LCWR announces decision to continue dialogue on Vatican assessment

ST LOUIS (CNS) — Members of the Leadership Conference of Women Religious announced on Aug. 10 at the close of their four-day assembly here that they will continue to dialogue with Church officials about the Vatican’s doctrinal assessment of their organization.

LCWR’s outgoing president, Franciscan Sister Pat Farrell, said the group’s leaders would begin dialogue with Seattle Archbishop J. Peter Sartain, who is charged with overseeing the group’s reform. He attended the organization’s board meeting on Aug. 11.

Sister Farrell said LCWR members hoped its leaders would have “open and honest dialogue” that would lead to greater understanding and to greater opportunities for women to have a voice in the Church.

She said the officers would “proceed with these discussions as long as possible but would reconsider if LCWR is forced to compromise the integrity of its mission.”

Archbishop Sartain said that along with LCWR, he remained “committed to working to address the issues raised by the doctrinal assessment in an atmosphere of prayer and respectful dialogue.”

“We must also work toward clearing up any misunderstandings, and I remain truly hopeful that we will work together without compromising Church teaching or the important role of the LCWR,” Archbishop Sartain said in a statement released on Aug. 11 after his meeting with the LCWR board.

“Look forward to our continued discussions as we collaborate in promoting consecrated life in the United States."

In its assessment issued in April, the Vatican Congregation for the Doctrine of the Faith said a reform of LCWR was needed to ensure its fidelity to Catholic teaching in promoting consecrated life in the United States.

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One highlight of the first day of the pilgrimage was a visit with retired Archbishop Emeritus Daniel M. Buechlein at Saint Meinrad Archabbe’s Church of Our Lady of Einsiedeln in St. Meinrad.

Archbishop Buechlein warmly greeted the pilgrims, who thanked him for his two decades of ministry as the spiritual leader of the Church in central and southern Indiana.

“It was good to see Archbishop Daniel ready for our visit,” Msgr. Easton said after a tour and Vespers prayer service at the

Our Lady of the Most Holy Rosary parishioner Paula Stahl of Columbus talks with Archbishop Emeritus Daniel M. Buechlein during an Aug. 6 visit to Saint Meinrad Archabbey in St. Meinrad as part of the archdiocesan summer pilgrimage.

Journey helps Catholics to focus on God by seeking silence amid the world’s noise

By Mary Ann Garber

Holy men and women religious who devote their lives to God and prayer inspired Catholic pilgrims during the archdiocesan summer pilgrimage on Aug. 6-8 to three monasteries in southern Indiana and northern Kentucky.

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Dynamic educator begins great adventure as an assistant superintendent of Catholic schools

By John Shaughnessy

Gina Fleming laughs as she recalls a humorous moment that shows the joys, the surprises and the opportunities to make a difference that she always embraced as a teacher and a principal.

It’s a story about “first-day jitters,” says Fleming, the former principal of Holy Name School in Beech Grove who begins this school year as a new assistant superintendent of Catholic schools for the archdiocese.

“Last year was the first year we had three-year-olds at Holy Name in the pre-kindergarten program,” she recalls with a smile. “At the beginning of the year, it was quite an experience with the three-year-olds going to the cafeteria. One of them grabbed onto my leg and had tears streaming down his face. He said, ‘My mommy said I had to eat everything in my lunch, but I don’t even know what this is.’ He held up a frozen ice pack that his mom sent to keep his lunch cold.

“He couldn’t understand why his mom would want him to eat it. It got even funnier because when I led him back to his seat, there was another 3-year-old chewing on an ice pack, and she was grinning. It just goes to show that every moment in every day in every school provides teachable opportunities that we can laugh about for years afterwards.”

Fleming is in the midst of her own new adventure after becoming an assistant superintendent of schools on July 2.

“I’ll miss the daily interaction with students and teachers, but now I get to have that interaction with 69 schools,” says Fleming, a 1989 graduate of Roncalli High School in Indianapolis and a 1993 graduate of Marian University in Indianapolis. “I’m looking forward to..."
"She's also been involved with the Strategic Management and Development Project for the past four years. This is a project with 17 schools in the archdiocese to help them with their futures in the areas of strategic planning, enrollment, fundraising and planned giving."

"As a new assistant superintendent of schools, Gina Fleming offers four tips to help parents make the most of this school year for their children:

1. **Give your child the best.** "We send our children to Catholic schools because we want the best for them, and we want to teach them..." Fleming says. The mother of two children who attend Holy Name School in Beech Grove.

2. **Empower our children to lead and learn.** "As Holy Name's pastor, Father Williams believes Fleming will have a great impact on education in the archdiocese. Gina is the model for what the true Catholic educator is," Father Williams says. "In everything she says and does, she values and serves others, Mom was a wonderful teacher to all nine of us. Being precocious as I was known to be—being the baby of the family—she allowed me to be creative." Fleming also has a special place in her heart for the teachers and staff members who dedicate their lives to Catholic education.

3. **Support your children's teachers and administrators.** "Just as archdiocesan employees recognize that all children are gifts from God, it is important that we all recognize and appreciate the gifts in these caring professionals who dedicate their lives to Catholic education," Fleming says. "Please keep them in your prayers as they give their best to elevate the capacity of all learners."
Pope says effects of council clarified and a priest refuses absolution over a voting issue

By Sean Gallagher

August 17, 2012

The joy that Father David Lawler experiences in his vocation continues to grow 50 years after his ordination. He appreciates the 39 years he has ministered in parishes in Indianapolis and Terre Haute and the 21 in which he served as chaplain at IU Health. Methodist Hospital in Indianapolis. But his time at St. Christopher Parish in Indianapolis, where he has served as associate pastor since 2004, is special. “My last nine years have probably been the most fulfilling,” Father Lawler said. “I’ve felt very much affirmed and very much loved.” It was the love, vitality and encouragement that he saw in young priests assigned to parishes in his hometown of Richmond in the 1940s and 50s that played a significant role in his vocation’s discernment.

They included Father Ambrose Scheider, assistant pastor at the time at St. Andrew Parish in Richmond. His own assistant priests at St. Mary Parish in Richmond, Father Anthony Spiszar and Father John Schiara, were especially influential. “In their own way, they were both really marvelous young, dynamic priests,” Father Lawler said. “Good, good priests.”

His older brother, Msgr. Richard Lawler, who became a seminarian at St. Meinrad when he was 15 years old before he did, was also an influence then and throughout his life as a priest, even after Msgr. Lawler died of cancer in 2001. “He was a very quiet, gentle man, very kind,” said Father Lawler. “He was good, caring. But he would not have ever said, ‘You ought to be a priest.’ We just didn’t do that in our family.”

Father Lawler’s example helped another archdiocesan priest, Father Wadelton, to discern his calling. He was pastor at the Immaculate Heart of Mary Parish in Indianapolis from 1976-83. During that time, Father Wadelton was finishing up grade school and studying as a high school student.

However, it was 10 years later that Father Wadelton recognized his previous pastor’s influence. That came through a pastoral visit that Father Lawler took against the fact that there were only white members in the nearby Riviera Club, a swimming pool and tennis club in Indianapolis. Many families at Immaculate Heart belonged to the club and opposed his serving there, which included picketing outside of it.

Father Wadelton said that when he later learned how his pastor had “led the charge against that, it increased my respect for Father Lawler. He was willing to put himself on the line for something that he really believed in.”

Today, Father Wadelton ministers to many Hispanic Catholics as associate pastor of Holy Spirit Parish in Indianapolis. He continues to look to Father Lawler for inspiration. “His example encourages me when I have to face difficult issues in encouraging people to be more accepting of the Hispanic community,” Father Wadelton said. “His example sticks out in my mind.”

In 1983, Father Lawler left Immaculate Heart and began 21 years of ministry as a hospital chaplain. Msgr. Lawler appreciated Father Lawler’s dedication to his ministry. “There would be times in the off hours where there would be an urgent need for some Catholic ministry, particularly for folks who were from out of town,” Burton said. “We could call Father Lawler in the middle of the night and as long as he was in town, he was always willing to come in and do what was needed.”

Burton said that Father Lawler was a special presence of Christ “just by his responsiveness, whether it was for a specific sacrament or it was simply because a Catholic patient wanted to see a priest.”

Nevertheless, ministering in a hospital, after spending 21 years in parishes, posed difficulties for Father Lawler. “It was lonesome,” he said. “[The patients] knew that I was the hospital priest who ministered to them. But they either went home or they died. And that was the end of it. You can’t connect with people.

