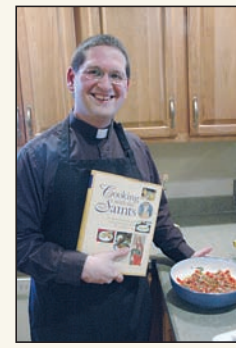




The

Criterion

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'Pasta with the Pastor'

New Albany Deanery young adults enjoy sharing faith and food, page 9.

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'Called to serve others'

Attorney general's Catholic faith guides life as a public servant

By Sean Gallagher

Greg Zoeller, elected the attorney general of the State of Indiana in 2008, has worked in government in one capacity or another in the Indiana Statehouse, U.S. Senate and White House for nearly 30 years.

In all of that time and in the various duties that Zoeller has carried out, he has always seen himself not as a political mover and shaker, but as a servant of the people—a perspective that he attributes to his Catholic upbringing and education.

That has led him to help people in ways that go beyond the duties laid out in his job description, serving as a chaperone for an archdiocesan pilgrimage during the March for Life and spearheading a food drive to assist food banks across the state.

The Catholic faith was a conscious part of the life of his family as he grew up. His father and a brother had both been seminarians at Saint Meinrad Seminary in St. Meinrad. His family became good friends with now Archbishop Daniel M. Buechlein when he was the president-rector of the seminary in the 1970s.

Zoeller attended St. Anthony of Padua School and graduated from Our Lady of Providence Jr./Sr. High School, both in Clarksville.

After graduating from the Indiana University School of Law in Bloomington in 1982, he worked as an assistant for Sen. Dan Quayle and continued to work for him after he was elected vice president in 1988.

Currently, Zoeller and his family are members of Christ the King Parish in Indianapolis.

Zoeller recently sat down for an interview with *The Criterion*. Here is an edited version of that conversation.

Q. What was it that you learned in your Catholic upbringing and education that prepared you for the wide and varied public service that you've dedicated yourself to for nearly 30 years?



Photo courtesy of Indiana Attorney General's Office

Indiana Attorney General Greg Zoeller, left, speaks at a March 16 news conference at the Terre Haute Catholic Charities Food Bank. John Etling, right, executive director of Catholic Charities Terre Haute, also participated at the gathering during which Zoeller announced the second annual "March Against Hunger" food drive. The initiative is a friendly competition among lawyers and law offices to raise the most donations for regional food banks that serve the hungry.

A. "I do think that it leaves an indelible mark that there's something more important that you need to remember.

"You're there in school. Education was important. But there are things that are more important. The sense that each of us were called to serve others was a pretty strong lesson that I think really left its mark on me."

Q. On the other hand, how would you say that your experience as a public servant and as a lawyer has affected your life of faith? Has it helped you grow in your life of faith?

A. "It definitely has. Your mission as a Christian is to love God above all and love your neighbor as yourself.

"Now the 'God above all' seems like something that you can really get your

hands around and focus on. It would lead you to a cloistered life where that's all you did. If that's all that you were to do, I could see disappearing into the woods, following the example of a monk or a hermit or John the Baptist.

"But it's the second part that's tough. 'Love your neighbor as yourself' doesn't lend itself to leaving society and community.

"Looking at my father's demonstration of it, I always thought that he paid very little time to himself. He didn't buy himself new things. He had hobbies, but he would always kind of make things.

"And it led me to this appreciation for the way you can best love your neighbor as yourself is if you don't spend so much time

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Vatican rebuts allegations of stalling on California sex abuse case

VATICAN CITY (CNS)—Vatican officials have rebutted allegations that the future Pope Benedict XVI stalled on a priestly

sex abuse case in 1985, and said critics have misunderstood the fundamental Church procedures in use at the time.



Pope Benedict XVI

The Associated Press reported that then-Cardinal Joseph Ratzinger resisted pleas to laicize Father Stephen Kiesle, a California

priest with a record of sexually molesting children. It cited a letter from Cardinal Ratzinger, who was head of the Vatican's doctrinal congregation, advising further study of the case for "the good of the universal Church."

Vatican officials pointed out that Cardinal Ratzinger was responding to the priest's own request for dispensation from the vow of celibacy, and at the time had no authority to impose dismissal from the priesthood as a penalty for sex abuse.

Jeffrey Lena, a California lawyer for the Vatican, said the AP article reflected a "rush to judgment" and presumed—incorrectly—that Cardinal Ratzinger's office had control over clerical sex abuse cases.

"During the entire course of the proceeding, the priest remained under the control, authority and care of the local bishop, who was responsible to make sure he did no harm, as the canon law provides," Lena said. "The abuse case wasn't transferred to the Vatican at all."

Other Vatican experts in Church law, who asked not to be identified because they were not authorized to speak on the record, made several other points about the Kiesle case:

- Cardinal Ratzinger's 1985 letter came in response to a request for dispensation from priestly obligations, not a request for sanctions against an abuser. The distinction is important, they said. At the time, Pope John Paul II had introduced a policy of greatly reducing the

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Archdiocese gets OK to create two charter schools

Criterion staff report

The archdiocese recently received approval to create two charter schools in Indianapolis—a move that will make it the first Catholic diocese in the United States that has committed to overseeing a school involved in this educational approach.



Msgr. Joseph F. Schaedel

The approval on April 5 by the City-County Council of Indianapolis and Marion County also ensures that the archdiocese will continue its wide-ranging commitment to educating children in economically challenged, urban areas of Indianapolis.

When the 2010-11 school year opens in

August, St. Anthony Catholic School and St. Andrew & St. Rita Catholic Academy will become charter schools. While they will still be managed by the archdiocese, they will have to change their names and they will no longer be able to promote the Catholic faith during school hours.

The two schools are currently part of the six schools that form the Mother Theodore Catholic Academies—a consortium of schools created by the archdiocese to focus on educating students in urban areas of Indianapolis.

The other four schools in the consortium—Central Catholic School, Holy Angels School, Holy Cross Central School and St. Philip Neri School—will continue as Catholic schools.

"Many urban Catholic schools are closing across the nation, and we did not want to leave the students or communities we currently serve," said Msgr. Joseph F. Schaedel, vicar general of the archdiocese. "Through this

transformation, an urgent and unmet need within urban Indianapolis will be filled."

Economic realities forced the archdiocese to consider the charter school approach. On one level, the Mother Theodore Catholic Academies have been operating in a deficit every year, according to archdiocesan officials. On a second level, Church officials say, recent difficult economic times have made it hard for families at these schools to pay the tuition.

In the charter school arrangement, the archdiocese will receive about \$7,500 per student from the State of Indiana. In August, the archdiocese hopes to have 185 students from kindergarten to grade seven at the site of the St. Andrew & St. Rita Catholic Academy. At the St. Anthony Catholic School location, there will be room for 141 students from kindergarten to grade six. The two charter schools will be free to attend.

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FAITH

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loving yourself. And the more that you commit yourself to serving others, then it's easier not to focus on loving yourself so much.

"I know that all of us are going to fail in that command. But, if you're in public service, if every day you wake up thinking about how you can better serve others, it gives you at least a fighting chance to love your neighbor almost as much as yourself and keep working at it."

Q. Your vocation in the world ultimately devolves down to your life as a husband and a father. Does service that you have to give to them, to your wife and to your children, feed in or interrelate with your service as a public servant?

A. "It does. The tough part of public service is that you do have to balance your commitment and service to your own family. ... You lose some personal time to give more to the public.

"But both of them really help you remove yourself as the center of your life. Again, the more that you do it, the easier it is not to be so self-focused.

"So when I see somebody like [Blessed] Teresa with her complete commitment to serve people at a very personal level—it just eliminated her own sense of self almost. I think that emptying of oneself and kind of particularly in the perfect example of Jesus in serving others—it's almost something that the more I'm involved with public service, the more I can see that."

Q. The duties of your office are secular in nature. Given that you neither make laws as a legislator nor interpret them as a judge, does your faith still shape the way that you approach these questions? Can you give an example or two of how that has happened?

A. "We don't just represent the state for better or worse. Our mission is still to serve

justice first. And I think there is an opportunity where we see that there have been errors to address them. There are ways that we can work with law enforcement and prosecutors and judges in improving the system of justice.

"That's on a systemic basis.

"On a personal basis, something like the death penalty ... I've privately talked to prosecutors and judges about my own beliefs, the Catholic view of the death penalty, [that it should be used] only where it's needed to protect society. ...

"On the one hand, I have the obligation to represent the state on appeal. But it doesn't necessarily mean that I have to support the death penalty. It means that I have to support the state's process.

"But I'm not a big advocate for the death penalty. In fact, I have reached out to a number of prosecutors who are well known in the area of capital punishment, and you may hear more on that subject."

Q. In a speech you gave at your inauguration ceremony last year, you mentioned St. Thomas More, a patron saint of lawyers and statesmen, and noted that you often reflect on his version of the lawyer's prayer. What is it about St. Thomas More that you admire?

A. "[He made a] clear analysis that you're there to serve your clients' interests above your own. God is first, your client is second. I think he lost his head to the king because he kept that 'God first' part in mind.

"The reason he's the patron saint of lawyers is [that he had] that sense of commitment of serving your client. It's a challenge.

"The lawyer listens to people's problems every day. It's not quite at the same level as a priest hearing confession. But you often hear all the problems of society brought to the lawyer's desk. You have to seek, I think, the strength of your faith and ask God to help you as you take on the problems of other people.

"And it can be trying at times. But we're



GREG ZOELLER

• **Age:** 55
 • **Job:** Indiana Attorney General, elected in 2008.
 • **Family:** Married for 21 years to Kerrie (Turner) Zoeller. The couple has three children, Gretchen, Katherine and Michael.
 • **Hometown:** New Albany. Zoeller was baptized at

St. Mary Church, and attended St. Anthony of Padua School and Our Lady of Providence Jr./Sr. High School in nearby Clarksville.
 • **Current parish:** Christ the King Parish in Indianapolis. †

here to give our best effort. It's not simply going through the motions. You have to do it with what attorneys would always say, 'Represent your client zealously.'

"I do think that's a theme that St. Thomas More embodied. When you see his life in *A Man for All Seasons*, you kind of understand what the mission is."

Q. I understand that you recently traveled to Washington on the archdiocesan pilgrimage to the annual March for Life. Why did you do this? And what did you gain from it?

A. "It's actually the second trip I've taken. I went when my oldest daughter, Gretchen, was a freshman at North Central High School four years ago. We took the bus out with a group of her friends [on the archdiocesan pilgrimage]. That was one where I was a chaperone. But you also go and provide your own witness for life.

"This time, I saw the archbishop was taking a group. And I had contacted them. I wanted to bring my daughter in her senior year. It was not only an opportunity for me to show my own commitment to respect for life, but also to impart that to my daughter, who's very committed to her mission in supporting life.

"It was a great opportunity. I got to spend some time with the archbishop. That's always a bonus. It's something that's not

necessarily part of my job. But just because I'm the elected attorney general doesn't mean that I still can't be a faithful Catholic practicing my faith. That's part of the mission."

Q. "You have worked with Feeding Indiana's Hungry to promote the March Against Hunger in which Hoosier law firms make food or monetary donations to support food banks around the state, including some run by the Catholic Church, which serve those in need."

What has motivated you to serve the public in such wide ranging ways from your fairly defined role as attorney general?

A. "I thought it was a great opportunity to remind all of my fellow members of the bar that focusing on those who are without food is a great way of avoiding looking at their own problems [in the bad economy]. So instead of thinking about myself, if I look at the people who are having a hard time putting food on the table, it would do two things.

"One, it's better than just focusing on just your own problems.

"And, two, it helps the profession change a little bit the reputation that we're not as engaged with serving the public. I think the attorney general is in the right position to lead [them to be] attorneys for the public." †

Archdiocese sues on behalf of families and children over school bus fee

Criterion staff report

A second lawsuit was recently filed by the archdiocese on behalf of Catholic school parents and children who have been effectively denied public school transportation, according to archdiocesan officials.

The lawsuit, filed in Marion Superior Court in Indianapolis on April 1, involves decisions by the Lawrence Township School Board to change the way it provides school transportation for students of two archdiocesan schools that fall within the Lawrence Township district—St. Lawrence School and St. Simon the Apostle School.

The dispute started in November of 2009 when the principals of those two Catholic schools were informed that the Lawrence Township School Board had developed a new plan to charge a fee to those schools for their students to ride public school buses to their parochial schools.

Previously, the transportation had been provided—as required by Indiana law—at no cost, but the school board said it had to start charging a fee because of financial problems in the district. Lawrence Township sought to charge the two Catholic schools a fee based on a formula of \$1 per mile per student, according to G. Joseph Peters, associate executive director of Catholic education for the archdiocese.

In response, the archdiocese filed a lawsuit in

January against the school district, trying to prevent Lawrence Township from charging the fee and requesting a restraining order to prevent the disruption of bus service to the parochial schools, Peters noted.

In arguing the case, archdiocesan attorney John S. Mercer stated that the school district had an obligation under Indiana law to transport the parochial school students. He also noted that the school district had no authority to assess a fee for services to the non-public school.

He also referred to the Indiana law, which states, "When school children who are attending a parochial school in any school corporation reside on or along the public highway constituting the regular route of a public school bus, the governing body of the school corporation shall provide transportation for them on the school bus."

The law further states, "This transportation shall be from their homes, or from some point on the regular route nearest or most easily accessible to their homes, to and from the parochial school or to and from the point on the regular route which is nearest or most easily accessible to the parochial school."

After the two sides couldn't reach an agreement in a court-ordered mediation, Judge Robyn L. Moberly issued her order. She noted that the non-public school students are transported to three middle schools in the district, where they then board shuttles to their Catholic schools. The judge then ruled, in essence, that Lawrence Township no longer

had to provide shuttles from the middle schools to the Catholic schools, and that it was the Catholic schools' responsibility to make possible this last leg of transportation.

"If the non-public schools request that transportation from the middle schools to their respective schools be provided by the defendant school corporation, then the non-public schools must pay the actual cost thereof," Judge Moberly stated.

In a vote on March 22, the Lawrence Township School Board voted to stop the shuttle bus service from the middle schools to the Catholic schools on April 5.

The archdiocese filed a new lawsuit on April 1 on behalf of 11 parents and their children affected by the ruling.

"This suit is a different action from the first lawsuit in that it directly challenges the interpretation of the statute and the district's decision not to transport the students," Peters noted.

Archdiocesan officials believe the outcome of the first lawsuit could have major implications for both non-public and public schools.

"It is clear to us that the original intent of the legislation was to provide transportation to students in parochial schools on public school buses," Peters noted. "The court's ruling, if it stands, allows a public school corporation to make determinations about how such transportation is provided that effectively denies transportation to our students." †

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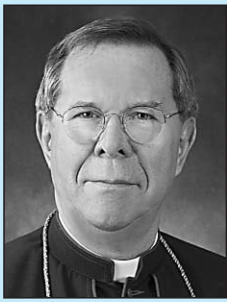
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Archbishop Buechlein's surgery is scheduled for April 22



Dear Sisters and Brothers in Christ:

I would like to thank everyone for their prayers and cards since I announced last month that I would need to have surgery to remove a tumor from my stomach. I also want to give you a brief update.

