



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960



Happily ever after

Sacrament of marriage must include God, couple says, page 9.

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Going green

From praying for the Earth to helping people in other countries, Catholic school students have used different methods to show their growing interest in caring for the world. At St. Barnabas School in Indianapolis, from left, Morgan Barrett, Shelby Hurrle and Sophia Milto are among the sixth-grade students who have put their reading about the environment into practice.

When it comes to the environment, Catholic school students are doing their part

By John Shaughnessy

Catholic schools' growing concern for the environment can be seen in many ways, including the heartwarming approach of a custodian at St. Elizabeth Ann Seton School in Richmond.

Heike Chapman collects aluminum cans from that school community then uses the money she gets from recycling the cans to help an animal shelter in that eastern Indiana city.

The concern is also there in the prayer that students, teachers and staff members say every school day at St. Barnabas School in Indianapolis, a prayer that ends with this plea:

"May we care for ourselves, share what we have, and use wisely our Earth's resources. We pray this in the name of Jesus. Amen."

It's also there in the words of Sarah Watson as she colorfully describes the "re-use" campaign that she has started this year as the principal of St. Gabriel School in Indianapolis.

"Basically, we're re-using trash all

over the school," Watson says with a laugh. "We use butter containers and ice cream containers for projects in our art classes. We have a lot of trash that we're able to turn into something else. It's actually quite exciting."

They're all signs of the increased commitment that Catholic schools across the archdiocese have made this academic year to help students, parents and staff members become more aware about what they can do to care for the Earth and its resources.

"This is one of the great challenges facing our Church and the world, and we want teachers to understand and learn different ways to help make our students more environmentally aware," says Kathy Mears, an associate director of schools for the archdiocese. "As Catholics, we want to make sure that we are leading the way in modeling how to be good stewards of the Earth."

Caring for the environment is a natural goal for Catholic

schools, according to Cindy Johnson, the principal of St. Elizabeth Ann Seton School in Richmond.

"It fits our mission as Catholic schools," Johnson says. "We're here to learn about God, to care about each other and to take care of the world."

See GREEN, page 8



As the student council president at St. Gabriel School in Indianapolis, Elizabeth Bain has helped plan a week's worth of school activities about caring for the environment.

The Criterion will include full coverage of Pope Benedict XVI's April 15-20 visit to Washington and New York in our April 25 issue.



For ongoing coverage of the Holy Father's visit to the U.S., log on to

www.CriterionOnline.com.

You'll find:

- The latest stories from Catholic News Service.
- A blog with updates and photos from an archdiocesan teenager traveling with other youths to see the pope in New York.
- Links to more resources.
- A video message from the pope. †

Pope hopes to help heal wounds of priestly sex abuse during visit

ABOARD THE PAPAL FLIGHT TO THE U.S. (CNS)—Pope Benedict XVI said he hoped to help heal the wounds of priestly sex abuse during his visit to the United States and promised steps to ensure that such acts do not happen again.

The pope made his remarks to reporters aboard his chartered Alitalia jet on April 15, about an hour after taking off from Rome for his April 15-20 visit to Washington and New York.

The pope stood at the front of the coach class of the plane and answered four questions chosen in advance, touching on topics of immigration, Church-state relations and the United Nations.

Asked what he would have to say about the clerical sex-abuse scandal in the U.S., the pope said the Church should work for justice and help the victims as much as possible.

"Really, it is a great suffering for the

See VISIT, page 15

N.Y. stadium Mass to mark bicentennials of four archdioceses

NEW YORK (CNS)—The April 20 Mass at Yankee Stadium will mark the bicentennials of the archdioceses of New York, Boston, Philadelphia and Louisville, Ky., which was originally headquartered in Bardstown, Ky.

The four dioceses, before being named archdioceses, were erected in 1808 from the Baltimore Diocese, the nation's first diocese, which became an archdiocese that year. The coats of arms of the five archdioceses will be displayed in right, left and center fields at the stadium.

Their archbishops are scheduled to be concelebrants at the Mass. They are Cardinal Edward M. Egan of New York, Cardinal Sean P. O'Malley of Boston, Cardinal Justin Rigali of Philadelphia, Archbishop Joseph E. Kurtz of Louisville, Ky., and Archbishop Edwin F. O'Brien of Baltimore.

The New York, Boston, Philadelphia and Louisville archdioceses have been marking their bicentennials with yearlong celebrations, including special liturgies, youth gatherings and programs of spiritual renewal.

But in the beginning, there was just Baltimore.

Baltimore, and the wider Maryland colony, was the Catholic homeland in a young nation that was largely Protestant, yet was to be shaped by the waves of Catholic immigrants who transformed cities, such as New York, Boston and Philadelphia, among others.

The massive Baltimore Diocese, led by Bishop John Carroll, initially included the entire United States. The move by Pope Pius VII to make four smaller dioceses illustrated that "the Church was becoming a permanent part of the

American scene," Father Clyde Crews, a historian at Bellarmine University in Louisville, told *Catholic New York*, the archdiocesan newspaper.

Tricia Pyne, archivist for the Archdiocese of Baltimore, noted that Bishop Carroll had for years requested the establishment of separate dioceses in the new nation.

The Louisiana Purchase of 1803 doubled the size of the new nation and Catholic settlers clamored for more priests. Rome, preoccupied with European strife, was slow to respond, she added, while the Napoleonic wars and the glacial pace of news slowed events until the 1808 creation of the new dioceses.

Bishop Richard Luke Concanen, a Dominican, was named the first bishop of New York, but was unable to leave Europe

See BICENTENNIALS, page 9

An explanation of the deacon's logo for the Archdiocese of Indianapolis

By Fr. Bede Cisco, O.S.B.

This symbol for the deacons of the Archdiocese of Indianapolis was proposed by Kerry Blandford, a member of the first deacon class, and finalized by Ann Sternberg, art director for the archdiocese.

It is patterned on the archdiocesan logo, which features a Romanesque window divided into four panes by a cross.

Three of the panes feature representations

of the deacon's ministries of Word, liturgy and charity.

The Book of the Gospels expresses the deacon's ministry of the Word—he proclaims the Gospel at Mass, and preaches and teaches the Good News.

The deacon's ministry of liturgy includes baptizing, witnessing marriages, assisting at Mass and ministering the cup at holy Communion.



The loaf of bread is both the body of Christ and food for the poor as the deacon links the poor and marginalized he serves with the eucharistic assembly.

The ministry of charity, the deacon's distinctive ministry, is portrayed by the pitcher, basin and towel used in washing feet: the deacon is the icon of Christ the Servant.

The final pane features the deacon cross,

the cross draped with a deacon's stole, expressing the deacon's ministry as part of the mystery of salvation.

The ministry of charity and the mystery of salvation portrayed in the lower panes are the foundation for the ministries of Word and liturgy displayed in the top panes.

(Benedictine Father Bede Cisco is director of the archdiocesan Office of Deacon Formation.) †

Meet our future deacons



Permanent Deacons

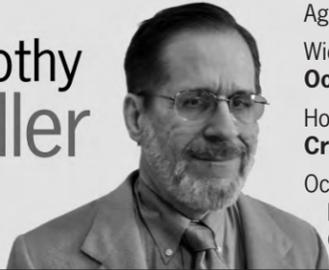
Archdiocese of Indianapolis
FIRST ORDINATION CLASS

On June 28, history will be made at SS. Peter and Paul Cathedral in Indianapolis when 25 men from central and southern Indiana will become the first permanent deacons ordained for the Archdiocese of

Indianapolis.

This week's issue of *The Criterion* continues a series of profiles of these men that will run in the weeks leading up to that important day. †

Timothy Heller



Age: 52
Widowed: his wife, Sandra, died on Oct. 10, 2007
Home Parish: St. Teresa Benedicta of the Cross Parish in Bright
Occupation: Hospice Social Worker and Bereavement Coordinator, Dearborn County Hospital in Lawrenceburg

Who are the important role models in your life of faith?

Growing up, my parents, Terry and Jeanne, were role models in the faith for me. My parents' role came through their example and caring for those in need. My late wife, Sandra, showed me what it meant to live in faith and trust in God. Over the years, there were a number of priests that fostered my vocation to become a permanent deacon. The deacon formation team members served as significant role models in my faith life. I also find the saints to be sources of inspiration and role models: St. Francis of Assisi, who was ordained a deacon; Dorothy Day, the founder of the Catholic Worker Movement, and Blessed Teresa of Calcutta, both of whom understood and practiced the Sermon on the Mount.

What are your favorite Scripture verses, prayers and devotions?

Jn 1:1-8, Jn 6 and Mt 25:45: "Amen, I say to you, what you did not do for one of these least ones, you did not do for me."

Deacons often minister to others in the workplace. How have you

experienced that already, and how do you anticipate doing in the future?

I have always understood my professional career in counseling and hospice in terms of ministry and service. While my primary focus as a hospice social worker and bereavement coordinator is to provide emotional support and counseling, it often touches on spiritual matters. It is a spiritual experience to be with patients during this time of their lives. Being allowed into this journey with hospice patients and their families at the end of life is a privilege and a testimony to an afterlife. When appropriate, I do pray with the patients and their families.

Why do you feel that God is calling you to become a deacon?

For many years, I had been searching for a way to formally respond to my vocation in the Church. After a long discernment process and education, I feel confident that being ordained a permanent deacon is the end of this search and the beginning of this new ministry. I am just trying to stay open to how God is going to use me. †

Emilio Ferrer-Soto



Age: 55
Spouse: Maria F. Torres Gonzalez
Home Parish: St. Patrick Parish in Indianapolis
Occupation: Service Representative, Social Security Administration

Who are the important role models in your life of faith?

The most important role models in my life of faith are my parents. My dad, who passed away several years ago, was an active Catholic, and my mother is an active Catholic and is still involved in many ministries in the Church. In addition, I will say that I have been blessed by growing up in a family that taught me deep Catholic principles. My grandparents played a big role in passing down to the new generation traditions of their Hispanic culture, customs and, most importantly, their Catholic faith.

What are your favorite Scripture verses, prayers and devotions?

My favorite Scripture passage is Mt 6: 9-13 ("The Lord's Prayer") and my favorite prayers are the Our Father and Hail Mary. I have a devotion to St. Francis of Assisi, the Virgin Mary and St. Patrick. I feel like St. Patrick is my guardian angel and protector in my diaconal path.

How will being ordained a deacon have an impact on your life and family?

I think that being ordained a deacon will affect my life, family and marriage in a very positive way. Together with my family, I have matured throughout the formation program by

understanding more deeply the real meaning of the sacrament of marriage, the importance of attending and participating in the Eucharist, and, most importantly, getting involved in the community of faith, supporting it and helping the Church as a whole.

Deacons often minister to others in the workplace. How have you experienced that, and how do you anticipate doing in the future?

I work as a service representative for the Social Security Administration. My job is to be in contact with the public. I have a daily opportunity to deal with people of different kinds of social and cultural levels and religious backgrounds. I am the office Spanish-speaking point of contact for all Hispanics coming for services or assistance. I thank God every day for this wonderful opportunity as I get to deal with Hispanics, especially those in dire need. From my work, I have been able to direct many Hispanics, as well as other people, to seek help at St. Patrick Parish and other agencies within the state government. Once ordained, my anticipation is to keep doing the same and getting better at it. †

Franciscan says Catholic schools in Holy Land must be supported

LONDON (CNS)—Christianity could vanish from Israel and the Palestinian territories within two generations unless more is done to support Catholic schools there, said the head of the Franciscan Custody of the Holy Land.

Franciscan Father Pierbattista Pizzaballa, whose order maintains most of the Christian biblical sites in the Holy Land, said the religious identity of Christians had grown extremely fragile as more of them migrated abroad

for a better life.

He told an April 11 press conference in London that the main challenge for the Christians, who form 1 percent of the population of Israel and the Palestinian territories, was how to remain united.

Father Pierbattista was in London to address the Terra Sancta Education Trust, a U.K.-based charity for the advancement of education and relief of the poverty of

Holy Land Christian families. He urged British Catholics to support Holy Land Christians through pilgrimages and initiatives, such as the twinning of schools in the U.K. and in Israel and the Palestinian territories.

The main way to maintain the unity of Christians in Israel—where 40 percent of Christians in the Holy Land live—is through the work of the order's 14 schools, he said. †



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Archbishop Buechlein will lead pilgrimage to the Holy Land

Criterion staff report

In preparation for the Archdiocese of Indianapolis's 175th anniversary celebration in 2009, Archbishop Daniel M. Buechlein will lead a pilgrimage to the Holy Land from Sept. 17-27.



