



The

Criterion

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Catholic roots

Romney's running mate comes from longtime Wisconsin Catholic family, page 5.

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LCWR announces decision to continue to 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. "I 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 areas including abortion, euthanasia, women's ordination and homosexuality.

Archbishop Sartain said in his statement that LCWR brings "unique gifts to its members and to the Church at large. This uniqueness includes sensitivity to suffering, whether in Latin America or the inner-city; whether in the life of an unborn child or the victim of human trafficking."

See LCWR, page 11

Photos by Mary Ann Garber



Benedictine Brother Maurus Zoeller, guest house manager and director of retreat programs, gives a tour of Saint Meinrad Archabbey's Church of Our Lady of Einsiedeln in St. Meinrad on Aug. 6 for pilgrims participating in the archdiocesan summer pilgrimage. The pilgrims also visited Monastery Immaculate Conception, the home of the Sisters of St. Benedict, in Ferdinand, Ind., and Abbey of Gethsemani in Trappist, Ky., during the three-day 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.

"It is good that we are here," Msgr. Frederick Easton, spiritual director, told 53 pilgrims in his homily during an 8 a.m. Mass at SS. Peter and Paul Cathedral in Indianapolis before the three-day bus trip.

One highlight of the first day of the pilgrimage was a visit with retired Archbishop Emeritus Daniel M. Buechlein at Saint Meinrad Archabbey'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

See PILGRIMAGE, page 7



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.

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.



Gina Fleming

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 grimacing. 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

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FLEMING

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working with the principals, the pastors and my colleagues here [in the Office of Catholic Education.]”

With 19 years of experience in education as a teacher and a principal, Fleming is now the point person for the archdiocese in the areas of curriculum, school accreditation, professional development of teachers, and government programming, including services for children and the state’s school voucher program.

“She’s a dynamo and a very empowering leader,” says G. Joseph Peters, associate executive director of Catholic education for the archdiocese. “We’ve seen great progress at Holy Name with her leadership—in curriculum, instruction and development, including student enrollment.

“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.”

Just as important are the personal qualities she brings to her new position, Peters notes.

“She’s an extremely positive, faith-filled person who is great with people,” he says. “She’s always optimistic, always upbeat—an excellent team player who takes the initiative and isn’t afraid of hard work.”

Fleming promises to direct those qualities and experiences to her main focus—doing what’s best for children who attend Catholic schools.

“All of my experiences help me recognize that all children have unique gifts, and it’s our responsibility and blessing to maximize their gifts and help them reach their greatest potential,” says

the mother of two sons who attend Holy Name School. “For me, the essence of Catholic schools is that we’re here for each other, and we’re following the best role model ever—and that is Jesus.”

She teams with Rob Rash, an assistant superintendent of schools who works with school administrators. Rash provides leadership in the personnel areas of recruitment, selection and professional development.

Fleming describes her approach to education as “holistic,” concentrating on the academic, spiritual, emotional and social growth of children.

She considers parents as the first teachers of children, and values them as partners in education—a belief that was fostered as she grew up as the youngest of nine children in the family of Florence “Hank” and Bill Kuntz Sr.

“My inspiration started with my parents,” she says. “My daddy was a teacher and coach at Arlington High School and a principal and a coach at Scecina [Father Thomas Scecina Memorial High School in Indianapolis.] And he was the executive director of the CYO [Catholic Youth Organization] for 25 years before passing in 1984.

“While he was busy working and serving others, Mom was a wonderful teacher to all nine of us. Being precocious as I was known to be—being the baby of nine—she allowed me to be creative.”

She laughs and adds, “I also had eight siblings who taught me a lot.”

Fleming also has a special place in her heart for the teachers and staff members who dedicate their careers and lives to Catholic education.

“When you talk about the level of commitment, the level of sacrifice and the incredible gift of faith that teachers and other staff members in a Catholic school



Known for her upbeat, dynamic approach to Catholic education, Gina Fleming is a new assistant superintendent of schools for the archdiocese. Here, she greets a student with a high-five during her six years as principal of Holy Name School in Beech Grove.

bring, it’s really incomparable,” Fleming says. “Incredible things can happen when you’re immersed in a setting where everyone shares that same vision of knowing, loving and serving God.”

She had that experience as a student and as a principal at Holy Name School. She and her husband, Scott, are committed to giving that same opportunity to their sons, Drew and Noah.

As Holy Name’s pastor, Father William 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 incorporates her faith into it. She does it in her dealings with students, parents and teachers. She lives out her faith in her life, too. She has a clear love for God

and the Church, and that rolls into what she does as an educator. She has the personality to draw people into her, and then she takes them to Christ. It’s an amazing gift.”

For Fleming, the true gift is what Catholic education offers students:

“Ultimately, I see our responsibilities as educators to empower our children to lead and serve the world in a way that glorifies God.” †

Educator offers tips to help parents make most of school year

By John Shaughnessy

As a teacher, a principal and a mother, Gina Fleming has experienced the beginning of a school year in different ways.

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

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 our faith,” says Fleming, the mother of

two children who attend Holy Name School in Beech Grove. “Given that we know Christ as our savior—as the ultimate best—why wouldn’t we take advantage of every opportunity to join him in his house for worship, celebration and holy Eucharist? Our schools are intended to emphasize and deepen the Catholic faith that is taught and modeled first in the home.”

Model Christian behavior.

“Bullying, teasing and alienation are big problems in our world today,” says Fleming, the former principal of Holy Name School. “When we are in the parking lot at pick-up, at the ball

diamonds or at our own kitchen tables, our children watch and listen. Remembering that we are all made in God’s image, we need to show our children how to be inclusive, how to share and how to appreciate differences.”

Listen.

“By creating quiet time together, limiting screen time and sharing prayer time, we are better able to be present to one another, and, most importantly, to be open to the word of God,” Fleming says. “An example of this is when we began allotting time for students to enjoy Eucharistic Adoration each week

at Holy Name. Initially, most were restless. Now, students are focused, relaxed and craving even more time in silence with Jesus.”

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.” †

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Priest finds joy in 50 years of ministry in parishes, hospital

(Editor's note: Four archdiocesan priests are celebrating their 50-year jubilees in 2012. This week, we feature Father David Lawler.)

By Sean Gallagher

The joy that Father David Lawler experiences in his vocation continues to grow 50 years after his ordination.

He appreciates the 29 years he has ministered in parishes in Indianapolis and Terre Haute and the 21 in which he served as a hospital 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 very best," 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 vocational discernment.

They included Father Ambrose Scheider, an assistant pastor at the time at St. Andrew Parish in Richmond. His own assistant pastors at St. Mary Parish in Richmond, Father Anthony Spicuzza and Father John Schiarra, were especially influential.

"In their own way, they were both really just marvelous young, dynamic priests," Father Lawler said. "Good, good priests."

His older brother, Msgr. Richard Lawler, who became a seminarian a few years 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 Christopher Wadelton, to discern his calling.

Father Lawler was his pastor at 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 years later that Father Wadelton recognized his previous pastor's influence. That came through a controversial stand that Father Lawler took against the fact that there were only white members in the nearby Riviera Club, a swimming and tennis club in Indianapolis.

Many families at Immaculate Heart belonged to the club and opposed his public stand, 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 at Methodist.

He enjoyed ministering to patients and their families.

"I saw wonderful things happen in the hospital," he said.

One of his colleagues there was chaplain Gordon Burton, a United Methodist minister. Burton 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.

