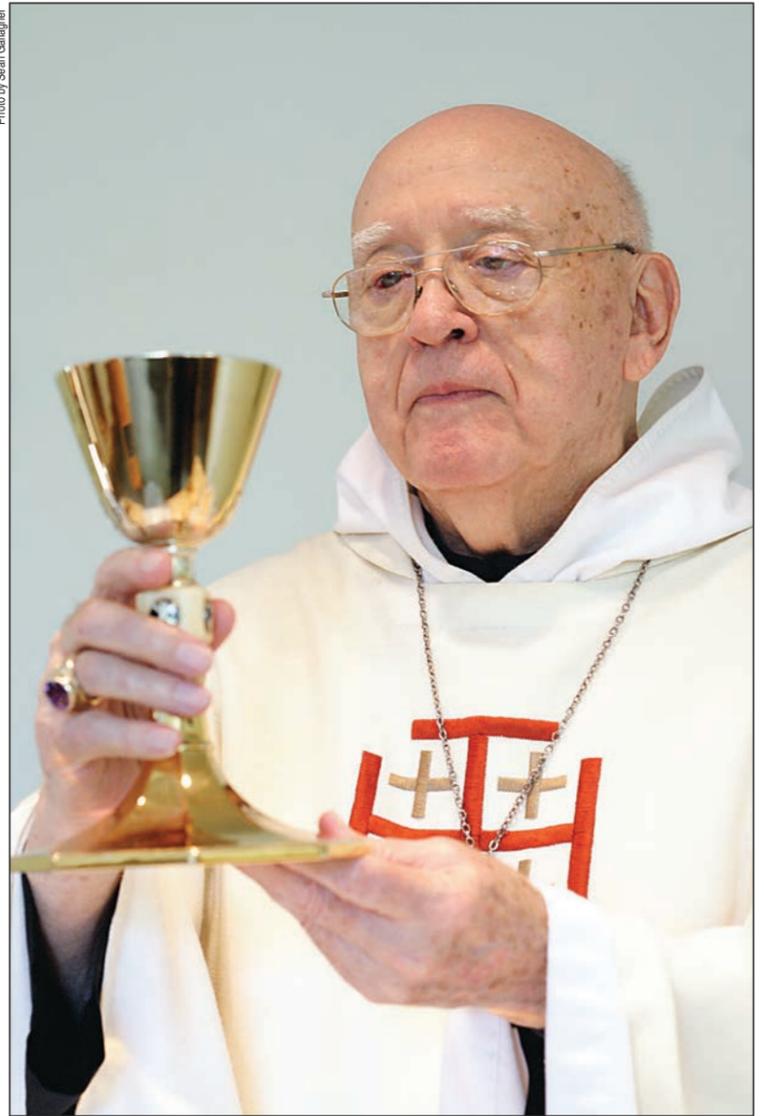
When the quake occurred, Archabbot Bonaventure was walking with a local bishop just prior to the blessing of a cornerstone for a new convent for a community of religious sisters.

“There were garden walls along there,” he said. “Then the earthquake came. Luckily, those walls didn’t fall down. If we had been walking in a narrow street in front of houses like they were in Huaraz, the fronts of the buildings would have fallen and hit people in the streets.”

Instead of assisting in relief work in Peru, Archabbot Bonaventure was asked to return to the United States to make mission appeals in parishes across the country. He later did this ministry full time from 1974-79.

Leading parishes, other monasteries

Beginning in the late 1970s, Archabbot Bonaventure began serving in a series of parish and monastic assignments, serving 17 years in parishes and at the St. Paul Hermitage in the archdiocese, and



as temporary administrator in monasteries in Mexico, Wisconsin and Texas.

While in Mexico, he also tackled a good amount of parish ministry.

“I had to revive my Spanish. It was interesting work,” Archabbot Bonaventure said. “I had plenty of Masses. I think I had three Holy Thursday Masses and three Easter Vigils [during one Holy Week].”

His last parish assignment before retiring to the monastery was at St. Michael Parish in Bradford. In 1997, its pastor, Father Bernard Koopman, died suddenly and Archabbot Bonaventure, 77 at the time, was asked to fill in for two and a half months until a pastor could be appointed.

He obeyed, thinking he would return to the monastery in short order. He ended up staying there for six years.

John Jacobi, St. Michael’s director of religious education while Archabbot Bonaventure led the parish, continues in that position today.

“He had a lot of energy,” Jacobi said. “He showed up at anything—youth events, deanery 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 what sustained him.”

Archabbot Bonaventure also helped Jacobi grow in his ministry.

“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 St. Michael 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 Huntingburg, 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.”

(For more information on Saint Meinrad Archabbey, log on to www.saintmeinrad.org.) †

Pope's compassion, love touches hearts all over world, says cardinal

SAN ANTONIO (CNS)—Boston Cardinal Sean P. O'Malley highlighted the new evangelization in the pontificate of Pope Francis in an Aug. 6 keynote address to the Knights of Columbus supreme convention in San Antonio.

"Following Pope John Paul and Pope Benedict, Pope Francis is challenging us to embrace the new evangelization with new ardor, with new boldness and with great love for all those who God places in our path. He is calling on all of us to be missionaries in our own communities," he said.

"In this new millennium, business as usual is not enough. We must be a team of missionaries, moving from a maintenance mode to a missionary one," he added.