Although Msgr. Lawler was diagnosed with cancer and eventually succumbed to the disease while his brother was a hospital chaplain, Father Lawler never saw the mixing of his ministry at Methodist and visiting his brother at St. Francis Hospital in Indianapolis as a burden.

“He was my brother,” Father Lawler said. “I’d see him two or three times a week. He was getting good care. We’d visit, like brothers do. I didn’t see it as a challenge. I was happy to do it.”

When his brother died, Father Lawler naturally experienced a great loss in his life. “It was lonesome,” he said. “He affected my priesthood in all the way along.” Father Lawler said. “Dick was very discerning. I would bounce things off of him. I greatly respected what he had to say. So his dying was difficult.”

Father Lawler ended his ministry at Methodist in 2004 and has served as pastor of St. Christopher ever since. Earlier this year, the parish hosted a celebration of the 50th anniversary of his ordination.

But, after 50 years of priestly ministry, Father Lawler knows that the praise and gratitude heaped on him extends beyond him. “You can’t believe the outpouring of affection and love, the wonderful notes and the wonderful people thing send to me,” Father Lawler said. “And I’m not naive. It’s not about David Lawler. It’s the priesthood.”

People love the priesthood.”

(To learn more about a vocation to the priesthood in the Archdiocese of Indianapolis, log on to www.HearGodsCall.com.)

Father David Lawler

• Born: March 5, 1936
• Home parish: St. Mary Parish in Richmond
• Seminary: high school seminary at Saint Meinrad Seminary in St. Meinrad; college seminary at St. Mary’s Seminary in St. Mary, Ky.; theology at St. Mein Seminary in South Union, Ky.
• Ordained: May 6, 1962
• Favorite Bible passage: “At the sight of the crowds, [Jesus’] heart was moved with pity for them because they were troubled and abandoned, like sheep without a shepherd” (Mt 9:36)
• Favorite prayer or devotion: Lectio divina
• Favorite saints: St. Thérèse of Lisieux, St. Charles Borromeo, St. Ignatius of Loyola
• Favorite authors: C.S. Lewis, Blessed John Henry Newman
• Favorite pastime: traveling, reading, listening to classical music

What was in the news on August 17, 1962? Some rules on using the ‘pill’ clarified and a priest refuses absolution over a voting issue

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 eyes of The Criterion.

• Pope says effects of council will begin on parish level
• New pamphlet issued on ground rules clarified on contraceptive pills
• Protestant official urges more ‘dialogue’
• World Catholic bodies call for social reforms
• Italy court backs priest

WASHINGTON—A leaflet published under Catholic auspices sets forth the moral ground rules governing the use of the ‘contraceptive pill.’ The leaflet states that the drug ‘may never be used as a contraceptive. It may, however, be used as a medicine under certain circumstances to correct malfunction or disease.’ The leaflet was published by the Cana Conference of Chicago and was prepared in consultation with moral theologians and doctors.”

• Polish Reds evict Sisters and children

Here are some of the items found in the August 17, 1962, issue of The Criterion:

• Catholic Pontiff issues rules on ‘pill’ clarified and a priest refuses absolution over a voting issue
• Pope says effects of council will begin on parish level
• New pamphlet issued on ground rules clarified on contraceptive pills
• Protestant official urges more ‘dialogue’
• World Catholic bodies call for social reforms
• Italy court backs priest

ROME—The Italian Supreme Constitutional Court has ruled that a priest who denies abortion to a Catholic who has voted for leftist political parties does not infringe on conscience freedom if case goes back to 1956 when...Passionist Father Francis of Naples refused abortion to two women...The priest refused to give abortion on the ground that the women had deliberately ‘...grouded the Church in its warnings about parties collaborating with communists. ”

• In South African see: Use English for sacraments
• Asks laity’s views for coming council
• 4th centenary rites planned at Carmel
• Polish paradox: How to mix fire and water
• Report shows progress: Africa, Asia missions advance despite crises
• Environments secularism as official religion
• News for all media: Public information office to ‘cover’ council
• Protestant women invited to parley

• Diocese to inaugurate new burial procedure
• Military chapel built of ice
• Marian nun’s book to be microfilmed
• Bishops’ group to sponsor migrants’ housing project
• Priests forbidden to buy large cars
• By, John Wright see possibility of ‘common’ Bible
• Meet the Pirtles: Family welcomes 2nd ‘twindition’
• Communism study lag is reported

www.CriterionOnline.com
I and Sisters of St. Francis’s Oldenburg Mount St. Francis, Our Lady of the Center for Spirituality in Bloomington, Mount Saint Francis at St. Meinrad, Mother of the archdiocese. Besides Our Lady of one parish now recites the Angelus at the Liturgy of the Hours privately, as the attending. Many others are now praying but they’re there. As long as they were 50 years or so ago, Practicing Catholics fill our churches able to offer perpetual adoration has possible. We don’t have the numbers, filling the pews in the chapels where Catholics are practicing the faith. That’s happening here, that we have a thriving convinced, from observation of what is archbishop acknowledges that people parishes are being closed, and its running deficits, schools and are offering to the public. The people are not content that the number of daily communicants has risen in recent years. The number of parishes who are able to offer perpetual adoration has grown because so many people are taking advantage of that. Often, the practicing Catholics in adoration chapels threaten their capacity. Whoever knows about these chapels are no longer going to confession is wrong. Practicing Catholics fill our churches for Advent and Lenten penance services, but there are also lines at other times that are offered. Admittedly, they are not as long as they were 50 years or so ago, but they’re longer. We’ve observed that some parishes offer recitation of the Liturgy of the Hours, at least morning and evening prayer, and practicing Catholics are attending. Many others are now praying the Liturgy of the Hours privately, as the Church encourages us to do. Recitation of the rosary is still common in many parishes, and at least one parish now recites the rosary at the end of weekday evening Masses. Many practicing Catholics realize the value of retreats and take advantage of one of the six retreat centers in the archdiocese. Besides Our Lady of Fatima Retreat House in Indianapolis, which is owned by the archdiocese, there are the Archibuey Guest House at St. Meinrad, Mother of the Redeemer Retreat Center in Bloomington, Mont Saint Francis Center for Spirituality in Mount St. Francis, Our Lady of the Apostles Family Center in Greenfield, and Sisters of St. Francis’s Oldenburg Franciscan Center.

Photo by Sean Gallagher

Practicing Catholics pray during the annual archdiocesan chrism Mass on April 3 at SS. Peter and Paul Cathedral in Indianapolis. It is one of the events throughout the year that brings Catholics together in prayer and faith.

---John F. Fink

Making Sense of Bioethics/Fr. Ted Pacholczyk

Loving those with disabilities

Many of us have hidden fears and hesitations when it comes to dealing with persons with severe disabilities. Their unfamiliar gestures, behaviors, and limitations can challenge us and infringe on our comfort zones. We may be tempted to apply a different standard when we deal with them. Even very young children with disabilities may suffer discrimination through denial of care as newborns, or through abortion in utero.

During his presidential campaign, former Pennsylvania Senator Rick Santorum and his wife Karen were often asked by people on the campaign trail about their daughter Bella, who was born with Trisomy 18, a severe genetic defect caused by an extra chromosome. Such children tend to have shorter lifespans, with 90 percent dying during the first year of life. Nevertheless, with proper care, some can live well into their teens, and even into their 20s or 30s. Bella became known to the public during her father’s candidacy in part because of several memorable moments during the TV debates where Rick powerfully described how Bella’s birth and struggles had impacted their family. Early on, Rick and Karen struggled with the Trisomy 18 diagnosis, and with the way physicians labeled it a “lethal diagnosis” and “incompatible with life.” Because they had already lost another child at birth, Rick, almost unconsciously, remained emotionally distant from Bella during the first few months of her life. He focused on being the pillar of strength for the family through the storm. He later described it during one of the presidential debates this way: “I decided that the best thing I could do was to treat her differently and not love her... because it wouldn’t hurt as much if I lost her.”

Several years prior to Bella’s birth, Rick had worked on the partial-birth abortion ban in Congress. He had spent long hours on the Senate floor lobbying to protect children who were not covered to have “problems” before birth, rather than allowing them to be targeted for late-term abortions.

When Bella was 5 months old, she became critically ill and was rushed to the emergency room. She developed a small lump on her forehead. “I remember holding that finger,” he said, “and looking at her, and realizing what I had done. I had been exactly what I had said that I had fought against at the partial birth abortion [hearings]. I had seen her as less of a person because of her disability.”