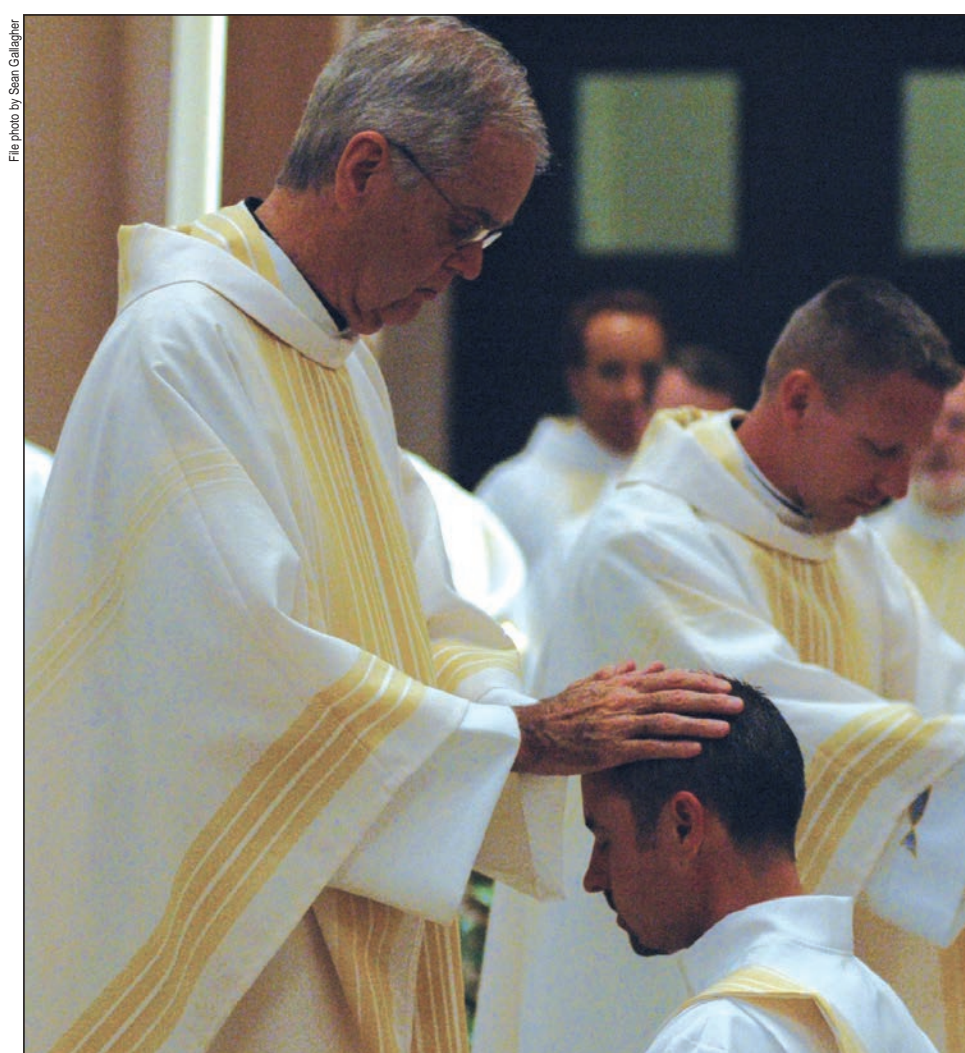
"He was my brother," Father Lawler said. "I'd see him two or three times a week. He was getting good care. We'd visit, like brothers do. I didn't see it as a challenge. I was happy to do it."

When his brother died, Father Lawler naturally experienced a great loss in his life.

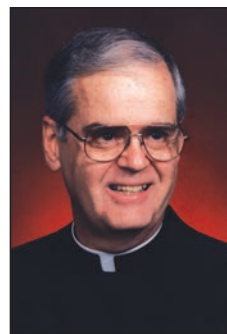
"He affected my priesthood all the way along," Father Lawler said. "Dick was very discerning. He would listen. I would bounce things off of him. I greatly respected what he had to say. So his dying was difficult."

Father Lawler ended his ministry at Methodist in 2004 and has served at 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



Father David Lawler, left, ritually lays hands upon transitional Deacon Christopher Wadelton on June 27 in SS. Peter and Paul Cathedral in Indianapolis. Father Lawler had previously served as pastor of now-Father Wadelton and has influenced his approach to priestly life and ministry.



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. Maur 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. Therèse 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

beyond him.

"You can't believe the outpouring of affection and love, the wonderful notes and the wonderful things people send to me," Father Lawler said. "And I'm not naïve. 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.) †

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 pages of *The Criterion*.

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

- **Pope says effects of council will begin on parish level**
- **New pamphlet issued: Ground rules clarified on 'contraceptive pills'**

"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**

- **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 absolution to a Catholic who has voted for leftist political parties does not infringe on electoral freedom. The case goes back to 1956 when... Passionist Father Francis of Naples refused absolution to two women... The priest refused to give absolution on the ground that the women had deliberately ignored the Church's warnings about voting for 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**
- **Envisions 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**
- **Radio series on council is scheduled**
- **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**
- **Bp. John Wright sees possibility of 'common' Bible**
- **Meet the Pirtles: Family welcomes 2nd 'twindition'**
- **Communism study lag is reported**
- **Plan catechism for Dutch adults**
- **U.S. Catholics aid farmers in Mexico**
- **Sees Protestants alerted to school religion issue**
- **Religion, psychiatry links are emphasized**
- **Requiem offered for slain priest; killer is lynched**
- **For public school pupils: St. Louis Archdiocese plans religion school**
- **Confirmation rite indulgence given**

(Read all of these stories from our August 17, 1962, issue by logging on to our archives at www.CriterionOnline.com.) †



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Editorial

Good practicing Catholics

Is the Catholic Church in the United States slowly coming apart?

In our July 20 issue, we editorialized about the problems of the Church in Philadelphia, where only 18 percent of Catholics are attending weekend Mass, two-thirds of parishes are running deficits, schools and parishes are being closed, and its archbishop acknowledges that people are angry.

Is this a microcosm of the Church in the United States, as one observer stated?

We don't think so. At least, not here in the Midwest and, in particular, in the Archdiocese of Indianapolis. We are convinced, from observation of what is happening here, that we have a thriving and fervent local Church.

Admittedly, not all of the 225,000 people who call themselves Catholics are practicing the faith. That's obvious to anyone who contrasts the size of the congregations in our churches on most weekends with those on Christmas, Easter and Ash Wednesday.

But there are many thousands of good practicing Catholics who take their faith seriously indeed.

In parishes that are able to offer Mass daily, practicing Catholics are filling the pews in the chapels where daily Mass is held. Of course, the Catholic Church is the only Church that schedules Mass daily wherever possible. We don't have the numbers, but we are confident 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 said that Catholics 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 confessions are offered. Admittedly, they are not as long as they were 50 years or so ago, but they're there.

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 Angelus 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 Archabbey Guest House at St. Meinrad, Mother of the Redeemer Retreat Center in Bloomington, Mount 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.



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 from around central and southern Indiana together in prayer and faith.

Practicing Catholics know, however, that being a devout Catholic requires more than prayer, so many of them are actively involved in pro-life activities, including praying at abortion clinics. Many of these same people were present at the rallies for religious freedom.

Others actively support the Little Sisters of the Poor at St. Augustine Home in Indianapolis, the Sisters of Mercy at Mercy Providence Retirement Home in New Albany, or the Benedictine Sisters at St. Paul Hermitage in Beech Grove.

Still other practicing Catholics help care for the poor and the needy through their support of the all-volunteer Society of St. Vincent de Paul. If they can't volunteer, they can contribute clothing, food and household goods.

They can also contribute to Catholic Charities, as they did after the March 2 tornadoes in southern Indiana.

The vibrancy of practicing Catholics in the archdiocese is noticeable in the number of men who are now studying for the priesthood. Both St. Meinrad Seminary and School of Theology, and Bishop Simon Brute College Seminary are full to capacity and are building new facilities.

The students at those seminaries, though, are studying for other dioceses as well as for our archdiocese, so the need for more vocations to the priesthood remains. Ordinations will not balance the number of clergy retirements for many years.

Meanwhile, all of us should be trying to make practicing Catholics out of those who have fallen away from the faith, or are simply lukewarm Catholics.