Archbishop Daniel M. Buechlein

"We went [to the Holy Land] 10 years ago, and the archbishop always said that he would like to be able to return,"

said Carolyn Noone, associate director of special events for the archdiocese.

"It's a life-changing experience to be able to walk where the Apostles walked, to visit the temple where Jesus first preached and to see [the Virgin] Mary's home," Noone said.

The pilgrims will leave Indianapolis on Sept. 17 and arrive the next day in Tel Aviv, Israel.

The day will include a stop at the ancient port of Joppa, where the

Apostle Peter raised Tabitha from the dead. Joppa, according to tradition, is also the port where Jonah departed after God instructed him to go to Nineveh and witness to the citizens

of the city considered one of the most wicked of ancient times.

The next day, the pilgrims will visit Caesarea, one of the most beautiful cities of the ancient world. St. Paul was imprisoned there before he sailed to Rome for his trial and execution.

Later that day, the pilgrimage will continue to Haifa then to the ancient town of Cana, where Jesus performed his first miracle at a wedding there. At a Mass in Cana, couples will be invited to renew their wedding vows.

On Sept. 20, the pilgrims will visit the city of Sepphoris, which tradition holds is the birthplace of the Blessed Mother. They will also visit Nazareth, the boyhood home of Jesus. Mass will be celebrated in the grotto of the Basilica of the Annunciation there.

Later that day, the pilgrims will travel to Kibbutz Nof Ginosar, where a fishing boat dating back to the time of Christ has recently been excavated from the Sea of Galilee. They will board a boat there and sail back to Tiberias.

The next morning, the pilgrims will travel to Capernaum, a lakeside village frequently referred to as home to St. Peter and the area used by Jesus as his "home" during his public ministry.

The pilgrims will also visit Tabgha, the site of the multiplication of the

loaves and fishes. Next, they will visit the Mount of the Beatitudes, which marks the location of Jesus' Sermon on the Mount.

On Sept. 22, the pilgrims travel into the Jordan Valley to view Jericho, the oldest known inhabited city of the Western world and the site of Joshua's first dramatic conquest when the city walls collapsed at the sound of the Israelites' trumpets.

Later that day, the pilgrims will drive to Bethlehem, the birthplace of King David and Jesus. Mass will be celebrated at Shepherds' Fields, where those tending their sheep first learned of the birth of Christ.

The next morning, the pilgrims will ascend to the top of the Mount of Olives to enjoy a breathtaking view of Jerusalem. On the Mount itself, pilgrims can visit the Church of Pater Noster, Dominus Flevit and the Chapel of the Ascension. Mass will be celebrated in the Garden of Gethsemane.

On Sept. 24, the pilgrims descend through the Judean Desert to the Dead Sea, the lowest point on the surface of

the Earth that is dry land. En route, they will visit the Inn of the Good Samaritan. On the return trip to Jerusalem, the pilgrims will pass Qumran, the caves

where the Dead Sea Scrolls were found between 1947 and 1979.

The next morning, the pilgrims will travel to Ein Karem, the birthplace of St. John the Baptist, and will celebrate Mass at the Church of the Visitation. They will visit Mount Zion to see the Upper Room. They will view the Pool of Siloam then stop at Caiaphas' House (St. Peter in Gallicantu).

They will also drive to the Israel Museum complex to visit the Shrine of the Book, which houses the original manuscripts of the Dead Sea Scrolls.

On Sept. 26, the pilgrims enter Jerusalem again through St. Stephen's Gate. They will visit the Crusader Church of St. Anne and the Pool of Bethesda, where Jesus healed a lame man.

After viewing the Arch of Ecco Homo and the Convent of the Sisters of Zion, the pilgrims will follow the Via Dolorosa to the Holy Sepulchre, where Mass will be celebrated in the Roman Catholic Chapel. They will later have the opportunity to drive to the Arab Village of Abu Ghosh, considered to be the site of Emmaus, where Jesus appeared after the Resurrection.

"To walk in the Old City [Jerusalem], because many of its sites exist as they did



Above, the Dome of the Rock is in the center of the Temple Mount in Jerusalem.



Left, the Silver Star is from the Grotto of the Church of the Nativity in Bethlehem. The church was built over the traditional site of the manger in which the infant Jesus was laid.

back then, to see the vendors, to walk the Via Dolorosa, to visit the Church of the Holy Sepulchre" is an unforgettable experience, Noone said.

On Sept. 27, the pilgrimage group departs for Indianapolis.

For those considering the Holy Land pilgrimage, Noone reiterated that it will be a moving experience.

"It will bring your faith to life," she said. The cost of the trip, which includes

air fare, hotels, some meals, sightseeing fees, transportation and a tour guide, is \$3,955 for a double room and \$4,600 for a single room.

(For more information about the pilgrimage or to receive a brochure, call Carolyn Noone at the Archdiocese of Indianapolis at 317-236-1428 or 800-382-9836, ext. 1428, or e-mail cnoone@archindy.org.) †

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Editorial



Cassie Stanley of Elburn, Ill., left, and Ben Mazzoni, a lung transplant patient and member of St. Benedict Parish in Chicago, join other patients and their families as they honor organ donors during a ceremony at Loyola University Medical Center in Chicago on April 10. The service was held during National Donate Life Month, which raises awareness of organ and tissue donation.

Celebrating the gift of life—after a loved one's death

“Organ transplants are in conformity with the moral law if the physical and psychological dangers and risks to the donor are proportionate to the good that is sought for the recipient. Organ donation after death is a noble and meritorious act and is to be encouraged as an expression of generous solidarity. It is not morally acceptable if the donor or his proxy has not given explicit consent. Moreover, it is not morally admissible directly to bring about the disabling mutilation or death of a human being, even in order to delay the death of other persons” (Catechism of the Catholic Church, #2296).

We have all been or will be touched by death in one way or another in our lifetime.

Young, old. Rich, poor. Black, white. Death is no stranger to any community or walk of life in this world we live in.

And don't let anyone tell you any different: Losing a family member or friend, by any circumstance, is never an easy thing.

While death can be seen as a time to both mourn and celebrate those we have lost, it can also result in an unexpected gift for others.

Let me explain.

Nearly every day, we hear stories of tragic, untimely deaths: People killed in drive-by shootings, individuals perishing in car wrecks and innocent bystanders who die as a result of a crime gone bad, among other things.

While family members and friends mourn losing their loved ones and appropriately try comprehending why this happened, it can also lead to the gift of life for others.

For the past five years, the month of April has been designated as “National Donate Life Month.” Every day this month, people across the United States make a special effort to celebrate the tremendous generosity of those who have saved lives by becoming organ, tissue, marrow and blood donors. They also encourage more Americans to follow their example.

What organs and tissues can be donated? The heart, kidneys, pancreas,

lungs, liver and intestines. Tissue that can give the gift of life to others includes cornea, skin, heart valves, bone blood vessels and connective tissue. Also, bone marrow/stem cells, umbilical cord blood and peripheral blood stem cells are among the donations needed.

The statistics concerning donors may surprise you. According to the government Web site organdonor.gov, more than 98,000 people are in need of an organ for transplant. Each day, while about 77 people receive the organ transplant that gives them a second chance at life, another 17 to 19 people die because they did not receive an organ transplant.

The number of patients now on the waiting list and other data are available at Organ Procurement and Transplantation Network, whose Web site is www.optn.org. The number of people requiring a life-saving transplant continues to rise faster than the number of available donors. Approximately 300 new transplant candidates are added to the waiting list each month.

More than half the people on the waiting list for a donated organ are racial or ethnic minorities. The chances of getting a transplant increase if the donor and recipient share the same racial/ethnic background, health officials say.

There are several ways to become a donor: In Indiana, you can say “yes” to donation on your driver's license; register with your state donor registry (if available); tell your family, friends, physician or your parish priest that you want to be a donor; or fill out and sign a donor card, have it witnessed by someone, and carry the card with you.

Thinking about our own mortality is no easy thing. But in leaving this world, we can potentially give the gift of life to others.

Think and pray about it. Can you or a loved one sign up to be a donor? The decision you make could save a life—or lives.

In today's “me-first” society, what a powerful statement that would indeed be.

—Mike Krokos

Making Sense Out of Bioethics/Fr. Tad Pacholczyk

Plastic perfection? Consider the ethics of breast implants

In the last 10 years, the number of women undergoing breast augmentations has increased dramatically.

During 2007, nearly half a million women opted for this form of elective surgery. Many seem convinced that breast implants are an easy way to shore up their self-image.

As one woman put it, “I got implants so that I could gain back my confidence and feel good about myself.”

The growing popularity of this kind of plastic surgery, however, raises a constellation of health concerns, ethical questions, and personal/spiritual issues that may need to be confronted whenever the temptation to pursue elective breast augmentation arises.

As a general rule, there should be a compelling *therapeutic* reason whenever women elect to undergo breast augmentation because surgery and anesthesia always involve risks.

Breast implant surgery is not considered “therapeutic” in the traditional sense, except for women who have undergone a mastectomy, or otherwise suffered significant breast damage, in which case the procedure may indeed represent a reconstructive or restorative therapy.

Implants, of course, are serious business—real surgery with real side effects and strange things that can go wrong. Such implants can rupture, have capsular contractions, or develop leaks.

Moreover, they are clearly not a permanent solution. They need to be replaced periodically. The decision to get implants, particularly at an early age, is an almost certain guarantee of more surgeries later on.

Choosing to increase the size of otherwise healthy breasts raises a number of health-related concerns—and ethical concerns as well. Implants may increase diagnostic difficulties associated with doing mammograms. Some women report that implants make self-examinations harder.

In the past, implants were often filled with silicone and, when they would rupture, some women developed immune conditions and health problems, which were attributed to the release of silicone into their bodies. Implants and implant surgery can also affect the purpose and proper functioning of the breast by causing lactation insufficiency and other complications associated with breast-feeding.

Women who feel a strong need to augment their breasts may also be struggling with deeper personal and spiritual issues regarding their own self-image. All of us are keenly aware of the way that people react to us when they first meet us, and whenever they respond negatively to our appearance it can damage our self-esteem.

In our society, attractive people often end up receiving preferential treatment, and this seems especially true for women. The result is a peculiar kind of pressure on women. On the one hand, they are valued for their beauty and feel compelled to conform to the societal ideal. On the other hand, elective breast augmentation seems to go too far in an effort to meet that ideal.

It seems to cross an ethical line by saying that women should alter their healthy bodies in very radical ways in order to conform to what is portrayed on television or in glossy women's magazines. The escalating use of pornography among men may also be contributing to this pressure to conform

to the digitally enhanced and hyper-sexualized images of the computer screen.

As one woman put it, “If you have friends who gossip about your flat chest, you need new friends, not new breasts.”

In the face of so many disordered and unreasonable pressures, undergoing an augmentation may even be construed as a form of unethical self-mutilation in the name of some other perceived good.

A further difficulty is that such surgery frequently does not address the real self-image problems that a woman may be struggling with. Some women who pursue this so-called “plastic perfection” may be prone to self-discontentment to begin with. Aiming to make one's body match up to an external, visual measure of beauty can seem to open up a new level of attention and affirmation from others.

But it can also lead to a shallowness and an unhealthy self-focus.

I recall the story of a young man who got seriously involved with body-building and weight-lifting. He worked many long months to build up his muscle tone and bulk up his physique by working out on various exercise machines.

Soon, he realized that his focus had become so intense that it had managed to turn into a completely self-centered behavior so that whenever he would pass by a mirror he couldn't help flexing his muscles to see whether they had gotten any larger since the last time he checked. A similar self-centeredness and vanity can arise in the woman who focuses too much on her figure or her profile.

After doing an augmentation, there can be a “honeymoon period” where a woman may be pleased with the outcome, following which she can easily reset to a new baseline of unease and discontent. She may need to get yet another surgery, another shot or another treatment, only to find that none of it “fills the void.”

It is always possible to fixate on something else that needs changing before we will allow ourselves to feel good about who we are and to accept what we have been given.

There is often something embarrassing, perhaps even scandalous, in the realization that women really want to do these elective procedures. The psychological flaw here, one might argue, is even uglier than any perceived chest size “flaw.” A negative self-image can be very tough to overcome, and implants too easily tempt with a kind of false answer.