Karen also mentioned another couple with a child affected by Trisomy 18. They had been told after delivery that little could be done for their newborn, and the child was placed off to the side, until one of the parents noticed her struggling and sought assistance for her. Other parents spoke to Karen about the suitable but not tolerable resistance among medical staff whenever they brought their child with Trisomy 18 to the hospital for medical attention. The Santorums had experienced similar challenges with caregivers and medical staff. They had to fight to get the prescription for oxygen, and basic medical supplies, that Bella needed after she left the hospital; in addition, a hospice physician prescribed what would have likely been, if administered, a lethal dose of morphine. Discrimination against those with disabilities should never be allowed to gain a foothold in the medical profession, nor be allowed to gain a foothold in the public policy. The true measure of the greatness of a society will always be in terms of how it treats its weakest members, and the authenticity of our own love will be measured by our compassion and acceptance of the disabled and the poor. It’s good to see that children with disabilities to help us grow, to remind us that every soul is of greater importance than its frail body, and to teach us how man’s highest calling is found in his God-like possibility of sharing unconditional love. (Father Taddeo Pacholczyk, Ph.D., earned his doctorate in neuroscience at Yale University and did post-doctoral work at Harvard University. He is a priest of the Diocese of Fall River, Mass., and serves as the director of education at The National Catholic Bioethics Center in Philadelphia. See www.ncbcenter.org.)

THE PERCENTAGE OF CROP-GROWING AREAS IN THE U.S. experiencing drought have increased significantly since June.

Source: U.S. Department of Agriculture

厥田智敏
Romney's running mate comes from longtime Wisconsin Catholic family

WASHINGTON (CNS) — U.S. Rep. Paul Ryan, R-Wis., who recently announced his presidential bid, is a lifelong Catholic whose campaign team is building on an extensive professional and political history connecting him to Wisconsin and the Catholic Church.

Ryan’s Catholic faith — a defining aspect of his life — is central to an effort to present him as a more moderate candidate to counter the image of Mitt Romney, the presumptive Republican nominee, as too extreme.

The Ryan family history in Wisconsin is long and deep, with his father a state senator and his grandfather a congressman.

Ryan’s great-grandfather founded the congregation of Madison, which was in 1964, when New York Rep. William E. Miller was the running mate of Arizona Sen. Barry Goldwater.

Ryan, 42, was born and raised in Janesville, Wis., where he lives with his wife, Janna, and their three children. The fifth-generation Wisconsin native graduated from Nativity of Mary Elementary School and Joseph A. Craig High School, both in Janesville.

After graduating from Miami University in Ohio in 1992 with a double major in economics and political science, Ryan began working in the Washington office of Sen. Bob Kasten of Wisconsin, for whom Ryan had served as an intern while in college.

After Kasten lost a re-election bid, Ryan worked as a speechwriter for a think tank called Enterprise in Washington, then as a speechwriter for Jack Kemp, former Housing and Urban Development secretary and a New York congressman, during his run for vice president in 1996. Ryan then was on the legislative staff of Sen. Sam Brownback, R-Kan., before returning to Wisconsin to work for his extended family’s construction business in 1997.

Ryan first ran for public office in 1998, winning election to the 1st Congressional District seat vacated by Republican Rep. Mark Neumann, who sought a Senate seat that year. Ryan has since been re-elected nine times and will remain on the ballot for his congressional seat as he seeks the vice presidency.

Concurrent candidacy is allowed in Wisconsin.

Mgr. Delbert Schmelzer, a priest of the Diocese of Madison who was pastor in Janesville for 12 years during Ryan’s youth, told the Catholic Herald, the diocesan newspaper, that Ryan comes from a strong Catholic family.

Mrgr. Schmelzer said he believes Ryan’s Catholic faith influences his public life. He emphasizes that “our roots come from God and nature. He has a strong vision for the future,” said the priest, calling Ryan “a great gift to our country.”

Ryan’s great-grandfather founded Ryan Incorporated, a mass excavation construction business. His grandfather served as U.S. attorney for western Wisconsin.

His father, Paul Ryan, an attorney, died of a heart attack at age 55.

Ryan’s argument that the House Budget Committee, Ryan is the principle author of a Republican budget plan that delineates a decade-long plan to cut spending on nonmilitary programs as a step toward reducing the country’s $15 trillion deficit.

The GOP budget also calls for remaking Medicare, establishing Medicaid as a block grant program for states to administer, and simplifying the tax code by closing loopholes and lowering individual and corporate tax rates.

Ryan cited the principles of subsidiarity and solidarity as keys to securing a future in which everyone has the opportunity to achieve and to preserving the public safety net for those citizens who are truly in need.

The president is now awaiting the decision of the state’s high court, which will ultimately determine the legal status of same-sex couples in Wisconsin.

“Ryan’s argument that the budget reflects Catholic social teaching brought criticism from some within the Church, including theologians and social ministry activists. Two bishops who head committees of the U.S. Conference of Catholic Bishops called for a more measured approach to the budget.

The congressman co-sponsored the Sanction of Human Life Act and the Right to Life Act. Both would write into law that life begins at the moment of conception. He has voted to ban use of federal money to pay for abortion or any part of a health plan that covers abortion.

He also has voted against allowing same-sex couples to adopt, and opposed repealing the ban on gays serving openly in the military, according to the Associated Press. The AP said Ryan has supported a constitutional ban on same-sex marriage.

He also has supported immigration legislation calling for expanding the fence along the U.S.-Mexican border, and he backed a 2005 bill passed by the House that would have criminalized the act of offering basic assistance to undocumented immigrants.

**Judge rules Hawaii laws against same-sex marriage are not unconstitutional**

HONOLULU (CNS) — U.S. District Court Judge Alan Kay in an Aug. 8 ruling said Hawaii’s laws banning same-sex marriage “are not unconstitutional,” and he threw out a lawsuit that had argued otherwise.

The Hawaii Family Forum, a Christian educational organization, had intervened in the case to defend Hawaii’s marriage statutes. In 2005, then-Attorney General, Jim Hoobregtse, he said he was pleased that Kay “agreed with every argument,” except one, “made on behalf of” the forum.

The state must defend the right to marry as a union of the one man and one woman, and the state law that subsequently reflected that view.

They argued that the state’s amendment and the law violated due process and equal protection under the law.

Judge disagreed, however, saying any restructuring of “the traditional institution of marriage” should be done through the legislature or by the people by amending the constitution. He said that “no one may change the meaning of marriage, the law and the violated due process and equal protection under the law.

Kay disagreed, however, saying any restructuring of “the traditional institution of marriage” should be done through the legislature or by the people by amending the constitution. He said that “no one may change the meaning of marriage, the law and the violated due process and equal protection under the law.

Yet a difficult logistic issue that the issue would short-circuit the legislative actions,” he said.

Kay rejected Hoobregtse’s argument regarding the unusual situation of Abercrombie being both a defendant in the lawsuit, as governor, but also supporting the plaintiffs’ claims.

Hochberg argued the governor was “an improper party and should be dismissed,” but Kay disagreed with that point.

Honolulu Bishop Larry Silva said he was pleased with the ruling. He made the comments in response to questions by email from Chuuk in the Federated States of Micronesia, where he was traveling when Kay issued his decision.

“While the judge makes a great deal of sense, he told the Hawaii Catholic Herald. “The definition of marriage does indeed have great societal implications that go beyond any particular couple, and the state does have an interest in its own health and welfare when it limits marriage as the union of one man and one woman.”

The bishop said the judge “recognized that it is not judges who make laws in a democracy but legislators—and even better, the people. “In approximately 32 states where the issue of the definition of marriage was put to a vote of the people, every single state affirmed marriage as the union of one man and one woman,” he said.

Bishop Silva said that the Diocese of Honolulu also had been asked to intervene in the lawsuit, but decided against it.

The bishop said that the Church is opposed to same-sex marriage, “its reasons are not strictly religious but can be seen by many reasonable people, whether Catholic or not.”

In addressing the arguments of the case, Kay wrote: “The legislature could rationally conclude that defining marriage as a union between a man and woman provides an inducement for opposite-sex couples to marry, thereby decreasing the percentage of children accidentally conceived outside of a stable, long-term relationship.

It is undisputed opposite-sex couples can naturally procreate, and same-sex couples cannot. Thus, allowing opposite-sex couples to marry furthers this interest and allowing same-sex couples to marry would not do so.

Because of Hawaii Family Forum’s history in publicly defending traditional marriage, Kay “allowed HFP to intervene and defend the marriage statute,” Hochberg said.