—John F. Fink

Making Sense of Bioethics/Fr. Tad 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 public 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 sponsored the partial-birth abortion ban in Congress. He had spent long hours on the Senate floor lobbying to protect children who were discovered 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. Rick grasped her little finger on the gurney where she was lying. "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."

His candor is a reminder of the

challenges we all face in caring for and loving those with disabilities and physical limitations. Having learned many valuable lessons from their daughter, Rick and Karen now serve as even more vigorous advocates for children with disabilities. They realized they had to immerse themselves in the world of special needs, which Rick described as "a different world," and one where children like Bella "do not get the care they need unless the parents fight for it."

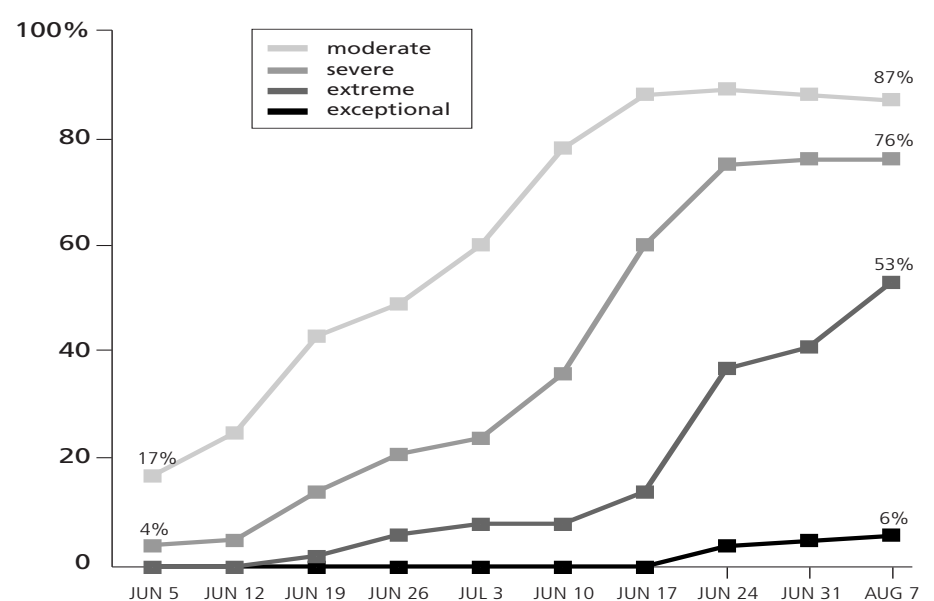
I recently had the opportunity to meet Rick and Karen. Karen described how Bella's situation was exacerbated by health care professionals who would not treat her with the same dignity and respect as normal children. Surprisingly, some doctors did not even address Bella by her name. Rick and Karen soon found an exceptional team of physicians who not only called Bella by her name, but were hopeful and positive about her life and possibilities.

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 subtle but noticeable 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 guide 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 powerless. God seems to send us 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 Tadeusz 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 CORN-GROWING AREAS in the U.S. experiencing drought have increased significantly since June.



Source: U.S. Department of Agriculture

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Romney's running mate comes from longtime Wisconsin Catholic family

WASHINGTON (CNS)— U.S. Rep. Paul Murray Ryan, whom Republican presidential candidate



U.S. Rep. Paul Murray Ryan

Mitt Romney announced on Aug. 11 as his running mate for the White House, is a lifelong Catholic whose children attend their parish school in Wisconsin.

Ryan's inclusion on the presumptive Republican ticket marks the first time

both halves of the major party matchup will have Catholics seeking the vice presidency. Vice President Joe Biden, a Democrat, is the first Catholic to hold the post.

The last time the Republican nominee for vice president was a Catholic 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 Empower America, then as a speechwriter for Jack Kemp, former Housing and Urban Development secretary and a former 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 six times and will remain on the ballot for his congressional seat as he seeks the vice presidency. Concurrent candidacy is allowed in Wisconsin.

Msgr. Delbert Schmelzer, a priest of the



The Romney and Ryan families wave to the crowd after Republican U.S. Presidential candidate Mitt Romney, center, introduced Rep. Paul Ryan, R-Wis., as his vice-presidential running mate during a campaign event in Norfolk, Va., on Aug. 11. Ryan, a Catholic, chairs the House Budget Committee.

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.

Msgr. Schmelzer said he believes Ryan's Catholic faith influences his public life.

"He emphasizes that our rights 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 Central, a mass excavation construction business. His grandfather served as U.S. attorney for western Wisconsin.

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

As chairman of the House Budget Committee, Ryan is the principle author of a Republican budget plan budget that delineates a decade-long plan to reduce 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 principle of subsidiarity as found in Catholic social teaching calls for decisions to be made and actions taken at the most local level possible.

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 Sanctity 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. Its attorney, Jim Hochberg, said he was pleased that Kay "agreed with every argument," except one, "made on behalf of" the forum.

Three people had filed a lawsuit, supported by Hawaii Gov. Neil Abercrombie, asking the court to declare unconstitutional the 1998 constitutional amendment that gave the state legislature the power to define marriage as the union of one man and one woman, and the state law that subsequently reflected that view.

They argued that the amendment and the law 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 and "not through judicial legislation that would inappropriately pre-empt democratic deliberation."

He said the state could conclude that it has addressed the same sex marriage issue over the years "with caution," first when the legislature established reciprocal-beneficiary relationships 15 years ago, and in 2011 when it legalized civil unions.

"To suddenly constitutionalize the issue would short-circuit the legislative actions," he said.

Kay rejected Hochberg'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.

"I think Judge Kay's ruling 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 he liked that the judge "recognizes 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.

"I thought it would be best for this case to stand on its own merits and not be spun as the Catholic Church trying to forcefully impose its moral teachings on the rest of society," he said.

He said that while 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 HFF to intervene and defend the marriage statute," Hochberg said.

To get "intervenor" 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.

"Our 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 irreconcilable. There can be no mediated resolution, otherwise civil unions would have accomplished that." †

Events Calendar

August 17
Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Mass, breakfast and program, "The Public Library—Called to Service in the Community," Jackie Nytes, CEO of Indianapolis Marion County Public Libraries, presenter, 6:30-8:30 a.m., \$14 members, \$20 non-members. Reservations and information: www.catholicbusinessexchange.org.

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

Precious Blood Parish, 1385 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 bhopf@evdio.org.

August 17-18
Nativity of Our Lord

Jesus Christ Parish, 7225 Southeastern Ave., Indianapolis. **"Auguststravaganza,"** 5K walk/run, rides, food, music, entertainment, 4 p.m.-midnight. Information: 317-357-1200.

St. Thomas Aquinas Parish, 46th and Illinois streets, Indianapolis. **"SausageFest,"** food, music, Fri. 6 p.m.-midnight, Sat. 6:30-midnight. Information: 317-253-1461.

August 19
Richmond Catholic Community, 701 N. "A" St., Richmond. **Charismatic prayer group**, 7 p.m. Information: dicksoncorp@parallax.ws.

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

August 20
St. Mark the Evangelist School, 535 E. Edgewood Ave., Indianapolis. **Catholic**

Charities Indianapolis, monthly caregiver support group, 5:30-7 p.m. Information: 317-261-3378 or mwoodsworth@archindy.org.

August 22
Bourbon Street Distillery, 361 Indiana Ave., Indianapolis. **Theology on Tap**, young adults ages 21-35, program, 7 p.m. Information: mfaley@archindy.org.

August 23
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: 317-821-2909.

August 24
St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **Gospel Fest and comedy**, "Men in Fire," gospel singers,

6:30 p.m., \$5 per person. Information: 317-632-9349.

August 24-25
Prince of Peace Parish, 413 E. Second St., Madison. **"Community Festival,"** Father Michael Shawe Memorial Jr./Sr. High School, 201 W. State St., Fri. 5 p.m.-midnight., Sat. 5 p.m.-midnight, food, rides, games. Information: 812-265-4166.