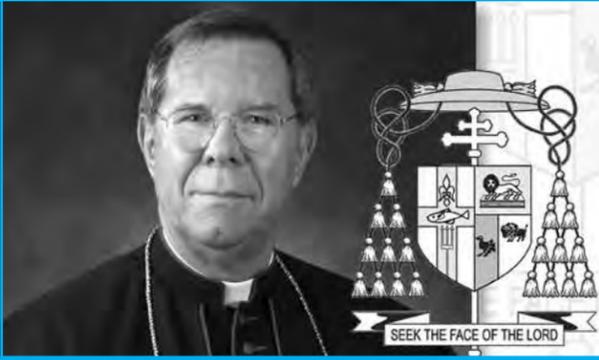
Ultimately, faulty notions of beauty are likely to be at play as well in these debates about breast implants. I think it was Albert Einstein who remarked that beyond what we perceive with our eyes, “there is something that our mind cannot grasp and whose beauty and sublimity reaches us only indirectly.”

The temptation to reduce feminine beauty to a kind of plastic and exterior measure is surely a failure to realize how a woman's physical beauty is meant to be but a gentle hint, a pointer towards an abiding beauty within.

Her outside image will have some relationship to the woman she is and wants to be, but that exterior image is necessarily partial and incomplete, and should spur every woman to pursue and develop that deeper feminine beauty and virtue that is properly found within.

(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 director of education at The National Catholic Bioethics Center in Philadelphia. See www.ncbcenter.org.) †

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Pope Benedict XVI knows how to speak the truth with love

The visit of Pope Benedict XVI to the United States is extraordinary. It amazes me how a person his age can accomplish so much in so short a time.

In Washington, he meets with national and international government officials, including President George W. Bush, with about 350 U.S. bishops, heads of more than 200 U.S. Catholic colleges and universities, and school superintendents from U.S. dioceses. He is scheduled to meet with Buddhists, Muslims, Jews, Hindus and representatives of other religions.

In New York, he meets with representatives from other Christian denominations. He will pray with priests, deacons and members of religious orders. He will meet with disabled youths, hundreds of seminarians and several thousand young people. He will visit ground zero.

In between these encounters, he will celebrate two solemn Masses with thousands of people.

In the midst of all this, he celebrates his 81st birthday and observes the third anniversary of his election as pope.

I have had the opportunity to be in the presence of this pope once, and a dozen or so times while he was still prefect of the Congregation for the Doctrine of the Faith.

Every fifth year, bishops are scheduled to report to the Holy Father and the Congregations and Pontifical Councils at the Vatican.

Hands down, every bishop I know will tell you that, next to the visit to the Holy Father, of all the Congregations and

offices, the visit with then Cardinal Joseph Ratzinger was the most receptive, productive, informative and supportive. One would never have had that impression from the caricature of the cardinal offered by most of the media reports of those times.

As prefect, Cardinal Ratzinger and the Congregation of the Doctrine of the Faith were charged with the responsibility to promote the teaching of the Church in its totality and to defend it when perceived necessary.

The cardinal carried out his charge whether it was popular to do so or not. I think people forget about the fact that if Church doctrine handed down through the ages shifted with the intellectual tides of every age, we would no longer have the Catholic faith and there would be no Catholic Church.

I guess it is apparent that I am unashamedly a disciple of Pope Benedict as I was when he was prefect in charge of doctrine.

By God's grace, he has been a blessing for our Church. He is unrivaled as an astute and balanced theologian. I have little patience with his critics, who often enough have never read his writings.

Pope Benedict is a person who knows how to speak the truth with love. In my dozen or so encounters with him, I found him to be engaging, humble and serene.

Several times, I met him on the street on his way to or from a bookstore. He wore a simple black cassock. He stopped to visit for a few minutes, and he had a phenomenal

memory for names.

While a lover of the tradition and heritage of the Church, Pope Benedict is thoroughly committed to the complete implementation of the Second Vatican Council. He knows the origins and development of the teachings in the documents of the Council because he was there and had a direct hand in crafting several of them.

One time, I asked Pope John Paul II what he thought would be the major accomplishment during his papacy.

Without hesitation, he said "the *Catechism of the Catholic Church*."

The then Cardinal Ratzinger was the major producer of that extraordinary compendium of our faith.

Cardinal Ratzinger once remarked that initially he wasn't sure that developing a contemporary catechism could really be accomplished satisfactorily. He got it done.

As chairman of our bishops' committee overseeing the use of the catechism in our country, I had the opportunity to meet with Cardinal Ratzinger.

It was then that I first saw him in the role of eloquent spokesman of our Church engaging in dialogue with the contemporary secular culture. He had a grasp of, and continues to grasp, the large global perspective needed to do so.

Pope Benedict is a timely international leader to carry forward a major thrust of the teaching of Pope John Paul II. The present pope is a profound exponent of the complementarity of faith and reason in a society that wants to relegate God and religion to the private sector as if they are irrelevant.

He is an ardent champion for the dignity of human life.

This Holy Father is the perennial teacher. Some of his writings require work in following his penchant to lay the groundwork for a major teaching. Perseverance is rewarded by a refreshing spiritual and pastoral outcome.

Pope Benedict is a sensitive man, who is both sophisticated and simple. He is a holy, gentle man. †

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 Papa Benedicto XVI sabe cómo decir la verdad con amor

La visita del Papa Benedicto XVI a Estados Unidos es extraordinaria. Me maravilla cómo una persona de su edad puede lograr tanto en tan corto tiempo.

En Washington se reunirá con funcionarios gubernamentales nacionales e internacionales, incluyendo el Presidente George W. Bush; con aproximadamente 350 obispos estadounidenses; con los líderes de más de 200 universidades e institutos de educación superior católicos de Estados Unidos y con superintendentes escolares de las diócesis de Estados Unidos. Tiene programado reunirse con budistas, musulmanes, judíos, sijs, hindúes y con representantes de otras religiones. En Nueva York se reunirá con representantes de otras denominaciones cristianas. Rezará con sacerdotes, diáconos y miembros de las órdenes religiosas. Se reunirá con los jóvenes discapacitados, cientos de seminaristas y varios miles de jóvenes. Visitará la Zona Cero.

Entre unas reuniones y otras, celebrará dos Misas solemnes con miles de personas.

En medio de todo esto celebrará su cumpleaños número 81 y el tercer aniversario de su elección como Papa.

He tenido la oportunidad de estar en la presencia de este Papa una vez y tal vez una docena de veces cuando todavía era prefecto de la Congregación para la Doctrina de la Fe.

Cada cinco años los obispos deben reportarse ante el Santo Padre y las Congregaciones y los Concejos Papales en el Vaticano.

Sin duda alguna, todos los obispos que conozco les dirán que, luego de la visita al Santo Padre, a todas las Congregaciones y

oficinas, la entrevista con el Cardenal Joseph Ratzinger era la más receptiva, productiva, informativa y alentadora. Uno nunca hubiera tenido esa impresión partiendo de la caricatura del cardenal que presentaban los reportajes de la mayoría de los medios de comunicación en ese entonces.

Como prefecto, el Cardenal Ratzinger y la Congregación para la Doctrina de la Fe tenían la responsabilidad de promover las enseñanzas de la Iglesia en su totalidad y de defenderlas cuando lo consideraran necesario.

El cardenal desempeñó su cargo, independientemente de si era popular o no. Me parece que la gente olvida el hecho de que si la doctrina de la Iglesia, que se ha difundido por cientos de años, cambiara con las corrientes intelectuales de la época, ya no existiría una fe católica y no habría una Iglesia Católica.

Supongo que es obvio que soy abiertamente discípulo del Papa Benedicto, al igual que lo era cuando él era el prefecto a cargo de la doctrina.

Por la gracia de Dios, ha sido una bendición para nuestra Iglesia. No tiene rival como teólogo sagaz e imparcial. No tengo mucha paciencia para sus críticos quienes con demasiada frecuencia no han leído ninguno sus escritos.

El Papa Benedicto es una persona que sabe cómo decir la verdad con amor. En la docena de veces que me he reunido con él, me ha parecido fascinante, humilde y sereno.

Varias veces me lo encontré por la calle, yendo hacia una librería o saliendo de ella. Vestía una simple sotana negra. Se detuvo a hablar durante algunos minutos; tenía una memoria extraordinaria para los nombres.

Si bien es amante de la tradición y la herencia de la Iglesia, el Papa Benedicto está decididamente comprometido con la total implementación del Concilio Vaticano Segundo. Conoce los orígenes y la evolución de las enseñanzas contenidas en los documentos del Concilio porque estuvo allí y tuvo influencia directa a la hora de elaborar varios de ellos.

Una vez le pregunté al Papa Juan Pablo II cuál pensaba que sería su mayor logro durante su papado.

Sin dudar, respondió: "el *Catecismo de la Iglesia Católica*."

Y el Cardenal Ratzinger fue el productor principal de ese extraordinario compendio de nuestra fe.

El Cardenal Ratzinger señaló en una ocasión que en principio no estaba seguro de que se pudiera lograr la elaboración de un catecismo contemporáneo de modo satisfactorio. Lo logró.

Como presidente de nuestro comité de obispos que supervisa el uso del catecismo en nuestro país, tuve la oportunidad de reunirme con el Cardenal Ratzinger.

Esa fue la primera vez que lo vi desempeñar el papel de portavoz elocuente de nuestra Iglesia, participando en un diálogo con la cultura secolar contemporánea. Tenía y sigue teniendo un gran entendimiento de la inmensa perspectiva global necesaria para hacerlo.

El Papa Benedicto es un líder

internacional oportuno para sacar adelante con empuje las enseñanzas del Papa Juan Pablo II. El Papa actual es un exponente sagaz de la complementariedad de la fe y la razón en una sociedad que desea relegar a Dios y a la religión al sector privado, como si fueran irrelevantes. Es un campeador ferviente de la dignidad de la vida humana.

Este Santo Padre es el maestro perenne. Algunos de sus escritos exigen atención para seguir su inclinación de sentar las bases para una enseñanza importante. La perseverancia se ve recompensada por un resultado espiritual y pastoral refrescante.

El Papa Benedicto es un hombre sensible que es tanto sofisticado como sencillo. Es un hombre santo y noble. †

¿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 18

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange, Cathy Langham, president of Langham, speaker,** Mass, 6:30 a.m., followed by buffet breakfast and program, \$12 per person. Information and registration: www.catholicbusinessexchange.org.

St. Francis Hospital, 8111 S. Emerson Ave., Indianapolis. Couple to Couple League of Greater Indianapolis. **Natural Family Planning (NFP) class,** 7-9 p.m. Information: 317-462-2246.

April 19

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.

St. Luke the Evangelist Parish, 7575 Holliday Dr. E., Indianapolis. Couple to Couple League of Greater Indianapolis. **Natural Family Planning (NFP) class,** 9-11 a.m. Information: 317-465-0126.

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Indianapolis North**

Deanery Scholarship Fundraiser, "Tropical Tribute to Joe and Barb Krier," 7 p.m.-midnight, \$30 per person. Information: 317-872-5088 or e-mail sherrym@comcast.net.

Marian College, 3200 Cold Spring Road, Indianapolis. **Tournées Festival, French Film Festival, Vers le Sud (Heading South),** 7 p.m. Information: 317-955-6213 or e-mail afagan@marian.edu.

Our Lady of Perpetual Help Parish, 1752 Scheller Lane, New Albany. **"An Unforgettable Evening with Dr. Paul Thigpen,"** 4 p.m. Mass, 5:30 p.m. dinner, \$25 adults, \$15 students, second talk, "Simple Ways to Share Your Faith," 8 p.m. Information: 812-944-1184, ext. 5.

Our Lady of Mt. Carmel Parish, 14598 Oak Ridge Road, Carmel, Ind. (Diocese of Lafayette). **Catholic Charismatic Renewal of Central Indiana (CCRCI), "Life in the Spirit" retreat,** 8:30 a.m.-5:30 p.m. Information: 317-592-1992 or e-mail ccrci@holyspirit.org.

St. Elizabeth Ann Seton Parish, 10655 Haverstick Road, Carmel, Ind. (Diocese of Lafayette). **"Gabriel Project Day of Reflection 2008,"** 9 a.m. Mass, 9:30 a.m.-12:15 p.m. retreat. Information: 317-844-5658 or e-mail jsblanch@sbcglobal.net.

White Violet Center for Eco-Justice, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **10th annual Earth Day celebration,** 11 a.m.-3 p.m., entertainment, biodynamic gardening presentations, educational opportunities, food, baked goods, hands-on activities, free, good-will donation welcome. Information: 812-535-3131.