He told his listeners they must ask themselves, "What does it mean to live in a culture of unbelief; a culture which does not even know it does not believe because it still lives on the residue of Christian civilization?"

Cardinal O'Malley replied, "Pope Francis is ever warning against a self-referential Church turned in on itself. He tells us to open the doors, to invite others in and so that we can go out and invite."

The cardinal emphasized that being a faithful disciple of Jesus Christ in the Catholic Church "is much more than a head trip." It is a way of life together; and the whole person is engaged in the process.

Education for the journey must therefore be experiential, personal, engaging and life-giving, he added. "We learn discipleship the way we learn a language, by being part of a community that speaks that language. The Boston archbishop stressed that young Catholics must be mentored in the faith by others, either peers or older Catholics who are walking the walk.

"In today's world, we must promote the Catholic way of life, which is increasingly alien in 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 vision of reality that is the Church's faith and that values each and every human being, and stresses responsibility to love and serve each other, especially the most vulnerable.

The word that Pope Francis repeats over and over, he said, is "*tenerezza*," or tenderness.

In his inaugural Mass on the feast of

St. Joseph, Cardinal O'Malley recalled, the pontiff spoke about protecting people, showing loving concern for each and every person, especially children, the elderly, those in need. The pope said, "We must not be afraid of goodness or tenderness."

"He points to the heart of Joseph, his tenderness which is not the virtue of the weak but a sign of strength of spirit and a capacity for concern and compassion, for genuine openness to others, for love," said the cardinal.

Noting that "some people think that the Holy Father should talk more about abortion," Cardinal O'Malley said he thinks Pope Francis "speaks of love and mercy to give people the context for the Church's teaching on abortion. We oppose abortion, not because we are mean or old-fashioned, but because we love people. And that is what we must show the world.

"We must be better people; we must love all people, even those who advocate abortion. It is only if we love them that we will be able to help them discover the sacredness of the life of an unborn child. Only love and mercy will open hearts that have been hardened by the individualism of our age."

In reference to the United States as being an immigrant Church, Cardinal O'Malley spoke of the significance of the Holy Father's first trip as pope to the Italian island of Lampedusa to underscore his concern for the plight of immigrants.

"When the Holy Father went to the island of Lampedusa, he threw a wreath of flowers into the sea where thousands of refugees have perished in the modern day coffin ships that bring refugees from North Africa," said the cardinal, noting that Pope Francis talked about the globalization of indifference—indifference to the suffering of others, to the fate of the unborn, the elderly, the handicapped, the mentally ill and the immigrants.

We must overcome this indifference and help people to see that the Church's teaching is about loving and caring for everyone, he said, quoting the pope 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 entering the world of wounded persons in need of understanding, forgiveness and love."

Added Cardinal O'Malley, "The truth isn't a wet rag that you throw in 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 combination of mercy and truth that the Church's pro-life efforts need to be about.

"Our efforts to heal the wounds of society will depend on our capacity to love and to be faithful to our mission," the cardinal said. †



North American Church leaders are pictured during the opening Mass of the 131st annual Knights of Columbus convention on Aug. 6 in San Antonio. Pictured in front, from left, are Cardinals Theodore E. McCarrick, Justin Rigali (partly obscured), Sean P. O'Malley, Donald W. Wuerl, Thomas Collins, Timothy M. Dolan, James M. Harvey and Raymond L. Burke (far right).

Knights launch Marian prayer program centered on Immaculate Conception

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

It is the 16th such prayer program of the Knights of Columbus using a sacred image as its centerpiece.

In 1979, 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 her 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 Pochaiv, 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 Cathedral Notre-Dame de Quebec, above the main altar, a colorful painting of Our Lady, the work of Sister Marie de l'Eucharistie, a Sister of Charity of Quebec. Both the Church and the Archdiocese of Quebec will be celebrating their 350th anniversaries next year.

"May Our Lady accompany our Church and all the members of our order all over the world. Like her, we want to be open to the Holy Spirit and available to accomplish God's plan in today's world," said Archbishop Gerard C. Lacroix of Quebec, primate of Canada, in remarks at

the inauguration of the prayer program. "And following Our Lady's example, we want to leave with haste as she did, to share the Good News of the Gospel to a world that needs the hope and the truth and the love of Jesus Christ."

The Knights' order-wide programs of Marian prayer have gathered together more than 16 million people at some 140,000 prayer services conducted at local councils and parishes.

Archbishop William E. Lori of Baltimore, supreme chaplain of the Knights of Columbus, then blessed the framed images, which were carried before the altar in a procession by the Knights' state deputies, prior to the conclusion of the liturgy. He prayed for God's blessing upon the state deputies as they prepared to "carry these images of Our Lady to councils and countries throughout the world."

The Mass was celebrated by Cardinal Donald W. Wuerl of Washington. Cardinal Francis E. George of Chicago was the homilist.

Cardinal George spoke on the theme of the convention, "Be Protectors of God's Gifts," taken from Pope Francis' words at his inauguration Mass on March 19.

"The most important gift 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. †

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

VATICAN CITY (CNS)—The last formal exhortation to the 115 cardinals who elected Pope Francis in March included reminders of the importance of presenting the Catholic faith in its entirety, the need to recognize the errors of Church members and the need for unity within the Catholic community.