August 25
Immaculate Heart of Mary Parish, 5692 N. Central Ave., Indianapolis. **5K Run/Walk**, 9 a.m., \$15 pre-registration, \$45 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.

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.

August 25-26
St. Mary Parish, 302 E.

McKee St., Greensburg. **Parish festival**, Sat. adult night, 5:30 p.m., Sun. family festival, 11 a.m.-4 p.m., chicken dinner, games. Information: 812-663-8427.

August 26
St. Paul Parish, 9788 N. Dearborn Road, New Alsace. **Ladies Sodality, hot breakfast bar buffet**, 7:30 a.m.-noon. Information: 812-623-2349.

August 31
St. Luke the Evangelist Church, 7575 Holliday Drive E., Indianapolis. **Charismatic Mass**, praise and worship, 7 p.m., Mass, 7:30 p.m. Information: 317-846-0705.

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild, rummage sale**, 8:30 a.m.-2:30 p.m. Information: 317-885-5098 or beaglered@aol.com.

August 31-September 2
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 31-September 3
Sacred Heart Parish, gymnasium, 558 Nebeker St., Clinton. **"Spaghetti Dinner,"** 11 a.m.-9 p.m. Information: 765-832-8468.

September 2
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 3
St. Anthony of Padua Parish, 4791 E. Morris Church St., Morris. **"Labor Day Picnic,"** chicken dinner, games, food, 11 a.m.-4:30 p.m. Information: 812-934-6218.

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. Information and reservations: 812-623-3670. †

Retreats and Programs

August 17
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Babette's Feast—A Movie Night with Father Julian Peters,"** \$20 per person includes a light dinner. Information: 317-545-7681 or marcia.johnson@archindy.org.

August 17-19
Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"The Letter of James,"** Benedictine Father Eugene Hensell, presenter. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

August 19
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Pre Cana Conference," marriage preparation program**, 1:15-6 p.m., \$45 registration fee. Registrations: www.archindy.org/fatima.

August 20
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Pray All Ways,"** Father Jim Farrell, presenter. Information: 317-545-7681 or marcia.johnson@archindy.org.

August 20
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Catholic Identity and Doctrine—Spiritual**

Reading in Faith," session one of four, Judith Cebula, presenter, 6:30-9 p.m., \$25 per session includes dinner. Information: 317-788-7851 or www.benedictinn.org.

August 21-23
Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"Pray Your Way to Happiness," midweek retreat**, Benedictine Brother Maurus Zoeller, presenter. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

August 22
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Come Away and Rest Awhile—Silent Non-Guided Day of Reflection,"** \$30 per person. Information: 317-545-7681 or marcia.johnson@archindy.org.

August 24-26
Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"Tools for Good Works,"** Benedictine Brother Luke Waugh, presenter. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

August 27
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Friends of Fatima" monthly Mass, breakfast and social**, Mass, 9 a.m. Information: 317-545-7681 or marcia.johnson@archindy.org. †

Mass and social for separated and divorced Catholics is set for Aug. 31

The archdiocesan Office of Family Ministries will sponsor a "Family Mass and Social" for separated and divorced Catholics at 8 p.m. on Aug. 31 at St. Monica Church, 6131 N. Michigan Rd., in Indianapolis.

Those interested in attending the Mass are invited to gather in the narthex of the church any time after 7:30 p.m.

Father Dustin Boehm, associate pastor of St. Monica Parish, is scheduled to be the

principal celebrant of the Mass.

Anyone whose lives have been affected by separation or divorce is invited to worship at this Mass.

A social will take place following the liturgy.

For more information, call 317-236-1586 or 800-382-9836, ext. 1586, or send an e-mail to dvanvelse@archindy.org. †

Novice professes temporary vows at Saint Meinrad Archabbey



Photo courtesy of Saint Meinrad Archabbey

Benedictine Novice Anushka Fonseka professed temporary vows as a Benedictine monk during an Aug. 6 liturgy in the Archabbey Church of Our Lady of Einsiedeln at Saint Meinrad Archabbey in St. Meinrad.

He recently completed his novitiate, a year of prayer and study of the Benedictine way of life.

As is the custom during the profession of vows, he was given a religious name. Novice Anushka will now be known as Brother Peduru. Temporary vows are typically for three years.

Brother Peduru, 29, was born in Colombo, Sri Lanka. He was a member of Our Lady of Fatima Parish in Battaramulla, and attended St. Joseph's College in Colombo, both in Sri Lanka.

In 2008, he earned a bachelor's degree in civil engineering at the University of South Alabama in Mobile, Ala.

He then worked as a structural engineer at Barter & Associates Inc. in Mobile until he joined the monastery.

The period of temporary vows provides a continuing opportunity for the monk and the monastic community to determine whether monastic life is the right vocation for him.

(For more information about Saint Meinrad Archabbey in St. Meinrad, log on to its new website at www.saintmeinrad.org.) †

Restoration award

Father Jonathan Meyer, center, poses with Laura Renwick, community preservation specialist for Indiana Landmarks, and Greg Sekula, director of the southern regional office of Indiana Landmarks, during an awards dinner on July 13 in Paoli sponsored by the nonprofit organization. Indiana Landmarks seeks to preserve architecturally unique and historically significant properties in Indiana. Father Meyer received the Rosemary Prentice Award for Historic Preservation on behalf of the three Seymour Deanery faith communities that he leads—St. Ann and St. Joseph parishes, both in Jennings County, and St. Mary Parish in North Vernon. Since beginning his ministry in the two rural Jennings County parishes in 2008 and St. Mary Parish in 2009, Father Meyer has led restoration efforts of all three churches.



Submitted photo

PILGRIMAGE

continued from page 1

historic archabbey 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 recuperating 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 everything during 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 ministries by praying, serving others and operating their Kordes 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, Msgr. 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 Hours—Vigils, Lauds, Terce, Sext, None, Vespers and Compline—and daily Mass. They also practice *lectio divina*, meditative reading of Scripture.

On their farm, the monks make cheeses as well as fruitcake, fudge and caramel candy flavored with Kentucky bourbon.

"Contemplative monks call us to occasionally step back and meditate and be quiet for a little bit," Msgr. Easton 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 Diocese 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 archdiocesan summer pilgrimage included a visit to the Trappist monastery on Aug. 7 for afternoon prayer 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." †

See more pilgrimage photos on pages 8 and 9.



REASON #10

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5k Run/Walk

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Event details and online registration at www.ihmindy.org



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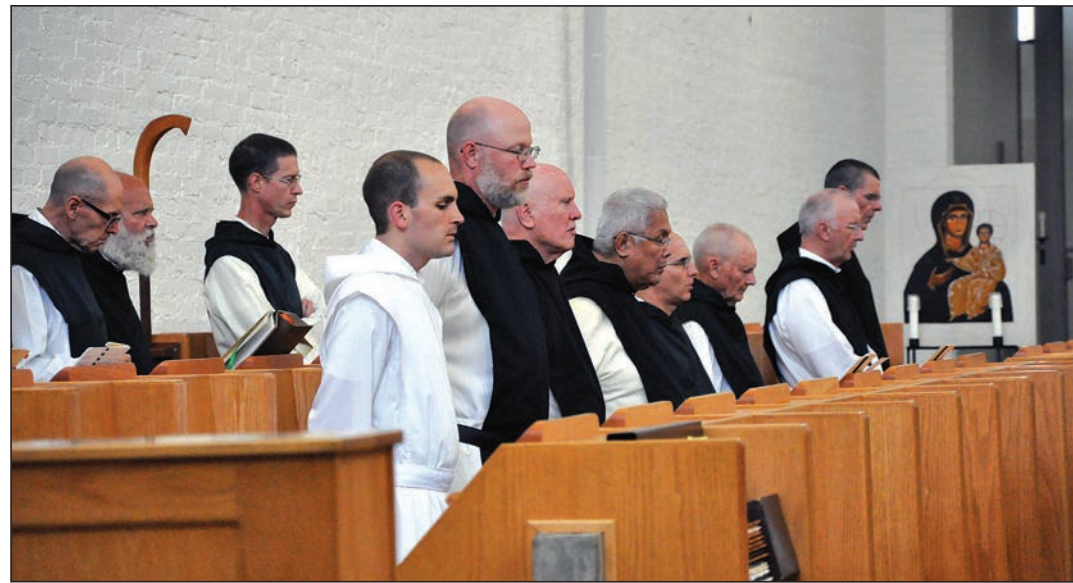
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2012 SUMMER PILGRIMAGE

Archdiocesan pilgrims journey to monasteries for prayer



Trappist monks pray during afternoon prayer at the Abbey of Gethsemani in Trappist, Ky. The monks have lived 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.