April 20

Marian College, 3200 Cold Spring Road, Indianapolis. **Tournées Festival, French Film Festival, Le Fond de l'air est Rouge (A Grin Without a Cat),** 2 p.m., **Chats Perchés (The Case of the Grinning Cat),** 7 p.m. Information: 317-955-6213 or e-mail afagan@marian.edu.

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Mission Possible: The Search for Christianity in the 20th Century and Beyond,"** Father Guy Roberts, presenter, 2:30 p.m., Mass 5:30 p.m., \$20 per person. Information: 317-250-5456 or 317-255-6580.

St. Nicholas Parish, 6461 E. St. Nicholas Drive, Sunman. **Whole hog sausage and pancake breakfast,** 7:30 a.m.-noon, freewill offering to benefit seventh- and eighth-grade field trip. Information: 812-623-2964.

MKVS, Divine Mercy and Glorious Cross Center, Rexville,

located on 925 South, .8 mile east of 421 South and 12 miles south of Versailles. **Confession 1 p.m., Mass 2 p.m.,** 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 22

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"The Future of Catholic Healthcare,"** Robert J. Brody, chief executive officer of Central Indiana Region of Sisters of St. Francis Healthcare Services and president of St. Francis Hospitals and Health Centers, and Franciscan Sister Marlene Shapley, vice president of mission services at St. Francis Hospitals and Health Centers, presenters, 7 p.m. Information: 317-402-1636 or e-mail perigo5068@msm.com.

April 22-June 3

Holy Spirit Parish, rectory, conference room C, 7243 E. 10th St., Indianapolis. **"Divorce and Beyond Program,"** 7:30 p.m., \$30 per person includes materials. Registration: 317-236-1596 or 800-382-9836, ext. 1596, or e-mail mhess@archindy.org.

April 25

Marian College, Peine Theatre,

Fisher Hall, 3200 Cold Spring Road, Indianapolis. Children's plays, **How Fox Fooled Everyone and Other Tales from Latin America,** 7 p.m., \$5 per person. Information and reservations: 317-955-6588 or e-mail boxoffice@marian.edu.

April 26

Slovenian National Home, 2717 W. 10th St., Indianapolis. **"Spring Slovenian Sausage Fest,"** co-sponsored by Holy Trinity Parish, 5-11 p.m., dancing 7:30-11 p.m., no charge for dance, table reservations suggested. Information: 317-538-5566.

St. Joseph Parish, 1875 S. 700 W., North Vernon. **"From Our Garden to Yours" plant sale,** baked goods, lunch, 9 a.m.-2 p.m. Information: 812-346-8685.

Marian College, Peine Theatre, Fisher Hall, 3200 Cold Spring Road, Indianapolis. Children's plays, **How Fox Fooled Everyone and Other Tales from Latin America,** 2 p.m., \$5 per person. Information and reservations: 317-955-6588 or e-mail boxoffice@marian.edu.

Our Lady of Grace Church, 9900 E. 191st St., Noblesville, Ind. (Diocese of Lafayette). **"Sing to the Lord: Music in Divine Worship,"** Dr. Steven R. Janco,

presenter, 9 a.m.-2:30 p.m. Information: 888-544-1684 or e-mail worship@archdioceseoflafayette.org.

St. Francis Hospital, 8111 S. Emerson Ave., Indianapolis. **Skin cancer screening,** 9 a.m.-noon, no charge. Information: 317-782-4422.

April 27

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **Catholic Charismatic Renewal of Indiana (CCRCI), "Eucharistic Healing Service,"** 2-5 p.m. Information: 317-592-1992 or e-mail ccrci@inholyspirit.org.

Riverwalk, 6729 Westfield Blvd., Indianapolis. **"Art for Beds,"** benefits Gennesaret Free Clinics, 4-7:30 p.m., \$80 per person. Information: 317-639-5645 or www.artforbeds.org.

St. Vincent de Paul Parish, 1723 I St., Bedford. Catholic Community of Lawrence County, **"Nourish Your Body and Soul: Holy Hour and Presentation on the Eucharist,"** Franciscan Father Elias Mary Mills, presenter, 6:30 p.m., dinner prior to presentation, 5:30 p.m., free-will offering. Information: 812-275-6539 or e-mail parish@svsbedford.org. †



Holocaust play

St. Mary School students, front row, from left, Mariah Hicks and Kamari Siener, and, back row, from left, Katie Vogel and Nick Barlow of North Vernon act in a scene from a play during **Remember the Holocaust** on April 2 at the Park Theatre Civic Centre in North Vernon. Student actors presented four original plays written by students after they studied the Nazi concentration camps in Germany, where an estimated 5.1 million Jews were killed during World War II.

Indiana Holy Family Catholic Conference is May 17-18 in Kokomo

"Building the Domestic Church through God, Family and Love" is the theme for the second annual Indiana Holy Family Catholic Conference on May 17-18 in Kokomo, Ind.

The conference is jointly hosted by St. Joan of Arc and St. Patrick parishes in Kokomo in the Lafayette Diocese and is sponsored by St. Joseph Hospital and the Knights of Columbus of Kokomo.

Nationally known Catholic speakers scheduled for the event include:

- Dr. Ray Guarendi, a clinical psychologist, author and radio host,
- Brothers of St. John Father Antoine Thomas, an EWTN personality,
- Patty Schneier of St. Louis, a lifelong Catholic wife, mother and public speaker,
- Father Peter Laird, assistant professor of Moral Theology at the University of St. Thomas in St. Paul, Minn.

"This conference will provide families with some very relevant information to help strengthen their families and even be life changing for them," said Father Theodore Dudzinski, moderator of

the hosting parishes.

"When God and his Church's teachings are placed at the heart of the family, the family is able to prosper and grow. We believe that God is giving us the necessary grace to witness his love and build the domestic Church today."

The Catholic family conference will be held at Kokomo High School, 2502 S. Berkley, in Kokomo.

Special activities are planned for children of all ages, with some programs specifically directed toward teenagers, along with the celebration of Mass on both days of the event.

(For more information or to register, log on to www.holyfamilyconference.org or contact the parish office at 765-865-9964. Admission is \$30 for teenagers not registered with their family, \$50 for single adults, \$90 for married couples and \$115 per family. After April 27, admission increases to \$45 for teens not registered with their family, \$70 for single adults, \$115 for married couples and \$135 per family.) †

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Catholic Charities USA aims to tackle poverty, racism together

WASHINGTON (CNS)—Catholic Charities USA affiliates nationwide are seeking to establish links between poverty and racism in hopes of cutting both significantly.

In 2007, Catholic Charities adopted a goal of cutting poverty nationwide in half by 2020. This January, it released "Poverty and Racism: Overlapping Threats to the Common Good," an issue brief that laid out the framework for establishing links between the two.

The initiative got a renewed push from a three-hour electronic town-hall meeting conducted online on April 2 with participants from across North America and several other countries. Some Catholic Charities affiliates have already made inroads at establishing the poverty-racism link.

In Detroit, archdiocesan officials are looking to go well beyond the annual "Keep the Dream Alive" awards bestowed annually around the Rev. Martin Luther King Jr. birthday holiday for the past 28 years.

Honoring local individuals who continue the work of Rev. King, the awards were instituted by Precious Blood Father Clarence Williams. Now Catholic Charities USA's senior director of racial equality and diversity initiatives, he established the awards when he was a parish pastor in Detroit.

"Since Father [Williams] was going to be here anyway [for the 2008 awards], we thought he would be willing to have the document released during our Martin Luther King celebration," said Cathy Wagner, director of parish life and services for the Archdiocese of Detroit.

"We got started right away, the next week," Wagner told Catholic News Service in an April 7 telephone interview. The document cites various historical examples of how the U.S. government and even the Catholic Church have contributed to racism and racially biased economic inequality. It gives a snapshot of the current reality of racism—decrying wealth disparity and reflecting on current public debates, such as those over immigration reform and Hurricane Katrina.

The paper also includes a 10-point "call to action," focusing mostly on government reforms, such as passing improved fair-housing laws, employing affirmative-action policies, implementing comprehensive immigration reform and repairing the nation's social safety net. †

Coming home

Benedictine Sister Rebecca Ann Mathauer returns to St. Barnabas

By John Shaughnessy

It's a homecoming she will never forget, a homecoming to the place where she first began to realize just how much God means to her life.

Six months after taking her final vows in October 2007, Benedictine Sister Rebecca Ann Mathauer returned in early April to her home parish—St. Barnabas Parish in Indianapolis—to talk about her choice with students at the parish school and in the parish's religious education program.

"I've been going to schools and parishes in Indiana and Kentucky for nine years, but this is the first time I've been back to St. Barnabas," Sister Rebecca Ann said after speaking to a junior high religion class at the school. "It's good to be here, to see familiar faces and reconnect with people."

As she talked to the

students, the 32-year-old sister told them that she grew up in a home less than a block away from the parish.

"I'm staying with my Mom and Dad this week," said the youngest of four children of Bill and Barb Mathauer. "My family has been in the parish for 32 years. I remember religious ed classes every Monday night from 6:30 to 8:30. That's where the seed was planted and my relationship with God was nurtured."

Now, she tries to develop that love for God in her own students as a religion teacher at St. Andrew Academy in Louisville, Ky. She returned to St. Barnabas during her school's spring break.

At St. Barnabas, she talked about her love of roller coasters and Harry Potter—a way of showing the students she was like them.

"They get to see I'm a real person. I'm human," said

Sister Rebecca Ann, who lives at Monastery Immaculate Conception in Ferdinand, Ind. "I like to have fun like they do. We're real people. We're out in the world."

She also talked about her decision to embrace a religious vocation—to show the students they could be just like her.

"It was just an incredible experience," she said about making her final vows. "It's really beyond words. To know I've given myself totally and completely to God is a great gift."

St. Barnabas students asked questions about her life and smiled when she told them how awful she was when she once played an interactive video game called Guitar Hero.

"The students are responding well to her," said Laura Williams, the junior high religion teacher at



From the thrill of roller coasters to her joy about following a religious vocation, Benedictine Sister Rebecca Ann Mathauer talked to students at St. Barnabas Parish in Indianapolis, where her love for God was nurtured.

St. Barnabas. "They are finding out she may be a sister, but she's no different in her likes. For instance, she's a Harry Potter fan and she loves roller coasters. That shocks them. She's absolutely

wonderful." Sister Rebecca Ann had the same feeling about returning to St. Barnabas. "It's great to be back home," she said. "This will always be home." †

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ST. FRANCIS CANCER CARE SERVICES

GREEN

continued from page 1

Changing the world and our attitudes

With Earth Day being celebrated on April 22, even more attention will be drawn to the efforts in Catholic schools to protect the environment—efforts that are sometimes ambitious and international in scope.

One of the “go green” projects at St. Barnabas School in Indianapolis involves making a difference in the environment of the South American country of Bolivia, where the third leading cause of death is indoor air pollution.

“One of our parents spent some time in Bolivia last year working with villagers,” says Debbie Perkins, the school’s principal. “In Third World countries, a lot of people make fires in their homes. That causes a lot of indoor air pollution, and their health suffers as well as polluting the environment.

“Solar cookers would be a solution. People can cook their food outside in these solar cookers. One of our school service projects was for each class to raise enough funds to provide one solar cooker. They cost \$50. It’s a way for our students to see how they can help people from around the world and help the environment.”

St. Barnabas students also create “go green” public service announcements that are shown on classroom TVs at the school every Friday. The announcements have focused on such topics as recycling batteries, shortening showers and having people turn off the water when they brush their teeth.

“I recycle paper and bottles and plastic,” says Austin Shepherd, a

sixth-grade student at St. Barnabas. “I think it’s fun, and it’s helping the environment.”

“Our goal is to create awareness for the kids,” Perkins says. “Before they pick up an extra piece of paper or they do something wasteful, they’ll think about it. It’s pretty hard for me to throw away trash these days. Do I need to re-use something? Can I use two sides of a paper instead of one? What it really takes is for all of us to change our habits a little bit.”

Creating a respect for the Earth

Changes can be accomplished in simple ways, like one choice that was made at St. Elizabeth Ann Seton School in Richmond.

“Last year, we had paper milk cartons,” says Johnson, the school’s principal. “This year, we’re using plastic cartons and we’re recycling them.”

One student at St. Elizabeth started a program at the school that collects and recycles old cell phones. The phones are sent to a center that re-conditions them then gives them to U.S. military men and women serving their country around the world.

Second-grade students at Holy Family School in New Albany have led the effort this year to make their school more environmentally friendly.