My surgery is scheduled for April 22. My doctors tell me to expect to be in the hospital for a minimum of three days.

As I mentioned last month, the tumor is not related to the Hodgkin's lymphoma that I had in 2008.

I expect that I will need four to five weeks of recovery time following the surgery. I regret the interruption this may cause in my normal obligations, and am grateful for all the pastors and staff throughout the archdiocese who will be helping cover my schedule during this time.

I would appreciate your continued prayers, and please know that I will continue to pray for all of you.

Sincerely yours in Christ,

Archbishop Buechlein

Most Rev. Daniel M. Buechlein, O.S.B.
Archbishop of Indianapolis
April 12, 2010

Friendly shores: Rousing welcome expected to greet Holy Father in Malta

VATICAN CITY (CNS)—When Pope Benedict XVI lands in Malta for a two-day trip on April 17, he is expected to receive the same warm and hospitable welcome as St. Paul enjoyed when the Apostle and his companions washed up on the Mediterranean island 1,950 years ago.

Nearly 95 percent of the country's 443,000 people profess to be Catholic, and large crowds are expected to turn out for the trip's two major outdoor events—a Mass on April 18 at Malta's biggest square in Floriana, and a gathering with young people later that day at the port of Valletta overlooking the Grand Harbor.

The pope will have turned 83 the day before he arrives, and pope-watchers wonder if there will be an impromptu celebration waiting in his honor. The White House feted Pope Benedict with a four-layer lemon cake when his 81st birthday coincided with his visit to Washington.

According to the official schedule, the 26-hour visit will include the essentials.

He will meet with the country's bishops and Maltese President George Abela in separate encounters. And he will meet the faithful, including young people. He will probably use those occasions to highlight how Christianity's moral and spiritual values help build a more peaceful and just society, and a more fulfilling life.

While not planned as part of the trip, the sex abuse scandal is bound to be on people's minds during the pope's visit.

Church leaders in Malta have said, "This is a moment of great humiliation for the entire Church," referring to revelations of the abuse of minors by priests and religious not only around the world, but in their own backyard.

Archbishop Paul Cremona of Malta and

Bishop Mario Grech of Gozo co-signed a letter on April 8 expressing the Church's "grave sorrow and repentance toward all those who have been abused."

To handle allegations of clerical sex abuse, the Church in Malta set up a response team headed by a retired judge in 1999. A second team was established later that same year to expedite the investigations.

The two bishops said everyone involved in a suspected case of abuse must come forward and also cooperate with civil authorities. Christians are called to speak the truth rather than "disguising facts or remaining silent," they said.

According to The Associated Press, Malta's response team has received 84 allegations of child abuse involving 25 priests since it was established.

Although it was not part of the official schedule, there is always the possibility that Pope Benedict might meet privately with victims as he did on trips to the United States and Australia.

But Pope Benedict's main plan in accepting the invitation to visit Malta was to make a biblical pilgrimage to the grotto where, according to tradition, the Apostle Paul chose to live during the three months he was shipwrecked on the island.

St. Paul, the republic's patron saint, will feature prominently on this journey—the pope's first of five scheduled foreign trips abroad this year. He is going to help commemorate the 1,950th anniversary of St. Paul's arrival, which also marks the birth of Christianity on this five-island Mediterranean nation situated between Sicily and North Africa.

The Gospel took hold and flourished,

making Malta one of the most Catholic countries in the world. When Pope John Paul II visited in 1990, he said Malta's full embrace of its Christian values should inspire the rest of Europe.

Pope Benedict has also made revitalizing Europe's Christian roots a centerpiece of his papacy, and he is certain to encourage the Maltese to continue to hold fast to their Christian heritage and allow Christian values to inspire culture and politics.

While there are strict provisions protecting the freedom of worship in Malta, Catholicism is the state religion. Some key civil laws reflect that tie—divorce and abortion are illegal in Malta and remain opposed by a majority of the population.

One government policy that the Church has taken issue with, however, is the problem of forced detention of many of the illegal immigrants who wash up in Malta on their way to other European countries. What to do with the thousands of immigrants who are fleeing wars, persecution or poverty is a hot political issue in the island nation.

All immigrants who are denied admission into Malta or who enter illegally are detained until they can be deported. Even asylum seekers and people who apply for refugee status remain in detention while their status is being determined. Detainees,



A statue of St. Paul is seen in the grotto dedicated to him in Rabat, Malta, on March 25. A marker also commemorates the May 1990 visit of Pope John Paul II. Pope Benedict XVI will visit the grotto, where, according to tradition, St. Paul chose to live during the three months that he and his companions were shipwrecked on the island.

which include children, may be kept for months in prison-like centers with sometimes abysmal conditions.

Archbishop Cremona has said today's immigrants and refugees should be welcomed just as St. Paul was in the first century.

In an interview earlier this year with the Vatican newspaper, *L'Osservatore Romano*, the archbishop said the Maltese demonstrated a "strong sense of openness toward someone who is 'different,' the foreigner" when they welcomed St. Paul.

The archbishop called on the Maltese to revive this attitude of acceptance and to eliminate prejudices, and treat immigrants first and foremost as people. †

CHARTER

continued from page 1

Fundraising dollars that were previously used at those two schools will be shifted to the other four Mother Theodore Catholic Academies schools.

"I'm pleased that this will allow us to continue serving children in the neighborhoods of all six schools the Academies currently serve," said Connie Zittnan, the director of the Mother Theodore Catholic Academies. "I'm also pleased it will allow us to be able to extend our reach into these

two neighborhoods on a broader scale since these two schools will be tuition-free."

Before the two schools open as charter schools in August, a number of changes and considerations will have to be addressed, Zittnan noted.

One major change has already been made. The archdiocese has formed a separate corporation—ADI Charter Schools Inc.—to oversee the two schools to ensure that all aspects of their governance and operational activities conform to state and federal laws.

"ADI Charter Schools Inc. will prepare students for high school and life after graduation," said Holly McKiernan, a board member of ADI Charter Schools Inc.

The two schools will also have to be renamed. Input from parents at the two schools will be sought in naming the schools, Zittnan said. She also noted that other people in the community can submit possible names for the schools by using the Web site www.ADIcharterschools.org.

All administrators, teachers and staff members at the two schools will have to reapply for their positions. A "head of school"—the charter schools' term for principal—will also have to be hired for each school.

Religious symbols and references will have to be removed from the two schools, Zittnan said. But she added that both parishes have already committed to providing optional faith formation classes for the students—either before or after the regular school hours.

"These schools will also have their own yearly calendar," Zittnan said. "They will be in session 10 more days. That's one of the opportunities we were offered when we

chose to make these schools charter schools. We'll have the additional financial ability to offer our children 10 more days of instruction. In many cases, our children need that time to master grade-level standards."

The approval of the charter schools marks another key development in a process that began in March of 2009 when



Connie Zittnan

Archbishop Daniel M. Buechlein and other archdiocesan leaders sought the input and opinions of different people and groups, including priests, donors, business leaders, political leaders, the archdiocesan finance council, and parents and staff members at the two affected schools.

"Choices for our students and parents are important, especially when it comes to education," said Indianapolis Mayor Greg Ballard. "I am pleased and honored to fully



Mayor Greg Ballard

support the transformation of both St. Anthony and St. Andrew & St. Rita into charter schools, and look forward to the quality of education the schools will provide."

"It's taken us an entire year to get here," Zittnan said. "We've had a lot of positive feedback from the larger community." †

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Beth Leonard

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CNS file photo/Mike Crupi, Catholic Courier

A physician administers an ultrasound in a doctor's office in Montour Falls, N.Y. Ultrasound scans reveal the baby's sex and, in other countries and cultures where boys are preferred, these scans have increased the number of abortions because girl babies are killed.

The killing of baby girls

Gendercide: What happened to 100 million baby girls?"

That's the headline that leaped out from the front cover of *The Economist* a few weeks ago—the March 6th-12th issue.

Inside the magazine was an in-depth report on what it called "the worldwide war on baby girls." It credited the title of a 1985 book by Mary Anne Warren for the term "gendercide."

Technology, declining fertility in women, and the preference for boys in many cultures have combined to cause an imbalance in societies that could have long-range, and disastrous, effects.

The technology is mainly ultrasound scans of pregnant women. Since their development, they have been used widely to detect any problems in a pregnancy. This has proven to be both good and bad. It allows doctors to sometimes correct problems, but also has led to decisions to abort a fetus with developmental problems.

Ultrasound scans have been credited in this country with preventing abortions because the image a pregnant woman sees is clearly that of a baby, not just a mass of tissue. Once the woman sees that baby growing inside her, she is much less apt to choose to abort her child.

However, ultrasound scans also reveal the baby's sex. In other countries and cultures, where boys are preferred, the scans have increased the number of abortions because girl babies are killed.

The article in *The Economist* reports that that is what has happened to 100 million baby girls. But that was the estimate made by Indian economist Amartya Sen in 1990, 20 years ago. The number is much larger today. This is nothing less than mass murder.

In one hospital in Punjab, India, the only girls born after a round of ultrasound scans had been mistakenly identified as boys.

As for the declining fertility in women, that may be really somewhat of a misnomer. Women's actual fertility—the ability to have children—hasn't declined, but contraception has made it possible to prevent conception. Hence, the number of children that women are having is declining worldwide. If a couple wants only one or two children, and if there is a preference for boys, they often abort a

daughter in order to try for a son.

In some places, notably China with its government decreed one-child policy, 120 boys are being born for every 100 girls. In some provinces, the ratio is 130 boys for every 100 girls.

According to the Chinese Academy of Social Sciences, by 2020 one in five young men will be unable to find a bride because of the dearth of young women. By then, China will have 30-40 million more men age 19 and below than young women—equal to the entire young male population of America.

However, it's not just China. The Asian countries of India, Taiwan and Singapore are experiencing similar, but smaller, figures. Indeed, *The Economist* says, "Gendercide exists on almost every continent. It affects rich and poor; educated and illiterate; Hindu, Muslim, Confucian and Christian alike."

Isn't it a wonder that women aren't up in arms about this situation? Militant feminists have preached for years that men are unnecessary since women can do anything that men can do and, because of *in vitro* fertilization, men are even only indirectly required for reproduction.

But that, of course, is in the most developed countries, such as the United States and other Western countries. Girls have much greater advantages in the United States today than they ever did in the past, especially when it comes to education. In many universities today, women outnumber men and go on to fulfilling careers. There is still a discrepancy in salaries, but that, too, is changing.

Indeed, in some cultures in America, women are having difficulty finding husbands as well educated as they are or with jobs equivalent to theirs.

But that is in the United States. There are still societies where males are needed to help their parents on farms, and to care for them in their old age, while daughters move to their husbands' families after marriage. As a Hindu saying puts it, "Raising a daughter is like watering your neighbors' garden." However, even in wealthier parts of the world, there is still a preference for boys.

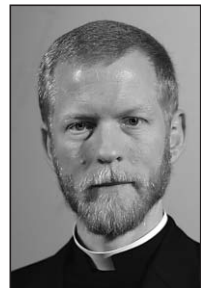
That is what is happening when humans try to play God.

—John F. Fink

Making Sense Out of Bioethics/Fr. Tad Pacholczyk

Are we moving toward 'passive euthanasia' for the voiceless in society?

In recent years, some medical practitioners have suggested that death from dehydration may not be such an unpleasant way for patients to die. This conclusion, however, remains rather doubtful.



Thirst and appetite are very primal drives, and anyone who has ever done a voluntary fast knows well the discomfort that arises

from even a single day of fasting.

Thus, we ought to consistently maintain a presumption in favor of providing nutrition and hydration to patients in our care, using all reasonable and effective—"proportionate"—means at our disposal to nourish and hydrate such patients, whether by spoon feeding or by tube feeding.

The intense pains of dehydration and starvation have been graphically described by patients who were previously in a so-called "vegetative state" and had their feeding tubes withdrawn.

Kate Adamson, who was in a vegetative state due to a stroke and later came out of it, recounted her experience in an article she wrote:

"I was half listening to a talk radio broadcast about a 40-year-old woman in Florida, Terri Schiavo, who was going to be starved to death. This woman had been disconnected from her feeding tube. She was without food for eight days.

"Suddenly the broadcasters had my full attention. When I was paralyzed, I, too, had a feeding tube disconnected for eight days, and I knew what that felt like. Her husband had been saying that being starved was a relatively painless way to go. I nearly shouted at the radio dial, 'That is not true. That is a lie. You ought to try it!'"

When Adamson was interviewed on "The O'Reilly Factor," an evening talk show hosted by commentator Bill O'Reilly on the Fox News Channel, she provided further details.

O'Reilly: "When they took the feeding tube out, what went through your mind?"

Adamson: "When the feeding tube was turned off for eight days, I thought I was going insane. I was screaming out in my mind, 'Don't you know I need to eat?' I just wanted something. The fact that I had nothing, the hunger pains overrode every thought I had."

O'Reilly: "So you were feeling pain when they removed your tube?"

Adamson: "Yes. Oh, absolutely. Absolutely. To say that—especially when Michael [Schiavo] on national TV mentioned last week that it's a pretty painless thing to have the feeding tube removed—it is the exact opposite. It was sheer torture, Bill."

Elsewhere, she described the obsessive thirst that she felt when her feeding tube was removed.

"I craved anything to drink. Anything. I obsessively visualized drinking from a huge bottle of orange Gatorade. And I hate

orange Gatorade."

Patients in a vegetative state are clearly a "voiceless" population of humans, unable to advocate for themselves.

Another voiceless group includes patients facing dementia. Because individuals with dementia are apparently "out of it," they may also be unable to communicate coherently regarding any discomfort or pain they may experience. The assumption may be too facilely made by health care professionals that because people are demented, they no longer can truly experience suffering, pain, hunger or thirst.

When patients with dementia are brought to the hospital because they can no longer swallow, some physicians will be aggressive in persuading the family not to give an IV or put in a feeding tube. They may suggest that it will only prolong the person's death, forcing him or her to live a "low quality of life."

In one such scenario that I am aware of, a physician indicated to the family that if an IV were given, the patient would likely perk back up and live for perhaps another year or two but, he continued, what would be the point?

In a different case, another physician stated that the cause of death would indeed be dehydration and not the patient's disease, but he still advocated declining an IV so that the patient would die. Decisions like these, when assisted hydration would be non-burdensome and effective, are sometimes termed "passive euthanasia."

When someone dies from dehydration, of course, it is not always an example of passive euthanasia.

In some instances, tube feeding will be ineffective or cause significant complications like vomiting or chronic infections. In these circumstances, declining assisted nutrition or hydration may be a reasonable choice, not with an intention of ending life, but acknowledging that unduly burdensome or ineffective treatments may be legitimately refused.

