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 his brother had both been seminarians at St. Meinrad Seminary in St. Meinrad. His family became good friends with a 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 is 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?

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.’

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 if you don’t spend so much time hands around and focus on it. On 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.

Archdiocese gets OK to create two charter schools

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.

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. Schaeadel, 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 archdiocese’s 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.
loving yourself. And the more that you commit yourself to serving others, then it’s easier not to focus on loving yourself or finding the meaning.

“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 develops as the role of a wife and a husband. Does service to you 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 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 of Calcutta, I think that I need to live in that commitment to serve people at a very personal level—it just eliminated her own sense of self almost. I think that as someone and kind of particularly in the perfect example of Jesus in serving others—it’s almost something that people who are involved in public service, the more I can see that.”

Q. The duties of your office are secular in nature. Given that it’s a secular law as a legislator nor interpret them as a judge, does your faith still shape the way that you approach these questions?

A. ‘You’re given an example or two of how that has happened.”

“...but it doesn’t necessarily mean that I have to show my own commitment to respect for life. It doesn’t mean that I still can’t be a faithful Catholic practicing my faith.”

“...you have to give over your best effort. It’s not simply going through the motions. It requires that you 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 your life in All Men 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?

A. ‘It’s actually the second trip I’ve taken. I went when my oldest daughter, Gretchen, was a student. We then bus out with a group of her friends [on the archdiocesan pilgrimage].’

Q. “And what did you gain from it?”

A. ‘I think there is an opportunity to allow the church to show our own commitment to respect for life, but also to impart that my daughter, and her faith, and the people who make it always a bonus. It’s something that’s not necessarily part of my job. 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.”

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**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 he visited 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 last Friday 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 how Christianity’s moral and spiritual values help build a more peaceful and just society, and how Christianity’s moral and spiritual values help build a more peaceful and just society, and how Christianity’s moral and spiritual values help build a more peaceful and just society, and how Christianity’s moral and spiritual values help build a more peaceful and just society, and how Christianity’s moral and spiritual values help build a more peaceful and just society, and how Christianity’s moral and spiritual values help build a more peaceful and just society, and how Christianity’s moral and spiritual values help build a more peaceful and just society, and how Christianity’s moral and spiritual values help build a more peaceful and just society, and how Christianity’s moral and spiritual values help build a more peaceful and just society, and how Christianity’s moral and spiritual values help build a more peaceful and just society, and how Christianity’s moral and spiritual values help build a more peaceful and just society, and how Christianity’s moral and spiritual values help build a more peaceful and just society, and how Christianity’s moral and spiritual values help build a more peaceful and just society, and how Christianity’s moral and spiritual values help build a more peaceful and just society, and how Christianity’s moral and spiritual values help build a more peaceful and just society, and how Christianity’s moral and spiritual values help build a more peaceful and just society, and how Christianity’s moral and spiritual values help build a more peaceful and just society, and how Christianity’s moral and spiritual values help build a more peaceful and just society, and how Christianity’s moral and spiritual values help build a more peaceful and just society, and how Christianity’s moral and spiritual values help build a more peaceful and just society, and how Christianity’s moral and spiritual values help build a more peaceful and just society.

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 feature prominently on this journey—the pope’s first of five scheduled foreign trips feature prominently on this journey—the pope’s first of five scheduled foreign trips feature prominently on this journey—the pope’s first of five scheduled foreign trips feature prominently on this journey—the pope’s first of five scheduled foreign trips feature prominently on this journey—the pope’s first of five scheduled foreign trips feature prominently on this journey—the pope’s first of five scheduled foreign trips feature prominently on this journey—the pope’s first of five scheduled foreign trips feature prominently on this journey—the pope’s first of five scheduled foreign trips.

“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, which include children, may be kept for months in prison-like centers with sometimes abysmal conditions,” said the Maltese demonstrated a “strong sense of openness toward someone who is ‘different,’ the foreigner” when they welcomed St. Paul.

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 Missionary of Theodore Catholic Academies schools.