“They did a study on how long it takes many objects to disintegrate in a landfill,” says Jerry Ernstberger, the principal of Holy Family School. “A banana peel was three to four weeks, a paper bag one month, a tin can 80 to 100 years and an aluminum can 200 to 500 years.

“We’re trying to teach the kids to respect the Earth and all it provides, how much we use and throw away, and how much we take for granted. All those messages are important to send to the kids and the community at large.”

The efforts at St. Gabriel School in Indianapolis stress that common-sense approach to conserving energy and resources. Computers



Recycling has become a major effort in Catholic schools. At St. Barnabas School in Indianapolis, sixth-grade students pause for a photo on the way to the recycling containers. The students, from left, are Erin Gin, Claire Baker, Morgan Barrett, Sophia Milto, Austin Shepherd, Shelby Hurrle, Ricky Schaefer and Gina Ray.

are turned off at the end of the day. Lights are switched off when a classroom is empty.

“Our student council is working on doing a compost [pile] for some of the trash from lunch—the fruits and vegetables that can be composted,” says Watson, St. Gabriel’s principal. “To me, the best thing is the students are initiating the need to protect the environment.”

St. Gabriel School will have a “Go Green Week” in May with daily conservation activities planned by the student council. One afternoon, the lights will be turned out in the classrooms to conserve electricity. Another day, the school community will work outside, planting flowers, starting the compost pile and weeding and mulching a trail. At lunch, students will be encouraged to bring their

food in re-usable containers to lessen the amount of trash.

“It’s not going to affect the whole world, but it’s something we can do,” says Elizabeth Bain, an eighth-grade student who is the student council president at St. Gabriel School. “God’s creation is a gift to all of us. We just don’t throw away gifts. We take care of gifts, especially when they’re from someone as important as God.”

Students are being taught that caring perspective across the archdiocese.

“I can’t think of any school not doing something like this,” says Perkins, the principal at St. Barnabas. “The kids are very aware of how their actions are impacting the Earth. They also know they have the power to change things.” †

Earth Day events are April 19-20 in Indianapolis, Saint Mary-of-the-Woods

Criterion staff report

The Sisters of Providence of Saint Mary-of-the-Woods and Immaculate Heart of Mary Parish in Indianapolis are sponsoring free Earth Day events that are open to the public this weekend.

Saint Mary-of-the-Woods

Live entertainment, biodynamic gardening presentations, educational opportunities, food, baked goods made by Providence sisters and hands-on activities highlight the 10th annual Earth Day celebration from 11 a.m. to 3 p.m. on April 19 at Saint Mary-of-the-Woods.

The celebration is hosted by White Violet Center for Eco-Justice, a ministry of the Sisters of Providence. There is no admission charge, but the sisters appreciate free-will donations to help offset costs.

The theme will focus on the impact of climate change on the environment, and feature simple changes that people can

make in their daily lives to protect the quality of life on Earth.

Visitors can view a “green map” of environmental efforts in the Wabash Valley and take part in a light bulb exchange (one per family while supplies last). One frequently used incandescent bulb can be traded for a compact fluorescent light, and the old light bulb can be turned into a decorative ornament.

Jan Novotka, a composer and singer who calls attention to the need to care for the planet, will perform at 12:15 p.m. and 2:15 p.m.

In 1994, Novotka studied at Genesis Farm and received certification in Earth Literacy. Since then, the focus of her work has been “The Universe Story” and eco-spirituality. She is a master gardener and organic gardening consultant.

Trolley rides around the motherhouse grounds begin at 11:15 a.m. Shuttle bus rides to the straw bale house and nature trail begins at 11:30 a.m.

The Sisters of Providence will offer a

presentation on the main stage at 11:30 a.m. and 2 p.m. featuring their biomass program and alternative energy uses.

Mark Booth will present his “Take Flight!” wildlife education program at 11:45 a.m. and 1:45 p.m.

“Meet the Alpacas” is planned for 1 p.m. on the lawn north of the vendor tent.

A greenhouse tour and information about biodynamic gardening will be offered at 1:15 p.m. and 2:30 p.m.

The Terre Town Twistin’ Tigers will perform at 1:15 p.m., and a question-and-answer session about hybrid cars begins at noon.

Immaculate Heart of Mary Parish

A nationally known environmental educator and author who wrote a book about the importance of being green will speak at the Indianapolis North Deanery parish, located at 5692 N. Central Ave., on

April 20.

Immaculate Heart of Mary’s

“Earth Day Celebration” begins at 10:30 a.m. with a presentation by Dr. Matthew Sleeth, the author of *Serve God, Save the Planet*.

His book applies the scriptural lessons of personal responsibility, simplicity and stewardship to contemporary life. He also examines the joys of adopting a healthier, less materialistic lifestyle and building stronger relationships for a richer spiritual life.

Sleeth’s teenage daughter, Emma, is the author of an environmental book for young people called *It’s Not Easy Being Green*.

Both books will be sold at the event.

Entertainment, an educational presentation about endangered species, crafts for children, refreshments and child care will also be a part of the celebration. †



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Sacrament of marriage must include God, couple says

By Mary Ann Wyand

Marriage parallels the Paschal Mystery, Andrew and Terri Lyke reminded engaged and married couples during the "Black Marriage Day" program on April 5 at St. Michael the Archangel Parish in Indianapolis.

Andrew Lyke is the coordinator of marriage ministry for the Archdiocese of Chicago and co-director of Lyke to Lyke Consultants with his wife. They are nationally known for their marriage enrichment programs and articles.

In many ways, Andrew Lyke explained, marriage parallels the suffering and dying and rising of Jesus.

"When you think about marriage, sometimes the heaviest cross we carry is each other," he said. "There are times when we have to sacrifice—not just minor things but major things—for the sake of the other. What we're called to do, particularly as Christians, is to be faithful to that, to carry that cross ... rising to a new self."

See related stories, Faith Alive!, page 11.

In marriage, "we die to ourselves for the sake of our beloved," he explained. "The love that is probably the most transformative and miracle-making is the love that is the hardest to give. It's the love when the beloved is least lovable."

During challenging times, the Lykes said, couples need to think about why they fell in love with each other and remember their marriage vows of "for better or worse" as the promise they made to God and each other in the presence of their family members and friends.

That's when God has his way in shaping people's lives, Andrew Lyke said, and couples become who they need to be for the sake of their marriage.

"This relationship called marriage is a holy way of living," he said, and a life-long opportunity to grow closer to God with your spouse.

"What God has in store for you is beyond your imagination," he said. "You don't know who you will become as a result of this journey, this adventure, of marriage."

But with the joys of married life come pain and sorrow at times, the Lykes said, because that is the nature of life.

"The statement [by Holy Cross Father Patrick Peyton] that 'the couple [family] that prays together stays together' really holds true," Terri Lyke said. "We need God."

Marital problems will "work out a lot easier with prayer,"

she said. "Couples have to pray through all of that. ... One of the best communication techniques is when you pray as a couple."

When couples grow closer to God, Andrew Lyke said, they also grow closer to each other and in the process create a stronger love which holds them together and helps them become "light to the community."

If you haven't already done so, the Lykes told the couples, invite God into your marriage and focus on recognizing God's presence in daily life situations.

"God is with us in all that we do," he said. "Recognizing the ways that God is with us—even in the simple rituals, the things that you do to express love—are examples of God working in you."

The Lykes recommend four ways to strengthen marriage, a process they call "PEPP." They emphasize that "primacy, empowerment, protection and prayer" are life-long tasks for all married couples.

- **Primacy**—"Couples need assurances that their marriage is the primary relationship, above friends, extended family and even children."

- **Empowerment**—"Couples need the necessary skills to build intimacy and develop the confidence that they are in a good and right situation, and that it can last."

- **Protection**—"Couples need support systems to use as armor to shield them from the negative influences of the world."

- **Prayer**—"Couples need to develop and nurture a shared spirituality, and have an awareness of God working in and through their marriage for the betterment of their relationship, their family, community and society."

The Lykes teach couples about relationship skills that can help them communicate better, resolve conflicts and solve problems in married life, including issues caused by unique family of origin behavior patterns that can adversely affect



Andrew and Terri Lyke of Chicago discuss relationship tips for strengthening married life during "Black Marriage Day" on April 5 at St. Michael the Archangel Parish in Indianapolis. The marriage program was sponsored by the archdiocesan Office of Family Ministries, archdiocesan Office of Multicultural Ministry and Black Catholic Caucus in the archdiocese.

marriage and parenting.

Parents need to remember that children are the product of the married couple's love, not the source, they said, and the saying is true that the greatest gift which parents can give their children is a happy marriage.

"Our children certainly, in most times, are a higher priority than our marriage because they're our responsibility," he said. "We're here to raise them, to teach them and to guide them. But our highest value, our highest earthly value, really needs to be centered in the marriage."

In daily life, Terri Lyke said, "our kids are watching us all the time, and they need to see the ups and downs of relationships. If they see you fight, they need to see you make up. They need to see the whole picture."

Write a mission statement for your marriage, they advised the couples, and display it in your home then read it together often.

"Marriage is a life-long decision that you are going to make or have made," Terri Lyke said, "and the one that you are least prepared for. But you have each other. ... Think about your sacrament and what it means. ... God is there." †

BICENTENNIALS

continued from page 1

because of the Napoleonic wars. The administration of the new diocese fell instead to Jesuit Father Anthony Kohlmann, vicar general for the diocese.

Among his accomplishments, Father Kohlmann supervised the plans for what is now St. Patrick's Old Cathedral, which upon its completion in 1817 was the largest church building in the city.

Father Kohlmann is perhaps best known for his defense of the seal of confession, a struggle that culminated in historic New York state legislation offering legal support to the confidentiality of the sacrament.

According to Father Crews, the most prominent of the new dioceses in 1808 may well have been Bardstown. It was before large-scale immigration and the Catholic communities in East Coast cities, such as New York, Boston and Philadelphia, remained relatively small.

But Kentucky, then being settled by a large number of Catholics from Maryland, became a center of Catholic life,

even in its unlikely frontier setting. Bishop Benedict Joseph Flaget, a refugee from the French Revolution, became the first bishop of Bardstown and became known as "the first bishop of the West."

He led a see that included Kentucky, Tennessee and what later became Indiana, Ohio and Illinois. More than 40 modern dioceses have been carved out of what was the Diocese of Bardstown, which was moved to Louisville, a much larger city, in 1841.

The three counties around Bardstown became known as the "Holy Land" among Kentucky Catholics because of the relatively high percentage of Catholics, Father Crews said. The area boasts a number of motherhouses for sisters as well as the famous Gethsemani Monastery, a Trappist institution founded by French monks.

Father Crews, a priest of the Louisville Archdiocese, noted the New York connection to the area: A New Yorker, Trappist Father Thomas Merton, became Gethsemani's most famous monk in the mid-20th century.

During a Mass to open the bicentennial year of the Archdiocese of Boston, Cardinal O'Malley urged disillusioned Catholics to "come home" to the faith.

The cardinal, fully aware of efforts to rebuild trust among Catholics in the wake of the clergy sex abuse crisis and parish and school closings in the Boston Archdiocese, recounted the difficult beginnings of the archdiocese in an area of the country where anti-Catholic sentiment was widespread and often backed by the force of law.

When the archdiocese was founded 200 years ago, "the entire Catholic population of the diocese would not have filled this church," he said during a Dec. 2, 2007, homily at the Cathedral of the Holy Cross in Boston.

"There were about 1,000 Catholics and two priests," he added. "Those handful of Catholics of two centuries ago have [now] grown to over 5 million Catholics."

In opening remarks for the Archdiocese of Philadelphia's bicentennial celebration, Cardinal Rigali noted the archdiocese has a history rich in immigrants, the establishment of the Catholic school system, and St. John Neumann and St. Katharine Drexel.

"Much has changed in geography, structure and in the number of parishes, schools and other agencies over two centuries," he said. "Throughout the years, however, one witnesses constant devotion to Our Lord Jesus Christ." †

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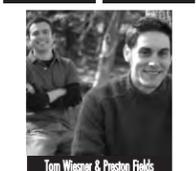
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DIOCESE OF LAFAYETTE

Job seekers find support through two Fishers groups

By Caroline B. Mooney

The Catholic Moment

"At the present time your plenty will supply what they need, so that in turn their plenty will supply what you need."

—2 Corinthians 8:14

FISHERS—Other than death or divorce, the loss of a job is the "largest tragedy a family may face," said Chris Phillips, co-leader of the Geist Employment Networking Alliance, which helps unemployed and underemployed people find work.