This hearkens back to statements by both Pope John Paul II in 2004 and the Congregation for the Doctrine of the Faith in 2007, which noted that the administration of food and water—whether by natural or artificial means—to a patient in a "vegetative state" is morally obligatory except when they cannot be assimilated by the patient's body or cannot be administered to the patient without causing significant physical discomfort.

Recognizing that dehydration is a painful way to die serves as a helpful starting point to assist family members in addressing the nutrition and hydration needs of their loved ones who may find themselves in compromised states or approaching the end of life.

(Father Tadeusz Pacholczyk, Ph.D., earned his doctorate in neuroscience from 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.) †

Letters Policy

Letters from readers are published in *The Criterion* as part of the newspaper's commitment to "the responsible exchange of freely-held and expressed opinion among the People of God" (*Communio et Progressio*, 116).

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

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

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

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

Send letters to: "Letters to the Editor," *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206-1717. Readers with access to e-mail may send letters to criterion@archindy.org.

ARCHBISHOP/ARZOBISPO DANIEL M. BUECHLEIN, O.S.B.



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Revival of the sacrament of penance is needed in our day

In his letter which inaugurated the Year for Priests, Pope Benedict XVI cited the fact that the Curé of Ars, St. John Vianney, founded confraternities and enlisted lay persons to work at his side in the parish community at Ars.

The Holy Father points out that there are “sectors of cooperation which need to be opened ever more fully to the lay faithful. Priests and laity together make up the one priestly people and, in virtue of their ministry, priests live in the midst of the lay faithful, “that they may lead everyone to the unity of charity, loving one another with mutual affection; and outdoing one another in sharing honor.”

The pope said, “Here we ought to recall the Vatican Council II’s hearty encouragement to priests ‘to be sincere in their appreciation and promotion of the dignity of the laity and of the special role they have to play in the Church’s mission. ... They should be willing to listen to lay people, give brotherly consideration to their wishes, and acknowledge their experience and competence in the different fields of human activity. In this way, they will be able together with them to discern the signs of the times.’”

The pope comments that St. John Vianney taught his parishioners primarily by the witness of his life. “It was from his example that they learned to pray, halting frequently before the tabernacle for a visit to Jesus in the Blessed Sacrament.

‘One need not say much to pray well.’—the Curé explained to them—‘We know that Jesus is there in the tabernacle, let us open our hearts to him, let us rejoice in his sacred presence. That is the best prayer.’

“And he would urge them: ‘Come to communion, my brothers and sisters, come to Jesus. Come to live from him in order to live with him. ... ‘Of course you are not worthy of him, but you need him!’”

The Holy Father says: “This way of educating the faithful to the eucharistic presence and to communion proved most effective when they saw him celebrate the sacrifice of the Mass. Those present said that ‘it was not possible to find a finer example of worship. ... He gazed upon the host with immense love.’”

Pope Benedict believes it was the deep personal identification with the Sacrifice of the Cross when he celebrated the Eucharist that led the saint of Ars “by a sole inward movement—from the altar to the confessional. Priests ought never be resigned to empty confessionals or the apparent indifference of the faithful to this sacrament.

“In France, at the time of the Curé of Ars, confession was no more easy or frequent than in our own day, since the upheaval caused by the revolution had long inhibited the practice of religion.”

The pastor of Ars persevered in his preaching and used his powers of persuasion to help his parishioners to

rediscover the meaning and beauty of the sacrament of penance. He kept the connection between the Eucharist and the sacrament of penance before the eyes and hearts of the people. The pope commented that thus the Curé created a “virtuous” circle. He also noted that the people knew that their pastor would always be there ready to listen and offer forgiveness.

Pope Benedict raised an important point, which I would like to underscore. It is important for the revival of the beauty and pastoral value of the sacrament of penance that confessors are available, and are there at consistent and convenient times for parishioners.

It has become increasingly apparent that where the sacrament is offered on a known and consistent basis penitents come. This also implies that there is available clear catechesis about the importance of and the pastoral consolation that accompanies the forgiveness of sins available in confession.

The revival of this sacrament in our day, as in the day of the Curé of Ars, is sorely needed in a culture that has all but lost a sense of sin.

With the loss of a sense of sin, there is inevitably a loss of the sense of God and

his grace. Recovery of a regular reception of the sacrament of penance promises a new sense of God’s love and mercy.

Priest confessors recognize that if they are to be compassionate confessors they, too, must be sincere penitents. Confessing one’s sins is humbling, and requires an embarrassing honesty for anyone.

I have strong convictions about the importance and value of confession after many years of receiving the sacrament. It is such an important experience of knowing how much we need God in our lives.

So very little in our secular culture turns us to God, yet without him we do not enjoy serene and joyful peace. †

Do you have an intention for Archbishop Buechlein’s prayer list? You may mail it to him at:

Archbishop Buechlein’s
Prayer List
Archdiocese of Indianapolis
1400 N. Meridian St.
P.O. Box 1410
Indianapolis, IN 46202-1410

Archbishop Buechlein’s intention for vocations for April

Priests: that they may joyfully and faithfully live out their priestly promises and encourage other men to embrace God’s call to the priesthood.

El reavivamiento del sacramento de la penitencia es necesario en nuestros días

En su carta convocando al Año Sacerdotal, el papa Benedicto XVI citó el hecho de que el Cura de Ars, San Juan Vianney, fundó confraternidades y reclutó a laicos para que trabajaran junto a él en la comunidad parroquial de Ars.

El Santo Padre señala que existen “ámbitos de colaboración en los que se debe dar cada vez más cabida a los laicos, con los que los presbíteros forman un único pueblo sacerdotal y entre los cuales, en virtud del sacerdocio ministerial, están puestos ‘para llevar a todos a la unidad del amor: amándose mutuamente con amor fraterno, rivalizando en la estima mutua.’”

El Papa expresó: “En este contexto, hay que tener en cuenta la encarecida recomendación del Concilio Vaticano II a los presbíteros de “reconocer sinceramente y promover la dignidad de los laicos y la función que tienen como propia en la misión de la Iglesia. ... Deben escuchar de buena gana a los laicos, teniendo fraternalmente en cuenta sus deseos y reconociendo su experiencia y competencia en los diversos campos de la actividad humana, para poder junto con ellos reconocer los signos de los tiempos.’”

El Sumo Pontífice comenta que San Juan Vianney enseñaba a sus parroquianos fundamentalmente a través del testimonio de su vida. “De su ejemplo aprendían los fieles a orar, acudiendo con gusto al sagrario para hacer una visita a Jesús Eucaristía. ‘No hay necesidad de hablar mucho para orar bien,’ les enseñaba el Cura de Ars. ‘Sabemos que Jesús está allí,

en el sagrario: abrámosle nuestro corazón, alegrémonos de su presencia. Ésta es la mejor oración.’

“Y les persuadía: ‘Venid a comulgar, hijos míos, venid donde Jesús. Venid a vivir de Él para poder vivir con Él. ... ‘Es verdad que no sois dignos, pero lo necesitáis.’”

El Santo Padre observa: “Dicha educación de los fieles en la presencia eucarística y en la comunión era particularmente eficaz cuando lo veían celebrar el Santo Sacrificio de la Misa. Los que asistían decían que ‘no se podía encontrar una figura que expresase mejor la adoración. ... Contemplaba la hostia con amor.’”

El papa Benedicto cree que era la profunda identificación personal con el Sacrificio de la Cruz cuando celebraba la Eucaristía lo que llevaba al Santo de Ars “—con una sola moción interior—del altar al confesionario. Los sacerdotes no deberían resignarse nunca a ver vacíos sus confesonarios ni limitarse a constatar la indiferencia de los fieles hacia este sacramento.

“En Francia, en tiempos del Santo Cura de Ars, la confesión no era ni más fácil ni más frecuente que en nuestros días, pues el vendaval revolucionario había arrasado desde hacía tiempo la práctica religiosa.”

El pastor de Ars perseveró en su predicación y empleó su poder de persuasión para ayudar a que sus parroquianos redescubrieran el significado y la belleza del sacramento de la penitencia. Mantuvo la conexión entre la Eucaristía y el sacramento de la penitencia ante los ojos y los corazones de

las personas. El Papa comenta que por consiguiente, el Cura inició un “círculo virtuoso.” Asimismo, observa que la gente sabía que su párroco siempre estaría allí, dispuesto a escucharlos y perdonarlos.

El papa Benedicto resalta un aspecto importante que me gustaría subrayar. Para lograr el reavivamiento de la belleza y del valor pastoral del sacramento de la penitencia, es importante que los confesores se encuentren disponibles y presentes en horarios regulares y convenientes para los parroquianos.

Cada vez se hace más evidente que en aquellos lugares en los cuales se ofrece el sacramento de forma constante y consabida, los penitentes se hacen presentes. Esto también supone la existencia de una catequesis clara que resalte la importancia del perdón de los pecados que se logra en la confesión, así como el consuelo pastoral que lo acompaña.

El reavivamiento de este sacramento en nuestros días, al igual que en tiempos del Cura de Ars, resulta penosamente necesario en una cultura que lo tiene todo, salvo el sentido del pecado.

Al perderse el sentido del pecado, se produce la pérdida inevitable del sentido de Dios y de Su gracia. El rescate de la recepción regular del sacramento de la penitencia promete un nuevo sentido del amor y la misericordia de Dios.

Los sacerdotes confesores reconocen que para ser confesores compasivos deben ser también penitentes sinceros. Confesar los propios pecados resulta aleccionador y exige una vergonzosa honestidad de nuestra parte.

Mi convicción acerca de la importancia y el valor de la confesión es férrea después de muchos años de recibir el sacramento. Saber cuánto necesitamos a Dios en nuestras vidas resulta una experiencia que reviste una importancia capital.

Muy pocos aspectos de nuestra cultura laica nos orientan hacia Dios y, sin embargo, sin Él no podemos disfrutar de una paz serena y dichosa. †

¿Tiene una intención que desee incluir en la lista de oración del Arzobispo Buechlein? Puede enviar su correspondencia a:

Lista de oración del Arzobispo
Buechlein
Arquidiócesis de Indianapolis
1400 N. Meridian St.
P.O. Box 1410
Indianapolis, IN 46202-1410

Traducido por: Daniela Guanipa,
Language Training Center, Indianapolis.

La intención del Arzobispo Buechlein para vocaciones en abril

Sacerdotes: ¡Que ellos realicen sus promesas como sacerdotes con júbilo y fe y den ánimo a otros hombres para que contesten la llamada de Dios al sacerdocio!

Events Calendar

April 16

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Mass, breakfast and program, "God Still Loves a Good Story—Tales of Hope, Humor and Humanity," author John Shaughnessy, presenter, 6:30-8:30 a.m., online reservations only by April 14. Reservations and information: www.catholicbusinessexchange.org.

Roncalli High School, 3300 Prague Road, Indianapolis. **Annual "Docs vs. Jocks vs. Drugs" charity basketball game**, 7 p.m. Information: 317-787-8277.

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **National Players performance, Much Ado About Nothing**, 7 p.m., no charge. Information: 800-682-0988 or www.saintmeinrad.edu.

April 16-18

Cathedral High School, O'Malia Performing Arts Center, 5225 E. 56th St., Indianapolis. **World premiere, Silver—The Tale of the One-legged Man**, Thurs., Fri. and Sat. 7:30 p.m., Sun. 3 p.m., general admission \$10 per person, reserved seats \$15 per person. Ticket line: 317-595-9474 or jselse@aol.com.

April 16-May 29

Saint Meinrad Archabbey,

library, 200 Hill Drive, St. Meinrad. **Art exhibit**, Benedictine Brother Martin Erspamer, artist. Information: 800-682-0988 or www.saintmeinrad.edu.

April 17

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Helpers of God's Precious Infants, pro-life Mass**, Father Paul Landwerlen, celebrant, 8:30 a.m., followed by rosary outside abortion clinic and Benediction at church. Information: Archdiocesan Office for Pro-Life Ministry, 317-236-1569 or 800-382-9836, ext. 1569.

Holy Angels Parish, 740 W. 28th St., Indianapolis. **St. Vincent de Paul Society workshop, "Understanding Our Neighbors"**, 8:45 a.m.-1 p.m., no charge. Information: 317-353-6223 or skmgilbert@sbcglobal.net.

Knights of Columbus Hall, 1040 N. Post Road, Indianapolis. **Ladies Auxiliary, garage sale to benefit troops in Iraq**, 8 a.m.-3 p.m.

Knights of Columbus Hall, Council #3660, 511 E. Thompson Road, Indianapolis. **Roncalli High School, "Knight with Rudy Ruettiger"**, 6:30 p.m., \$65 per ticket. Information: 317-784-3660 or jodum1374@comcast.net.

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **National Players performance, Lord of the Flies**, 7 p.m., no charge. Information: 800-682-0988 or www.saintmeinrad.edu.

April 18

St. Luke the Evangelist Church, 7575 Holiday Drive, Indianapolis. **SPRED Mass**, 3 p.m., reception following Mass. Information: 317-236-1448.

Christ the King Church, 1827 Kessler Blvd., E. Drive, Indianapolis. **Master's Chorale of Central Indiana, Mozart's Requiem**, 3 p.m. Information: 317-271-2788.

St. Mary Academy, 420 E. Eighth St., New Albany. **Fifth annual Hispanic health fair**, 3-5 p.m. Information: 812-944-1292 or Juanita@HispanicConnections.org.

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

St. Anne Parish, 4570 N. County Road 150 E., North Vernon. **"Spring Turkey Shoot"**, 8 a.m. Mass, 11:30 a.m. meal, 12:30 p.m. shooting competition.

MKVS, Divine Mercy and Glorious Cross Center,

Rexville, located on 925 South, .8 mile east of 421 South and 12 miles south of Versailles. Mass, noon, on **third Sunday holy hour and pitch-in**, groups of 10 pray the new Marian Way, 1 p.m., Father Elmer Burwinkel, celebrant. Information: 812-689-3551.

April 19

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Archdiocesan Office of Worship. **"Understanding the Liturgy—Liturgical Renewal,"** session two, Father Rick Ginther, presenter, 6:15-9 p.m. Information: 800-382-9836, ext. 1483, 317-236-1483 or ctuley@archindy.org.

Saint Meinrad Archabbey, Newman Conference Center, 200 Hill Drive, St. Meinrad. **"The Challenge of St. John Vianney Today,"** Father Albert DeGiacomo, presenter, 7 p.m. Information: 800-682-0988 or www.saintmeinrad.edu.

April 20

Holy Spirit Church, 10350 Glaser Way, Fishers, Ind. (Diocese of Lafayette). **"Evening of Music, Prayer and Meditation,"** John Michael Talbot, composer, musician and author, 7 p.m., no charge. Information: 317-610-6100, ext. 101, or teakins@techgg.com.