“Our Lady of Fatima Retreat House”

“A Journey through Sorrows to Find Comfort: A Morning for Moms Reflection on the Seven Sorrows of Mary”

with Beth Leonard

April 28, 2010 8:30 am -1:00 pm

Our Blessed Mother’s sorrows are more than an exercise in remembering our Lord’s sacrifice, for Mary teaches us so much more through her perfect humility and unwavering faith. Author and Immaculate Heart of Mary parishioner Beth Leonard will help reveal the history and purpose of the sorrows, and we will learn how we can use these teachings to aid in our daily struggles and enhance our own Catholic traditions.

$30 per person includes childcare but space is limited! Register your children by contacting cmsgweenny@archindy.org

Our Lady of Fatima Retreat House

3535 E. 56th Street

Indianapolis, IN 46226

(317) 545-7681

www.archindy.org/fatima

Archbishop Buechlein’s surgery is scheduled for April 22

Dear Sisters and Brothers in Christ:

I would like to thank everyone for your prayers and care. 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
Preferable for boys, they often abort a declining worldwide. If a couple wants prevent conception. Hence, the number of abortions because girl babies are killed. Women's actual fertility—the number of abortions because girl babies are killed. The killing of baby girls

Undercut: What happened to the 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 100 million baby girls. But that was the term "gendercide." It affects rich and poor; it affects Confucian and Christian alike. "Raising a daughter is like watering your garden." However, even in some cultures in America, women are having difficulty finding husbands as well educated as they are or 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 Houston, says putting 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 Pacholezyk

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 to die. Their conclusion, however, remains rather doubtful. It is not that 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—or "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 driver who had died 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 his wife was in a relatively painless way to go. I nearly shouted at the radio dial. "That's not true. It's a lie."

"When Adamson was interviewed on "The O'Reilly Factor," an evening 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 taken out 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."

"O'Reilly: "To say it's simply, 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 obsessed anything to drink. Anything. I obsessively visualized drinking from a huge orange bottle of 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 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, he said, would be based on the assumption that the assisted hydration would be non-burdensome and effective, and 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 may be ineffective or cause significant complications, such as lung or skin infections. In these circumstances, declining assisted nutrition or hydration may be a reasonable choice, not with an intention of hastening the patient's death, but acknowledging that unduly burdensome or ineffective treatments may be legitimately refused. This heartens back to statements by both Pope John Paul II in 2004 and the Constitution of the Doctrine of Life 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, the church can be helpful starting point to assist family members in addressing the nutrition and hydration needs of their loved ones. It, too, is suffering, "torture," Bill."

Letters from readers are welcome and every effort will be made to include excerpts 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 community standards. In order to encourage opinions from a variety of sources, frequent letters will ordinarily be limited to one letter every three months. Concise letters (usually less than 300 words) are preferred. Letters must be signed, but, for serious reasons in some cases, may be published anonymously. 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.
El reavivamiento del sacramento de la penitencia es necesario en nuestro día

E n su carta convocando al Año Sacerdotal, el papa Benedicto XVI citó al Cura de Ars, San Juan Vianney, fundador de las confesiones y exhortó a los laicos a realizar su misión. El Santo Padre señaló que existen sectores que necesitan cooperación y que, para que se dé, deberá darse 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 presentes para llevar a todos a la unidad del amor. El papa Benedicto creía que era la profunda identificación personal con el Cura de Ars que lo llevaba al Santo de Ars y lo que lo mantenía en la confraternidad de la Misa. Los que asisten decían que él no podía encontrar una figura que expresase mejor la adoración. Contemplaba la hostia con amor.

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Retreats and Programs

April 18 Our Lady of Fatima Retreat House, 5355 E. 56th St., Indianapolis. “Pre Conference,” marriage preparation program, $40 per couple. Information: 317-788-7581 or peacetoall@archindy.org

Oldenburg Franciscan Center, Oldenburg. “Youth Night at the “Burg” Franciscan Sister Erica Tevera, presenter. 6:30 p.m., $11 for student, person, reserved seats $15 per person. Televangel was: 317-955-9474 or ilove@adw.org