The non-denominational group meets weekly at Holy Spirit at Geist Parish, and was founded by a parishioner in 2001.

Since 2003, Phillips, a former Holy Spirit parishioner who now attends St. Simon the Apostle Parish in Indianapolis, has been co-leader with Holy Spirit parishioner Steve Stevens.

"People grieve after losing a job," Stevens said. "When you lose a loved one, it's final. When you lose a job, there's no final point. We hope people feel welcomed and nurtured in our group."

Stevens joined GENA when he moved to the area in 2001.

"Three founding members of GENA were at Holy Spirit and I had the chance to network with them," he said. "Six months after each of them received positions, they put me in charge. I asked the Lord about it, and he put it in my heart to do this."

There are three main goals:

- to show people that they are not alone in job searching,
- to help teach people how to network,
- to give them "a little God"—and try to get their lives back in order.

"For many people, it is job, family and then God, but it should be God, family and then work," Stevens said.

"We open and close each meeting with prayer," he said. "We start at 7 a.m., and there is a 6:15 a.m. Mass and an 8:15 a.m. Mass if people want to go, so I think it

was worked out by God to be in that time slot. The time allows people to use our resources before the work day begins and have more of a vibrant session.

"At each meeting, we pray for whoever is there and the struggles people have that week," he said. "There is an agenda each week—if we get to it. We are open to the Spirit to show us where the meetings should go."

GENA alumni come about once a month to share their stories and advice. Alumni must agree to be open to new members contacting them and networking with them.

"Fortunately and unfortunately, people always show up at the meetings," Stevens said. "I wish no one had to, but the economy doesn't allow that. Anywhere from five to 20 people come in a given week—the Lord will bring who he wants to bring."

Phillips said that GENA helps more than 100 people every year. The group estimates that for every \$10,000 of income, people should expect to take one month to look for a job. If the search is narrowed to a certain area, it could take longer.

"When you think about the financial impact of the job losses in the Fishers area at an average salary of \$70,000, with most people taking three months to find a job, it's really huge," he said. "And the impact on the Catholic Church is huge, too. You look at 10 percent of that amount—wouldn't it be great to add that back to the collections?"

'God, family and then work is the motto that Steve and I like to use. If you have God and family in place, then the work will happen. You need those first two, though—the family support is important. We tell our groups that they need to prioritize their thinking this way.'

— Chris Phillips

"The loss of a job is one of the largest contributors to stress," Phillips said. "As much stress as it puts on the person who loses a job, the spouses and their children are also greatly impacted by stress."

"Losing a job is a big ego hit," he said, "and sometimes depression hits hard to the unemployed. Those people may benefit from other parish ministries. We can help people get to that help, and then they will be able to go out to employers and say, 'I'm good at these five things.'"

"God, family and then work is the motto that Steve and I like to use," he said. "If you have God and family in place, then the work will happen. You need those first two, though—the family support is important. We tell our groups that they need to prioritize their thinking this way."

Phillips also stresses that people need to find work that makes them happy.

"Even if it means a salary cut, everything will improve if you're doing what you love and what you are good at," he said. "While you're going through the healing process during unemployment, we



Steve Stephens, left, of Holy Spirit Parish at Geist in Fishers in the Lafayette Diocese; Peter Overwalle of St. Louis de Montfort Parish in Fishers in the Lafayette Diocese; and Chris Phillips of St. Simon the Apostle Parish in Indianapolis, are members of support groups which help the unemployed and underemployed find work.

encourage people to go out in the community and volunteer. Then others will see you and say they want to help you."

"I first used GENA over four years ago,"

Peter Van Overwalle said. "I then helped with the program at Holy Spirit while I was a parishioner there, but since I really live close to St. Louis de Montfort, I switched parishes."

"I started FENA [Fishers Employment Networking Alliance] at St. Louis de Montfort because I know there is unemployment at every parish. This group has no fundamental differences than GENA other than our group tends to be a little smaller."

Both groups network together.

"We coach people to have conversations with others," Van Overwalle said, "and sometimes a personal introduction to others can lead to a job opportunity. I encourage parishioners to think about how they can serve as a contact—talk about their particular industry to others and what they know from the inside. A lot of people are not used to selling themselves, but here in Indianapolis there are a lot of good Midwestern values and people tend to know each other within their industry."

Gerry Pall, a member of Holy Spirit Parish, has used GENA twice to find employment. In July 2006, he found a job in Chicago with the group's help, but when that didn't work out he came back to the area and GENA. He is now working in a temporary position.

"I like the group because it's close to home, and it's usually small," Pall said. "We open with prayer and there is a degree of spirituality to each meeting as well as personal support that other networking groups don't offer. I have been to three or four other groups and they are more bureaucratic, larger and not as supportive."

"GENA has given me a lot of networking advantages—I've gotten a lot more names to call than in other groups," he said. "Steve and Chris are both very, very good. They really give of their time and are really the reason it stays together."

Pall said the meetings often focus on individuals and their resumes as well as trying to define and be succinct in stating career goals.

"GENA is really a cornucopia of different religions," he said. "The group isn't snooty and you don't have to be a certain religion or have a certain type of job."

"I do this to give back to my community, and in return a lot is given back to me," Phillips said. "We are the best group to work yourself out of."

(For more information about GENA or FENA, contact Steve Stevens at 317-777-9771, Chris Phillips at 317-496-2858, or Peter Van Overwalle at 317-421-4751.) †

Bishop Chatard Achievement Awards 2008 Liturgy & Breakfast

Bishop Chatard Achievement Awards are presented annually to members of the educational faith community who embrace and epitomize the mission and values of the Archdiocese of Indianapolis' North Deanery high school. On Sunday, April 20, Bishop Chatard will honor parents, alumni and church leaders who have provided unwavering support through their words, deeds and spiritual commitment.

Celebration of the Mass and the Achievement Awards ceremony will begin in the BCHS gymnasium at 9:30 a.m., followed by a breakfast reception in the school café. Parents, alumni and friends of Bishop Chatard are invited to join this celebration of the gifts of human spirit and support that surround and bless Bishop Chatard High School.

Congratulations to the 2008 Bishop Chatard Achievement Award honorees

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Strong and lasting marriages are a gift of God's grace

By Richard McCord

Within the first three years of marriage, Mark and Julie saw two couples who were friends go through divorce. They got scared. Like their friends, Mark and Julie had left familiar communities and moved across the country to begin careers.

They were having trouble balancing their time between work and family. They had begun to disagree about many things, including when to have children and where to buy a house.

Feeling themselves growing apart, they feared they might end up like their friends.

They didn't.

"We knew we had made our marriage vows for life," Julie said, "but we also realized we needed to do something positive right away to address our problems."

No marriage can survive on its own. Couples should not be afraid to seek support from extended families, from friends who share the same faith and values, and from other resources, such as marriage education, spiritual enrichment, and social and cultural activities they can participate in together.

Mark and Julie began to see a marriage counselor, then joined a couples' support group in their parish. Their parents also helped them.

"They told us about troubles they had weathered in their own marriages," Mark added. "We thought, if they've survived all these years, so can we. ... They

encouraged us to hope in God and work with each other."

Not all couples are as fortunate as Mark and Julie. The divorce rate has declined slightly since peaking in the early 1980s. Nonetheless, the probability of divorce for the average first-time marriage is still between 40 percent and 50 percent.

Social research shows that some couples' chance of divorce is well below the average. What accounts for the difference?

Having at least some college education, earning a good income, coming from an intact family and marrying after age 25 without having a baby first are factors that can decrease the risk of divorce during the first 10 years of marriage by as much as 30 percent.

When these resources are brought into a marriage, they provide a foundation on which to build.

Religious belief/practice, therefore, is one key ingredient in successful marriages. There is much social science evidence demonstrating that a shared religious life contributes to a stronger marriage and vice versa.

When couples see marriage as a lifelong commitment, they tend to make high investments of time, affection and attention to their relationship with the expectation of mutual benefit over the long run.

In addition, religious institutions provide a framework of meaning and a community of support for couples and their children.

A recent study sponsored by the U.S. bishops found that Catholics who attend Mass weekly are far less likely to regard divorce as a solution to marital problems. They are also far more likely to agree that marriage is a lifelong commitment and that their relationship is a means of drawing closer to God.

Religious beliefs help a couple create and sustain a vision for their marriage that includes core values, attitudes, images and goals. They are a reference point for making decisions and strengthening commitment through all the ups and downs of married life.

Those who marry in the Catholic Christian tradition have a specific sacramental vision of marriage. It is rooted in Scripture, and expressed in Church teachings and practices. Couples make this vision their own through prayer, study, conscience formation and the practice of virtue.

In addition to having a vision, the ability to grow in a relationship is a second ingredient in a lasting marriage.

Struggle and conflict, failure and forgiveness are some experiences necessary for marital growth.

Also essential is an understanding that growth happens in stages that are repeated in a cyclical fashion throughout a marriage.

Couples should expect, therefore, to move from moments of romance to periods of letdown, and from falling out of love and blaming each other to forgiving and reconciling.

In a Christian context, growth is a continual turning back to the Lord, who calls us to love him through loving one another. Growth can happen when people change their attitudes and behaviors.

In order to grow, a couple needs to learn certain skills, such as listening, communicating, managing conflict and problem-solving.

But perfecting these skills is not enough.

Christian couples are called to live a



When couples see marriage as a lifelong commitment, they tend to make high investments of time, affection and attention to their relationship with the expectation of mutual benefit over the long run.

Web site offers resources for living happily ever after

By Carole Norris Greene

Since its launch in June 2007, the U.S. bishops' marriage Web site—foryourmarriage.org—has attracted more than 100,000 visitors. One of its headings reads "Resources for living happily ever after"—and they are not kidding!

There is something for all couples—those dating, engaged, newlyweds, in a mature marriage or empty nesters.

Well-written and insightful articles give a snapshot of the state of marriage in the U.S., present scientifically proven benefits of marriage, what makes a marriage work (communication, commitment, common values and spirituality/faith), issues facing couples (infidelity, addictions, financial instability, career decisions, parenting,

physical or mental illness, sexuality and domestic violence), daily marriage tips to encourage couples, and even a monthly marriage quiz.

Resources go over choosing a marriage partner, reasons not to marry, those "must have" conversations before marriage, conflict resolution and fighting fair, when to seek counseling and caring for established marriages.

The Web site also helps visitors find support available through their local diocesan Family Life Office and offers links to many other related Web sites.

This phenomenon has to make you wonder how we ever got along without it!

(Carole Norris Greene is associate editor of Faith Alive!) †

virtuous marriage in which practices and skills lead them to acquire habits that define their character, the third ingredient in a lasting marriage. We call these habits "virtues."

Practicing virtues ultimately leads people to the greatest gift: love.

Each virtue is an expression of love that is, for example, patient, kind and forgiving (1 Cor 13:1-13).

A supportive community is a fourth ingredient for strong and lasting marriages. This is necessary if a couple is to be formed according to a vision of marriage, and to receive resources for growth and the practice of virtue.

Lasting marriages are a gift of God's grace, and the effort of sincere but fragile people.

(Richard McCord is director of the U.S. bishops' Secretariat of Laity, Marriage, Family Life and Youth.) †

Discussion Point

Faith and communication are keys to marriage

This Week's Question

What do you view as two essential steps toward a lasting marriage?

"Shared faith and shared commitment to live Gospel values. That way we stay focused on the same things. And we've been married for 54 years." (Keith and Rita Burbridge, Spring Hill, Fla.)

"Like goals and keeping the lines of communication open. Growing apart is a big factor and cause for divorce." (Lori Carroll, Morrisville, Pa.)

"Commitment and honesty. The reason we get married is to build a life together. So marriage only works if we are committed to God and our spouse. Honesty is

important because if we are committed to each other there shouldn't be anything you can't share and work through together." (Jennifer Jacques, Billings, Mont.)

"Having a sense of humor and sharing your faith. It's not good to be headed in different directions. Shared faith makes a stronger bond." (Rhonda Ward, Solomon, Kan.)

Lend Us Your Voice

An upcoming edition asks: Have you ever been a victim of or witnessed discrimination based on religious belief?

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

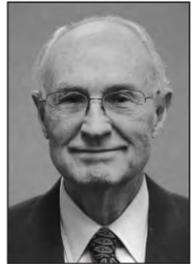


From the Editor Emeritus/John F. Fink

Biblical women: Martha and Mary of Bethany

(Thirty-sixth in a series)

Martha and Mary were sisters who lived in Bethany, about two miles from the top of the Mount of Olives, where a road led down to Jerusalem.