April 21

Calvary Cemetery, Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Monthly Mass**,

2 p.m. Information: 317-784-4439.

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Guardian Angel Guild, card party**, 11 a.m.-3 p.m., \$18 per person. Information: 317-293-4673.

Old Spaghetti Factory, 210 S. Meridian St., Indianapolis. **"Theology on Tap,"** 7 p.m. Information: 765-532-2403 or indytheologyontap@gmail.com.

St. Michael Parish, Parish Center, 11400 Farmers Lane N.E., Bradford. **Dessert card party**, 6-9:30 p.m., \$5 per person. Information: 812-364-6646 or darlenec@insightbb.com.

St. Nicholas Parish, 6461 E. St. Nicholas Drive, Sunman. **Healing service**, confession, eucharistic procession, praise and worship, laying on of hands, 6 p.m. Information: 812-623-8007.

April 21

St. Paul Catholic Center, 1413 E. 17th St., Bloomington. **Eucharistic procession**, 7 p.m. Information: 812-339-5561.

April 22

Riverwalk Banquet Center and Lodge, 6729 Westfield Blvd., Indianapolis. **2010 Sanctity of Life dinner**, Jill Stanek, R.N., presenter, 6-9 p.m., \$45 per person or \$400 per table of 10, student tables \$275 for 10. Information: Archdiocesan

Office for Pro-Life Ministry, 317-236-1569 or 800-382-9836, ext. 1569.

April 24

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **Catholic Charismatic Renewal, praise and worship**, 7 p.m., Mass, 7:30 p.m. Information: 317-632-9349.

Lane Williams Park, 940 S. Locust Lane, Brownsburg. **St. Malachy Parish, "Walk with Haiti," 5K Walk-a-Thon**, registration, 10 a.m., walk, 11 a.m., \$25 per person, \$80 per family. Information: 317-407-2384 or blewis@stmalachy.org.

St. Maurice Parish, 8874 N. Harrison St., Napoleon. **Smorgasbord**, 4:30-7 p.m., \$8 adults, \$3 children 7-12 years old. Information: 812-852-4394 or agehl@etczone.com.

Our Lady of Perpetual Help Parish, 1752 Scheller Lane, New Albany. **Spring Prayer Breakfast, for those who have lost a loved one**, 9-11 a.m., no charge. Information: 812-945-2374.

April 25

St. Lawrence Parish, 4650 N. Shadeland Ave., Indianapolis. **"Creative Acts of Worship,"** 2-3:30 p.m., free-will donation. Information: 317-546-1057. †

Retreats and Programs

April 18

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Pre Cana Conference," marriage preparation program**, \$40 per couple. Information: 317-545-7681 or spasotti@archindy.org.

Oldenburg Franciscan Center, Oldenburg. **"Youth Night at the 'Burg,"** Franciscan Sister Clare Teixeira, presenter, 6:30-8 p.m. Information: 812-933-6437 or center@oldenburgosf.com.

April 20

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Woman Talk—Women of Wisdom,"** session three of five, "Style and Color—Updating Your Wardrobe," Jeanne Weber Rush, owner of The Secret Ingredient clothing stores, presenter, 6:30-9 p.m., \$25 per person includes dinner. Information: 317-788-7581 or benedictinn@benedictinn.org.

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Date Night—The Five Love Languages,"** Father James Farrell, presenter, 6-9:30 p.m., \$40 per couple includes light dinner. Information: 317-545-7681 or spasotti@archindy.org.

April 22

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Sixth annual Caregivers Day, "Attention to Advocacy—Be the Voice,"** 8:15 a.m.-3:30 p.m., \$50 per person includes lunch. Information: 317-788-7581 or benedictinn@benedictinn.org.

April 22-25

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Love on the Job," retreat for administrative staff**, Benedictine Fathers Noël Mueller and Jeremy King, presenters. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

April 23-25

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Worldwide Marriage Encounter Weekend."** Information: 317-545-7681 or spasotti@archindy.org.

April 25

Oldenburg Franciscan Center, Oldenburg. **"Coffee Talk—My Children Don't Go to Church,"** Jeanne Hunt, presenter, 9:30 a.m.-noon. Information: 812-933-6437 or

center@oldenburgosf.com.

April 28

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Thomas Merton Seminar—Bridges to Contemplative Living: Writing Yourself into the Book of Life,"** session one of four, Benedictine Sister Julie Sewell, presenter, 6:30-9 p.m., \$65.95 per person includes simple supper and book. Information: 317-788-7581 or benedictinn@benedictinn.org.

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Morning for Moms,"** 8:30 a.m.-1 p.m., \$30 per person includes continental breakfast and lunch. Child care is provided, but space is limited. Contact Cheryl McSweeney for child care at 317-545-7681, ext. 15, or cmcsweeney@archindy.org. Information: 317-545-7681 or spasotti@archindy.org.

April 29

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Come Away and Rest Awhile,"** 8 a.m.-4 p.m., \$25 per person. Information: 317-545-7681 or spasotti@archindy.org.

April 30-May 2

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Monastic Practices—Drawing Everyday Wisdom from the Monastic Life,"** Benedictine Brother John Mark Falkenhain, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

Mount Saint Francis Center for Spirituality, 101 St. Anthony Drive, Mount St. Francis. **"Serenity Retreat,"** Gary Brown, presenter. Information: 812-923-8817.

May 2

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Pre Cana Conference," marriage preparation program**, \$40 per couple. Information: 317-545-7681 or www.archindy.org/fatima.

May 5

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"A Thomas Merton Seminar—Bridges to Contemplative Living: Writing Yourself into the Book of Life,"** session two of four, Benedictine Sister Julie Sewell, presenter, Mass, 5:15 p.m., simple soup and bread supper, 6 p.m., session 6:30-9 p.m., \$65.95 per person includes book and supper. Information: 317-788-7581 or benedictinn@benedictinn.org. †

Marian University to host math and science institute for high school students

From June 20 through July 1, Marian University in Indianapolis will sponsor its Advanced Institute for Mathematics and Science (AIMS).

The program helps students who are entering the 10th and 11th grades to prepare for physics, chemistry, pre-calculus and differential calculus courses.

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Tuition is \$650 for residential students and \$425 for commuters. No textbooks are required for AIMS.

To register, log on to www.marian.edu/AIMS. For more information, call Ginny Smith at 317-955-6331 or Ed Pitzer at 317-524-7702 or send an e-mail to gsmith@marian.edu or epitzer@marian.edu. †

Remembering Blessed Teresa



Broadcast journalist Anne Ryder of Indianapolis will host an evening of reflection on her personal experiences with Blessed Teresa of Calcutta at 5:30 p.m. on April 28 at Our Lady of Fatima Retreat House, 5353 E. 56th St., in Indianapolis. Her presentation is titled "Where the Darkness Meets the Light—A Metamorphosis of Spiritual Growth." Ryder will discuss a side of Blessed Teresa that is unfamiliar to most of us—the Missionary of Charity sister's 50-year—on and off—"dark night of the soul" when she struggled with her faith in God, which ultimately strengthened her beliefs. The \$25 per person cost for the evening of reflection includes dinner at 6 p.m. followed by the program. To register or for more information, call Fatima Retreat House at 317-545-7681 or send an e-mail to cmcsweeney@archindy.org.

Pilgrimage to nation's capital to include visits to holy sites

Criterion staff report

Though many visitors to the nation's capital enjoy viewing the Washington Monument, Lincoln Memorial, Vietnam Veterans Memorial and other tourist attractions, there is a strong Catholic presence there, too.

From the Pope John Paul II Cultural Center to the Basilica of the National Shrine of the Immaculate Conception, from St. Matthew Cathedral to The Catholic University of America, Washington, D.C., is the home to many Catholic attractions.

With that in mind, an archdiocesan pilgrimage to the District of Columbia and Virginia on May 10-14 will focus on tours of important Catholic sites and include visits to a number of historic monuments as well as museums.

Father John Beitans, the pastor of St. Lawrence Parish in Indianapolis, will serve as the spiritual director for the pilgrimage at the request of Archbishop Daniel M. Buechlein.

As the archdiocese's director of activities for the Basilica of the National Shrine of the Immaculate Conception in Washington, also known as "America's Catholic Church,"

Father Beitans enjoys showing visitors the fascinating places to go and amazing things to do in the nation's capital. He is looking forward to leading the pilgrimage.

Archdiocesan pilgrims will celebrate a eucharistic liturgy, he



Fr. John Beitans



A statue of Pope John Paul II is displayed in front of the Pope John Paul II Cultural Center in Washington. Archdiocesan Catholics are invited to participate in a May 10-14 pilgrimage to Washington, D.C., to visit the center as well as other holy and historical sites in the nation's capital.



Archdiocesan Catholics will tour the Basilica of the National Shrine of the Immaculate Conception during their May 10-14 pilgrimage to Washington, D.C.

said, then tour the national shrine dedicated to the Blessed Virgin Mary.

Pilgrims will also visit the Pope John Paul II Cultural Center and St. Matthew Cathedral.

The pilgrimage is a wonderful way to observe the Year for Priests, Father Beitans recently said, because many archdiocesan seminarians and priests have studied theology at The Catholic University of America adjacent to the national shrine.

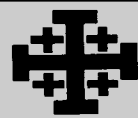
The huge National Mall downtown is home to historic and educational sites that range from the U.S. Capitol, Supreme Court building and Smithsonian Museums, and to beautiful monuments

built to honor several presidents and memorials that commemorate the sacrifices of veterans during five wars.

Carolyn Noone, associate director of special events for the archdiocese, said the pilgrims will also visit the Tomb of the Unknown Soldier at Arlington National Cemetery, just across the Potomac River in Virginia.

A Washington tour guide will join the pilgrims for an afternoon of sightseeing on the National Mall, she said, and the group will enjoy an evening meal at the famous Gadsby's Tavern, a historic restaurant which was visited by presidents George Washington and Thomas Jefferson.

(The May 10-14 pilgrimage includes deluxe motor coach transportation, deluxe hotel accommodations for four nights, five continental breakfasts, one lunch, three dinners, admission fees and a guided tour. The cost is \$839 per person for single occupancy hotel rooms, \$639 per person for double occupancy rooms and \$589 per person for triple occupancy rooms. For more information or to register, call Carolyn Noone at 317-236-1428 or 800-382-9836, ext. 1428, or send an e-mail to cnoone@archindy.org. The pilgrimage itinerary and registration form are posted online at www.archindy.org/pilgrimage/shrine2010.html.) †



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Bishop: State pays 'too high a price' to keep nation's electricity on

WHEELING, W. Va. (CNS)—As West Virginia mourned the 29 coal miners killed in the April 5 explosion at the Upper Big Branch Mine in Montcoal, Bishop Michael J. Bransfield of Wheeling-Charleston said the safety of the state's miners must be a priority.

"We offer this Mass for the 29 miners who lost their lives this past week," Bishop Bransfield said at the beginning of the Mass he celebrated at the Cathedral of St. Joseph in Wheeling on April 11. "We pray today for them and for their families."

Life must be protected from birth to natural death, Bishop Bransfield said.

It is his hope, he said, that the protection that miners need will be provided to them in the future.

"Our country should realize that West Virginia pays too high a price when we turn on our electricity," the bishop said in his homily. "As one of the greatest suppliers of electricity in our country, we must reflect on what producing this energy truly costs."

The death toll of miners killed in the explosion rose to 29 after the four workers initially listed as missing were found dead on April 10.

The U.S. Mine and Safety Administration was investigating whether the company that owns the mine, Massey Energy, had done all it could to safeguard the miners. The company has ramped up production at the mine as demand has risen for the type of coal found there, but Massey officials said increased production has not led to shortcuts in safety for its workers.

In his remarks at the memorial Mass, Bishop Bransfield noted that it has been only four years since the Sago Mine disaster in Upshur County claimed the lives of 13 miners in 2006. Now, he said, the state has suffered yet another mine disaster in which the cost of life is great once again, and one that raises many questions on what can be done to provide the necessary protection for West Virginia's miners.

"Confronted with doubt as experienced by Thomas the Apostle, it is impossible not to ask what can be done to protect the lives of miners," Bishop Bransfield said. "Can those



Mourners hold a candlelight vigil on April 7 for the coal miners killed as the result of an April 5 explosion at the Upper Big Branch Mine in Montcoal, W.Va.

entrusted with the protection of miners be trusted to fulfill the jobs and enforce the laws? Is our technology in the U.S. mines in 2010 equal to the technology that is easily available in other industries?"

"If West Virginia can supply our country with so much energy, can we expect the protection of the life of our miners to take the same priority as the protection of the ecology of West Virginia, not diminishing the attempts to be green, but affecting the protection of human lives in the mines?" he asked.

"We must know the difference between what happens by accident, and what can be prevented by good safeguards and adequate technologies," Bishop Bransfield said. "In the 21st century, there should be a greater span between accidents than just four years."

In the wake of the loss of the 29 miners killed in Montcoal, Bishop Bransfield said, some people are filled with fear, some struggle with doubts and some may be angry

or hurt—the same emotions that were felt by the Apostles in the upper room.

"The presence of the risen Christ made a difference in the lives of all in that upper room," Bishop Bransfield said. "We need our faith in the resurrected Christ as we pray for these 29 miners and their families. We also need to keep the safety of our miners as a priority for government."

Many issues will be on the agenda and on the minds of government leaders this summer, Bishop Bransfield said, including filling a seat on the Supreme Court.

"We hope the safety of our miners in West Virginia," he said, "will not fall to the back page."

On April 12, President Barack Obama issued a proclamation ordering that the U.S. flag be flown at half-staff at all federal buildings and property, and at military facilities and naval stations in West Virginia until sunset on April 18. He called it "a mark of respect for the memory of those who perished in the mine explosion." †



Bishop Michael J. Bransfield of Wheeling-Charleston, W.Va., delivers his homily at the Mass he celebrated at the Cathedral of St. Joseph in Wheeling on April 11 for the 29 coal miners killed in the April 5 explosion at the Upper Big Branch Mine in Montcoal, W.Va., and their families.

VATICAN

continued from page 1

number of such dispensations, out of concern that the commitment to the priesthood was no longer seen as permanent.

- Cardinal Ratzinger's letter acknowledged the "grave" reasons involved in this particular case, urged the local bishop to follow the priest closely and advised further careful consideration of the situation. Kiesle was, in fact, laicized two years later, on the eve of his 40th birthday. There was a policy at the time of not granting dispensations to priests under the age of 40.

- Cardinal Ratzinger's letter had no bearing on protecting children from Kiesle or protecting the Church's reputation. The priest had already been convicted of sexual abuse in a well-publicized civil trial in 1978 and had—in theory, at least—been removed from all ministry by the Diocese of Oakland. Again, at that time removal from ministry was the responsibility of local Church officials, not the Vatican.

- Authority over allegations of sexual abuse of minors by priests was transferred to the doctrinal congregation only in 2001. In 2003, special faculties were granted to the congregation to make it easier to dismiss offenders from the priesthood. Cardinal Ratzinger is said by many to have pushed for these changes in order to confront what was recognized as a major problem in the Church.