To get “inversion” status for the forum, Hochberg sought help from the Alliance Defending Freedom, formerly the Alliance Defense Fund, a Christian-based organization that provides legal defense against attacks on religious freedom.

Hochberg said the case is likely headed to the 9th U.S. Circuit Court of Appeals and then the U.S. Supreme Court.

Two of the plaintiffs, who are a couple, argued they needed to be married to get certain federal benefits. Their co-plaintiff wanted to marry his foreign national partner to help him change his immigration status. They said they would appeal Kay’s ruling. Abercrombie said in a statement that he would join with the plaintiffs in any appeal.

“To refuse individuals the right to marry on the basis of sexual orientation or gender is discrimination in light of our civil unions’ law,” he was quoted as saying.

“Other side agrees with the ruling, but the other side considers it a travesty of justice,” Hochberg said. The debate rages on because the two positions are so deep-rooted and well entrenched.”

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† Judge ruled Hawaii laws against same-sex marriage are not unconstitutional.
Events Calendar

August 17

August 18
Dawson’s, 1464 Main St., Indianapolis. Holy Trinity School, Class of 1952, 60th anniversary reunion, 5-7 p.m. Information: 317-598-1184.

August 18-21
Precious Blood Parish, 1358 W. 6th St., Jasper, Ind. (Diocese of Evansville). Picnic, family style dinners, $11 adults, $5 children, quilts, games, 10 a.m.-5 p.m. Information: 812-482-4461 or bblue@evdl.org.

August 17-18
Nativity of Our Lord Jesus Christ Parish, 7225 Southeastern Ave., Indianapolis. “Augustinfranzenana,” 5K walk/run, rides, food, music, entertainment, 4 p.m.-midnight. Information: 317-357-1200.

August 18

August 19
Richmond Catholic Community, 701 E. 5th St., Richmond. Charismatic prayer group, 7 p.m. Information: districtcongoparallax.ws.

August 19
St. Pius Parish, County Parish 500 E., Summam Parish picnic, chicken dinner, mock turtle soup, games, 11 a.m.-4 p.m. Information: 812-609-2425.

August 20
St. Mark the Evangelist School, 535 E. Edgewood Ave., Indianapolis. Catholic Charities Indianapolis, monthly caregiver support group, 9:30 a.m.-12:30 p.m. Information: 317-261-3378 or mwoodsworth@archindy.org.

August 22
Boulevard Street Distillery, 361 Indiana Ave., Indianapolis. Theology by the Taps, young adults 21-35, program. 7 p.m. Information: thetheologybythetaps.com.

August 22
Fairview Presbyterian Church, 4609 N. Capitol Ave., Indianapolis. Catholic Charities Indianapolis, monthly caregiver support group, 5:30-7 p.m. Information: 317-261-3378 or mwoodsworth@archindy.org.

August 23-25
St. Ann Parish, 6350 Mooresville Road, Indianapolis. Parish festival, rides, games, food, 5-11 p.m. Information: 317-821-2849.

August 24
St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., Indianapolis. Gospel Fest and comedy. “Men in Fine,” gospel singers, 1:15-6 p.m., $45 registration fee. Information: 317-357-6585 or mzoeller@saintmeinrad.edu.

August 25-26
St. Mary Parish, 302 E. McKeen St., Greensburg. Parish festival, Sat. adult night, 5:30 p.m.; Sun. family fest, 11 a.m.-4 p.m.; chicken dinner, games. Information: 812-663-8472.

August 26
St. Paul Parish, 9788 N. Duroson Road, New Albany. Ladies Sodality, hot breakfast bar buffet, 7-10 a.m. Information: 812-623-2439.

August 25
St. Luke the Evangelist Church, 7275 Holiday Drive E., Indianapolis. Charismatic Mass, praise and worship, 7 a.m., Mass, 7:30 p.m. Information: 317-846-1705.

August 27

August 28
Mount St. Francis Retreat Center, 101 St. Anthony Drive, Mount St. Francis. Picnic, 11 a.m.-midnight, chicken dinner, quilts. Information: 812-923-8817.

August 26-27
St. Mary Parish, 302 E. McKeen St., Greensburg. Parish festival, Sat. adult night, 5:30 p.m.; Sun. family fest, 11 a.m.-4 p.m.; chicken dinner, games. Information: 812-663-8472.

August 28
St. Paul Parish, 9788 N. Duroson Road, New Albany. Ladies Sodality, hot breakfast bar buffet, 7-10 a.m. Information: 812-623-2439.

August 25
Immaculate Heart of Mary Parish, 5692 N. Central Ave., Indianapolis. 5K Run/Walk, 9 a.m., $15 pre-registration, $5 pre-registration family of three or more. “Fall Kick-Off Fest,” food, music, games, movies, $1 adults, under 21 free, 4-11 p.m. Information: 317-257-2266.

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PILGRIMAGE
continued from page 1

holy archbishop church built by
Benedictine monks who came there from
Switzerland in 1854. “It was a great chance
to reconnect with him, and lift the spirits
[of everyone] on both sides.”

The archbishop retired to Saint
Meinrad—his former home as a
Benedictine priest—in September 2011 to
continue recovering from a stroke that he
suffered in March 2011.

St. Bartholomew parishioner Virginia
Hammond of Columbus traveled on the
pilgrimage with her granddaughter,
Vanessa Hammond, a fifth-grade teacher at
St. Rose of Lima School in Franklin.

“I enjoyed seeing and meeting and
talking with Archbishop Buechlein,”
Virginia Hammond said. “I enjoyed
during all the pilgrimage.”

When Vanessa Hammond welcomed her
new students for the first day of classes on
Aug. 15, she planned to tell them about
visiting Saint Meinrad Archabbey,
Monastery Immaculate Conception in
Ferdinand, Ind., and the Abbey of
Gethsemani in Trappist, Ky.

“I enjoyed going to Saint Meinrad,” she
said. “I had heard a lot of wonderful things
about it so it was nice to be there. I will tell
them about the monks and their way of
life.”

Before visiting Ferdinand and Saint
Meinrad, the pilgrims stopped for
lunch and a tour at Huber Winery in
Starlight, where Ted Huber welcomed the
pilgrims to the Hoosier Homestead Farm
owned and operated by his family for more
than 100 years.

In 1843, he said, Simon Huber
emigrated from Germany to southern
Indiana then bought 80 acres of land
nestled in the scenic hills to plant a grape
arbor and apple orchard.

Today, the Huber farm has grown to
more than 600 acres and the
sixth generation of the family works the
land. In 1978, they opened the winery.

“Grapes naturally will turn into wine,”
Huber explained during a tour. “In the Bible,
there are many references to grapes
and wine.”

After lunch, the pilgrims traveled to
Ferdinand, a scenic town in the
Evansville Diocese where four young
Sisters of St. Benedict established a
monastery on top of a large hill in 1867 then
taught the children of German immigrants.

In 1870, the Benedictine sisters
established a school for girls, which they
operated for 130 years until dwindling
enrollment forced them to close it in 2000.

Construction began on the historic
monastery church in 1915, but World War I
delayed its completion until 1924. To save
money, the sisters carried bricks up the hill
each day for the workers.

In 1999, the sisters replaced the tile roof
on the 87-foot-tall dome. Interior restoration
work on the ornate Romanesque-style
church, known as “The Castle on the Hill,”
was finished in 2005.

The sisters pray the Liturgy of the
Hours three times a day at 7 a.m., noon
and 5 p.m. in addition to daily Mass celebrated
by a Benedictine priest from Saint Meinrad
at 7:30 a.m.

From this monastery, which was home to
500 sisters during the 1950s, the sisters
founded monasteries in Beech Grove,
Kentucky, Arkansas and California. The
sisters also established missions in
Belcourt, N.D., as well as Peru and
Guatemala.

Now, about 110 of the monastery’s
161 sisters help continue 145 years of
ministry by praying, serving others and
operating their Kordis Retreat Center.

After an overnight stay at
Saint Meinrad’s Guest House and Retreat
Center, the pilgrims celebrated Mass with
the Benedictine monks, whose seminary has
educated priests serving at parishes in the
state, country and other countries.

Recalling his years of priestly formation
there, Mgr. Easton said he has always
been inspired by “the monks’ legacy of
prayerfulness, spirituality and liturgical
formation.

On the road again on Aug. 7, the
pilgrims journeyed to the remote Abbey of
Gethsemani in Trappist, Ky.

Father Louis, a Trappist monk better
known through his writings as Thomas
Merton, is buried near the stark white
monastery church not far from the fields of
the monks’ farm established more than
160 years ago.