April 19 Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. “Women Talk—Women of Wisdom,” session of three of “Style and Color” with Kelly Wary. Jeanne Weber Bush, owner of The Secret Ingredient clothing stores, presenter. 6:30-9 p.m., $25 per person. Information: 317-788-7581 or benedictin@benedictin.co

Our Lady of Fatima Retreat House, 5355 E. 56th St., Indianapolis. “Date Night-The Five Love Languages” Father James Farrell, presenter. 6:30-9:30 p.m. $40 per couple includes light dinner. Information: 317-788-7581 or peacetoall@archindy.org

April 22 Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. “Refuge of the Soul,” weekend for spiritual 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 benedictin@benedictin.co

Our Lady of Fatima Retreat House, 5355 E. 56th St., Indianapolis. “Come Away and Rest awhile,” 8 a.m.-4 p.m., $50 per person. Information: 317-788-7581 or peacetoall@archindy.org

April 24 St. Meinrad Archabbey, 100 Hill Drive. “Ste. Marie Activity,” 8:30 a.m. -3 p.m. $30 per person. Information: 812-788-7811 or stmeinrad@archindy.org

April 25 Oldenburg Franciscan Center, Oldenburg. “Coffee Talk—My Children Don’t Go to Church,” Joanne Hunt, presenter. 9:30 a.m.moon Information: 812-933-6417 or center@oldenburg.edu

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 prepare for physics, chemistry, pre-calculus and differential calculus courses. AIMS also offers students hands-on learning experiences in green chemistry, forensic science, robotic technology and nanotechnology. Experts in mathematics and science, college professors and community leaders will help bring these fields to life for the students.

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 317-815-3311 or Ed Patzer at 317-815-7702 or e-mail an email to epatzer@marian.edu or Pattzer@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. April 20 at Our Lady of Fatima Retreat House, 5355 E. 56th St. In Indianapolis. Her presentation is titled “Where the Darkness Meets the Light—A Missionary of Charity’s Spiritual Growth.” Ryder will discuss a side of Blessed Teresa that is unknown to the Missionary of Charity sister’s 50-year—and off—dark night. Ryder struggled with her faith in God, which ultimately strengthened her belief. The $25 per person cost for the evening of reflection includes dinner at 6 p.m. by the following program. To register or for more information, call Fatima Retreat House at 317-545-7881 or send an email to cmcsweeney@archindy.org.

Events Calendar

This content is not available for natural text.
Pilgrimage to nation’s capital to include visits to holy sites

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.

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

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.

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 Gady’s Tavern, a historic restaurant which was visited by presidents George Washington and Thomas Jefferson.

Pilgrimage to the nation’s capital to include visits to holy sites

—The Criterion

Pilgrimage to the nation’s capital to include visits to holy sites

—The Criterion
VATICAN CITY (CNS)—The Vatican has placed online a summary of clerical sex abuse procedures, listing 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 can authorize the local bishop to conduct an "administrative 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 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.

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

First, it said, the local diocese is to investigate any allegation of sexual abuse of a minor by a cleric. If the allegation has "a semblance of truth," the case is referred to the 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:

Punitive 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.

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

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.

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.
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 youth 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—brings religious education and evangelization with friendship, social time and tasty recipes at a parish rectory.

Father Augenstein—an appointed pastor—opened the March 26 “Pasta with the Pastor” dinner at the Our Lady of Perpetual Help Parish rectory. He is 32.

“We get 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 at New Albany Deanery parishes.

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

“Mrs. Augenstein is doing something very similar at Holy Spirit Parish in Indianapolis this year,” Father Augenstein said. “He is getting out to parishes’ homes and entering 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 “Shelby Show—Time to Eat,” 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-thing enriching. 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 Valli Marjar Jansen was a dynamic conference presenter, Michelle Hoffman said, whose presentation will enhance her own role as a moderator 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. “I was engaged and energized. I go to Mass every weekend. This was a great add-on, a way to time away with God, like a mini-vacation.”

Several of the culinary delights 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 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 Johnston, who joined the Church three years ago, ministers as the director of music at Conception Parish in LaGrange, Ky.