Vatican sources said the Kiesle case illustrates how the Vatican has changed its approach over the years, particularly regarding the penalty of dismissal from the priesthood. Laicization is now seen as a proportionate punishment for "all the egregious cases" of sex abuse of minors, one official said.

"We have acquired a keen sense of the nature of the crime of sexual abuse of minors and of the scandal that derives from it," he said.

In the case of Kiesle, removal from the priesthood did not prevent him from committing sexual crimes. He was convicted in 2004 of a second sex offense, that of molesting a girl in 1995, and was sentenced to six years in prison. He lives today in a California community as a registered sex offender. †

Vatican offers online summary of clerical sex abuse procedures

VATICAN CITY (CNS)—The Vatican has placed online a summary of its procedures for handling sex abuse allegations against priests in order to illustrate the Church's commitment to protecting children and punishing offenders.

The online "introductory guide" lists the investigative steps, trial options and possible penalties for clerical sex abuse of minors, including dismissal from the priesthood. It underlines the local bishop's responsibility to follow civil law in reporting such crimes to the appropriate authorities.

"This is to help the public understand how we facilitate, how we proceed. This is transparency, transparency of the Vatican. We have nothing to hide," Passionist Father Ciro Benedettini, a Vatican spokesman, said on April 10.

The move came after a spate of articles portrayed Vatican officials, including Pope Benedict XVI when he was the Vatican's top doctrinal official, as slow to act on allegations of sex abuse by priests. Church officials have said many of the published reports exhibited a lack of knowledge about the current procedures and how they work.

The online guide explains the practices adopted in the wake of a 2001 papal document that established strict universal norms for handling cases of sexual abuse by priests against minors and placed these cases under the authority of the Congregation for the Doctrine of the Faith.

The guide confirmed that the Vatican was currently updating the norms to reflect some changes over the last nine years, but said the modifications would not change the basic procedures.

The Web page highlighted several essential steps in investigating and processing abuse cases.

First, it said, the local diocese is to investigate every allegation of sexual abuse of a minor by a cleric. If the allegation has a "semblance of truth," the case is referred to the Vatican's doctrinal congregation.

During this preliminary stage, the local bishop may restrict the activity of a priest as a precautionary measure, in order to protect children. "This is part of his ordinary

authority, which he is encouraged to exercise to whatever extent is necessary to assure that children do not come to harm," it said.

The doctrinal congregation then studies the case presented by the local bishop. It has a number of options at its disposal:

- Penal processes—The doctrinal congregation may authorize a judicial penal trial at a local Church tribunal, or it can authorize the local bishop to conduct an "administrative penal process." Under either procedure, if a cleric is judged guilty he is subject to a number of possible penalties, including dismissal from the priesthood. Appeal can be made to a tribunal of the doctrinal congregation or to the congregation itself.

- Cases referred directly to the pope—In "very grave cases" where a civil criminal trial has found the cleric guilty of sexual abuse of minors or where the evidence is overwhelming, the doctrinal congregation can take the case directly to the pope and request the offender's dismissal from the priesthood. There is no recourse to such a penalty.

The congregation also takes to the pope requests by priests who acknowledged their crimes and asked to be dispensed from the obligation of the priesthood. The pope grants these requests "for the good of the Church," it said.

- Disciplinary measures—In cases where the accused priest has admitted his crimes and has accepted to live a life of prayer and penitence, the local bishop can issue a decree prohibiting or restricting the public ministry of the priest. If the priest violates the terms of the decree, possible penalties include dismissal from the priesthood. Recourse against such decrees is made to the doctrinal congregation, whose decision is final.

(Editor's note: To read the Guide to Understanding Basic CDF Procedures Concerning Sexual Abuse Allegations and other Vatican responses to clergy sexual abuse, log on to www.vatican.va/phome_en.htm and click on the "Abuse of Minors: The Church's Response" link.) †

'Pasta with the Pastor'

New Albany Deanery young adults enjoy sharing faith and food

By Mary Ann Wyand

NEW ALBANY—Steaming bowls of pasta, antipasto salad, fresh fruit, faith-sharing and laughter were the ingredients for an inspirational and entertaining young adult gathering on a Lenten Friday in March at Our Lady of Perpetual Help Parish in the New Albany Deanery.

"Pasta with the Pastor"—a young adult ministry coordinated by the New Albany Deanery Catholic Youth Ministries and hosted in March by Father Eric Augenstein—blends religious education and evangelization with friendship, social time and tasty recipes at a parish rectory.

The menu on March 26 featured Pasta Santa Caterina, in honor of St. Catherine of Alexandria, and rigatoni in a cream sauce from the *Cooking with the Saints* cookbook published by Ignatius Press.

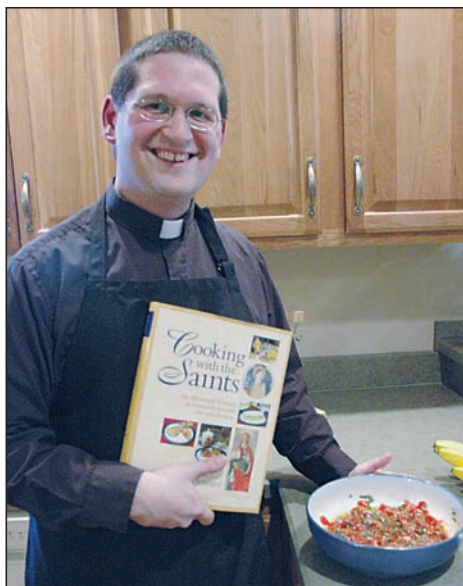
Wearing a black apron as he stirred boiling pasta and simmering tomato sauce on the stove, Father Augenstein said he enjoyed hosting "Fellowship with Father"—an evening of hospitality, desserts and coffee—with groups of 12 parishioners at the rectory during his first year as their administrator in 2007.

It was a great way to get to know the people in the parish, he said, before his appointment as their pastor in 2008.

Sharing faith, food and fellowship was also the inspiration for this new young adult ministry with the priests serving at New Albany Deanery parishes.

This informal ministry encourages young adults to stay active in their Catholic faith, and provides opportunities for them to get to know parish priests.

"Msgr. Paul Koetter is doing something very similar at Holy Spirit Parish in



Father Eric Augenstein holds a copy of the *Cooking with the Saints* cookbook published by Ignatius Press before the "Pasta with the Pastor" dinner at the Our Lady of Perpetual Help Parish rectory.

Indianapolis this year," Father Augenstein said. "He is going out to parishioners' homes and meeting with small groups of people to get to know them in informal settings."

While the young adults dined on pasta, their conversations ranged from current events and popular culture to sports and news about friends.

It was a laid-back meal for the busy young adults, and a welcome chance to relax with their Catholic peers.

After the dishes were washed, they pulled chairs together in a circle and discussed "Steal Away—Time to Just Be," the New Albany Deanery Young Adult Conference on March 6 at St. Augustine Parish in Jeffersonville.

"I liked the concept of drawing young adults from parishes in the deanery," Katelyn Walker said, "and coming together because you love your faith and want some enriching time. Everybody is busy. It's great when you can step aside and take time to reflect on your faith."

Walker serves Our Lady of Perpetual Help Parish as the director of music.

"It's a great honor and privilege to be able to work in a parish, but that means your faith is a part of your job," she said. "You need to take extra steps to find time to do something that nourishes your spiritual life personally."

A conference workshop on *Lectio Divina* was inspiring, Walker said, and now she also prays with Scripture.

Nationally known keynote speaker and vocalist Valimar Jansen was a dynamic conference presenter, Michelle Hoffman said, whose presentation will enhance her own duties as the coordinator of youth and young adult ministry at Our Lady of Perpetual Help Parish.

"She's a phenomenal person," Hoffman said. "She's very expressive [in] her music. ... The conference was nice. I was able to get in my relax mode. One of my favorite sayings is, 'You have to have your cup filled and use your excess to do ministry.'"

Our Lady of Perpetual Help parishioner Ryan Ramsey works at an area funeral home.

"The conference was a nice break and helped me get more out of my Lenten journey," Ramsey said. "Val was engaging and energetic. ... I go to Mass every weekend. This was a great add-on, a time away with God, like a mini-vacation."

Several of the young adults were married in recent years, and their conversation turned to ways to keep God at the center of the sacrament of marriage.

St. Paul parishioners Adam and Brittany Naville of Sellersburg said they recently presented a talk on Catholic



Young adults from New Albany Deanery parishes pray with Father Eric Augenstein, center, the pastor of Our Lady of Perpetual Help Parish in New Albany, during a "Pasta with the Pastor" gathering on March 26 at the parish rectory. He is 32.

marriage to high school students at Mount St. Francis Retreat Center.

"I'm a lot closer to my faith in God than I ever was before we were married," Adam Naville said. "I think we've gotten stronger in our faith because we challenge each other. We make a point to eat dinner together every night, and we always make sure we pray together and go to Mass. That's an important part of our lives."

During their presentation, Brittany Naville said she discussed how "God still loves us even in our worst moments," and that spouses must love each other like God's unconditional love for us.

Another "Pasta with the Pastor" discussion focused on the challenges of being a single, young adult Catholic.

Juliana Horton, who joined the Church three years ago, ministers as the director of music and liturgy at Immaculate Conception Parish in LaGrange, Ky.

"I felt like I had been searching for truth my whole life," Horton said. "I finally found it in the Eucharist. I can't imagine going to Church anywhere else."

Popular culture is often negative and cynical, the young adults agreed, but faith counteracts the negativity.

"This world is very secular," Our Lady of Perpetual Help parishioner Jonathan Ernstberger said. "Being Catholic makes me realize that my faith is the only



Michelle Hoffman, left, and Katelyn Walker prepare the dessert for the "Pasta with the Pastor" dinner at the Our Lady of Perpetual Help Parish rectory in New Albany. Hoffman is the coordinator of youth and young adult ministry at the parish and Walker is the parish director of music.

anchor that I have in this life."

Jeff Jenkins, the associate director of youth ministries for the New Albany Deanery, said making time for young adult ministry activities with his wife, Cherisse, and peers helps him in his other ministries.

"The nice part about this ministry is that I belong to this peer group," Jenkins said. "These are people that are journeying in very similar situations to me."

As a young priest, Father Augenstein said, "being able to be with and minister with young adults is an important part of my parish ministry. ... It's refreshing. But more important for me is seeing young adults active in the Church. I enjoy being able to look out during Mass and see young adults in the congregation, and also to see them active in lay ministry roles in the parishes." †

Weigel says battle over nature and dignity of life part of U.S. culture war

NOTRE DAME, Ind. (CNS)—The United States is currently engaged in a "great culture war" that involves "a battle over the nature and dignity of the human person," author and scholar George Weigel told participants at a pro-life conference organized by



George Weigel

University of Notre Dame students.

On one side are those who say everything in the human condition is "plastic, malleable, changeable, improvable," he said.

On the other side are those who say moral truths are built into the world and into human beings that they can know by reason, and which teach them how to live as individuals and citizens, he said.

Weigel, who is the biographer of Pope John Paul II, delivered an address titled "Pro-life Catholics in President Obama's America" on the second day of the annual Notre Dame Right to Life Collegiate Conference on April 9-10.

Other speakers were Cardinal Francis E. George of Chicago, president of the U.S. bishops; Joan Lewis, Rome bureau chief for the Eternal Word Television Network; and

Maureen Condit, associate professor of neurobiology and anatomy at the University of Utah's medical school, and senior fellow at the Westchester Institute for Ethics and the Human Person.

It was in the context of the culture war he described that Weigel talked about President Barack Obama's graduation address at Notre Dame last year.

He said there have been "passionate debates" within various religious communities over doctrine, identity and boundaries for centuries.

"Yet never in 350 years of these arguments, never has a president of the United States, in the exercise of his public office, and speaking as president, intervened in any such a dispute in order to secure political advantage, until that is, May 2009 here at Notre Dame," Weigel said.

Obama's appearance on campus ignited a national debate on the university's status as a Catholic institution. Critics said his support of legal abortion and embryonic stem-cell research made him an inappropriate choice to be the commencement speaker at a Catholic university.

Holy Cross Father John Jenkins, Notre Dame's president, stood by his decision to invite Obama. Afterward, Father Jenkins said he hoped the president's visit would "lead to broader engagement on issues of importance to the country

and of deep significance to Catholics."

In his speech, Obama urged those bitterly divided over abortion and other issues to adopt an approach of mutual respect and dialogue.

Weigel said Obama had suggested in his speech that good Catholics were those who agreed with a so-called common-ground approach to life issues and implied that those who questioned that approach were bad Catholics.

Inserting Obama and his office into any Christian community's debate over the definition of its identity and boundaries, Weigel said, is a serious breach of constitutional proprieties and a genuine threat to everyone's religious freedom.

Weigel called for building a compelling Catholic public pro-life presence in "Obama's America."

He urged his listeners to do that by, among other things, calling for a new appreciation of the dignity of human life; building alliances with people of various faiths who share Catholics' pro-life views; and acknowledging the shameful behavior of some priests and bishops regarding child sexual abuse, but also promoting the fact that the Catholic Church is now the country's safest environment for children and young people. †

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Church teaching on evangelization is broad and rich

By Fr. Allan Figueroa Deck, S.J.

Sadly, we often hear about people or groups within or outside the Church who actively oppose or dissent from authentic Church teaching. What we hear less about are those faithful who simply ignore what the Church teaches, sometimes out of ignorance and sometimes intentionally. May I suggest that evangelization is one of those teachings?

Many people mistakenly consider evangelization as mere “outreach,” being hospitable and looking for people to invite to the parish community. But that is hardly the essence or even the main point.

For the Church, evangelization is the fundamental framework in which it understands its identity and mission.

Evangelization has to do with the calling of each and every baptized person.

At the Second Vatican Council, this vision of the Church as a communion of “disciples of Jesus Christ in mission” was firmly planted in at least two major documents, “*Gaudium et Spes*” (“Pastoral Constitution on the Church in the Modern World”) and “*Ad Gentes*” (“Decree on the Missionary Activity of the Church”).

The subsequent synods of bishops led by Pope Paul VI, especially the Synod of Bishops on Evangelization of 1974, clearly asserted the teaching about evangelization that led to Pope Paul VI’s “*Evangelii Nuntiandi*” (“On Evangelization in the Modern World”).

Pope John Paul II gave his seal of approval to this, and went even further in confirming this teaching in all his writings, but especially in “*Catechesi Tradendae*” (“On Catechesis in Our Time”) and his encyclical on the Church’s mission titled “*Redemptoris Missio*” (“On the Permanent Validity of the Church’s Missionary Mandate”).

Pope John Paul II also gave special emphasis to a new phrase, “the new evangelization,” coined by Pope Paul VI, to refer to the urgent need to proclaim the message among already baptized Catholics who have not really experienced a personal relationship with the Lord.