Trappist monks live a simple life
centered on contemplative prayer and the
strict observance of silence by following
the full Divine Liturgy of the Church.

“Grapes naturally will turn into wine,”
Father Louis, a Trappist monk better
known through his writings as Thomas
Merton, said. “… The example of these monks as
well as those at Saint Meinrad teach us to
find in a more contemplative spirit a
source of deeper happiness in our lives. I
think that’s the message of monasticism
for our world.”

St. Luke the Evangelist parishioner
Jean Trebnik of Indianapolis was glad to
visit the Abbey of Gethsemani again.

“I’ve done many retreats down there,”
she said, “and it was almost like coming
home and meeting an old friend again.

After an overnight stay in Bardstown,
Ky., which was voted “the most beautiful
small town in America” in 2012, the
pilgrims celebrated Mass at the historic
Basilica of St. Joseph Proto-Cathedral, a
national landmark built from 1816 to
1819. The first cathedral constructed west
of the Allegheny Mountains in the former
Dioecese of Bardstown is now part of the

A carved stone cross graces one of
the cemeteries at the Abbey of Gethsemani in
Trappist, Ky. The annual August summer
pilgrimage included a visit to the
Trappist monastery on Aug. 7 for afternoon
services with the monks. Father Louis, known
through his spiritual writing as Thomas Merton,
is buried in the monks’ cemetery.

Archdiocese of Louisville.

Columbus resident Paula Stahl, a member of Our Lady of the Most Holy
Rosary Parish in Indianapolis, said after
the pilgrimage that she appreciated this
time away to focus on God.

“People need silence in this busy world
to be able to hear God speak,” Stahl said.

“You can’t do that in the noise of the
world unless you find time for silence.”
Archdiocesan pilgrims journey to monasteries for prayer

2012 SUMMER PILGRIMAGE

Above, a statue of Christ the King greets visitors to the guest house at Saint Meinrad Archabbey in St. Meinrad. The archdiocesan pilgrims visited Saint Meinrad on Aug. 6 and Aug. 7.

Bottom left, Benedictine Archabbot Justin DuVall of Saint Meinrad incenses the altar during a eucharistic liturgy on Aug. 7 at the Archabbey Church of Our Lady of Einsiedeln in St. Meinrad. The Benedictine priests and brothers live by the wisdom and guidance of the Rule of St. Benedict, a sixth-century monk.

Above left, archdiocesan pilgrims climb the steps of the Abbey of Gethsemani on Aug. 7 to join the Trappist monks for afternoon prayer in Trappist, Ky. The monks pray the seven Liturgy of the Hours—Vigils, Lauds, Terce, Sext, None, Vespers and Compline—each day, in addition to working at Gethsemani Farms and operating a retreat center.

Above right, a man and woman walk down the steps of the historic Saint Meinrad Archabbey Church of Our Lady of Einsiedeln on Aug. 7 in St. Meinrad. The Benedictine monastery and seminary in southern Indiana was founded in 1854 by monks from Einsiedeln Abbey in Switzerland.

Below, Msgr. Frederick Easton, a retired priest and spiritual director of the archdiocesan summer pilgrimage, celebrates a eucharistic liturgy on Aug. 8 at the historic Basilica of St. Joseph Proto-Cathedral in Bardstown, Ky. The basilica has been designated as a national landmark. Msgr. Easton also serves the archdiocese as adjunct judicial vicar of the Metropolitan Tribunal.

Trappist monks pray during afternoon prayer at the Abbey of Gethsemani in Trappist, Ky. The monks have lived a simple life focused on “God alone” and “the joy of Christ among us” for 150 years at the Abbey of Gethsemani. An icon of Mary and the Christ Child, at right, and a small crucifix, not shown, are highlighted by the stark white walls of the abbey church.

The lofty dome of Monastery Immaculate Conception, built on a large hill in Ferdinand, Ind., can be seen for miles in southern Indiana. The archdiocesan summer pilgrimage included a visit to the monastery, which was founded in 1857 by forty Benedictine sisters. Currently, there are 160 sisters. It is one of the largest Benedictine communities of women in the United States.

Above, the steeple of St. Ferdinand Church in Ferdinand, Ind., is visible from the balcony of Monastery Immaculate Conception in southern Indiana. The Sisters of St. Benedict operate a retreat ministry at the monastery.

Bottom right, the historic Basilica of St. Joseph Proto-Cathedral in Bardstown, Ky., dates back to July 1816 when the cornerstone was placed on the site by Bishop Benedict Joseph Flaget to begin construction of the first cathedral west of the Allegheny Mountains. It was consecrated in 1818. The Diocese of Bardstown was created in 1820 and covers most of the Northwest Territory south to New Orleans and as far north as Detroit. The archdiocesan pilgrims celebrated Mass at the cathedral on Aug. 7.
VATICAN CITY (CNS)—Vatican magistrates have formally indicted Pope Benedict XVI’s personal assistant, Paolo Gabriele, on charges of aggravated theft and have indicted a computer technician from the Vatican Secretariat of State on minor charges of aiding Gabriele after he stole Vatican correspondence.

The publication on Aug. 13 of the decree of Piero Bonnet, the Vatican’s investigating judge, included for the first time the naming of a second suspect, Claudio Scarpelletti, the Secretariat of State employee.

Vatican police found an envelope from Gabriele in Scarpelletti’s desk and arrested him, according to the documents explaining Bonnet’s judgment. While the computer expert gave “contrasting versions of the facts” to investigators, in the end it was determined that there was enough evidence to bring him to trial on a charge of aiding and abetting Gabriele after the fact.

The Vatican magistrates did not set a date for the trial or trials, but Jesuit Father Federico Lombardi, Vatican spokesman, said it would not be set before Sept. 20 because the Vatican court is in recess from Aug. 14 to Sept. 20.

Father Lombardi said the charge against Scarpelletti carries a “very light” sentence, which is unlikely to include any jail time.

Pope Benedict could have intervened at any time to stop the investigation and legal process. He still has the option of clearing the two laymen without a trial.

If the pope does not intervene, Gabriele and Scarpelletti will go to trial before a panel of three Vatican judges, all of whom are laymen and professors at Italian universities. Vatican law, like Italian law, does not foresee the use of juries in criminal trials.

Gabriele faces a sentence of one to six years in prison. Under the terms of the Vatican’s 1929 treaty with Italy, a person found guilty and sentenced to jail time by a Vatican court would serve his term in an Italian prison.

Bonnet’s report quoted Gabriele as telling Vatican investigators he acted after seeing “evil and corruption everywhere in the Church” and he was sure Pope Benedict was not fully informed about what was happening.

“I was certain that a shock, even in the media, could be healthy in putting the Church back on the right track,” Gabriele was quoted as saying. “In a certain way, I felt infiltrated” by the Holy Spirit, he said.

Gabriele also made it clear that he had discussed with a spiritual adviser his concerns about the Church and his thoughts in taking the documents.

In fact, Bonnet said, the priest affirmed that Gabriele had given him a box full of documents, which the priest told Vatican investigators he burned because he knew “they were the fruit of an act that was not legitimate” and because he feared they would be stolen from his residence which had been burglarized a few months earlier.

Gabriele was arrested on May 23 after confidential letters and documents addressed to the pope and other Vatican officials were found in his Vatican apartment. Bonnet’s report said. Many of the documents were the same as those featured in a January television program by Italian journalist Gianluigi Nuzzi and later published in a book by him. Most of the documents dealt with allegations of corruption, abuse of power and a lack of financial transparency at the Vatican.

Gabriele told investigators how he met Nuzzi in an apartment near the Vatican and described in detail the measures he and Nuzzi took to avoid detection.

Bonnet said investigators also found the following items in Gabriele’s apartment: a check made out to Pope Benedict for 100,000 euros (almost $123,000) from a Catholic university in Spain; a nugget—presumably of gold—from the director of a gold mining company in Peru, and a 16th-century edition of a translation of the Annals.

Gabriele is under house arrest in the Vatican apartment he shares with his wife and family. He will remain under house arrest until his trial.

His lawyers had explained in July that the house arrest included a number of conditions: He may not leave his Vatican apartment or communicate, including by telephone or Internet, with anyone besides his immediate family, a spiritual adviser, his doctor or lawyers except with the express permission of the Vatican magistrates.

The defense lawyers, Carlo Fusco and Cristiana Arru, have said everything their client did, he did for love of the Church and the pope. However, whether or not any of those actions were crimes will be up to Vatican magistrates or a Vatican court to determine, they told reporters.