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.



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 an Aug. 6 visit to the monastery, which was founded in 1867 by four 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 1819. The Diocese of Bardstown was created in 1808 and covered 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 magistrates order trial for papal assistant accused of theft

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 decision of Piero Bonnet, the Vatican's investigating judge, included for the first time the naming of a second suspect, Claudio Sciarpelletti, the Secretariat of State employee.

Vatican police found an envelope from Gabriele in Sciarpelletti'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 Sciarpelletti 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 Sciarpelletti would 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.



Paolo Gabriele, seated in front, arrives with Pope Benedict XVI in St. Peter's Square at the Vatican in this May 23, 2012, file photo. Gabriele, a former personal assistant to the pope, was allowed to return to his Vatican apartment after being in custody for 60 days. He was arrested on May 23 after confidential letters and documents addressed to the pope and other Vatican officials were allegedly found in his residence.

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 *Aeneid*.

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 beside his immediate family, a spiritual adviser, his doctor or lawyers except with the express permission of the Vatican magistrates.

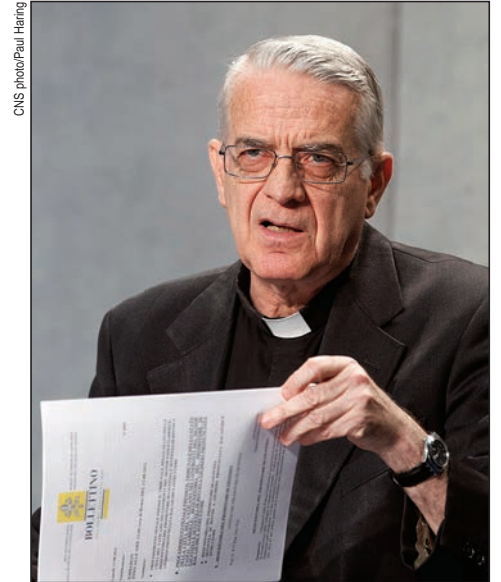
The defense lawyers, Carlo Fusco and Cristiana Arru, have said everything their client did, he did for love of the Church and the pope. However, whether or not any of those actions were crimes will be up to Vatican magistrates or a Vatican court to determine, they told reporters.

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



Jesuit Father Federico Lombardi, Vatican spokesman, turns pages of a press bulletin concerning Paolo Gabriele during its release to media at the Vatican on Aug. 13. Vatican magistrates have formally indicted Gabriele, Pope Benedict XVI's former assistant, on charges of aggravated theft. A computer technician from the Vatican Secretariat of States was indicted on minor charges of aiding Gabriele after he stole Vatican correspondence.

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. †

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The Pro-Life Action League recruits, equips and trains pro-life Americans to put their convictions into action at the grassroots level, coast to coast. Under Eric's leadership, the League's headquarters city of Chicago has become "ground zero" for pro-life activism nationally.

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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” which she said she hoped would both contribute to 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



Mary Schaffner



Fr. Tom Widner, SJ

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.

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From the Editor Emeritus/John F. Fink

Biblical readings: Prophecies from the Book of Isaiah

The biblical readings in the Office of Readings next week are once again from the



Book of the prophet Isaiah. The Church apparently wanted to include Isaiah's prophecies among those of other prophets we've been reading lately—and there are more to come.

As I wrote last November, Isaiah is really three books spanning three centuries up to about 500 B.C. Only the first 39 chapters were written by the prophet Isaiah, who lived in Jerusalem from about 765 B.C. until sometime after 701 B.C. Next week's readings are from those chapters, including the chapters that were skipped then.

They begin with Isaiah's call to be a prophet (Is 6:1-13). This was the vision he had during which an angel touched his mouth with a burning ember, removing his sins. When he heard God's voice saying, "Whom shall I send?" he replied, "Send me!" (Is 6:8).

Before Isaiah described his call in 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 Judah and Jerusalem (Is 3:1-15). "Jerusalem is crumbling, Judah is falling; for their speech and their deeds are before the Lord, a provocation in the sight of his majesty," he says (Is 3:8).

Tuesday's reading is Chapter 7 (Is 7:1-17). This incident took place when King Pekah of the northern kingdom of Israel allied with King Rezin of Syria and attacked Judah. You can read the full story in Chapter 16 of the Second Book of Kings.

It's here that we have Isaiah's prophecy while talking with King Ahaz, "The Lord himself will give you this sign: the virgin shall be with child, and bear a son, and shall name him Immanuel" (Is 7:14). The Church has always followed St. Matthew in seeing the fulfillment of that prophecy in the birth of Christ to the Blessed Virgin Mary.

Isaiah didn't know the full force of his prediction because he went on to tell Ahaz, "Before the child learns to reject the bad and choose the good, the land of those two kings whom you dread

[Pekah and Rezin] shall be deserted" (Is 7:16). However, the Holy Spirit was preparing for another Nativity which alone could fulfill the divinely given terms of Immanuel's mission.

Wednesday's reading is Chapters 9:7 to 10:4. This is Isaiah's prediction of the fall of the northern kingdom of Israel. This happened in 721 B.C. when Assyria conquered the kingdom, becoming the unconscious instrument of God's wrath. The story is in Chapter 17 of the Second Book of Kings.

Thursday's reading is Chapter 11:1-16, the prediction of a messianic king that rose from "the stump of Jesse"—David's father. We believe, of course, that that king is Christ.

Friday's reading jumps to Chapter 30:1-18. Now the Assyrians are threatening Jerusalem. Isaiah warns against an alliance with Egypt.

Saturday's reading is Chapter 37:21-35. Isaiah tells King Hezekiah that God despises him, but he would protect Jerusalem. That's what happens. Read the details in Chapter 19 of the Second Book of Kings, where Isaiah's prophecy is repeated. †

Catholic Education Outreach/

Harry Plummer

Catholic schools back in action

This month, more than 23,000 students and 1,700 staff members are returning to the 58 elementary schools and 11 high schools of the Archdiocese of Indianapolis, ready for a fantastic academic and formative school experience.



Academically, our schools will be integrating curriculum in increasingly innovative ways to enhance learning and improve student achievement.

They are also seeking to boost their already exemplary performance on ISTEP+ testing by increasing last

year's average passing rates of 91 percent in English/Language Arts versus public school's 77 percent rate, and 88.7 percent in math versus public school's 80.2 percent.

Formatively, schools are gearing up for many opportunities to celebrate God's love for us in word and sacrament, especially animated by Pope Benedict XVI's announcement of a Year of Faith beginning on Oct. 11.

Truly, our Catholic schools have been preparing a great feast this year. And we're excited to add that Indiana's educational choice legislation is helping us bring an ever-increasing number of students to the table.

So far this year, 1,926 students registered in our schools have been granted Indiana Choice Scholarships—a.k.a. "vouchers"—compared to just over 1,000 students last year. We are also making a concentrated effort to bring students into our kindergartens and first grades on the Indiana tax credit scholarships through the Educational CHOICE Charitable Trust, our scholarship granting organization (SGO).

The voucher law allows for students who have entered kindergarten or first grade on a tax credit scholarship through an SGO to continue in the private school on a voucher for as long as the family remains financially eligible. That's potentially around \$60,000 in tuition assistance over 12 years of education. One of the more creative ways we are getting the word out about these tax scholarships is through sponsoring breakfast and lunch events across the archdiocese.