Maltese Cardinal Prosper Grech, 87, was too old to vote in the conclave, but the 115 cardinals under age 80 asked him to enter the Sistine Chapel with them on March 12 and offer a meditation before they began voting.



Cardinal Prosper Grech

The text of the cardinal's remarks was not released at the time. The Vatican newspaper, *L'Osservatore Romano*, published the meditation in its Aug. 8 edition.

Cardinal Grech, an Augustinian priest and expert on the fathers of the early Church, had told the cardinal electors that he was not there to outline the characteristics needed in a new pope, but to use Scripture to reflect on "what Christ wants from his Church."

First, he said, the Church is called to proclaim 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 erroneously think that baptism and participation in the sacraments are not necessary because the Second Vatican Council recognized the possibility of "salvation even for those outside the Church."

Too many Catholics, he said, do not know the teachings of the Church; "not only does an ignorance and lack of care about Catholic doctrine reign," but also an ignorance of the basics of Christianity itself.

One of the biggest threats Cardinal Grech saw was a threat to the unity of the Catholic community. "Between ultra-traditionalist extremists and ultra-progressive extremists, between priests rebelling against obedience and those who don't recognize the signs of the times, there always will be the risk of small schisms that not only damage the Church, but go against the will of God."

Many Catholics, he said, seem to think that "progress in the Church is based on the degree of freedom given in the area of sexuality.

As for mandatory celibacy for priests in the Latin-rite Church, he said it is true that some Church disciplines can change, "but not every change means progress. One must discern if such changes work to increase the holiness of the Church or obscure it."

One thing that definitely obscures the holiness of the

Church, he said, is the sinful behavior of its members, particularly priests.

Cardinal Grech said it is true that in many parts of the world the Church faces literal persecution, but it also suffers attacks by the media. Persecution is part of the life of the Church, he said.

However, he said, the media also has publicized terribly true cases of clerical sexual abuse. In those cases, "the Church must humble itself before God and men and try to uproot the evil at any cost."

Only with firm action against abusive priests and on behalf of the victims, he said, can the Church regain its credibility.

"Today many people are not able to come to believe in Christ because his face is obscured or hidden behind an institution that lacks transparency," he told the cardinals.

Still, Cardinal Grech said, the Church has suffered because of the sins of its members in the past, and still managed to weather the storm and institute reforms.

That, he said, is because the Holy Spirit continues to guide the Church, even if many people don't actually seem to believe it.

The Spirit, the cardinal said, "overcomes the scandals, the internal politics, the careerism and social problems, which together obscure the face of Christ who must shine even through dense clouds." †

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-one 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 75 percent of them, and extrapolated the data to provide a nationwide picture.

According to the CARA survey, by Mary L. Gautier and Carolyne Saunders, most permanent deacons work for a living



Bishop Christopher J. Coyne, then-apostolic administrator of the Archdiocese of Indianapolis, ritually hands a Book of the Gospels to permanent Deacons Richard Renzi, left, of St. Malachy Parish in Brownsburg, and James Miller of the Richmond Catholic Community on June 23, 2012, during their ordination to the permanent diaconate. Assisting Bishop Coyne is seminarian David Marcotte. Twenty-one men are entering into the archdiocese’s permanent diaconate formation in the hope of being ordained in 2017.

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 nonministerial 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 deacons’ 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 Arnaldo 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.) †

Having the Experience but Missing the Meaning

(From a poem by T.S. Eliot)



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Christians profess their faith in a love revealed through Jesus

The Light of FAITH Lumen Fidei AN ENCYCLICAL LETTER

(The following is the second in a series of five articles looking at Pope Francis' recently released encyclical, "Lumen Fidei" "The Light of Faith.")

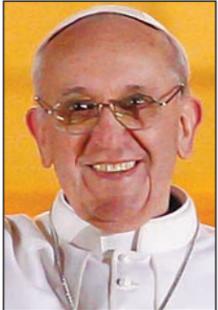
By John F. Fink

The first chapter in Pope Francis' 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 trodden by believers recounted in the Old Testament.



Pope Francis

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



"Faith is not a private matter, a completely individualistic notion or a personal opinion: It comes from hearing, and it is meant to find expression in words and to be proclaimed," says Pope Francis in his first encyclical "Lumen Fidei" ("The Light of Faith"). Pictured is the celebration of Mass at St. Mary's Church on the Navajo reservation in Tohachi, N.M.

welcome him into our lives.

Pope Francis then takes up our 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 puts 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.) †

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From the Editor Emeritus/John F. Fink

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 why is it called “holy orders”?

It goes back to ancient Rome where the word “*ordo*” meant an established civil body. “*Ordinatio*” meant 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 certain sacred powers.

As a result of ordination, bishops and priests can be ministers of the sacraments of confirmation, Eucharist, 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 sacrament of matrimony.

Naturally, those who are ordained are called to a life of holiness and humility that conforms them to Christ, whose

priesthood they share. But the sacrament of holy orders does not preserve those ordained from weakness and sin. However, the effectiveness of the sacraments is not dependent upon the holiness of the ministers.

When a bishop is ordained to the highest order, he becomes a successor of the Apostles and a member of the college of bishops. If appointed to lead a diocese, he becomes the visible head of a local Church, where he is the chief teacher, sanctifier and shepherd.