Fusco had said Gabriele cooperated with Vatican investigators “very broadly” throughout the investigation.

“One thing Paolo repeated to us and to the judge was that he always was and still is motivated by a desire to do something that would be an act of helping, an act of love for the pope,” Fusco said.

The lawyers said Gabriele was not part of any network or conspiracy, and they insisted he received no money for what he did.

At the same time, Fusco and Arru said that Gabriele has expressed a desire to speak to the pope and ask his forgiveness. Fusco said that did not mean that Gabriele did anything criminal, but the pope has said he was saddened by what happened, and Gabriele is sorry for that result.

Fusco also revealed that Gabriele had written “a confidential letter to the pope,” asking for his forgiveness and telling the pope he had acted alone. †
LCWR continued from page 1

The U.S. bishops “are deeply proud of the historic and continuing contribution of women religious to our country through social, pastoral and spiritual ministries; Catholic health care; Catholic education; and many other areas where they reach out to those on the margins of society,” he said.

During an afternoon news conference on Aug. 10, when asked how LCWR officials would be able to dialogue on issues of doctrine, Sister Farrell said that “dialogue on doctrine will not be our starting point.”

She also said LCWR officials cannot speculate how the dialogue will proceed but will see “how it unfolds.”

Nine hundred sisters attended the St. Louis meeting, which included several closed sessions where members discussed how they would respond to the Vatican’s doctrinal assessment.

At the start of the Aug. 7-10 meeting, Sister Farrell announced that this gathering would be “like no other” because of the particular focus on the doctrinal assessment.

At the close of the assembly, Franciscan Sister Florence Deacon, president-elect, was to succeed Sister Farrell. Sister Carol Zinn, a Sister of St. Joseph, was chosen president-elect.

The gathering was the first time the organization had assembled since the assessment was released on April 18. The organization’s canonical status is granted by the Vatican.

The participants, leaders of women’s religious congregations, were urged at the outset of the St. Louis meeting to take a thoughtful and prayerful approach to discerning the assessment and not to discuss the deliberations with members of the media since the process would continue to unfold in each day’s executive sessions.

One sister described the process of discernment as “muddling through” and said it is not new to the sisters, but something they said they are used to doing, particularly in their work with other religious communities and lay groups.

References to how the sisters were discerning their next steps were clear in the daily prayer sessions where the sisters were continually reminded that they were at a crossroads, and should let go of fears and preconceived ideas and trust the guidance of the Holy Spirit.

Sister Farrell told the group in her closing address that the doctrinal assessment’s “historical impact” could not be ignored.

“Yes, much is at stake,” she said, pointing out that the LCWR can only go forward with “truthfulness and integrity” and that the “good of religious life everywhere and to the healing of the fractured Church we so love.”? 

Maryknoll Sister Janice McLaughlin, left, participates in morning prayer on Aug. 8 during the 2012 Leadership Conference of Women Religious assembly in St. Louis.

Above, Franciscan Sister Jeanne Gilligan, facing camera, and Dominican Sister Judith Benkert embrace on Aug. 8 at the 2012 assembly of the Leadership Conference of Women Religious in St. Louis.

Right, St. Louis Archbishop Robert J. Carlson addresses the Leadership Conference of Women Religious assembly on Aug. 7 in St. Louis. Seated from left are Franciscan Sister Pat Farrell, LCWR president; Franciscan Sister Florence Deacon, president-elect; and Dominican Sister Mary Hughes, past president.

Our Lady of Fatima Retreat House

The Spiritual Exercises of St. Ignatius of Loyola

A Day of Reflection with Mary Schaffner & Fr. Tom Widner, SJ

September 5, 2012 8:30 am – 2:30 pm

Mary Schaffner, Associate Director of Spirituality Ministries for Our Lady of Fatima Retreat House, and Fr. Tom Widner, Director of Spiritual Formation for Bishop Brute’ College Seminary, will present this day on Spirituality within the context of St. Ignatius of Loyola.

Learn more about what Ignatian Spirituality is and how it can become an integral part of your prayer life leading to a deeper connection with God and with others—a way to “find God in all things.”

$38 per person includes continental breakfast, the program, and materials.
Biblical readings: Prophecies from the Book of Isaiah

Chapter 6, though, he had already
prophesied God’s judgment of his Chosen People. So next Monday’s reading is what he has to say about the judgment of the kingdom of Israel. The Church is losing ground in Jerusalem from about 765 B.C. until sometime after 701 B.C. Next week’s readings will include chapters, including the chapters that were skipped then.

They begin with Isaiah’s call to be a prophet (Is 6:1-13). In this vision, he saw how God had given him a unique assignment to prophesy about God’s majesty and God’s use of it to show his love for us.

When we realize how wonderful God is, it prompts us to step back in reverence. And to stand back in this awesome reverence of God is to practice fear of the Lord. A way to spiritually understand a spiritual fear of the Lord is to consider the meaning of the Hebrew word shachach. This word means to be afraid, never angry, never grumpy, never jealous, not afraid of death, not afraid of life, and never afraid of death. We need to be afraid of the Lord and respect his awesome powers.

Our country is a horn of plenty. Grocery store shelves are filled with every type of food imaginable. One way to interpret our drought is to see it as a reminder of how food and life are precious and need a sense of reverence. In a mysterious way, it is useful to consider the majesty of the life for a sense of reverence. God’s goodness in bringing it fruition.

We have entered a new age of ecological awareness. It is a time of new awareness of the best of our resources. The powers of the sun and wind are harnessed. Recycling is now part of our life, and waste disposal is considered a valuable resource.

Humans are making great efforts to meet the demands of our growing world. Many driving forces are at work. To succeed, however, the main driving force must be fear of the Lord. This awe of wonder and awe of reverence and gratitude for the majesty of God at work on the earth.

(Father Eugene Henrich writes for Catholic News Service)

Lessons of life and death for a family of faith

"I remember what you said," our daughter said the other day. "If all the things we’ve said over so many years, what do you remember? About what topic?"

It sounds like it’s a kid in the middle of summer when back- to-school is to start on Monday, she continued. "He can feel so bad about school coming that he doesn’t enjoy the rest of summer."

Ah, the drought is one of those things we’ve said over so many years, what is death? "What do you remember? About what topic?"

It seems like it’s a kid in the middle of summer when back- to-school is to start on Monday, she continued. "He can feel so bad about school coming that he doesn’t enjoy the rest of summer."

Ah, the drought is one of those things we’ve said over so many years, what is death? "What do you remember? About what topic?"

In 2010, Monica was diagnosed with a very aggressive form of uterine cancer and had surgery, chemotherapy and radiation treatments. cemetery, the disbelief at her still out has metastasized to her lungs and she has, at most, a year to live.

She immediately entered hospice.

Yes, we knew the odds were against her with the first diagnosis, but we didn’t think the worst would happen. But it has. We know we aren’t the first couple, the family to face this, or to deal with it daily as the days slip by much too quickly. We know that a “year at most” can mean much less than 12 months. We know that 38 years of a truly happy and blessed marriage aren’t enough, but they’re more than many are given. In a happy marriage, there are never enough years. We know we’re never afraid, never angry, never grumpy, never overwhelmed. Christ’s perfect faith didn’t take a look at pain, death and the garden of Gethsemane. Most simply, we’ve fallen into a pattern of laugh, cry, pray, repeat.

We have learned that families are nurses or families who lose a loved one suddenly, for those who aren’t given weeks or months to prepare, for those illnesses and needs abundance for granted. In a mysterious way, it is useful to consider the majesty of the life for a sense of reverence. God’s goodness in bringing it fruition.

We have entered a new age of ecological awareness. It is a time of new awareness of the best of our resources. The powers of the sun and wind are harnessed. Recycling is now part of our life, and waste disposal is considered a valuable resource.

Humans are making great efforts to meet the demands of our growing world. Many driving forces are at work. To succeed, however, the main driving force must be fear of the Lord. This awe of wonder and awe of reverence and gratitude for the majesty of God at work on the earth.

(Father Eugene Henrich writes for Catholic News Service)
The Sunday Readings

Sunday, Aug. 19, 2012

• Proverbs 9:1-6
• Ezekiel 31:1-8
• John 6:51-58

The Book of Proverbs furnishes this weekend’s first reading.

Its origins are interesting. As a time passed and events unfolded, many Jews left the Holy Land; the land that they believed had been God’s gift to their ancestors—for places with greater economic opportunity and perhaps more personal freedom.