At these events, donors learn that they can receive a tax credit for 50 percent of their donation up to the full amount of their Indiana tax liability—and they can still claim their federal deduction. Donors are responding generously, with more than \$270,000 already on its way to designated Catholic schools in the form of SGO scholarships.

These same events were also designed to promote our 17th annual Celebrating Catholic School Values: Scholarship and Career Achievement Awards event to be held from 6 to 8 p.m. on Oct. 30 at the Crowne Plaza Grand Hall at Union Station in Indianapolis. This is our annual corporate friend-raising and fundraising event for Catholic schools. Individual tickets may be purchased. Please contact the archdiocesan Office of Stewardship and Development for more information at 317-236-1568 or 800-382-9836 ext. 1568.

We will honor three people this year at the Celebrating Catholic School Values event. Receiving our Career Achievement Award will be Providence Sister James Michael Kesterson, retired principal of St. Jude School in Indianapolis, and Dennis Sponsel, chairman of our Mother Theodore Catholic Academies board of directors.

Fred Klipsch, president of School Choice Indiana and the Educational CHOICE Charitable Trust, will receive the Community Service Award for his strong advocacy for and leadership of the movement for educational choice in Indiana. These awards express our gratitude for the outstanding example and spirit of service to Catholic school education that these people exemplify.

Please remember that keeping our Catholic schools affordable and aggressive in the pursuit of ever higher standards of excellence requires courage, wisdom and financial support. Accordingly, I would like to ask all our readers to pray that God provides us with an abundance of each so we can most fully and faithfully advance this exciting educational apostolate for his greater glory.

(Harry Plummer is executive director of the archdiocese's office of Catholic education and faith formation.) †

The Human Side/Fr. Eugene Hemrick

Finding divine understanding in the lessons of a drought

Lakes reduced to puddles, dried-up rivers, wild storms, fires and drought have distinguished 2012 as the year of weather-breaking records. We can do without a frightening distinction like this one.

Before we try to erase the travails of this year, prudence would dictate we understand the lessons that it can teach us.

On the practical level, we are learning never to underestimate the awesome powers Mother Nature has over this Earth. Even with our human efforts to harness her, she is still in control, and we are at her mercy.

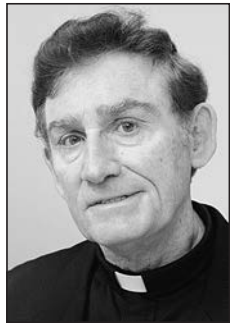
On the spiritual level, we are being encouraged to embrace the meaning of fear of the Lord in its fullest sense.

When we first think of this virtue, it has a frightening tone. But it is not meant to terrorize us. Fear of the Lord is a gift of the Holy Spirit that punctuates 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 drought is to see it in light of the fear of the Lord. This light emanates from Christ.

Think of the farmer who plants seeds



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.

—Fr. Eugene Hemrick

but knows not their mystery of life. Each day he looks over his field and suddenly the seeds begin to sprout at a time of their choosing. He has no power over this mystery. All he can do is marvel at and respect its 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 that we must never take abundance for granted. In a mysterious way, it should encourage us to recall the mystery of life a seed possesses and God's goodness in bringing it to fruition. We have entered a new age of

ecological awareness. It is a time of new sensitivity to making the best of our resources. The powers of the sun and wind are being harnessed. Recycling is now a part of life, and even garbage 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—an awesome sense of reverence and gratitude for the majesty of God at work on the Earth.

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

Your Family/Bill and Monica Dodds

Lessons of life and death for a family of faith

"I remember what you said," our daughter said the other day. Uh-oh. Of all the things we've said over so many years, what did she remember? About what topic?

"You said it's like a kid in the middle of summer when back-to-school ads start," she continued. "He can feel so bad about school coming that he doesn't enjoy the rest of summer."

Ah. That. In 2010, Monica was diagnosed with a very aggressive form of uterine cancer and had surgery, chemotherapy and radiation treatment. This past February, we found out it 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 first 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.

It would be a lie to say we're never afraid, never angry, never grumpy, never overwhelmed. Christ's perfect faith didn't take away his agony in the garden of Gethsemane. Most simply, we've fallen into a pattern of laugh, cry, pray, repeat.

We have newfound compassion for families who lose a loved one suddenly, for those who aren't given weeks or months to prepare, for those whose illnesses and needs drag on and on. We think especially of families with a loved one who has dementia, who is still there but, in many ways, not there, for those who are facing a physically painful death.

It seems that in Monica's case there may be no pain, just greater and greater fatigue.

We have no doubt that the prayers of so many people, many we've never met, are making a tremendous difference in this final time. So, too, are the Eucharist and the

anointing of the sick. In God's mysterious ways, we owe a debt of gratitude to Catholic News Service (CNS) and the Catholic press.

Twenty years ago, CNS editor David Gibson asked us to write a monthly column titled "Your Aging Parent." That led to two books and the founding of the Friends of St. John the Caregiver. For two decades, God was preparing the two of us to be a caregiver and a care-receiver.

That work will continue, as will the CNS family column and the editing of *My Daily Visitor* magazine. We've been so fortunate to work together on those three projects, those ministries, for so many years, to raise three children, now in their 30s, and enjoy the delightful company of two grandchildren.

We thank you so much for your concern and your prayers. Be assured that we're praying for you. We promise to continue those prayers in this world and in the world to come.

(Bill and Monica Dodds can be contacted at BillandMonica@BillDodds.com. Their website is www.BillDodds.com.) †



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

The Sunday Readings

Sunday, Aug. 19, 2012

- Proverbs 9:1-6
- Ephesians 5:15-20
- John 6:51-58

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



Its origins are interesting. As 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 credibility of the ancient Jewish religion in the face of contesting pagan theologies and value systems.

Proverbs stresses human logic and wisdom, but only to the extent, it insists, that God's revelation, as heard from Moses and the prophets, constitutes the greatest wisdom, which is the human ability to perceive reality.

Proverbs presents wisdom as if wisdom were a person.

It is the author's effort to say that wisdom comes from God, and that only God possesses true wisdom.

For its second reading, the Church this weekend offers us a passage from St. Paul's Epistle to the Ephesians.

At times, it is easy to presume that the earliest communities of Christians were marked by harmony and unity in action and belief. The scriptural evidence from the New Testament reveals that this was not always true.

Not all the first Christians loved each other. They quarreled, and did not always

act in unison.

Thus, the theme of conciliation and common cause, based firmly on faith in the Lord Jesus and love for each other and for all people, runs throughout the Pauline Literature.

This weekend's reading from Ephesians is within this framework. It calls the Christians of Ephesus to focus on morality and faith in their daily lives.

St. John's Gospel provides the last reading.

It is a compelling, magnificent Scripture. It beautifully follows the reading of last weekend and the reading of three weekends ago. These past readings, and the reading for this weekend, are wonderful in their messages about our needs, God's lavish provision for our needs and the implications for the Eucharist.

This weekend's reading frankly states that many who heard Jesus could not understand or accept the admonition that to have eternal life they must "eat the flesh of the Son of Man."

Nevertheless, Jesus persisted. Only those who eat the flesh of the Son of Man and drink the blood of the Son of Man will live.

Reflection

We are 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.

Such was and is the message of Proverbs. To be wise, we need to know God and learn from God. Only in God is truth. God cannot deceive us. His word everlastingly is perfect truth.

Jesus, the Son of God, spoke God's truth. We must eat the flesh of the Son of Man to have eternal life. We rid ourselves of our limitations when we are virtuous and faithful.

Ephesians applies to us. The wonder is that God has spoken to us. We must prepare ourselves to hear God's wisdom. †

Daily Readings

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

Tuesday, Aug. 21
St. Pius X, pope
Ezekiel 28:1-10
(Response) 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
Ezekiel 36:23-28
Psalm 51:12-15, 18-19
Matthew 22:1-14

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
Ezekiel 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 34:2-3, 16-21
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

Q 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.)