Pope Benedict XVI has certainly continued this process of refocusing the imaginations of the faithful, not only on maintaining their parishes and other institutions, but also on transforming them so that they see themselves as missionary to the core and act accordingly.

The Church’s understanding of evangelization is rich indeed and involves four major components:

1. A personal encounter with Jesus Christ (conversion).
2. The proclamation of the Gospel message

in ways that engage and transform cultures (inculturation).

3. The transformation of the social, economic and political orders in justice, leading to real peace (liberation).

4. The realization of unity among all believers in Christ (ecumenism) and among all people of faith (interreligious dialogue).

What an agenda that is! Yet that in a nutshell is what the Church is all about.

The late Jesuit Cardinal Avery Dulles was perhaps the most accomplished theologian who regularly took the Church’s priority on evangelization seriously. He wrote about the “evangelizing parish,” lamenting that the vast majority of parishes tend to be focused on maintenance, not mission.

Cardinal Dulles also noted the challenge of providing real opportunities for “the new evangelization” of Catholics by offering them experiences of reflection and prayer in which the person of Jesus becomes personally present and real rather than a figure from history or a theological idea.

Perhaps the main resistance to the teaching on evangelization comes from the fact that it requires participation in politics understood as concern for public policy issues, especially those that affect society’s poor and marginal, and the most vulnerable like the unborn and immigrants.

People’s social values and political preferences, moreover, are often more informed by right-wing or left-wing ideologies than by faith.

Evangelization means making the Gospel and its values the center of one’s life—beyond one’s political party, clan or culture. Evangelization involves really discerning how one’s culture relates to the Gospel. Sometimes this means going against the grain of one’s own culture.

Consumerism and individualism, with their tendency to make personal choice rather than the common good the end-all of morality, are examples of U.S. cultural values that clash with Christ’s message.

Now we get to ecumenism and interreligious dialogue. Why should these be essential to the Church’s evangelizing mission? As long as the followers of Christ remain divided and alienated from each other, their witness to the faith is weakened.

Witnessing is the most powerful form of teaching or preaching. So the power of every effort to communicate the word is diminished by the example of disunity that professed Christians are giving.

Interreligious dialogue is also essential to evangelization because God’s love is universal. God desires all people to come to knowledge



A woman holds a Bible and an image of Jesus as she advocates for U.S. immigration reform that helps families. Advocating for change that makes society more just is part of the Church’s mission of evangelization.

of the truth. The Church has all the truth necessary for salvation. It must proclaim this truth with conviction and dialogue respectfully with others who do not share it.

People of other faith traditions may have insights into truth and even the mystery of God even though they do not know Jesus Christ. Through sincere dialogue, the Word will thus take flesh in all humanity, not just one’s limited circle of co-religionists.

This is the Lord’s great Commandment: “Go, therefore, and make disciples of all

nations” (Mt 28:19).

Evangelization in this rich and more complex understanding is quite a challenging packet. What a lively Church ours would be if only we shared this well-kept secret and really answered the call to be disciples of the Lord in mission!

(Jesuit Father Allan Figueroa Deck is the executive director of the U.S. bishops’ Secretariat of Cultural Diversity in the Church.) †

Discussion Point

People evangelize by living out their faith

This Week’s Question

Are you an evangelizer? What do you do to tell people about the Gospel of Christ?

“I feel so, and I think we all have the responsibility [to evangelize]. I do it through example. For my own family, [by] bringing them to the Lord—to Mass—and [receiving] the sacraments. I also do it through volunteering in the Church and the community. I believe that through that work you show your values, and how you are living your faith.” (Jackie Podewils, New Berlin, Wis.)

“I want first to help Catholics to understand and appreciate what their faith is about. Recently, I wrote a booklet to this end. ... Also, I remember never to underestimate what we can do by our quiet example.” (Chuck Griffith, Clarkston, Mich.)

“I’m not such a great evangelizer, but I try to get people

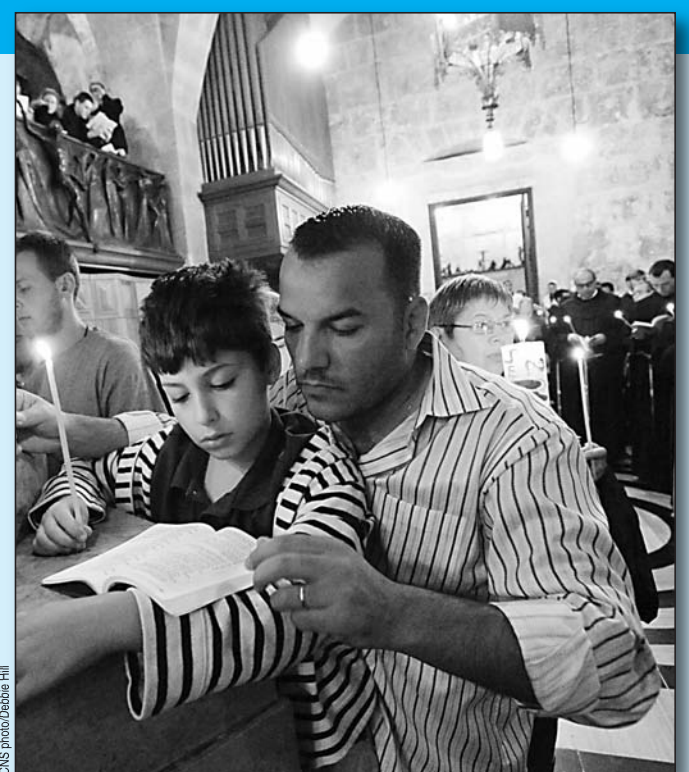
to watch EWTN and listen to the local Catholic radio station because I think that both are, and offer, such great teachers.” (Coralie Fabijanic, Cuyahoga Falls, Ohio)

“The way I evangelize is through volunteer work and preaching the Gospel by [living it]. I volunteer with an organization helping people with resumes and job-related skills so they can get jobs.” (Jim Finn, Hawthorne, N.J.)

Lend Us Your Voice

An upcoming edition asks: Is there a papal encyclical that you find to be particularly compelling? Why?

To respond for possible publication, send an e-mail to cgreene@catholicnews.com or write to *Faith Alive!* at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †



From the Editor Emeritus/John F. Fink

Acrostic psalms and praise for God's laws

(Tenth in a series of columns)

Eight of the 150 psalms in the Psalter are known as acrostic poems. That is, every line, or every verse, or every section begins with a successive letter of the Hebrew alphabet, of which there are 22 letters. Perhaps Psalm 37 and Psalm 119 in your Bible show the letters of the alphabet above each of the sections but not all Bibles do.

Unfortunately, when they are translated into English, this literary device is unnoticeable.

Psalm 37 is one of the wisdom poems that I wrote about last week. Psalm 112 is another wisdom poem, but the acrostics begin with Psalm 111, which is a hymn, and continue in Psalm 112. Other acrostics are Psalm 145, a hymn; Psalm 25, a lament; and Psalms 9-10 and Psalm 34, thanksgivings.

Then there is Psalm 119, by far the longest psalm. Its 176 verses are divided into 22 sections or stanzas of eight verses each.

Not only does each stanza begin with the successive letter of the alphabet, but every verse within each stanza begins with the same letter. Imagine how difficult it was to compose that psalm.

But that's not all. Psalm 119 praises God for giving his laws and instructions on how we are to live. Each of the 176 verses includes a synonym for the word "instruction." Our translation uses nine words for "instruction"—law, edict, command, precept, word, utterance, way, decree and teaching. Eight of those words are used in each of the 22 stanzas.

With all this attention to technique, it is remarkable that the poem still makes sense. But it does. It glorifies God for giving the Israelites the Torah, prays for protection from those who become angered at people's fidelity to the law, and prays for wisdom to understand the various precepts.

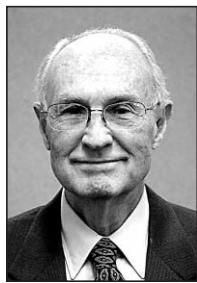
One of the things missing, though, that you would expect to be there, is any reference specifically to the Ten Commandments.

Those who pray the Liturgy of the Hours, by the way, pray all 22 stanzas over

the course of four weeks, but only one stanza at a time, during daytime prayer on weekdays.

One might wonder why the psalmists put so much emphasis on God's laws. Don't we usually think that following laws is onerous? Yet not only Psalm 119 but others also praise the laws. Psalm 19, for example, says that the law of the Lord "refreshes the soul," "rejoices the heart," is "more desirable than gold," and "sweeter also than honey." Do we really feel like that?

Perhaps the psalmists didn't necessarily delight in obeying the law so much as in studying it, much as someone might say that he loved history, or math or English literature. This is what is meant, for example, in Psalm 119 under the Hebrew letter Mem (the 13th letter in the Hebrew alphabet): "How I love your teaching, Lord! I study it all day long. Your command makes me wiser than my foes, for it is always with me. I have more understanding than all my teachers, because I ponder your decrees" (Ps 119: 97-99). †



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The Joyful Catholic/Rick Herman

Shocked parishioners witness Palm Sunday miracle

If I had not seen it with my own eyes, I never would have believed it.



During an ordinary Palm Sunday Mass, just as he finished the first reading, Francis Rounds clutched his heart and dropped to the floor near the altar at a Catholic church in St. Louis, Mo.

People gasped in fright. Some screamed in horror. Mothers covered their children's eyes to shield them from the ghastly sight.

Several people in the front pew rushed to attend to him.

A priest shouted, "Is there a doctor in the house?" and a physician rushed forward and performed CPR to revive him.

But it was no use. He was gone.

An ambulance was called and everyone began to pray aloud spontaneously, "Our Father, who art in heaven ..."

A friend of mine turned to me and grumbled, "I don't want to see this. Let's get out of here." I obliged, and we headed out the back door to the parking lot.

We stood there with other like-minded people, some remaining silent while others joked to relieve the tension.

As the distant wail of sirens drew near, one person commented, "Do me a favor, everyone. If that ever happens to me, don't

make a big spectacle out of me like that. Just let me die, OK?"

Some laughed uncomfortably and agreed.

Just then, the ambulance came roaring into the parking lot and screeched to a stop next to us.

Three paramedics rushed inside the church, and out of curiosity we followed.

What happened next was truly extraordinary.

As the entire congregation prayed in unison, the medics put the electric paddles on the dead man's chest and shocked him violently once, twice, three times.

No sign of life.

Then, suddenly, Rounds began breathing again and opened his eyes!

Everyone gasped in astonishment.

The paramedics gently lifted him onto a stretcher and quickly wheeled him away down the center aisle.

From his stretcher, Rounds smiled and waved. This caused ripples of cheers, tears and applause from the crowd in gratitude to God for the miracle we had just witnessed.

In the hospital later that afternoon, the doctors and nurses marveled at the extraordinary recovery of this man whose chart read "cardiac death."

That evening, they released him to enjoy dinner at home with his family.

If you doubt this story, even after my testimony, it is confirmed by nearly 300 eyewitnesses. A newspaper clipping reporting the story hangs in the church's

office today.

Now take a moment and note the similarities with the life of Jesus. As he was dying on the cross, several of his followers fled and betrayed him, while others stayed and prayed for him.

After Jesus died and later appeared alive to his disciples, they were shocked and doubtful. Yet they ultimately believed.

Since then, we are all invited to believe in Jesus' resurrection based only on the oral testimonies of the original witnesses and the written record they left for future generations.

Regarding Rounds, was it prayer or the paramedics that revived him? You decide.

I believe God gave him new life, in communion with our prayers, just as he resurrected Jesus to new life.

God also gives each of us new life, every day, and with every breath we take.

Since then, I have become a big believer in miracles and in the power of prayer. The idea of Jesus rising from death, and raising us from death, does not seem so far-fetched after all.

In fact, eternal life now seems joyfully real to me.

Jesus said, "I am the resurrection and the life; he who believes in me will live even if he dies" (Jn 11:25).

(Rick Hermann is a columnist, conference speaker and author. His e-mail is rh222@sbcglobal.net.) †

Faithful Lines/Shirley Vogler Meister

Be aware of danger of children bullying children

Not long ago, my husband, Paul, and I learned that our 10-year-old grandson, who lives in Ohio, was being bullied by a much bigger boy. That isn't an easy thing for grandparents to hear, and not easy for me to write about either.

Our grandson is a gifted student, and is active in sports and Boy Scouts. When we visit him and his family—usually for special events—we are happy with his interactions with other children. We did not suspect that he was being bullied.

However, I can recall an incident years ago when my husband and I took him and another boy to an indoor ice-skating rink. We watched them from the bleachers. Both boys skated well, but I noticed that our grandson fell nearly every time his friend got close to him. I suspected that the boy was tripping him so I went to the ice level and asked him not to skate so close to my

grandson. When the boy continued to push and trip him, we ended their skate time.

I never thought about that again until I recently learned the bully's name. He is the same boy we took to the ice rink. We also learned that the bully has been quietly antagonizing our grandson since kindergarten. In exchange for not hurting him, the bully demanded collectible cards from our grandson's collection, which he had purchased with money earned for doing chores at home. I wonder if the bully had responsibilities at home, too.

My daughter went to school authorities, but nothing much was done. The old saying that "boys will be boys" comes to mind, but that is not an excuse.

Nor is it an excuse to have a bully's parents say that they can't control their son because they have so many children. I've known many exemplary couples with large numbers of well-behaved children who have learned right from wrong from their parents.

Naturally, I pray for our grandson and for those who are helping him cope with

this bullying. I have also spoken with friends who are teachers, and learned that many schools have anti-bullying programs for students and parents at the beginning of the school year. I shudder to think of children—both boys and girls—suffering physically or emotionally because they don't know what to do to stop a bully.

Proper behavior should be taught in homes, but schools need to be responsible, too. Many schools have programs that include law officers and/or therapists, who speak to children and parents. I trust that Catholic schools cover this subject well.

Because of concerns, I did an Internet search and found about a dozen Web sites that deal with the subject of bullying. One of the best is from the U.S. Department of Health and Human services at www.stopbullyingnow.hrsa.gov.

(Shirley Vogler Meister, a member of Christ the King Parish in Indianapolis, is a regular columnist for The Criterion. Send e-mails to paulmeister@att.net.) †

Catholic Education Outreach/

John Elcesser

Scholarship tax credits are now available in Indiana

The 2009 General Assembly recently made Indiana the seventh state in the nation to offer a scholarship tax credit program. The legislation is designed to provide school options or choices for families who otherwise could not afford them.



To date, the Indiana Department of Education has approved two Scholarship Granting Organizations (SGOs)—the Educational CHOICE Charitable Trust (CHOICE Trust) in Indianapolis and the School Scholarship Granting Organization of

Northeast Indiana Inc. in Fort Wayne, Ind. Efforts are also under way to establish SGOs in Evansville, the Lafayette area and northwest Indiana.