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

Poor Popes are often negative and cynical, the young adults agreed, but faith counters the negativity. “It’s very secular,” Our Lady of Perpetual Help parishioner Jonathan Ersnerstetter said. “Being Catholic makes me realize that my faith is the only 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, Christine, 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.”

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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 the 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, and they can know by reason, and which world and into human beings that say moral truths are built into the world and into human beings, and which...”

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“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 who are 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. As 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” (“Evangelization in the Modern World”). Pope John Paul II gave his seal of approval to this, and went even further in confirming this message in all his writings, but especially in “Catechesi Tradendae” (“On Catechesis in Our Time”) and his encyclical on the Church’s understanding of the “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.

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).

The realization that one and all of these are 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!

(Jesus 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 to help Catholic schools to understand and appreciate what the 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, Clarkson, 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 W.V.D. I have 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. †
Acrostic psalms and praise for God’s laws

Eight of the 150 psalms in the Psalter are known as acrostic psalms. Each verse, or any verse, or every verse, or every section begins with a successive letter of the Hebrew alphabet, of which there are 22 sections or stanzas of eight verses each, above the sections but not all Bibles do. The 150 psalms begin with the 22 letters of the alphabet and continue in Psalm 112. Other acrostics are Psalm 45, a hymn; Psalm 25, a lament; and Psalms 91-10 and Psalm 34, thanksgiving.

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

The Joyful Catholic

Rick Herman

Palm Sunday Mass, office today

Now take a moment and note the similarities with the life of Jesus. As he prepared to enter the cross, those who followed (and betrayed) him, while others stayed and prayed for him. I believe God gave him new life, in communion with our prayers, just as he resurrected Jesus to new life. 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 as I live.” (John 11:25)

(Rick Herman 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 unusual. Many grandparents report to us that their grandchildren have been bullied. 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 he 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’ve never forgotten that fact, and certainly not the boy’s bullying behavior. He teased him about his grandfather’s ancestry, and called him names. He sent him to the hospital at one point because he hit him hard there. I’m happy to say that it was not as bad as it appeared to be.

Nor is it an excuse to have a bully’s parents leave. In his case, his bullying behavior was not about anything that he had to do with his parents. It was about bullying.

Behavior should be taught in homes, but schools need to be responsible, too. Many schools have anti-bullying programs for students and parents at the beginning of the school year. I shudder to think of the bullying that takes place at the hands of bully’s parents and responsibilities at home, too.

I have contacted the school authorities, but nothing much was done. The old saying that “boys will be boys” comes to mind. I’m not sure how to deal with it.

For more information on scholarship tax credits, log on to CHOICE Trust at www.CHOICEtrust.org or School Scholarship Tax Credits at www.indianacharitytax.com.
The Sunday Readings

April 18, 2010

• Acts of the Apostles 5:27-39, 40b-41
• Revelation 5:1-14
• 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 communities. 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 this book. The underlying lesson here is that the salvation accomplished by Christ still lives. It was with the early Christians in the Apostles. It is with us still in the Apostles’ 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, given 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.

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 Apostles’ 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, given 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.

Divorced Catholics may receive the Eucharist and other sacraments

Q I’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)

A Your 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 if only 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 demise 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.

Q When is the body and blood of Christ in the Eucharist no longer sacraled? I’m referring, for one thing, to the cloths used to wipe the chalice after receiving Communion. (New Jersey)

A Just to be clear, the eucharistic body and blood of Christ are always sacraled 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.

Readers may submit prose or poetry for faith column

The Criterion invites readers to submit original prose or poetry relating to 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.
Bauder, Joseph F.

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.


COUGHLIN, Rose Marie (Shaymon), St. Roch, Indianapolis, April 4. Mother of Linda Morin and William Coughlin. Grandmother of two.


GILLON, Janet E., 71, St. Matthew the Apostle, Indianapolis, March 17.


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

GILSON, Janet E., 71, St. Matthew the Apostle, Indianapolis, March 17.


OWEN, Mary E. (Boesing), 87, St. John the Baptist, Starlight, March 9. Mother of Mary Jade Bauder. Great-grandmother of several.


SWANZ, Kirsten (Collins), 25, Our Lady of Perpetual Help, New Albany, March 30.