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: "All who die 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 "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, they do so primarily 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 Judas Maccabeus, "made atonement for the dead that they might be absolved from their sin" (2 Mc 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" (Prv 24:16), and that most of us, if not all, will be grateful for some prayers at our passing—thus, the wisdom of the Catholic funeral ritual, which prays that the deceased will be cleansed of any sin and granted the fullness of redemption.

Q 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. (Irving, Texas)

A 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. Typically, the sermon lasts 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 ageless 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 a Christian preacher should speak with the Bible in one hand and today's newspaper in the other. †

My Journey to God

The Queenship of Mary

A feast remembered—our queen stands, smiling ... creating beauty.

A brilliant gold crown with rubies and diamonds ... shed light as the sun.

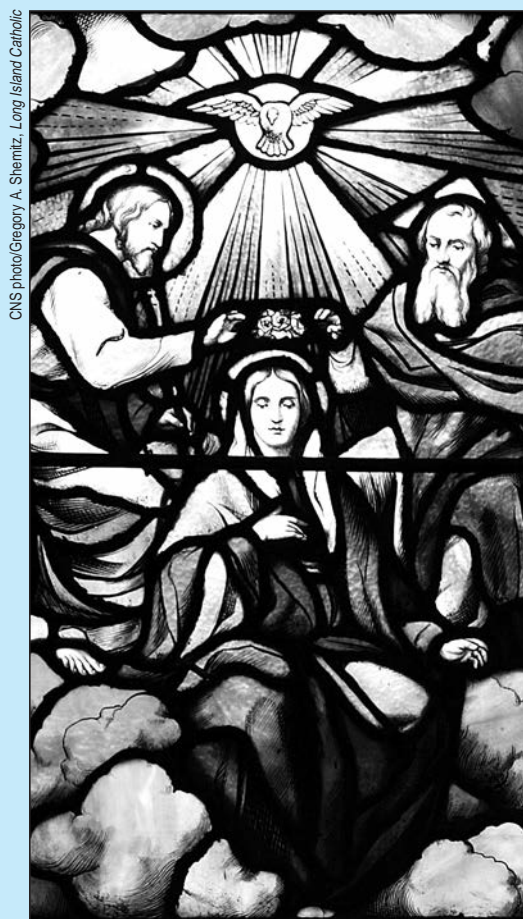
Her name is Mary her heart opens with love ... leading us to Jesus.

We pray to our Mother clothed in the sun ... smiling with angels.

Talking to our God she plays a part for us ... happy salvation!

By Janet Schnorr Tosick

(Janet Schnorr Tosick is a member of St. Michael Parish in Greenfield. She wrote this poem for the memorial of the Queenship of the Blessed Virgin Mary on Aug. 22. The coronation of the Blessed Virgin Mary is depicted in a 90-year-old stained-glass window at St. Mary of the Isle Church in Long Beach, N.Y.)



CNS photo/Gregory A. Siermitz, Long Island Catholic

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.

ALLEN, Donald Matthew, 94, St. Mark the Evangelist, Indianapolis, July 21. Husband of Ruth (Suttles) Allen. Father of Victoria Musick, James and John Allen. Brother of Rosemary Heidelberger, Everett, Richard and Robert Allen. Grandfather of nine. Great-grandfather of 16.

ANDRES, Charles, 79, St. Joseph, St. Leon, July 18. Husband of Antoinette Andres. Father of Karen Fox, Carolyn Hallanger, Barbara Schmidt, Debbie Zimmer, Bob, Charles, Edward, Ron and Tom Andres. Brother of Christine Engler. Grandfather of 21. Great-grandfather of nine.

BAUMER, Erpha, 86, Holy Family, Richmond, Aug. 3. Mother of Cathy Alexander, Lisa Davidson, Linda Rohe, Patricia Watko, Dennis, James and Mike Baumer. Sister of Ruth Nocton and Richard Merkamp. Grandmother of 18. Great-grandmother of 10.

BOWERS, James E., 66, St. Pius X, Indianapolis, Aug. 6. Husband of Helen (Schweitzer) Bowers. Father of Heather Bowers-Dneef and Daniel Bowers. Stepfather of Heather Stowell and Stephen Hurst Jr. Brother of Thomas Bowers. Grandfather of eight.

BRAUN, Daniel, 66, Sacred Heart of Jesus,

Indianapolis, Aug. 1. Father of Kimberly Tanner and Christopher Braun. Brother of Barb May, John and Joseph Braun.

BRELAGE, Florence C., 93, St. Louis, Batesville, Aug. 4. Mother of Mary Jo Bland, Barbara Schneider, Anita, David, Jerry and John Brelage. Sister of Margie Scudder. Grandmother of 20. Great-grandmother of 38.

BRODNAN, Louis S., 89, St. Anne, New Castle, Aug. 2. Husband of Charlotte (Millard) Brodnan. Father of Jeanne Beatty, Sharon Asbury, Robert and Steve Brodnan. Brother of Anne and Hermie Brodnan. Grandfather of 10. Great-grandfather of 10. Great-great-grandfather of one.

BUDD, Roy David, 78, St. Mary of the Assumption, Mitchell, Aug. 1. Husband of Joan Budd. Father of Diane, Donna, Bobby, David and Johnny Budd. Brother of Mildred Davis, Marilyn Porter, John and Morris Budd. Grandfather of four. Step-grandfather of four.

FREIBERGER, Wilfred R., 85, St. Mary-of-the-Knobs, Floyd County, Aug. 2. Father of Susan Miller, Candy Rickard, Pam Riley, Gordon and Scott Freiburger. Brother of Eugene, Evans and Omer Freiburger. Grandfather of 10. Great-grandfather of seven.

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

FRY, Greg, 63, St. Charles Borromeo, Bloomington, July 31. Husband of Julie Fry. Father of Allison Fogle, Lindsay Johnson and Adam Fry. Brother of Diane Young. Grandfather of one.

GILLIGAN, Eleanor Mary Ann (Prieshoff), 97, St. Charles Borromeo, Bloomington, July 31. Mother of Catherine Born, Laura

Reed, Nancy Webber, Mary Ann and John Gilligan. Grandmother of 12. Great-grandmother of one.

HALTOM, Nancy, 75, St. Paul the Apostle, Greencastle, Aug. 2. Wife of Jack Haltom. Mother of Julia Salem, Christopher, Joseph, Matthew, Scott and Walter Haltom. Sister of Jean Callahan and Winford Fredrick. Grandmother of 11. Great-grandmother of three.

LIPPS, Mary Helen, 85, Our Lady of Perpetual Help, New Albany, July 25. Wife of Robert Lipps Sr. Mother of Sarah Cicatko, Susan Gallo, James and Robert Lipps. Grandmother of six. Great-grandmother of three.

MACKE, Margaret Elizabeth, 106, St. Gabriel, Connersville, July 25. Mother of Jerry Macke. Grandmother of 10. Step-grandmother of three. Great-grandmother of eight. Great-great-grandmother of five.

MADDEN, Thomas C., M.D., 59, St. Roch, Indianapolis, Aug. 8. Husband of Terri (Robinson) Madden. Father of Erin, Lauren and Austin Madden. Brother of Mary Ann Kaiser, Jeanne, Jim, John and Paul Madden.

McGRADY, John G., 87, St. Anne, New Castle, July 30. Husband of Aileen McGrady. Father of Denise, Maureen, Sheila and Dennis McGrady. Grandfather of 14. Great-grandfather of 12.

MULLIS, Othmar G., 79, St. Boniface, Fulda, July 28. Husband of Rose Marie Mullis. Father of Gail Gentry, Carol Meyer, Lily Meyer-Hubert, Lucy Miller-Wilder, Cindy Sitzman, Janet Thomas and Phyllis Welch-Roos. Brother of Esther Klee, Mary Ann Troesch, John, Joe, Leo, Leroy, Oscar and Sylvester Mullis. Grandfather of 22. Great-grandfather of 20.