Diocesan bishops appoint priests to be their co-workers and assist them with the pastoral care of parishes and other diocesan ministries. Bishops and priests form a presbyteral (priestly) community.

Diocesan priests promise obedience to the bishop and to live a celibate life. Priests in most religious orders take vows of poverty, chastity and obedience to their religious superiors.

A deacon, from the Greek word “*diakonia*” that means “servant,” is ordained to the ministry of service. In today’s Latin Rite Church, deacons may baptize, proclaim the Gospel, preach homilies, assist in the celebration of the Eucharist, assist at and

bless marriages, and preside at 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 unpopular as that is in American society. One reason for that is that Jesus chose only men as his Apostles. The Apostles continued that practice and so have their successors throughout the centuries.

Another reason given is that priests and bishops act in 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 reflect Christ as the bridegroom of the Church.

Those who have received holy orders may not 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. †

For the Journey/Effie Calderola

When compassion grows feet

The other night, a local TV news show featured a family whose home had been broken into, not once but twice.



It was obvious they weren’t wealthy, and one of the items taken was an iPad used by their disabled child. The child appeared in the story.

Her disability was not identified, but her appearance gave evidence of her challenges, including physical deformities.

You couldn’t watch the segment without feeling compassion. How much would homeowners’ insurance cover? The family belatedly 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: anonymity.

Those are the kind of feel-good stories that broadcasters love, but they’re a public service as well, offering a reminder 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 “tug” at our heart.

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 with” another.

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

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 people of action.

When my oldest daughter, Elizabeth, was a little girl, she and I would go to our local food bank, where I was authorized to pick up weekly supplies for a friend, a Mercy sister who was launching a small residential home for teenage girls. This nun saw a need—homeless and often cast-away teens—and with great compassion attempted to fill it. Elizabeth and I would deliver and help unload the supplies.

What a great experience—and lesson—for Elizabeth and myself. I look back and ask, Why didn’t I do more of that? When Elizabeth was 6, a sibling arrived and then another. Although that’s not an excuse, a busy mom with a household of small children has some constraints on volunteering. But the example of compassion in action was no less important for my younger children than it was for Elizabeth.

It’s one thing for children to hear their parent express empathy and compassion. It’s another thing entirely for them to hear her say, “Let’s do something about it.” St. Francis of Assisi famously encouraged us to preach the Gospel, and to use words “if necessary.” Nowhere is that truer than in parenting. Kids learn the compassion they see.

Jesus described the Samaritan who stopped by the wounded man at the side of the road as being “moved with compassion” (Lk 10:33).

Did the religious authorities who passed by on the other side of the road not see the man? Of course, they saw him. Perhaps they even felt a twinge of compassion. But they had their excuses for not meeting compassion with action. How often, I wonder, do I see someone in need and move on?

(Effie Calderola writes for Catholic News Service.) †

The Human Side/Fr. Eugene Hemrick

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 the need to become a botanist; a more inspiring vocation for appreciating God’s blessings you could not desire!

In front of plants on display in the garden’s educational exhibit one finds posted lessons on their value. For example, “Lovely Leafy” states, “There are so many delicious leafy greens to enjoy, from mixed baby lettuce greens and arugula to spinach, Swiss chard and kale. There are two main groups of leafy greens, lettuces and nonlettuces. Both are incredibly healthy thanks to their high fiber and vitamin and mineral content.”

In reading this, I could hear my mother saying, “Eat your vegetables, they are filled with vitamins!” reminding me they bless us with healthy nutrition.

The lesson on dandelions also brought home fond memories. “The dandelion, though a pesky lawn weed, has found favor for lesser known attributes. Cultivated forms make a healthful ‘bitter green.’ The flowers can be made into dandelion wine, and the roots—like those of its cousin chicory—can be made into a coffee substitute.”

I often picked dandelion greens that were then mixed with lettuce, making for a tasty salad. What made the salad especially tasty was vinegar wine resulting from our homemade Italian wine that had gone sour.

If you picked “tons” of dandelions, pressed out their juices and fermented them, the result was delicious wine, which, interestingly, in the psalms is a sign of God’s life par excellence.

Having my own garden, I was interested in learning that if it is planned properly, it can bless us well into autumn with vegetables. The lesson read, “Being inundated with a summer crop can be an

issue with vegetable gardening. But with a little planning, you can harvest fresh veggies throughout the seasons. Determine the first and last planting dates for your region and the number of days until harvest. Then plant varieties with varying maturity or stagger plantings.”

When we think of God’s blessings, we seldom include insects in them. On the topic of “Peckish Pollinators” we learn, “The dance between plants and their pollinator partners is intricately choreographed by millennia of coevolution. ... Pollinators help the plant to reproduce and achieve greater genetic dispersal.”

Without the blessing of these pesky insects, much of our life-giving food wouldn’t exist. The elaborate world of plant life is awesome and, the more we learn about it, the more awesome God becomes to us.

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

Reflection/Mike Krokos

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 residing in a nursing

home on the East Coast for the last few years, suffering from the effects of dementia and other maladies, but cared for by a wonderful group of religious sisters who truly made her time there a witness of how God can use each of us as instruments of grace, compassion and love in life’s final days.

Anna Marie Kuzma—a second “Mom” to me because I learned plenty and received much love and support from her—had lived a full life, one dedicated to her faith, her family and her country.