Robert Alerding was dedicated Church, community volunteer fosters vocations to the priesthood and religious life.

Robert Alerding, a longtime Church and community volunteer, died April 1 in Indianapolis. He was 89. For 14 years, he served as the chapter director of the Archdiocese of Indianapolis pro-life Activities 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 Sepulcher of Jerusalem and the Sovereign Military Order of Malta.

Even after losing his sight in 2009, he served on the board of retirement living and the Catholic chapel committee for Marquette Manor in Indianapolis, where he had resided since 1999.

He was an extraordinary minister of holy Communion for many years, and 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 Good Counsel 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 35 years.

He was also a past president and 57-year member of the Zeta Club of Indianapolis, which he joined in 1955.

Robert Alerding was a committed Catholic and member of the Serra Club of Indianapolis, which was founded in 1940 to promote vocations to the priesthood and religious life.

He also was a charter member of the Equestrian Order of the Holy Sepulcher of Jerusalem and the Sovereign Military Order of Malta.

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Annual Bishop's Appeal

In Fort Wayne-South Bend, the annual Bishop's Appeal, “It’s overwhelming—in a good way,” she said.

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 Almuty 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 schools.

Thanks to Cypress, the two sisters, Ena Lorant and Alisa Palmer, 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 adults at face value to determine, “We’re safe, they’re not scared?” She realized “they were very apprehensive. They knew we would 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 reach Italy.”

As they traveled through their country, “Yugoslavs helped us. They were decent people. A taxi driver housed us in his own home,” Alisa said.

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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 steel 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.

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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 129 percent above its goal of $4.5 million. This means that if all pledges are fulfilled, $7,145,113 will be returned to parishes.

Bishop Kevin C. Rhoades said, “The annual appeal has always been patient-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.

“People love their priests and follow them,” he said. “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 St. Francis, was surprised to learn that she had been chosen to receive the award.

“It is overwhelming, in a good way,” she said.

In addition to her full load of graphic arts classes at the University of St. 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-Treats General Automobile and UST Foods in the 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 youngest 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 Almuty 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 schools.

Thanks to Cypress, the two sisters, Ena Lorant and Alisa Palmer, 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 adults at face value to determine, “We’re safe, they’re not scared?” She realized “they were very apprehensive. They knew we would 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 reach Italy.”

As they traveled through their country, “Yugoslavs helped us. They were decent people. A taxi driver housed us in his own home,” Alisa said.

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 ‘interrment camps’ where the people would share their homes, for a small stipend, and everyone, townspeople 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.”

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Polish prime minister seeks answers, pope sends condolences after fatal crash

WARSAW, Poland (CNS)—Poland’s Catholic prime minister 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 Muszyński 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 in Smolensk.

The plane was carrying a delegation that was to attend a ceremony commemorating the Katyn Forest massacre, a Soviet atrocity that killed tens of thousands of Polish intelligentsia, including military Archbishop Tadeusz Płoski, who was 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.

Bishop Tadeusz Płoski, head of Poland’s military diocese, is pictured in a 2009 photo.

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.

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 Płoski, 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.

Archbishop Tadeusz Płoski, Poland’s military archbishop who heads 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 Rumiance.

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 archbishop of Warsaw, and the Vatican’s nuncio, Archbishop Jozef Kowalczyk, consecrated a Mass in Warsaw’s military cathedral on April 11 and led prayers over the president’s coffin at Warsaw’s military airport.

In an April 10 statement, the Polish bishops’ conference said the whole nation was “united in pain and suffering,” adding that Masses would continue for the victims throughout the week.

“As Christians, we must view this national tragedy in the light of Christ’s resurrection, whose secret we experience in the Church’s liturgy,” the statement said. “May the victor over death open the gate of divine mercy to those who have died, soothe the pain in the hearts of those who weep for them, and strengthen a country united in pain with his blessing.”

“Everything great and lasting in life is directed to the one who was his hope was greater than the lure of despair and death,” the archbishop said.

A fuller community at the national level and with our immediate neighbors so that the sacrifice of those who have died will not be in vain,” the archbishop said.

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