They had a brother named Lazarus. Jesus was a good friend who, apparently, frequently stayed with them when he was in Jerusalem, although the Gospels don't specifically say that.

Matthew's Gospel says that Jesus left Jerusalem after his procession into the city and spent the night in Bethany, and we have come to assume that he went to their home.

We first meet Martha and Mary in Luke's Gospel, the end of Chapter 10.

In this episode, Martha was busy getting the meal ready while Mary sat at Jesus' feet and listened to him speak. This tells us something about Jesus' attitude toward women since, in first-century Palestine, it would have been remarkable for a woman

to assume the position of a disciple. It also tells us that Jesus felt relaxed in their home.

In this episode, Martha asked Jesus to tell Mary to help her serve dinner, but Jesus replied that "Mary has chosen the better part and it will not be taken from her" (Lk 10:42).

We get the idea that Mary was more contemplative, while Martha was more active. Perhaps, though, Jesus wanted to make the point that a hostess shouldn't get so involved with preparing the meal that she neglects her guests.

Strangely, Luke doesn't mention the sisters' brother Lazarus. We learn about him in John's Gospel, which also is the one that tells us that they lived in Bethany.

This was the story about Jesus raising Lazarus from the dead. When Lazarus became ill, the sisters sent word to Jesus, "Master, the one you love is ill" (Jn 11:3), telling us that Jesus had developed a close relationship with him.

In his book *Jesus: A Meditation On His Stories and His Relationships With Women*, Father Andrew Greeley expresses his opinion that Martha and Mary were

teenagers and that Lazarus was even younger, 12 or 13.

I cannot agree.

First of all, John's Gospel says, "A man was ill, Lazarus from Bethany" (Jn 11:1). It hardly seems probable that Jesus would have developed such a close relationship with a boy.

I have always imagined Lazarus as about Jesus' age, with Martha and Mary in their 20s. If they were only teenagers or younger, who was the head of the household?

In the story of the raising of Lazarus, Martha first ran to meet Jesus and expressed her belief in the resurrection of the body and in Jesus as the Messiah. Mary, too, hurried to meet him when she learned that he had arrived.

Martha, Mary and Lazarus were also present at another meal in Bethany before Jesus' crucifixion. This time, John says, Mary took a liter of perfumed oil and anointed Jesus' feet with it. (Matthew and Mark say that she poured it on his head.)

This is the last time they appear in the Scriptures. Accounts of their later lives are only speculation. †

Go and Make Disciples/John Valenti

Justice for the poor

It is false to assume that most issues are either "black" or "white" when, in fact, there may be alternative perspectives and solutions.



Regarding comprehensive immigration reform, manufacturers took advantage of low-wage workers in Mexico over the past 50 years to provide products primarily for the U.S. market.

These manufacturers are now moving to China, where labor is cheapest. Mexican people who have grown dependent on providing their labor no longer have these jobs, which have subsidized our American lifestyle for our entire lives.

Desperate to provide for their families, these immigrants risk everything to go where there are jobs.

While we post a "no trespassing" sign at our border, we erect a "help wanted" sign at the workplace. The fact is we have had an open door policy for years, right up through the Trans-Texas Highway.

I think it's fair to say that American attitudes toward the poor—and perhaps not just in America—are mostly disdain and fear. They are perceived as dangerous and different.

Sometimes people think that their condition is their own fault, and that they are simply lazy or inferior.

Other Americans are more kind-hearted, but prefer not to look at the poor too closely. It's depressing, and they are surely not fun people to be with, they think.

For too long, we have ignored justice for the poor south of our border. We have done little else than take advantage of them.

These attitudes are a world away from God's attitudes as described in Scripture and what our Catholic Church teaches:

"Persons who enter a nation without permission should be treated with respect and dignity. They should not be detained in deplorable conditions for lengthy periods, shackled by their feet and hands, or abused in any manner. They should be afforded due process of the law and allowed to articulate a fear of return to their home before a qualified adjudicator. They should not be blamed for the social ills of a nation." (From "Strangers No Longer: Together on the Journey of Hope," a pastoral letter published by the Catholic bishops of the United States and Mexico in 2003.)

Obviously, adding to the misery of the poor is bad; exploiting workers, oppressing immigrants, robbing the needy.

Our job is to help the poor and needy. Pleading the cause of the poor, being their advocate and defender, is simply something a good person does.

I am proud of our Catholic faith which, when others are silent, advocates for the poor—in our community, in our Church, in our nation and in the world.

The overwhelming majority of migrants simply want to work, and they work hard and contribute to the American economy.

They labor in important industries in our economy—agriculture, construction and service—and, overall, contribute through their taxes, purchasing power and "sweat equity."

They pay into the income, property and sales tax system and into the Social Security system every year.

Getting people together is the best way I know to discover workable solutions.

Consider starting a discussion group at your parish.

In addition to the immigration education PowerPoint presentation on the archdiocesan Web site, there is also a Scripture reflection: "Notes On God's Commands Concerning the Poor."

(John Valenti is the associate director of Evangelization and Faith Formation for the Archdiocese of Indianapolis. E-mail him at jvalenti@archindy.org.) †

Cornucopia/Cynthia Dewes

'Catholic' sure does cover a lot of territory

We say in the Apostles Creed that we believe in "one holy, catholic and apostolic church."



It seems to me that we understand the holy and apostolic parts pretty well, but we don't always appreciate the catholic part. Because "catholic" means "universal," not "narrow."

As I've written before, I love the fact that the Church is universal. I love it that so many kinds of people, who reflect the overall image of our God, not only exist but thrive in it. They are nourished by the graces which God provides for them all the time, and makes apparent to them through the Church.

That's why it's so sad to learn, as John Fink wrote in a recent *Criterion* editorial, that the Church is losing members.

Some folks are just not aware of the spiritual, emotional and even physical support available to them in a community of believers such as ours. Young people, especially, may not realize that their lives will be expanded, not diminished, by the sharing of faith.

Part of their ignorance may be laid at the

door of misunderstanding what "catholic" means.

Maybe they've been overwhelmed by the rules and what they consider threats issued by well-meaning parents and teachers. They resent judgmental dismissal of their ideas and choices because of what they perceive to be rigid sectarianism so they rebel and discard the Church and her teachings.

If only they would persevere in learning more about what makes our Church truly "catholic," they might be converted to joyful and lasting faith.

In reading, prayer and contemplation, they'll find their place in the Church because it surely is there. It is our duty to encourage them in their search.

This is not to say that any old behavior is acceptable in or out of the Church. We should not mistake God's gifts as the work of our own doing. Basic truths are still applicable and essential throughout time: life at any stage or condition is precious, love is always life-giving and enabling, and God is in charge.

We need to live with those truths and, therefore, we abhor abortion, promiscuous sex, euthanasia and human rationalization for ungodly behavior, among other things.

If we live long enough, we discover that these truths are real, not only because the Church says so, but because their opposites

simply do not work. They won't make life livable, not to mention joyful.

There is no better way to understand the richness and extent of the Catholic faith than through reading Scripture. But it is also helpful to learn about what faithful people of all kinds have concluded from their studies of Scripture, the Church fathers and Church history, biblical research and devotional material.

Just because we are a "catholic" church, our survey may take us from the insights of St. Augustine to John Milton to Dietrich Bonhoeffer, from Thomas Merton to Mother Angelica to Garry Wills.

We believe that the fullness of divine revelation exists in our Church and that ultimately she is protected from error by the Holy Spirit. The Church's very universality, her catholicity, allows her members to access that revelation through the many individual abilities and graces given to them by God. We should not declare some of their insights heretical just because they are different from the ones we know.

If we feel a need to discover a spiritual home—and all of us do—we must take advantage of our Catholic heritage.

(Cynthia Dewes, a member of St. Paul the Apostle Parish in Greencastle, is a regular columnist for The Criterion.) †

Faithful Lines/Shirley Vogler Meister

Be open to recognizing blessings when they come

Recently, a friend told me how wonderful it felt to fill a pew with extended family members during the Easter Vigil Mass at her Catholic church—13 loved ones, in fact.



That reminded me of a late friend, who once criticized people for "showing off" families in that way, probably because her

family rarely worshipped together.

I told her that I, on the other hand, admired—even envied—such family groups who worship together, especially when it's not a holy day or special event.

That's when I told her how I had always hoped for 13 children. I wanted to have a large family from the time I was a young girl, through my teens and even when I was engaged to be married.

As it turned out, God blessed my husband and me with only three daughters. I accept our children with gratitude for family has inundated us with blessings as

well as challenges through which my husband and I have spiritually grown.

After congratulating my friend whose family filled the church pew, I counted those in our immediate family circle: Paul and me; Donna and her husband, Roby, and their 8-year-old son, Sam; Diane and her fiancé, Al, and her son, David, and his girlfriend, Emmeline; and Lisa and her fiancé, Scott, and his daughter, Marina.

If I counted our two cats meowing nearby, I could say we have more than 13 gathered for special events.

Because that is stretching my count, I will change the subject to another view of the number 13, the Last Supper of our Lord Jesus and his 12 disciple, who dined together for the last time—13 gathered before Jesus died.

Next month, we will celebrate Pentecost—sometimes referred to as Whitsunday—when the triune God appeared as a dove to some of the same disciples who were at the Last Supper as well as others.

The reason for their gathering was to choose someone to take the place of

Judas Iscariot, who betrayed Jesus then committed suicide. The coming of the Holy Spirit was an awesome surprise.

We rarely expect such faith moments to come to us.

Still, I was wonderfully surprised when I recently realized that my youthful dream of 13 in the family had come true—even though not exactly as I had originally imagined.

In fact, I feel this way every time something extraordinary happens to confirm that God is definitely working wonders in our lives in the most unexpected ways. We only need to open our hearts and minds to such surprises.

A friend who is a doctor once shared an old verse about human nature that seems appropriate here: "As a rule, man's a fool. When it's hot, he wants it cool. When it's cold, he wants it hot—always wanting what is not."

Why can't we be satisfied?

(Shirley Vogler Meister, a member of Christ the King Parish in Indianapolis, is a regular columnist for The Criterion.) †

Fifth Sunday of Easter/Msgr. Owen F. Campion

The Sunday Readings

Sunday, April 20, 2008

- Acts 6:1-7
- 1 Peter 2:4-9
- John 14:1-12

The Acts of the Apostles once more is the source of the first reading.



The early chapters of Acts marvelously reveal to us the lives led by the early Christians. Very obvious, and important, in this glimpse into events so long ago is the place of the Apostles, and among them the place of Peter.

The Apostles led the community. Moreover, the Christians recognized the Apostles' leadership. The people listened to the Apostles. Indeed, reverence for the Apostles was so deep that the people placed their possessions at the Apostles' feet, allowing the Apostles to control even the material assets of the community.

In Acts, this community was situated in Jerusalem. Although it was the very heart of Jewish life and a city supremely great in meaning for Jews, Jerusalem was not Corinth. It was not Antioch. It most certainly was not Rome. In the total scheme of things, it was not a very important city.

Actually, the Romans maintained as their capital for Palestine the city of Caesarea, a seaport on the Mediterranean Sea.

The ruins of this city are located at what is now part of the suburbs of modern Tel Aviv.

Caesarea was the site of the Roman governor's residence and the headquarters for the Roman occupation.

It is interesting, incidentally, that the only relic of the administration of Pontius Pilate as governor, aside from his mention in the Gospels, is a stone carved with his name, which was found in the ruins of Caesarea.

The vast Roman Empire, under one system of laws, allowed for movement from place to place. Thus, nationalities mixed. So Acts refers to Jews, but also to "Greeks," as Jews at the time called foreigners.

Care of the needy, and widows were very needy, seemed to prefer Jews. The Apostles

responded that their task was to teach the Gospel. However, they did not dismiss the obligation to care for the needy.

Instead, they chose seven holy men to be deacons. It was an exercise not just of organization, but also of innovation, in the name of Jesus.

First Peter provides the second reading, centering Jesus as essential in salvation.

Jesus is the promise of God. The reading urges Christians to be true to the Lord.

St. John's Gospel supplies the last reading.

It is not a Resurrection narrative. It recalls the Lord's discourse with the Apostles, consoling them as to what they should expect in the future.

The Lord will be with them always. The Son of God is "the way, the truth and the life."

Reflection

Almost a month has passed since Easter. For weeks, the Church joyfully has told us of the Resurrection. He lives!

Before long, the season will end. We will return to life in 2008 with its burdens and uncertainties.