She was a pillar at the Shrine of St. Jude Parish in Rockville, Md., her longtime parish before she became ill, a founding member of its respect life committee, a longtime member of Sodality and so many other groups that serve the needs of so many—both at home and abroad.

Mom also volunteered with the Missionaries of Charity in downtown Washington as they provided so many things—especially love—to the hungry and homeless in our nation’s capital.

But there was more to the life led by the

wife of the late Paul Kuzma and the mother of eight children, grandmother of 25 and great-grandmother of 14.

She never questioned God’s plan for the family. Not when their daughter, Mary Ann, died at 6 months. Not when their son, Thomas, was born with severe disabilities.

She was always there for her children—and their spouses—and never let anything deter her from the unconditional love and support she provided.

As she led by example and planted seeds, Mom was no doubt hoping and praying that faith would become a cornerstone of her children and their families’ lives. As we prayed the rosary as a family before her wake, I couldn’t help but think she succeeded.

I vividly remember the first time I visited her with my wife, Madeline—before we were married. We talked with Mom about her love of the Church and her family. We prayed with her and examined her first-class relic of St. Elizabeth Ann Seton that she encouraged travelers to venerate before leaving on a journey. Even after getting a hug, kiss and blessing from her, I walked away not knowing then what a profound influence she would have on my life of faith.

Mom’s love of life extended to the U.S. and many of its treasures.

I recently found out she fulfilled a big-ticket item on her “bucket list”—visiting all 50 states—thanks to a son-in-law who spent a day driving her back and forth from the Twin Cities to North Dakota so she could complete her lifelong dream by visiting The

Peace Garden State.

Her hot dog casserole was delicious, and I enjoyed hearing stories about how she and her father attended St. Louis Browns’ baseball games when she was young, and how she loved America’s pastime.

I was truly in awe as I watched person after person console Madeline, her siblings and our family at the wake on the night before Mom’s funeral.

For three hours, there was never a break as folks came by to offer their condolences and share memories of a woman who had touched them in such heartfelt ways—getting them involved in a ministry 40 years ago that is still a part of their lives, cherishing her kept promises of prayer when they and their family faced a challenge, being present to so many of them in their time of need.

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

It was a life we came to truly admire, one that reminded us of Blessed Teresa’s wonderful quote that I will keep at my desk in Mom’s memory: “We can do no great things; only small things with great love.”

She lived that way.

And gave so much to countless others in the process.

(Mike Krokos is editor of The Criterion, newspaper of the Archdiocese of Indianapolis.) †

Twentieth Sunday in Ordinary Time/Msgr. Owen F. Campion

Sunday Readings

Sunday August 18, 2013

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

The Book of Jeremiah is the source of the first reading for this weekend. Four prophets—Daniel, Isaiah, Ezekiel and



Jeremiah—are 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 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.

Despite the threat, regardless of the scheming of his enemies, Jeremiah still spoke with determination that God deserved obedience. The covenant had to be honored.

The Epistle to the Hebrews provides the second reading.

Written for a Jewish audience, eloquent and even majestically so, with strong references to Hebrew history and symbols, this epistle splendidly proclaims the Lord Jesus to be the Redeemer, the Lamb of God and the High Priest.

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.

Always 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 the time this Gospel was composed, hostility against Christians 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.

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. Discipleship is hard. Rare has been the moment in history when Gospel values universally were embraced. After all, in many cases, these values conflict 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. †

Daily Readings

Monday, August 19

St. John Eudes, priest
Judges 2:11-19
Psalm 106:34-37, 39-40, 43-44
Matthew 19:16-22

Tuesday, August 20

St. Bernard, abbot and doctor of the Church
Judges 6:11-24a
Psalm 89:9, 11-14
Matthew 19:23-30

Wednesday, August 21

St. Pius X, pope
Judges 9:6-15
Psalm 21:2-7
Matthew 20:1-16

Thursday, August 22

The Queenship of Mary
Judges 11:29-39a
Psalm 40:5, 7-10
Matthew 22:1-14

Friday, August 23

St. Rose of Lima
Ruth 1:1, 3-6, 14b-16, 22
Psalm 146:5-10
Matthew 22:34-40

Saturday, August 24

St. Bartholomew, Apostle
Revelation 21:9b-14
Psalm 145:10-13ab, 17-18
John 1:45-51

Sunday, August 25

Twenty-first Sunday in Ordinary Time
Isaiah 66:18-21
Psalm 117:1-2
Hebrews 12:5-7, 11-13
Luke 13:22-30

Question Corner/Fr. Kenneth Doyle

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

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—neither on the wall of the sanctuary nor 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? (Menomonie, Wis.)

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

One option permitted liturgically and used in some churches is to have a processional 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, #308).

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 Eucharist, the sacrifice of Jesus is represented, its merits applied to those who participate in the Mass, and 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-scriptural notion by not displaying the corpus of Christ.

Some Protestants have held that Catholic veneration of an image of Christ's body is idolatrous. The main reason, though, is that many Protestants feel that the empty cross gives clearer witness to the Resurrection of the Lord.

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 from sex seems unrealistic, cruel and discriminatory. This is quite different from the voluntary celibacy that our clergy embrace.