SGOs are nonprofit organizations established under the new law to receive donations eligible for a 50 percent state tax credit. The donations will fund scholarships for new kindergarten students as well as students transferring from public schools to private schools or to other public schools of their choice. Scholarship recipients must be state residents and meet income requirements—200 percent of federal free and reduced lunch income guidelines.

The tax credit is available to individuals, corporations, financial institutions and insurance companies. There is a \$2.5 million annual cap on the tax credits statewide through June 30, 2010.

The CHOICE Trust, the first privately funded SGO in the state, has provided nearly \$20 million in scholarships for about 10,000 nonpublic school students in Marion County since 1991. Thousands of students enrolled at Catholic schools in the Archdiocese of Indianapolis have attended their school of choice with funding from it. Some 270 students in the archdiocese received scholarships this school year alone. The law allows current CHOICE Trust-funded students to remain eligible for scholarships even though they are currently private school students.

The leaders of both the CHOICE Trust and archdiocesan schools hope that, with the added incentive of state tax credits, more donors will become involved in funding scholarships so that opportunities can be expanded to more families in Indiana.

One parent with children attending Holy Angels School in the center city of Indianapolis had this to say about school choice: "Being able to choose where my daughter is able to attend school has been one of the best choices and decisions I have ever been able to make for her. Not only has she been able to get the right education, she is also learning the right values."

Providing these types of opportunities for families who could not otherwise afford them is the foundation of the school choice movement as well as the Indiana Scholarship Tax Credit Legislation.

The new tax credit is seen as a "win-win" situation—good for education, good for families, and good for donors and businesses because of the tax credits.

Following are some scholarship tax credit fast facts:

- Individual and corporate donors can take a 50 percent credit against their state tax liability.
- Applicable taxes—adjusted gross income tax, financial institutions tax, insurance premium tax, \$2.5 million annual state tax credit cap through June 30, 2010, for this school year.
- SGOs must be 501(c3) nonprofit organizations approved by the Indiana Department of Education.
- Only donations to approved SGOs are eligible for the tax credits.
- Students must be Indiana residents.
- Families must meet income limits—200 percent of federal free/reduced lunch guidelines.
- Students must be new to private schools, either by entering kindergarten or transferring from public schools, except for current CHOICE Trust recipients.
- Participating schools must be state accredited.

For more information on scholarship tax credits, log on to CHOICE Trust at www.CHOICETrust.org, the Indiana Catholic Conference at www.indianacc.org, the Indiana Non-Public Education Association at www.inpea.org or School Choice Indiana at www.inscholarshiptaxcredit.com.

(John Elcesser is executive director of the Indiana Non-Public Education Association.) †

Third Sunday of Easter/Msgr. Owen F. Campion

The Sunday Readings

April 18, 2010

- Acts of the Apostles 5:27-39, 40b-41
- Revelation 5:11-14
- John 21:1-19

As throughout the Easter season, the Church this weekend begins the Liturgy of the Word with a reading from the Acts of the Apostles.



Actually, it is a continuation of St. Luke's Gospel. This Gospel is alone among the four in providing a certain sequel to the actual events that involved Jesus.

The underlying lesson here is that the salvation achieved by the Lord Jesus did not end with the Ascension.

The presence of Jesus in the world also did not end with the Ascension.

Jesus ascended into heaven before the eyes of the Apostles—absent the dead Judas—but he continues to live in the Christian community.

This reading reports a conflict between the Sanhedrin, led by the high priest, and the Apostles.

The Sanhedrin was the official ruling council of Judaism at the time of Jesus. Its agenda was primarily religious, but its authority touched virtually every aspect of life.

In this argument, as elsewhere in Acts, Peter is the spokesman for all the Apostles.

Despite being ordered to stop preaching about Jesus, the Apostles boldly insisted that indeed they would continue to proclaim what they had learned from the Lord.

Indeed, they said, Jesus had commissioned them to spread the Gospel.

As was the case in readings earlier in this season, Peter presents an abbreviated story of the life and mission of Christ.

The Book of Revelation is next. Probably no other book of the New Testament—and few books in the Old Testament—perennially leave readers wondering as does the Book of Revelation.

Revelation is not the more ancient, literary or precise term for this book. The older and better term is Apocalypse. However, most English-speaking biblical scholars have adopted the better known name of Revelation.

Yet, the text of Revelation is clear. It is an

overpowering reference to the fact that Christians stand with one foot on Earth and the other foot in heaven because they stand in and with Christ, the Son of God and the son of Mary, a woman.

A sublime revelation, it again and again depicts Jesus as the sinless Lamb of God, the title used by John the Baptist for the Lord.

St. John's Gospel supplies the last reading.

It is a Resurrection Narrative. It is wondrous and consoling.

Jesus, risen from death, appears to the Apostles as, without luck, they are fishing on the Sea of Galilee.

At dawn, recalling the time of the Resurrection, Jesus comes into their midst. He tells the Apostles exactly where in the lake to cast their nets.

They obey him and are startled to see a huge catch fill their nets.

The Beloved Disciple recognizes Jesus, but Peter is central to the story. He rushes to Jesus. Then, at a meal, Jesus asks Peter if Peter really loves Jesus.

Jesus puts the question to Peter three times. Each time, Peter answers affirmatively. In ancient Jewish symbolism, three represented what was complete, final and absolute.

To each answer, Jesus commissions to Peter to love the Good Shepherd's flock.

Reflection

It would be difficult indeed to find three Scripture readings from the New Testament that individually are so beautiful, so expressive and together teach such a marvelous lesson.

The very combination of the Acts of the Apostles with Luke's Gospel reminds us that the salvation accomplished by Christ still lives.

It was with the early Christians in the Apostles. It is with us still in the Apostle's successors, and in the Church.

The trial before the Sanhedrin reminds us that Peter's fervor beside the sea, as Peter saw Jesus risen from the dead, never ended.

After the betrayal, forgiven by Christ, Peter is worthy in his faith and love. We can rely upon his testimony and his guidance.

The reading from Revelation reminds us that disciples indeed live with one foot on Earth and the other foot in heaven. Nowhere else is this reality better seen than in the Eucharist. †

Daily Readings

Monday, April 19

Acts 6:8-15

Psalm 119:23-24, 26-27, 29-30

John 6:22-29

Tuesday, April 20

Acts 7:51-8:1a

Psalm 31:3cd-4, 6, 7b, 8a, 17, 21ab

John 6:30-35

Wednesday, April 21

Anselm, bishop and doctor

Acts 8:1b-8

Psalm 66:1-3a, 4-7a

John 6:35-40

Thursday, April 22

Acts 8:26-40

Psalm 66:8-9, 16-17, 20

John 6:44-51

Friday, April 23

George, martyr

Adalbert, bishop and martyr

Acts 9:1-20

Psalm 117:1bc, 2

John 6:52-59

Saturday, April 24

Fidelis of Sigmaringen, priest

and martyr

Acts 9:31-42

Psalm 116:12-17

John 6:60-69

Sunday, April 25

Fourth Sunday of Easter

Acts 13:14, 43-52

Psalm 100:1-2, 3, 5

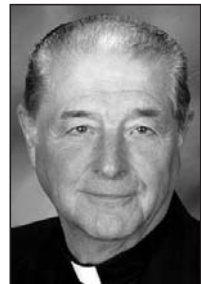
Revelation 7:9, 14b-17

John 10:27-30

Question Corner/Fr. John Dietzen

Divorced Catholics may receive the Eucharist and other sacraments

QI've been Catholic all my life, attended Catholic schools and had a Catholic marriage that lasted 13 years, after which we were divorced. Our children were raised Catholic.



I still attend Mass regularly and never remarried. Since my marriage was not annulled, does that mean I cannot go to

confession, receive Communion or have a Catholic funeral when I die?

That's what several friends in similar situations tell me, and they have now joined other Churches. (Illinois)

AYour friends are incorrect. There is nothing preventing you from living a full Catholic life, including receiving the sacraments.

An annulment of your previous marriage would be required only if you contemplate a new marriage, and apparently you do not intend to remarry.

Whatever moral failings may have been the cause of the divorce should be confessed, as any other sins.

In spite of the sad collapse of your marriage, however, you are still a full member of the Catholic Church. You don't need to hold back in the practice of your faith in any way.

QA priest once told me that I could not receive Communion twice in the same day if the Masses were the same—such as two weddings or two funerals.

I understand from others that this is no longer true. Is that right? (Arkansas)

ABy Catholic Church regulations, you may always receive Communion twice a day, but both times should be at a Mass—any Mass (Canon #917).

Why only at Mass? The Church knows from experience that some Catholics are tempted to treat sacred things, even the Mass, in an almost superstitious manner.

I once knew a lady who piously claimed that she attended 11 Masses—at least the “essential” parts—every Sunday.

To prevent people from collecting Communion in a similar fashion was one reason for the Church's stricter once-a-day rule in the past as well as for the clear, if broader, policy today.

It trusts that the faithful's deeper awareness of the meaning of the Eucharist will discourage any abuse, and at the same time prompt them to receive

Communion whenever it is appropriate, even more than once a day.

QWhen is the body and blood of Christ in the Eucharist no longer sacred?

I'm referring, for one thing, to the cloths used to wipe the chalice after receiving Communion. (New Jersey)

AJust to be clear, the eucharistic body and blood of Christ are always sacred as long as the Lord's sacramental presence is there.

Your question, I assume then, is when does that sacramental presence cease?

Catholic doctrine is that Jesus is present in the Eucharist as long as the reasonable appearance of bread and wine is there.

The traditional theological phrase is that Christ is present “under the species of bread and wine.”

The Latin word “species” means that which can be seen or that which makes manifest.

Thus, when the species, or appearance, of bread and wine are no longer there as, for example, in almost microscopic crumbs or dried wine, the body and blood of Christ are no longer present.

Similarly, once we receive the consecrated bread and wine in Communion, our digestive processes affect them just as other food until they are no longer identifiable as bread and wine, ordinarily 10 or 15 minutes after we receive the Eucharist.

The spiritual effects of the sacrament endure, of course, after that.

As a precaution, cloths that are used to purify the chalice after Communion are rinsed thoroughly and the resulting water is disposed of in some other way than in a common sink. †

My Journey to God

In the Garden



Your garden is a Paradise,
But puny souls must now suffice
To keep you company tonight—
A meager comfort in your plight.

Your suffering's beyond my grasp—
Why must you now endure this last?
Unspeakable; a travesty,
The silence now a mockery.

I am not worthy, Lord, to stay,
Temptation but a breath away—
Always but a breath away,
At the ready to betray ...

The night is cool, the moon is full.
Something beautiful is happening now.
Something beautiful is happening now.

In your sweet presence, I'll abide,
And dance with you at Eastertide.

By Linda Abner

(Linda Abner is a member of Our Lady of Lourdes Parish in Indianapolis. She wrote this poem after reflecting on the agony of Jesus in the Garden of Gethsemane, and the need for Christians to continue to remember Christ's journey to Calvary during the Easter season. This statue depicting Christ praying in the Garden of Gethsemane is at the Shrine of Christ's Passion in St. John, Ind.)

Readers may submit prose or poetry for faith column

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the “My Journey to God” column.

Seasonal reflections also are appreciated. Please include name, address, parish and telephone number with submissions.

Send material for consideration to “My Journey to God,” The Criterion, P.O. Box 1717, Indianapolis, IN 46206 or e-mail to criterion@archindy.org. †

Rest in peace

Please submit in writing to our office by 10 a.m. Thursday before the week of publication; be sure to state date of death. Obituaries of archdiocesan priests serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and religious sisters and brothers are included here, unless they are natives of the archdiocese or have other connections to it; those are separate obituaries on this page.

BAUDER, Joseph F., 85, Holy Spirit, Indianapolis, April 2. Father of Ann Haggard, Kathleen Kiemeyer, John and Joseph Bauder. Grandfather of several. Great-grandfather of several.

BURRELLO, Roselynn M., 90, Our Lady of the Most Holy Rosary, Indianapolis, April 1. Mother of Joann Bichaukas, Charles and Sam Burrello. Grandmother of eight. Great-grandmother of three.

COUGHLIN, Rose Marie (Slaymon), St. Roch,

Indianapolis, April 4. Mother of Linda Morin and William Coughlin. Grandmother of two.

EDMONDS, Herbert Lee, Sr., 83, Holy Family, New Albany, April 1. Husband of Elizabeth (Oberhausen) Edmonds. Father of Lois Rohde, Herb Jr., Mike and Terry Edmonds. Grandfather of eight. Great-grandfather of eight.

ENGLE, Charles W., 87, St. John the Baptist, Starlight, March 5. Husband of Maurice (Missi) Engle. Father of Patricia Cook, Alan, Dennis, Edward, Gary, Larry and Thomas Engle. Brother of Helen Andres, Thelma Bierman and William Engle. Grandfather of nine. Great-grandfather of six.

GAUSE, Fred J., 83, Our Lady of Lourdes, Indianapolis, April 2. Husband of Patricia Gause. Father of Joani Fletcher, Mary Beth Ginther, Kathy Thoman, John, Michael, Steve and Thomas Gause. Grandfather of 26.

GILLON, Janet E., 71, St. Matthew the Apostle, Indianapolis, March 13.

HARDMAN, John David, 55, Annunciation, Brazil, March 30. Brother of Helen Crawford, Mary, Patrick, Robert, Ronald and Walter Hardman. Uncle of several.

HARLAN, Rita W. (Windisch), 75, St. Paul the Apostle, Greencastle, March 19. Wife of John Harlan. Mother of Mark Harlan. Sister of Carolyn Miller. Grandmother of four.

HEALEY, Dr. Robert J., 85, Immaculate Heart of Mary, Indianapolis, March 26. Husband of Ellen (Wagner) Healey. Father of Maura Davenport, Louise Henderson, Ellen Miller, Lenore Schultz, Anne, Bob and Patrick Healey. Grandfather of 16.

KAISER, Stephen J., 52, St. Louis, Batesville, April 2. Father of Shannon Kopcha. Son of Victor Kaiser. Stepson of Juanita Kaiser. Brother of Lisa Kaiser. Stepbrother of Michelle Holmes and Lynn Stires.

LINDGREN, Christopher J., 51, Christ the King, Indianapolis, March 28. Brother of Mary Garrison and Robert Lindgren.

MILLER, Betty M., 82, St. Therese of the Infant Jesus (Little Flower), Indianapolis, March 23. Mother of Frances Adkins, Rebecca Chandler and Margaret Miller. Grandmother of six. Great-grandmother of six.

OKULOVICH, Charlene, 73, Annunciation, Brazil, March 29.

Mother of Janice Yockey, Barbara, Anthony, James and Michael Okulovich. Sister of Charlotte Anderson, Alice Okulovich, Francis and Richard Rozhon. Grandmother of 15. Great-grandmother of several.

OWEN, Mary E. (Boesing), 87, St. John the Baptist, Starlight, March 9. Mother of Mary Jude Blair, Bette Buechler, Bernie, Nelson III and Thomas Owen. Grandmother of 14. Great-grandmother of 15.