Jews at home in the Holy Land increasingly had to contend with the presence of persons whose cultural and religious ties were elsewhere. By invasion or merely by migration, people not of Hebrew ethnicity or religious belief had come into the land. A series of biblical works arose, occasioned either by the need to confront paganism or to convince readers of the occasioned either by the need to confront paganism or to convince readers of the

wisdom were a person.

ability to perceive reality.

wisdom, but only to the extent, it insists,

paganism or to convince readers of the

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come into the land.

or merely by migration, people not of

religious ties were elsewhere. By invasion

presence of persons whose cultural and

The New Testament reveals that this was marked by harmony and unity in action.

Wisdom was not as different from the people alive in first century Palestine as we may think. Basically, we are the same. They had trouble grasping the meaning of the Lord’s words as do we.

The common denominator is that humans are limited. The most binding limitation is that produced by sin. Sin does not make us free. It enslaves us. It does not open our minds. It confuses us and distorts reality.

Thus, the theme of conciliation and the need to confront paganism or to convince readers of the

Q

A

Purgatory is a period of purification prior to a soul entering heaven.

have been to a number of funerals where the presiding priest has essentially stated that the deceased person “has gone to heaven.” No mention is made about purgatory so I am wondering whether the Church has discarded that belief. If so, then why do we have a funeral Mass at all? Why not go directly from the funeral home to the cemetery, and why celebrate All Souls’ Day anymore? (San Francisco, Calif.)

A

The Catholic Church clearly does believe in purgatory, which it describes as a period of purification after death before entrance into heaven.

Paragraph #1030 of the Catechism of the Catholic Church says: “A soul who dies in God’s grace and friendship, but still imperfectly purified, are indeed assured of eternal salvation; but after death they undergo purgation, so as to achieve the holiness necessary to enter the joy of heaven.”

Exactly what this transitional state consists of, we cannot say with certainty. Blessed John Paul II, addressing the matter during a general audience in 1999, explained that the term purgatory “does not indicate a place but a condition of existence.” How long it lasts, whether it might even be instantaneous and what exactly it feels like are, of course, beyond our reckoning so long as we are on this side of eternity.

But Pope Benedict XVI offered a glimpse of it in January 2011 when he suggested that the soul in purgatory “is aware of the immense love and perfect justice of God [and] consequently suffers for not having responded correctly and perfectly to that love.”

When Catholics gather for a funeral Mass, we do so purposefully to pray that God will bring the deceased person quickly and gently into the joy of his presence. In doing so, we are continuing the ancient Jewish practice of praying for those who have died, which according to Judith Maccabees, “made atonement for the dead that they might be absolved from their sin” (2 Mct 12:46).

As your question notes, sometimes priests at funerals—in part to comfort the bereaved family—suggest that the quality of the deceased person’s life argues for instant admission to heaven.

But it is probably safer to assume, along with the Book of Proverbs, that “the just fall seven times and rise again” (Ps 27:12), and that most of us, if not all, will be grateful for some prayers at our passing—thus, the wisdom of the funeral Mass, which prays that the deceased will be cleansed of any sin and granted the fullness of redemption.

I am a convert to Catholicism, and would like to know the difference between a Catholic homily and Protestant sermon.

I have studied our faith a great deal, but the question stumped me when it came from a Methodist friend. (Irvine, Texas)

Someone who is joking about this might say that the difference between a Catholic homily and Protestant sermon is “about 20 minutes.” Actually, there’s some truth to that.

The celebration of the Eucharist is, for Catholics, always the focal point of the Sunday gathering, whereas many Protestant congregations have a Communion service only once a month or a few times a year.

On the other Sundays, Protestants gather for scriptural readings, music and a sermon. The typical, says the sermon anywhere from 20 to 30 minutes, whereas the conventional wisdom now sets the ideal time for a Catholic Sunday homily at about eight minutes.

In addition to length, there is a more substantive difference. A Catholic homily should take the assigned scriptural readings for that Mass and apply them, bringing out the lessons for daily living contained in the ages-old Scriptures.

There are some Protestant congregations that do follow the Catholic cycle of Sunday readings, but others that do not. Often, a Protestant sermon starts with a moral topic of the preacher’s choosing then the pastor selects various scriptural passages as a basis for the moral teaching.

Both Protestant sermons and Catholic homilies appear to generate more interest. As your question notes, sometimes priests at funerals—in part to comfort the bereaved family—suggest that the quality of the deceased person’s life argues for instant admission to heaven.

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Someone who is joking about this might say that the difference between a Catholic homily and Protestant sermon is “about 20 minutes.” Actually, there’s some truth to that.

The celebration of the Eucharist is, for Catholics, always the focal point of the Sunday gathering, whereas many Protestant congregations have a Communion service only once a month or a few times a year.

On the other Sundays, Protestants gather for scriptural readings, music and a sermon. The typical, says the sermon anywhere from 20 to 30 minutes, whereas the conventional wisdom now sets the ideal time for a Catholic Sunday homily at about eight minutes.

In addition to length, there is a more substantive difference. A Catholic homily should take the assigned scriptural readings for that Mass and apply them, bringing out the lessons for daily living contained in the ages-old Scriptures.

There are some Protestant congregations that do follow the Catholic cycle of Sunday readings, but others that do not. Often, a Protestant sermon starts with a moral topic of the preacher’s choosing then the pastor selects various scriptural passages as a basis for the moral teaching.

Both Protestant sermons and Catholic homilies seem to generate more interest when they can link the Scriptures to current events.

A wise dictum, variously attributed, says that “Christians should speak with the Bible in one hand and today’s newspaper in the other.”

The Sunday Readings

Monday, Aug. 20
St. Bernard, abbot and doctor of the Church
Ezekiel 24:15-24
(Responsorial) Deuteronomy 32:18-21
Matthew 19:16-22

Tuesday, Aug. 21
St. Pius X, pope
Ezeciel 28:1-10
(Responsorial) Deuteronomy 32:26-28, 30, 35-36
Matthew 19:23-30

Wednesday, Aug. 22
The Queenship of the Blessed Virgin Mary
Ezekiel 34:1-11
Psalm 23:1-6
Matthew 20:1-16

Thursday, Aug. 23
St. Rose of Lima, virgin
Ezeciel 36:23-28
Psalm 51:12-13, 18-19
Matthew 22:1-14

Daily Readings

Friday, Aug. 24
St. Bartholomew, Apostle
Revelation 21:9b-14
Psalm 145:10-13ab, 17-18
John 1:45-51
Saturday, Aug. 25
St. Louis
St. Joseph Calasanz, priest
Ezeciel 43:1-7ab
Psalm 85:9-14
Matthew 23:1-12

Sunday, Aug. 26
Twenty-first Sunday in Ordinary Time
Joseph 24:1-2a, 15-17, 18b
Psalm 34:2-4, 16-23
Ephesians 5:21-32 or Ephesians 5:2a, 25-32
John 6:60-69

Question Corner

Fr. Kenneth Doyle

Purgatory is a period of purification prior to a soul entering heaven.

I have been to a number of funerals where the presiding priest has essentially stated that the deceased person “has gone to heaven.” No mention is made about purgatory so I am wondering whether the Church has discarded that belief. If so, then why do we have a funeral Mass at all? Why not go directly from the funeral home to the cemetery, and why celebrate All Souls’ Day anymore? (San Francisco, Calif.)

The Catholic Church clearly does believe in purgatory, which it describes as a period of purification after death before entrance into heaven.

Paragraph #1030 of the Catechism of the Catholic Church says: “A soul who dies in God’s grace and friendship, but still imperfectly purified, are indeed assured of eternal salvation; but after death they undergo purification, so as to achieve the holiness necessary to enter the joy of heaven.”

Exactly what this transitional state consists of, we cannot say with certainty. Blessed John Paul II, addressing the matter during a general audience in 1999, explained that the term purgatory “does not indicate a place but a condition of existence.” How long it lasts, whether it might even be instantaneous and what exactly it feels like are, of course, beyond our reckoning so long as we are on this side of eternity.

But Pope Benedict XVI offered a glimpse of it in January 2011 when he suggested that the soul in purgatory “does not indicate a place but a condition of existence.” How long it lasts, whether it might even be instantaneous and what exactly it feels like are, of course, beyond our reckoning so long as we are on this side of eternity.

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Please submit in writing to our office by 10 a.m. Thursday before the week of publication to be sure to state date of death. Obituaries of archdiocesan priests serving our archdiocese are listed elsewhere in The Criterion. Order priests and religious orders 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.


FRITZ, James E., 76, St. Louis, Batesville, July 31. Uncle of several.