As I have gotten to know more gay men and women, it seems obvious that they are not evil people, and I feel sorry for them because of the "cards that they've been dealt." To decree that they must have a sexless life because of their inherited genes doesn't flow smoothly with our belief in a compassionate God. Thanks for any guidance you can provide. (Gambriels, Md.)

You raise two important points with which I agree strongly, 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. Males did shameful things with males, and thus received in their own persons the due penalty for their perversity" (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 "homosexual persons are called to chastity," which is to say, to a life of celibacy.

Acknowledging that this is a challenging path, members of the Church have established organizations such as Courage, a support group for Catholic men and women with same-sex attractions who endeavor to lead a Christian life. It strives to promote chaste 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.

(Questions may be sent to Father Kenneth Doyle at askfatherdoyle@gmail.com and 40 Hopewell St., Albany, NY 12208.) †

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 lamp unto your feet,
The shield from dark and fear;
Know that you are safe
As long as I am near.

I am the guardian angel
Of all that heaven brings;
Although you cannot see me
You'll feel the brush of wings.

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

(Dr. C. David Hay is a retired dentist and a member of St. Joseph University Parish in Terre Haute. Girls dressed as angels line up for rehearsal of a Christmas play at Holy Family Church in Marinette, Wis.)

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.

BROWN, Joan S., 87, Annunciation, Brazil, July 23. Mother of Karen Kingery and Rebecca Pell. Grandmother of six. Great-grandmother of nine.

BUJNA, Andrew James, 20, St. Simon the Apostle, Indianapolis, July 14. Son of Jeff Bujna and Susan Bujna. Stepson of Candy Bujna. Brother of Holly, Kelly and Ryan Bujna.

CHASTAIN, Patricia, 64, St. Malachy, Brownsburg, July 31. Wife of Billy Chastain. Mother of Gretchen Zentz and Timothy Chastain. Daughter of Blanche Cunningham. Sister of Janet Rodgers and Curtis Cunningham. Grandmother of nine.

DIETIKER, Gladys V., 89, St. Lawrence, Indianapolis, July 22. Wife of Raymond Deitiker. Mother of Sheila Sterrett and Dale Vaughn. Sister of Elaine Baldwin, Carol Diemer, Beverly Osborn, Cecil Skanderup and Darlene Webb. Grandmother of six. Great-grandmother of 15.

DUGAN, Thomas M., 58, Our Lady of the Greenwood, Greenwood, July 3. Husband of Donna Dugan. Father of Joanie, Kaelin, Mary Kate, Joey, Kevin and Michael Dugan. Brother of Dr. Ellen Dugan-Barrette, Kathy Dugan Feldhake, Sharon Dugan Holmes, Patricia, John, Michael and Robert Dugan.

EDER, John G., 77, St. Rose of Lima, Franklin, July 31. Husband of Anne Eder. Father of Becky Bennett, Linda Schrimsher, Danny, Gary and Michael Eder. Brother of Elaine Babbs and Rev. Don Eder. Grandfather of eight.

EFFNER, Elizabeth, 92, St. Patrick, Terre Haute, July 12. Mother of Catherine Wien, Michael and Robert Effner. Grandmother of seven. Great-grandmother of 11. Great-great-grandmother of two.

FISHER, Patrick James, 99, St. Matthew the Apostle, Indianapolis, July 31. Father of Anne Fisher Campbell, Mary Fisher-Heath, Rosalie Fisher-Woodward, Frances Hodge, Grace Weber, Christopher, Joseph, Michael and Patrick Fisher Jr. Grandfather of 21. Great-grandfather of 12.

GEISS, Estelyn, 96, St. Bernadette, Indianapolis, July 9. Mother of Linda Hendrickson, Martha John, Emma Mason, Frank and William Geiss. Grandmother of 16. Great-grandmother of 33. Great-great-grandmother of seven.

GILES, Jack D., 74, St. Agnes, Nashville, July 30. Husband

of Regina Giles. Brother of Trafina Bennett, Renda Lawson and Larry Giles.

GREENE, Robert D., 90, St. Pius X, Indianapolis, July 15. Husband of Rita (Bott) Greene. Father of Robin Hensley, Rita Linehan, Ruth Ann Resparc, Richard, Roger and Ronald Greene. Grandfather of eight.

HEDGES, Forest Don, 79, St. Therese of the Infant Jesus (Little Flower), Indianapolis, July 23. Husband of Linda Hedges.

HERZOG, Joyce Frances, 83, St. Joseph, St. Leon, July 27. Wife of Paul Herzog. Mother of Theresa Black, Dan, Don, Ed, Gary, Len and Tom Herzog. Sister of Justin and Ronald Auer.

HIGDON, James, 75, St. Francis Xavier, Henryville, Aug. 2. Husband of Charlotte Higdon. Father of Traci D'Angelo, Vicki Horine, Curt and Tom Higdon. Brother of Bonnie Burr, Joan Harvey, Judy Reed, Martha Thomas, Phil and Wendell Higdon. Grandfather of 10. Great-grandfather of two.

HOMMRRICH, Gerald R., 71, St. Anthony of Padua, Clarksville, July 26. Husband of Ann Hommrich. Father of Susan Foster, Julie Snider and Tony Hommrich. Brother of Claire Frantz, Doris Hall, Jean Pitcock, Anita Thomas, Lois White, Jim, Richard, Steve and Rev. Thomas Hommrich. Grandfather of nine.