PAGE, Jimmie L., 85, St. Therese of the Infant Jesus (Little Flower), Indianapolis, July 15. Father of Joyce Crane, Janice Dye and James Page. Grandfather of eight. Great-grandfather of 12. (correction)

POINSETTE, Mary Rosetta, 90, St. Luke the Evangelist, Indianapolis, July 29. Wife of Richard Poinsette. Mother of Mary Kay Barbuch, Nancy DeLullo, Franciscan Sister Noella Jane Poinsette and Stephen Poinsette. Grandmother of six. Great-grandmother of nine.

POWELL, Shirley M. (Hile), 79, St. Patrick, Salem, July 30. Wife of Eugene Powell. Mother of Deborah Cooley, Karen Morgan, Janet O'Keefe, Linda Schamel, Michele Steggeman, David and Terry Powell. Sister of Cheryl Scharf. Grandmother of 16. Great-grandmother of 14.

SCHUMACHER, Edward John, 90, St. Louis, Batesville, July 27. Husband of Arvilla (Stevens) Schumacher. Father of Victoria Creeger, Sherry Ertel, Amy Gallo, Kris Lindemann, Mary Jon McCaig and Kim Oblinger. Grandfather of seven. Great-grandfather of eight.

SHEEHAN, George L., 93, St. Joseph, Shelbyville, June 26. Husband of Doris (Liebert) Sheehan. Father of Carol Pogoni, Terri Strouse, Eileen, Maureen and Michael Sheehan. Brother of Charles Sheehan. Grandfather of one.

SIMPSON, Peggy A., 48, Our Lady of Perpetual Help, New Albany, July 31. Wife of Gregory Simpson. Mother of Macey Simpson, Derek and Ryan Vest. Daughter of Henry and Martha (Korbe) Gesenhues. Sister of Donna Ettel, Susan Ostrader, Anthony, Kevin and Stephen Gesenhues. Grandmother of one.

SPIVEY, Amy Marie, 42, St. Benedict, Terre Haute, Aug. 5. Wife of Randy Spivey. Daughter of Joseph and Mary Ann Carter. Granddaughter of Elizabeth Leusing. Sister of Diane Biddle, Brent Barnhart, Joe and Rick Carter.

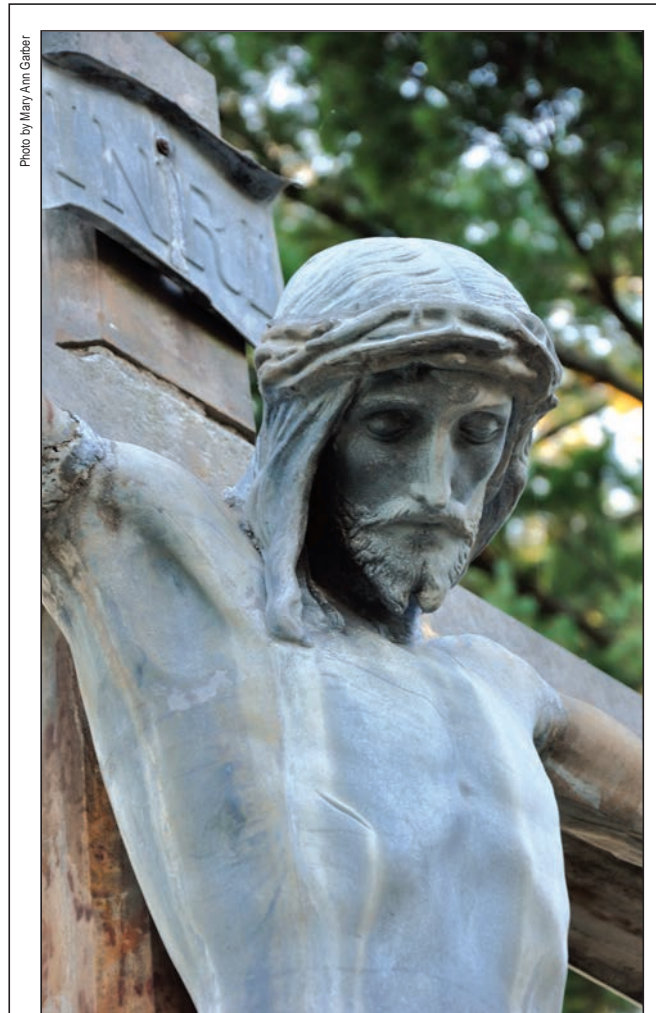
STEWART, Amanda E. (Goy), 83, St. Joseph University, Terre Haute, Aug. 7. Mother of Charles, David and Robert Stewart. Sister of Margaret Anderson, Charles and James Goy. Grandmother of four. Great-grandmother of two.

SWANK, Mary Lucille (Hall), 88, Most Sacred Heart of Jesus, Jeffersonville, July 27. Mother of Janella Weiglib. Sister of Charles Hall. Grandmother of three. Great-grandmother of two. Great-great-grandmother of one.

TAYLOR, Earl B., 79, St. Joseph, Corydon, July 30. Husband of Fairy Sillings-Taylor. Father of Phyllis Piperato, Marianne Shea, Lisa Steele, Aaron, Bruce, John and Tim Taylor. Brother of Richard and Robert Taylor. Grandfather of 20. Great-grandfather of one.

WADE, Joseph E., 74, St. Therese of the Infant Jesus (Little Flower), Indianapolis, July 27. Father of Joanie O'Brien, Dave, Mike and Steve Wade. Brother of Joan Baker. Grandfather of nine. Great-grandfather of two.

YAGGI, Marcella, 86, St. Paul, Tell City, Aug. 3. Mother of Debbie Kleeman, Susan Yaggi, Larry Goffinet, Gary and Robert Nelson. Sister of Ida Mae Hafele, Jo Long, Kay Rexroat and Charles Sweeney. Grandmother of 15. Great-grandmother of 29. Great-great-grandmother of five. †



Saint Meinrad crucifix
This crucifix was erected by Benedictine monks many years ago in the historic cemetery at Saint Meinrad Archabbey in St. Meinrad.

Franciscan Sister Dolores Wright served as a teacher and principal

Franciscan Sister Dolores 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 Dolores 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 North Vernon, the former St. Anthony of Padua School in Morris, St. Andrew School in Richmond, St. Gabriel School in Connersville and St. Mary School in Aurora. Sister Dolores also served as coordinator of community life at the motherhouse. Her last mission experience was with the Navaho Indians in Tohatchi, N.M. In 1998, Sister Dolores 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. †

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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 countrymen 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 warm and fruitful friendship," he said.

"I am greatly saddened by this event," the bishop added.

The teleconference, organized by Shoulder to Shoulder, an interfaith

organization dedicated to ending anti-Muslim sentiment, included Muslim and other Christian leaders, all of whom pointed to the need for solidarity with Sikhs.

Imam Mohamed Magid, president of the Islamic Society of North America, said an attack on one religion is an attack on all religions.

"As Muslims who believe humanity is one body, if we publicly mourn tragedy, we are putting ourselves in the position to be compassionate," Imam Magid said. "We believe that we are all victims of that tragedy."

Bishop Mark S. Hansen, presiding bishop of the Evangelical Lutheran Church of America, said public mourning is the most visible act of reconciliation.

"Our most concrete rejection of violence is when we choose to accept the neighbor," he said.

Teleconference participants agreed that heated rhetoric creates 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." †



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.

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Marian University is an EOE

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.

"I hope I can energize teens through music so their faith becomes stronger," she notes.

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 notes. 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. Youths offer hope and energy to the parishioners, so it's important to include music they can identify with." †



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 Irmer 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.



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.



Matt McKay, plays the flute; Beth and Rachel McKay, sing, Jason Brown and Nathan Tepp 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.