REED, Nancy Weaver, Mary Ann and John Gilligan. Grandmother of 12. Great-grandmother of one.


PAGET, Jimmy L., Sr., St. Therese of the Infant Jesus (Little Flower), Indianapolis, July 15. Father of Joyce Crane, Janice Daye and James Page. Grandfather of 12. (correction)


FRANCISCAN SISTER DOLORIS WRIGHT
FRANCISCAN SISTER DOLORIS WRIGHT served as a teacher and principal Francisco Sister Doloris Wright died on Aug. 5 at St. Clare Hall, the health care facility for the Sisters of the Third Order of St. Francis, at the motherhouse in Oldenburg. She was 81.

The Mass of Christian Burial was celebrated on Aug. 7 at the motherhouse chapel. Burial followed at the sisters’ cemetery. Catherine Joyce Wright was born on Jan. 1, 1931, in Reading, Ohio.

She entered the Oldenburg Franciscan community on Oct. 5, 1948, and professed her final vows on Aug. 12, 1954.

Sister Doloris ministered at Catholic schools in Indiana, Ohio and Kansas City, Mo., for 35 years.

In the archdiocese, she taught or served as principal at St. Mary School in New Vernon, the former St. Anthony of Padua School in Morristown, St. Andrew School in Richmond, St. Gabriel School in Connersville and St. Mary School in Aurora.

Sister Doloris also served as coordinator of community life at the motherhouse.

Her last big assignment was with the Navajo Indians in Tuba City, Ariz.

In 1998, Sisters Doloris retired and returned to the motherhouse, where she lived at St. Clare Hall.

Surviving are a sister, Mary Ann Wright of Fox Lake, Ill., as well as several nieces and nephews.

Memorial gifts may be sent to the Sisters of St. Francis, P.O. Box 100, Oldenburg, IN 47036.
Bishop seeks closer ties among people of faith in wake of Sikh shooting

WASHINGTON (CNS)—The recent shooting that claimed the lives of six members of a Sikh temple in Wisconsin and the burning of a mosque in Missouri point to the need for people of faith to develop closer ties with each other, said the chairman of the U.S. bishops’ Committee on Ecumenical and Interreligious Affairs. Auxiliary Bishop Denis J. Madden of Baltimore also called on Catholics to see Sikhs as co-ethnic and brothers during a teleconference on Aug. 10.

“This is an event that does not affect us as individuals, but as a whole community,” Bishop Madden said of the Aug. 5 incident at the Sikh Temple of Wisconsin in suburban Milwaukee in which an armed attacker opened fire as members gathered for services.

Speaking during a nationwide teleconference, Bishop Madden said that the U.S. Catholic Church has been part of an interfaith dialogue with Sikh leaders since 2006. The discussions have led to a “very visible act of reconciliation.”

“Our most concrete rejection of violence is then we choose to accept the neighbor,” he said.

Teleconference participants agreed that the shooting catalyzes animosity among religious communities.

The Rev. Peter Morales, president of the Unitarian Universalist Association, called upon religious and political leaders to “speak out against the extreme speech that creates an atmosphere of intolerance.”

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Bishop Richard J. Malone greets Surjit Singh of the Sikh Society of Western New York during his Aug. 10 installation Mass at St. Joseph Cathedral in Buffalo, N.Y. Bishop Malone, who headed the Diocese of Portland, Maine, from 2004 until his new appointment this May, was installed as the 14th bishop of Buffalo.
Youth involvement in music at Mass creates high notes for all parishioners

By Alison Graham

The worshippers at St. Therese of the Infant Jesus (Little Flower) Church in Indianapolis rise from the pews and reach for their hymn books, preparing to sing along with the organ. But at this Mass, no traditional hymns are heard. Instead, everyone follows the lead of a teenaged guitar player. As he strums his guitar, everyone claps in a lively rhythm that resonates off the old stone walls of the church.

Similar to other celebrations of the Eucharist across the archdiocese, this youth Mass involving high school and college students seems to bring more energy and life to the church.

“We want high school students involved in every part of the liturgy,” says Patty Brown, director of music at St. Jude Parish in Indianapolis. “Many of our high school students are busy with so many things that they sometimes forget to come to Mass. We’re losing our young, and we need to find a way to get them back. Having a vibrant liturgy will help.”

Madeleine Jurkiewicz, a senior at Bishop Chatard High School in Indianapolis, sings in a liturgical musician group there and at nearby Christ the King Parish. As a young musician, she recognizes the importance of music in the liturgy, especially among the younger generation.

“Music is important because it’s a powerful tool for prayer,” Madeleine says. “It conveys emotion that you can’t express in words.”

When Jurkiewicz is singing at the front of the church, she feels connected to the entire congregation in the parish.

“To me, music is a special kind of prayer to God, but when I am the one leading people in that kind of prayer, it makes me feel like I’m growing in my faith alongside all of the parishioners,” she says. “It’s a really powerful feeling.”

To bring out the strong emotions and youth participation, many parishes provide youth Masses. St. Jude Parish has implemented a program in their youth ministry called Life Teen, which is designed to excite teenagers about their faith.

In its second year at St. Jude, the Life Teen program has made an impact, Brown says. The parish hosts a youth Mass every Sunday at noon, creating an attractive, comfortable and spiritual atmosphere that draws high school students. The main goal for the Life Teen program is to bring back the youth and remind them of their faith, Brown says. “This way, I can energize teens through music so their faith becomes stronger,” she notes.

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Little Flower Parish has also developed a youth-led music program for one of its Sunday Masses. Twice a month, the youth choir leads the parishioners at the 6 p.m. Mass on Sunday. Tom Costello, director of the youth choir since 1995, started the program to immerse the students in their faith.

“I felt the need to get our high school kids involved,” Costello says. “We didn’t have a formal avenue for them to get involved like we did when they were in grade school.”

The response has been rewarding, Costello says. A large number of teenagers attend the Mass and so do older parishioners who appreciate the increased energy of the teenagers and the more youth-oriented music.

“Some of our kids would not be coming to Mass if they didn’t have a role to fulfill,” Costello says. “It gives them a motivation to come.”

Kaleigh Wilham has experienced that motivation from being part of the youth choir at St. Jude Parish.

“Music is a draw for me to come because every song has a message about the Church,” says Kaleigh, a sophomore at Roncalli High School in Indianapolis. “Teens seem to want to participate more when they can attend and clap to the music.”

Participating in the music of Mass is a different feeling than just listening to it for many high school and college students.

“I love to sing, so to be able to bring one of my hobbies to my faith life allows me to use a gift God gave me, and give it right back to God,” says Madeleine Jurkiewicz.

Olivia Belles, who sings in the youth choir at Little Flower Parish, agrees that participating in the Mass changes her experience.

“You’re not just saying the words, but singing them,” says Belles, a student at the University of Southern Indiana in Evansville. “It brings it to a whole new level.”

Youth attendance and participation in Mass is important for many reasons.

Music is a way for teens to express themselves and share their gifts with God.

“Being around kids my age that enjoy the things I do and doing service at the same time has shown me how fun service can be,” Belles says.

The participation of young people at Mass is also important to the Church, according to Charlie Gardner, executive director of spiritual life and worship for the archdiocese.

“Music, in general, touches the whole person,” Gardner says. “It’s important for all ages, and when young people attend Mass, they are saying, ‘I am a part of this.’ And then all the parishioners see what the Body of Christ looks like: young and old. Youth offer hope and energy to the parishioners, so it’s important to include music they can identify with.”

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The youth choir at St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis sings at Mass at the parish church on August 5. The youth Masses are held twice a month. High school and college students participate in the liturgy through singing and playing instruments.

From left, Katie Gozdecki, Nicole Lehrman, Madeleine Jurkiewicz, and Elizabeth Bain sing at Bishop Chatard High School in Indianapolis during one of the monthly all-school liturgies in the 2011-12 school last year. All four girls are part of the liturgical musicians group, which leads the student body in singing at every Mass.

From left, Hannah Himer and Samantha Curtis sing during Summer Daze, a service program to help the needy in Indianapolis, at St. Jude Parish in Indianapolis. These two girls share their musical talents not just for the liturgy, but other service opportunities.

Matt McKay, plays the ocarina, and Rachel McKay, sings; Jason Brown and Nathan Topp play the shakers, Justin Brown pounds the djembe, and Chris McKay beats the Cajon drum. These seven teenagers lead the congregation in singing a hymn at the youth Mass at St. Jude Church in Indianapolis. These Masses offer youth-oriented music to draw in teenagers.