IRWIN, Donald, 87, St. Matthew the Apostle, Indianapolis, July 27. Father of Johanna Will and Donald Irwin. Grandfather of four. Great-grandfather of six.

MONCRIEF, Newton F., 99, Our Lady of Perpetual Help, New Albany, July 29. Father of Judith Moncrief.

ROBERTS, Marcella E., 88, Ss. Francis and Clare, Greenwood, June 17. Wife of Robert Roberts. Mother of Regina Westerfield Sublette and Bill Roberts. Sister of Patty Brosmer, Alice Childers, Doris Gehlhausen, Mary Hawley, Kathy Knies, Wilfred and David Hentrup. Grandmother of three. Great-grandmother of four.

SCHNEIDER, Alliene, 87, St. Mary, New Albany, Aug. 1. Mother of Elizabeth and Patrick Schneider. Grandmother of five. Great-grandmother of eight.

SHOCKENCY, Essie M. (Edwards), 87, St. Rita, Indianapolis, Aug. 1. Mother of Jonna Dukes. Grandmother of two. Great-grandmother of three.

TRACKWELL, Dennis Ray, 70, Most Holy Name of Jesus, Beech Grove, Aug. 1. Husband of Dorothy (Caudill) Treadwell. Father of Dawn Matheson, Devon Scott, Dione Taylor and Derek Trackwell. Brother of Peggy Kidwell. Grandfather of nine.

WEIDMAN, Alice Maxine, 83, Sacred Heart of Jesus, Indianapolis, Aug. 4. Mother of Mickey Dunbar, Debra Ford, Harold Jr. and Phillip Weidman. Sister of Sharon Dobbs, Barbara Reed and Paul May. Grandmother of seven. Great-grandmother of two.

WHITAKER, Mark E., 50, St. Joseph, Corydon, July 3. Son of Nancy (Greenwell) Whitaker. Brother of John, Joseph and Stephen Whitaker. †

Marie Chlopecki was the wife of retired Deacon John Chlopecki

Marie Chlopecki, the wife of retired Deacon John Chlopecki, died on July 21 at the University of Cincinnati Health Center in Cincinnati, Ohio. She was 68.

The Mass of Christian Burial was celebrated on July 25 at St. Anthony Church in Morris. Burial followed at the parish cemetery.

Marie and Deacon Chlopecki were married on June 29, 1968. He was ordained a deacon for the Archdiocese of Chicago on April 27, 1991. They moved to Morris in 1995. Deacon Chlopecki was incardinated into the Archdiocese of Indianapolis in 2007, becoming the first permanent deacon in the history of the Church in central and southern Indiana.

Marie assisted Deacon Chlopecki in his ministry at St. Anthony Parish, especially in the Rite of Christian Initiation of Adults.

In addition to Deacon Chlopecki, Marie is survived by her children, Cheryl Hall, Jeannette Toms and David and Kevin Chlopecki, and her brothers Clarence, Gerald and Ron Depasse.

Family members and friends remember her as a "loving, caring and gracious mother with a quiet strength and deep faith," who smiled often.

Memorial gifts may be sent to Msgr. Bernard Schmitz Memorial Improvement Fund, P.O. Box 3, Morris, IN 47033. †

Franciscan Sister Rita Musselman ministered in Catholic schools for 50 years in Indiana and Ohio

Franciscan Sister Rita Musselman, formerly Sister Robert Ann Musselman, died on Aug. 2 at St. Clare Hall, the health care facility on the motherhouse grounds of the Congregation of the Sisters of the Third Order of St. Francis in Oldenburg. She was 82.

The Mass of Christian Burial was celebrated on Aug. 6 at the Motherhouse Chapel. Burial followed at the sisters' cemetery.

Sister Mary Patricia was born on Aug. 29, 1930, in Springfield, Ohio.

She entered the Sisters of St. Francis on Sept. 9, 1948, and professed final vows on Aug. 12, 1954.

During 65 years as a Sister of St. Francis, Sister Rita ministered in Catholic education for 50 years in schools in Indiana and Ohio. She also served as a receptionist and secretary in the St. Mary Development Corporation in Dayton, Ohio, for 15 years. She returned to the motherhouse in 2010 because of failing health.

In the archdiocese, Sister Rita taught at Father Thomas Sccecina Memorial High School in Indianapolis from 1956-63 and from 1965-69.

Sister Rita is survived by two sisters, Marjorie Amend of Union, Ohio, and Bonnie Walling of Arlington, Va.

Memorial gifts may be sent to the Sisters of St. Francis, Oldenburg, IN 47030-0100. †

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Don't miss your chance to meet Abby Johnson!

Abby will be available after the dinner for a book signing. *Unplanned* will be for available for purchase or feel to bring your copy from home.



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Youth volunteer outreach helps Brown County residents

Special to *The Criterion*

BROWN COUNTY—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 Adrienne 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 association 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



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.

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 project, providing space for the camp and continuing support of the mission.

“The appreciation of the people served by these outstanding youth 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 *Adrienne Spahr*, youth ministry coordinator at St. Agnes Parish in Nashville, at spahr6@gmail.com.) †



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.

Classified Directory

For information about rates for classified advertising, call (317) 236-1454.

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Two burial plots in Calvary Cemetery. \$1200 for both. 574-267-6160.