PARENT, Patricia Catherine (Duffin), 78, St. Therese of the Infant Jesus (Little Flower), Indianapolis, March 25. Wife of Gerald Parent. Mother of Tawn Spicklemire, Alys and Jami Parent. Grandmother of six.

PINELLA, Joseph T., 90, St. Matthew the Apostle, Indianapolis, March 22. Husband of Dottie (Kriplen) Pinella. Father of David, John and Paul Pinella. Grandfather of four.

SPIKES, Jeremy Scott, 2, SS. Francis and Clare, Greenwood, March 21. Son of Stuart Spikes and Allison Wilkins. Brother of Olivia Spikes. Grandson of Dorothy Rowland and Mike and Donna Austgen.

STEMLE, Otto J., Sr., 81, Our Lady of Perpetual Help, New Albany, March 22. Father of Otto Jr and Rick Stemle. Brother of Irma Hill, Frank and Wayne Stemle. Grandfather of three. Great-grandfather of three.

STOLLE, Thomas, 61, Holy Family, Richmond,

March 20. Husband of Mary Anne Stolle. Father of Sarah Roll and Christopher Stolle. Son of Earl and Anna Stolle. Brother of Ronald Stolle. Grandfather of one.

STRONG, Lawrence D., 57, Holy Angels, Indianapolis, March 12. Husband of Regina Strong. Father of Nikki Campbell, Michael Edwards and Sean Strong. Son of Dorothy Strong. Brother of Tonya Mays, Linda Provitt, Cohen McNeil, Bruce Hillman, Valerie, Bennie, Dan Jr., David and Michael Strong. Grandfather of four. Great-grandfather of one.

SWANZ, Kirsten (Collins), 28, Our Lady of Perpetual Help, New Albany, March 30.

Daughter of Peter Swanz III and Margaret (Collins) Swanz. Sister of Jonathan and Dr. Peter Swanz IV.

TOM, Helen Louise, 91, Holy Spirit, Indianapolis, March 31. Mother of Richard Tom. Grandmother of two. Great-grandmother of three.

VOLK, Alice, 75, St. Joseph, St. Leon, March 25. Wife of Paul Volk. Mother of Lisa Allen, Marie Frey, Linda and David Volk. Grandmother of 10.

YAGGI, Robert J., 86, St. Michael the Archangel, Indianapolis, March 21. Brother of Marg Hammond, Judy and Dennis Yaggi. †

Robert Alerding was dedicated Church, community volunteer

Robert J. Alerding, a longtime Church and community volunteer, died on April 1 in Indianapolis. He was 89.

The Mass of Christian Burial was celebrated on April 7 at St. Matthew the Apostle Church in Indianapolis. Burial followed at Calvary Cemetery in Indianapolis.

He was a charter member of St. Matthew Parish, and had served as the parish sacristan for 35 years.

His many civic and charitable volunteer activities included 23 years of service on the St. Vincent Hospital advisory board.

Alerding also was a co-founder and 40-year board member of The Talbot House, a home for men struggling with alcoholism, in Indianapolis.

For several years, he conducted Catholic prayer services twice a month for prisoners at the Marion County Jail in Indianapolis.

Alerding also served on the board of Our Lady of Fatima Retreat House in Indianapolis and the advisory council for the former Alverna Retreat Center in Indianapolis.

He was a secular member of the Third Order of St. Francis for 58 years.

He also was a past president and 57-year member of the Serra Club of Indianapolis, which

fosters vocations to the priesthood and religious life.

Alerding also assisted the Little Sisters of the Poor and the Daughters of Charity of St. Vincent de Paul.

For 14 years, he served as the chairman of the former archdiocesan Pro-Life Activities Advisory Committee.

He earned the rank of fourth degree as a longtime member of the Knights of Columbus.

Alerding also was a member of the Equestrian Order of the Holy Sepulchre of Jerusalem and the Sovereign Military Order of Malta.

Even after losing his sight in 2000, he served on the board of retirement living and the Catholic chapel committee at Marquette Manor in Indianapolis, where he had resided since 1999.

He was an extraordinary minister of holy Communion for many years, and conducted Communion services at Marquette Manor.

Surviving are five children, Ann Fitch, Margaret Horton, Mary Schaffner, Michael and Robert Alerding, as well as 17 grandchildren and 23 great-grandchildren.

Memorial gifts may be sent to the Little Sisters of the Poor, St. Augustine Home for the Aged, 2345 W. 86th St., Indianapolis, IN 46260. †

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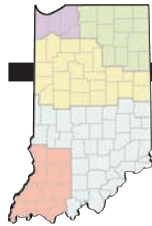
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Catholic News Around Indiana

- Diocese of Gary
- Diocese of Evansville
- Diocese of Lafayette-in-Indiana
- Diocese of Fort Wayne-South Bend

Compiled by Brandon A. Evans

DIocese OF FORT WAYNE-SOUTH BEND

Annual Bishop's Appeal in Fort Wayne-South Bend attains highest pledge total ever

FORT WAYNE—The 23rd Annual Bishop's Appeal in support of the ministries and services of the Catholic Church throughout the Diocese of Fort Wayne-South Bend has resulted in a total collection of \$5,745,113—the highest amount ever raised.

Despite the poor economy and a decrease in the total number of gifts, the 2009-10 appeal was 128 percent over its goal of \$4.5 million. This means that if all pledges are fulfilled, \$1,745,113 will be returned to parishes.

Bishop emeritus John M. D'Arcy said, "The annual appeal has always been parish-centered, and that is the big reason for its success—that and our priests. I have always believed that the parish priests make it all possible. People here love their priests and follow them."

"Credit for the 23rd Annual Bishop's Appeal all goes to Bishop D'Arcy," said Harry W. Verhiley, director of the diocesan Development Office in charge of the annual campaign.

"The generosity of our diocese to his last appeal is an expression of gratitude to Bishop D'Arcy's selfless service to us."

Light of Christ award winner is compassionate friend to others

FORT WAYNE—"I'm not feeding people like Father Tom did, but comforting people in a different manner," said Danielle Collins, this year's recipient of the Father Tom O'Connor Light of Christ Award.

The award was created in 2006 by St. Mary Parish to honor individuals whose life activities and faith exemplify the type of servant leadership for which Father O'Connor was known during his years as a priest in Fort Wayne.

Collins, a 21-year-old junior at the University of Saint Francis, was surprised to learn that she had been chosen to receive the award.

"It's overwhelming—in a good way," she said.



Danielle Collins

In addition to her full load of graphic arts classes at the University of Saint Francis, Collins is taking additional classes to earn a minor in theology, a subject dear to her heart.

"My faith has always been really important to me," she said. And that faith has sustained her through the challenges of life as well as in the many activities in which she is involved.

As a member of the college's student government, Collins holds seats on several committees, including Service Integrating Root Values, where she is involved in organizing and connecting students for service projects, such as Habitat for Humanity, the Trick-or-Treat canned goods drive and USF Feeds the Fort.

Campus ministry keeps her immersed in service events, and as a peer minister. As sacristan, she prepares for Mass on campus each Sunday evening as well as the scheduling for each liturgy.

When Collins returns home for the summer, she continues to volunteer for the nonprofit bereavement support organization Compassionate Friends. Collins and her parents have been associated with the organization since the death of her younger sister, Meghan, who died when Collins was 5.

(For these stories and more news from the Diocese of Fort Wayne-South Bend, log on to the Web site of Today's Catholic at www.todayscatholicnews.org.) †

DIocese OF EVANSVILLE

Sisters who are Holocaust survivors to share their story at Evansville parish

EVANSVILLE—The clock is ticking, and soon there may no longer be an opportunity to listen as Holocaust survivors tell their stories.

That's why Carol Abrams is so happy that the Almuly sisters will be in Evansville in April. She is a charter member of Cypress, a committee formed to encourage teaching about the Holocaust in Evansville area schools.

Thanks to Cypress, the two sisters, Ena Lorant and Alisa Palmeri, have been invited to talk about their lives during World War II. Their presentation is scheduled for 7 p.m. on April 19 at St. Mary Church in downtown Evansville.

The sisters' story begins in 1941. They were living "a very comfortable, happy life" in Belgrade, Yugoslavia, Alisa said. One morning that April, they woke up and found their father wearing a military uniform and shining his shoes. After he left the family home to fight in the war against the Nazis, the dynamics of the family changed.

Alisa was 5 at the time and remembers looking at adult faces to determine, "Were they happy? Were they scared?"

She realized "they were very apprehensive. They knew we had to escape, and they knew we had to have false documents."

Someone made the decision that eight members of the family—including Alisa, her mother, sister and grandmother—would travel by train from Yugoslavia to Italy.

"I remember sitting in the train and not knowing where we were going," Alisa said. "My mother was not sure where we would end up. There was a vague plan as to how we could



Sisters Ena Lorant and Alisa Palmeri will share their story of survival during a presentation at 7 p.m. on April 19 at St. Mary Church in downtown Evansville.

reach Italy."

As they traveled through their country, "Yugoslavs helped us. They were decent people. A taxi driver housed us in his own home, all eight of us."

The family elected to flee to Italy because "word was that Italy was being helpful," Alisa said. "The Italian government had designated certain towns as 'internment camps' where the people would share their homes, for a small stipend, and everyone, townpeople as well as refugees, would receive the same rations. In Italy, even the generals under Mussolini were known to close an eye and protect the Jews and other refugees."

Former St. Mary Church building in Washington is slated for demolition

WASHINGTON—Structural cracks, water damage and mold in the former St. Mary Church in Washington led to the decision to demolish the structure.

The Church of the Immaculate Conception, more commonly known as St. Mary Church, was built for the local German Catholic population in August of 1876. The building has been vacant since its closing on Aug. 17, 2008.

On Aug. 31, 2008, the parish merged with St. Simon Parish and became Our Lady of Hope Parish.

The bells were sold to Mother of the Redeemer Retreat Center for the center's new friary in Bloomington, according to information provided by the Washington parish. The steeple cross will be erected in a place of honor at St. John Cemetery along with the cornerstone.

The church's stained-glass windows were removed by Adrian Hamers Inc. and taken to New York, where they are being shown to prospective buyers. The pews were sold at public auction. The stations of the cross, and the heating and cooling equipment were bartered in exchange for demolition work.

(For these stories and more news from the Diocese of Evansville, log on to the web site of The Message at www.themessageonline.org.) †

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Employment

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Polish primate seeks answers, pope sends condolences after fatal crash

WARSAW, Poland (CNS)—Poland's Catholic primate has urged fellow citizens to see the death of Polish President Lech Kaczynski and 95 others in a weekend air disaster as a "dramatic challenge" to build "a fuller community" at the national level and with neighboring states.

"We are all asking ourselves the same painful question—how was this possible?" Archbishop Henryk Muszynski of Gniezno said at an April 11 Mass in his archdiocese.

"Why has a new drama been added to the greatest drama of the last war in the innocent deaths of our nation's political and religious elites?" he asked. "We can expect the causes of this tragic accident to be explained directly in the future. But the wider question will no doubt stay unanswered, along with the pain and sadness not just of close families but also of all Poles."

The plane carrying Kaczynski, top government and military officials and religious leaders crashed in heavy fog on April 10 while attempting to land at the Russian airport of Smolensk.

The plane was carrying a delegation that was to attend a ceremony commemorating the Katyn Forest massacre, a Soviet massacre of more than 20,000 members of Poland's elite officer corps 70 years ago.

The other passengers included the first lady, the head of the Polish central bank, the deputy foreign minister, heads of the Polish navy and air forces, the army chief of staff

and nine clergy, including the Catholic archbishop who heads the country's military archdiocese.

Archbishop Muszynski said the president had given an "eloquent testimony of endeavor and care throughout his life for faithfulness to Christ and history."

"He knew the one whom he trusted and the one who was his hope was greater than the lure of despair and death," Archbishop Muszynski said. "He certainly thought about his worldly political plans. But he was also aware that he was not master of life and death, and that someone else was directing the fate of peoples and nations."

"Everything great and lasting in life is built with effort, labor and sacrifice. This tragic accident at Smolensk is a dramatic summons to all of us to help build a fuller community both at a national level and with our immediate neighbors so that the sacrifice of those who have died will not be in vain," the archbishop said.

Archbishop Tadeusz Ploski, Poland's military archbishop who held the rank of division general, was among nine clergy victims. Others included Orthodox Archbishop Miron Chodakowski, who headed the Polish Orthodox military chaplaincy, as well as the rector of Warsaw's Cardinal Wyszynski University, Father Ryszard Rumianek.

The president's chaplain, Msgr. Roman Indrzejczyk, and the chaplain of Poland's Katyn Families Association, Msgr. Zdzislaw Krol, also were killed. In an April 10 message, Pope Benedict XVI told Poland's acting head of state, parliament Speaker Bronislaw Komorowski, that he had received the news with "deep pain."

"I entrust all the victims of this dramatic accident—parliamentarians, politicians, military representatives and families of Katyn, as well as all the others—to the goodness of the merciful God. May he welcome them into his glory," he said in the telegram.

Tributes and condolences were sent by U.S. President Barack Obama and other foreign state and Church leaders, including Orthodox Patriarch Kirill of Russia, who said Katyn was a "place of common historical pain for both the Russian and Polish people" and would now also be associated with the latest air disaster.

Kaczynski, born in Warsaw in June 1949, taught law at Cardinal Wyszynski University after coming to prominence as a communist-era dissident and adviser to the Solidarity movement.

He was elected to Poland's first senate in 1989, and later served as president of the national audit office, as justice minister and as mayor of Warsaw. He was elected president in October 2005 on a ticket that included adherence of the teachings of the late Pope John Paul II.

Kaczynski's presidency was often controversial, marked by efforts to combat corruption and bring former communists to account, as well as a nationalistic approach to foreign policy.

Memorial Masses for the disaster victims were held nationwide and among Polish communities abroad as well as at Katyn Forest and in Russia and neighboring countries.

Cardinal Jozef Glemp, retired



Mourners in Warsaw, Poland, light candles on April 11 in memory of the victims of an April 10 plane crash that killed Polish President Lech Kaczynski, his wife and other government officials. Catholic clergy, including military Archbishop Tadeusz Ploski, were among the 96 people who perished in the crash near the airport in Smolensk, Russia. The travelers were on their way to a service commemorating the Katyn massacre.



Poland's President Lech Kaczynski, his wife Maria, and his twin brother, Prime Minister Jaroslaw Kaczynski, pray during a 2007 Mass at a church in Warsaw, Poland. The president, his wife and other government officials were among the 96 people killed in a plane crash near Smolensk, Russia, on April 10.



Bishop Tadeusz Ploski, head of Poland's military diocese, is pictured in a 2009 photo. Bishop Ploski was one of the victims of an April 10 plane crash. Other Catholic clergy were among the 96 people who perished in the crash near the airport in Smolensk, Russia.

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