Crypt in Calvary Cemetery. Patio 1 tier B. Crypt No. 132. Call Jim Martin 225-278-9076.

Employment



Director of Youth & Young Adult Ministry St. John the Baptist Parish Newburgh

St. John the Baptist Catholic Parish in Newburgh, Indiana, seeks a dynamic, highly motivated individual for the position of Parish Director of Youth & Young Adult Ministry. St. John the Baptist, established in 1866, is comprised of more than 1,700 families and is located in a growing, progressive community.

The successful candidate will be able to develop and coordinate a comprehensive youth ministry and be responsible for the identification, training and support of parish leadership teams of adults and youth who will serve as an advisory committee. The candidate will also participate in weekend liturgy and youth events within the parish and diocese.

Good communication skills and the ability to work in a collaborative team environment are a must.

Applicant must be a person of Christian faith who strives to live a life guided by the Gospel, rooted in regular personal prayer, and lived out in the Catholic Church.

Bachelor's and M.A. in Theology, Ministry or Religious Studies preferred; however, experience will be weighed accordingly. Three years experience in Catholic youth, young adult or campus ministry preferred.

To apply, please send resumé/cover letter to: Youth Director Search Committee, St. John the Baptist Catholic Parish, 625 Frame Road, Newburgh, IN 47630—or email to jeffreykcox@hotmail.com. The deadline for submission is August 15.

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Employment

TRIBUNAL ADVOCATE

The Roman Catholic Archdiocese of Indianapolis is seeking an Advocate for the Metropolitan Tribunal office located in the Bishop Edward T. O'Meara Catholic Center in Indianapolis. The Advocate is responsible for assisting persons who are seeking to establish their freedom to marry in the Catholic Church or to clarify their marital status in accordance with Canon Law.

The qualified candidate must have a bachelor's degree (a degree in Canon Law is preferred). Two years of legal and/or pastoral experience or other relevant life experience is preferred. The ability to speak Spanish is also preferred. Additional requirements include a Catholic in good standing, a general understanding and acceptance of the Church's teachings regarding marriage, excellent verbal and written communication skills, strong organizational skills, computer knowledge, and the ability to present realistically the requirements of Canon Law while remaining sensitive to the pastoral needs of the client.

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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 still help the ever-evolving campus of Providence House/Guerin Woods continue as a 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 bucolic, 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 to single 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 Joanne Cullins (67 years), Loretta Maureen Gansemer (64 years), Rose Eichman (61 years), Maria Smith (59 years) and Hannah Corbin (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 and 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 strife seeking to reunify. Unlike that dollar store, the set-back campus off State Road 64 can be overlooked. It clearly is not, however, by those who could benefit by it.

Patty 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 children. 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 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 spirituality. Being both what she



is, and who she is, Sister Barbara is indeed a difficult woman to whom to say no.

"People have such faith in her," Murphy said.

Some of these sisters served years, too, as teachers or social workers or both. Among her stops, Sister Barbara administered Providence Retirement Home for about a decade. By 1994, the women turned their convent residence in New Albany into a foster home for abused and neglected children. The sisters expanded their reach to people in public housing, helping them earn GEDs and find jobs. A food co-op was set up, and classes in parenting were among several taught. When other needs became obvious, they likewise were

addressed.

"We really tried to create a seamless situation," Sister Barbara said.

The "Church ladies of New Albany," the sisters often were called.

With Sister Barbara at her persuasive and determined best, they resettled in Georgetown on former dairy-farm land given to them by the Archdiocese of Indianapolis. Develop it or give it back was the arrangement. Develop it beyond imagination is what has happened.

The budget for this not-for-profit operation (actually, three corporations) is about \$5 million, with 90 employees on the payroll and nearly 20,000 people helped in one way or another. The property is



Above, Providence Sister Barbara Zeller visits with a family on the Providence House/Guerin Woods campus at the statue of St. Theodora Guérin.

Left, Providence Sisters Loretta Gansemer, left, Rose Eichman, Hannah Corbin, Joanne Cullins, Maria Smith and Barbara Zeller will be honored during a special Aug. 25 celebration in Georgetown.

still not all in use; nothing new is definite but more is obviously possible.

"I love to create stuff," 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.) †

Biannual grants awarded to parishes, schools and archdiocesan agencies

Criterion staff report

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 St. Francis Xavier Home Mission Endowment Fund, the Growth and Expansion Endowment Fund and the James P. Scott Endowment

Fund. These grants were made possible 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 applications are due to the archdiocese for the two grant allocation periods on April 30 and Oct. 31 each year.

The grants awarded 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; Home Mission Fund; \$10,000 for parish repairs and maintenance.
- St. Mary of the Immaculate Conception Parish, Rushville; James P. Scott Fund; \$35,000 for church HVAC system.
- St. Anthony Parish, Indianapolis; Home Mission Fund; \$14,000 for AV equipment.
- St. Elizabeth Catholic Charities, New Albany; Growth and Expansion Fund; \$50,000 for permanent housing facility.
- Our Lady of Fatima Retreat House, Indianapolis; James P. Scott 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 Becky'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.
- St. Mary Parish, Rushville; Growth and Expansion Fund; \$9,000 for classroom technology.
- 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/finance/grant.html, or contact Stacy Harris in the Finance Office at sharris@archindy.org, or by phone at 317-236-1535 or 800-382-9836, ext. 1535.) †

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