The Church tells us not to lose heart. Jesus still is with us. He is our rock and our shield. He lives in the community of Christians.

However, if authentic, this modern community must be the same as the early Christian community described in Acts.

Applying the picture in Acts to the present is interesting. Which Christian community actually resembles the gathering of Christians in Jerusalem long ago, precisely in their reliance upon the Apostles with Peter at their head? It has to be the Roman Catholic Church.

The community profoundly is dedicated to the Lord. It cares for the sick and the needy. Care for others is no charming sideline for Christians. It is the essence of the religion.

The Church tells us, as the Easter season concludes, that Christ is with us. But, in turn, we must draw ourselves into the community that the Lord created. He is in this community.

However, being in the community is more than joining a club. We must give our hearts to the Lord. †

My Journey to God

And God Said

I said, "God, I hurt."
And God said, "I know."

I said, "God, I cry a lot."
And God said, "That's why I gave you tears."

I said, "God, I'm so depressed."
And God said, "That's why I gave you sunshine."

I said, "God, life is so hard."
And God said, "That's why I gave you loved ones."

I said, "God, my loved one died."
And God said, "So did mine."

I said, "God, it's such a loss."
And God said, "I saw mine nailed to the Cross."

I said, "But God, your loved one lives."
And God said, "So does yours."

Photo by Mary Ann Wyand



I said, "God, where are they now?"
And God said, "Mine is on my right and yours is in the light."

I said, "God, it hurts."
And God said, "I know!"

By Emily Kalb

(Emily Kalb is a member of St. Joseph Parish in Jasper, Ind. She started writing poetry after being diagnosed with cancer seven years ago. Early evening sunlight illuminates the crucifix behind the altar at the Calvary Cemetery Mausoleum Chapel in Indianapolis on Sept. 11, 2007. The essential aspect of Christian hope is trust in eternal salvation brought by Christ, Pope Benedict XVI noted in his second encyclical, "Spe Salvi" ("On Christian Hope").

Daily Readings

Monday, April 21
Anselm, bishop and doctor
Acts 14:5-18
Psalm 115:1-4, 15-16
John 14:21-26

Tuesday, April 22
Acts 14:19-28
Psalm 145:10-13b, 21
John 14:27-31a

Wednesday, April 23
George, martyr
Adalbert, bishop and martyr
Acts 15:1-6
Psalm 122:1-5
John 15:1-8

Thursday, April 24
Fidelis of Sigmaringen, priest and martyr
Acts 15:7-21
Psalm 96:1-3, 10
John 15:9-11

Friday, April 25
Mark, Evangelist
1 Peter 5:5b-14
Psalm 89:2-3, 6-7, 16-17
Mark 16:15-20

Saturday, April 26
Acts 16:1-10
Psalm 100:1b-2, 3, 5
John 15:18-21

Sunday, April 27
Sixth Sunday of Easter
Acts 8:5-8, 14-17
Psalm 66:1-7, 16, 20
1 Peter 3:15-18
John 14:15-21

Question Corner/Fr. John Dietzen

U.S. bishops recommend Friday as day of voluntary self-denial

Q A new priest in our area tells us that all Fridays are again days of abstinence.



Another priest says that it is a sin if we do not perform some act of penance on Fridays.

I know the rules about fast and abstinence during Lent, and we should do some penance on all Fridays, but I've never heard the obligation expressed in terms of sin.

Is there a change? (Pennsylvania)

A No, there is no change. I have a suspicion that someone misunderstood the priest, and he was referring to abstinence on all Fridays of Lent.

In his apostolic constitution titled "Paenitemini" (Feb. 17, 1966), changing the Church regulation about abstinence from meat on Friday, Pope Paul VI was not replacing one kind of sin with another.

Pope Paul said he was pointing out "the implications and importance of the Lord's command to repent," since all members of the Church "are in continuous need of conversion and reform."

The fact that a spirit of penance is primarily an interior religious experience, Pope Paul writes, does not lessen the need for exterior practice of this virtue.

Because this need is so essential in Christian life, it "prompts the Church, always attentive to the signs of the times, and according to the character of each age, to seek beyond fast and abstinence new expressions more suitable for the realization of the precise goal of penance."

In other words, practices of penance effective for spiritual renewal at one period of time may not be the best for another period.

Thus, the Church today invites everyone to accompany their inner conversion, for example, at times during Lent with "voluntary exercise of external acts of penance."

Note the word "voluntary." One can understand what Pope Paul is getting at

in this frantic and stressful age when he says the attitude or virtue of penance should be exercised first of all in persevering faithfulness to the duties of one's state in life.

Not many would dispute that devoted, loving steadfastness in fulfilling our daily responsibilities automatically brings with it numerous opportunities for self-denial and patience.

The pope mentions specifically the difficulties arising from one's work, from one's human relationships, from the stress of insecurity that pervades modern life, and the anxieties of each day's struggles as additional sources of mortification and self-restraint.

If anyone lovingly and generously tries to observe these habitual practices of penance that the pope offers, it is hardly conceivable that he or she could go through a whole day without some sort of prayer, self-control and expressions of love that are prescribed by our Lord as well as by traditional Christian spirituality.

Pope Paul, in other words, had no intention to belittle or diminish the importance of penance. He was asking something even more demanding—to go back to the command of Christ that, "If anyone wishes to come after me, he must deny himself and take up his cross daily and follow me" (Lk 9:23)—then ask yourself what, if anything, that means to you.

Nine months after the publication of "Paenitemini," the American bishops made its provisions specific for the United States, abrogating the law of Friday abstinence from meat except during Lent.

Without making it a "law," in the spirit of the pope's message, they recommended Friday abstinence as a praiseworthy, voluntary—but not mandatory—act of self-denial.

(A free brochure in English or Spanish which answers questions that Catholics ask about baptism practices and sponsors is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 3315, Peoria, IL 61612. Questions may be sent to Father Dietzen at the same address or by e-mail in care of jjdietzen@aol.com.) †

Rest in peace

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

ALLEN, John, 67, Holy Spirit, Indianapolis, March 16. Father of Connie Bair, Lisa Foy, Lucille and John Allen. Stepfather of Ceresa Boals, Jacqueline, Eric and William Funk II. Brother of Linda Bridegroom, Sandy Roth, Becky and Michael Allen. Grandfather of three. Step-grandfather of seven.

ALLISON, Elizabeth, 86, St. Gabriel the Archangel, Indianapolis, April 2. Mother of Denny and Larry Allison. Sister of Mary Shelton. Grandmother of four.

BATTISTA, Thomas J., 90, St. Michael the Archangel, Indianapolis, March 4. Husband of Jeannette Battista. Brother of Peter Battista.

BAUMEISTER, Mark G., 42, St. Therese of the Infant Jesus (Little Flower), Indianapolis, April 6. Father of Kasey Davis. Son of Audrey (Patterson) Narva. Brother of Niome Baumeister.

CHWALEK, Lora Lee, 47, St. Paul, Sellersburg, March 28. Wife of Jeff Chwalek. Mother of Garrett Howell and Brendan Chwalek. Daughter of Richard and Dorothy Eisman. Sister of Mark Eisman. Step-sister of Leigh Ann Elles, Richard Anderson and Mark Woods. Granddaughter of Pansy Eisman. Grandmother of two.

GELLERT, Patricia, 77, Our Lady of Lourdes, Indianapolis, April 5. Sister of Evelyn Edwards and Margaret Unverzagt.

GEYMAN, Raymond Joseph, 87, Prince of Peace, Madison, March 6. Husband of Mary (Ralston) Geyman.

HATCHER, Doris Rita, 94, St. Margaret Mary, Terre Haute, April 2. Mother of Delores Case, Mary Evelo, Diane Larsen, Catherine Riley, Margaret Wier, Rosemary Wiggins, Cecelia, Frank and William Hatcher. Grandmother of 30. Great-grandmother of 40.

HOWLETT, Rita, 77, St. Joseph, Sellersburg, April 6. Mother of Calvin, Merlin and Wayne Howlett. Sister of Julia Dearing, Eva Hodges, Thecla Sinkhorn and Norman Ellenbrand. Grandmother of seven. Great-grandmother of seven.

JACKSON, Rimiko J., 74, Prince of Peace, Madison, April 1. Stepmother of Margaret Jackson. Sister of Merniko Yamaguchi. Step-grandmother of three.

JANSHEGO, William, 76, St. Jude, Indianapolis, April 3. Husband of Margaret Janshego. Father of Lee Ann Griffin, Karen Metro and William Janshego. Brother of Mary Ann Anderson, Norma Rubaker, Jim and Paul Janshego. Grandfather of eight. Great-grandfather of two.

McCULLOUGH, Mary G., 96, Annunciation, Brazil, March 21. Mother of Sharon Anderson, Patty Cornforth, Janet John, Anne Sanders, Jerry and Tom McCullough. Sister of Ursuline Sister Rose Ann Born and Clara McCool. Grandmother of 17. Great-grandmother of 33. Great-great-grandmother of one.

MIELE, Robert D., 86, Christ the King, Indianapolis, March 29. Father of Letitia, Tracy and Robert Miele. Grandfather of nine.

OLDHAM, Mary Jane, 81, St. Joseph, Shelbyville, April 1. Mother of Barbara and Beverly Adkins. Grandmother of five. Great-grandmother of 10.

PIPER, Michelen, 89, Holy Family, Richmond, March 29. Mother of Rosemary Coffman and Robert Piper. Sister of Carl Conti. Grandmother of five.

SAUER, Elaine, 86, St. Therese of the Infant Jesus (Little Flower), Indianapolis, March 24. Wife of Joseph Sauer.

SCHAEFER, Clara Mae, 76, Our Lady of the Greenwood, Greenwood, March 25. Wife of Elmer Schaefer. Mother of Marilyn Allen, Cheryl Ankney, Ann Fletcher, Peggy Redmond, David, Gary and Mike Schaefer. Sister of Frances Batta, Delores Kaufhold and Agnes Fuchs. Grandmother of 18.

SCHULZE, Patricia F., (Colgrove), 68, St. Gabriel the Archangel, Indianapolis, March 31. Mother of Tammy Bruce, Debbie, Alan and Jeff Schulze. Sister of Karen Griffin, Sharon Gould, Michael, Kenneth, Robert and Stephen Colgrove. Grandmother of seven. Great-grandmother of two.

SOUTH, Gerald, 53, St. Andrew, Richmond, March 29. Husband of Kathleen South. Father of Elizabeth, Gerald, Michael and Richard South. Brother of Sandra Naekel, Damon, Guy and Walt South. Grandfather of six.

URDAL, Richard John, 67, St. Gabriel, Connersville, April 7. Brother of Robert and Ronald Urdal. Uncle of several.

WILLIAMS, Patrick N., 44, Christ the King, Indianapolis, April 6. Husband of Leigh Williams. Father of Emily and Megan Williams. Son of Donald and Theresa Williams. Brother of Molly and Michael Williams.

WIRE, Evaline M., 98, St. Paul Hermitage, Beech Grove, April 7. Mother of Helen Bullock and Jane Sheets. Grandmother of 17. Great-grandmother of 35. Great-great-grandmother of two.

WISKER, James Herbert, 89, St. Joseph, Shelbyville, April 2. Father of Elizabeth Fallis and Anita Kacena. Brother of R. Marjorie Kuhn and Mary Alice Miner. Grandfather of four. Great-grandfather of three. †

Counselor says 'Don't be afraid to share your grief with other people'

By Mary Ann Wyand

Share your grief with others. In doing so, Dr. Alan Wolfelt explained, you are mourning—participating in the public expression of grief—which is so important in the healing process after the death of a loved one.

"You're changed forever by the death of someone you love," he said. "You're transformed. You're not the same person. I help people convert grief into mourning in ways that integrate it into their life."

Survivors must learn how to open themselves to their brokenness, he said, acknowledge their sense of loss, and realize that the only way to integrate the loss into their life is to embrace and share it.

Wolfelt was the keynote speaker for "The Wilderness of Grief: Finding Your Way," a grief ministry presentation for bereaved people on April 8, and "Living in the 'Shadow of the Ghosts' of Grief" for grief ministry caregivers on April 9 at the Community Life Center at Washington Park Cemetery in Indianapolis.

His talks were sponsored by the archdiocesan Office of Family Ministries, archdiocesan Catholic Cemeteries Association, and Flanner and Buchanan Inc.

A native of Lafayette, Ind., Wolfelt is the founder and director of the Center for Loss and Life Transition in Fort Collins, Colo., as well as a nationally known author, educator and grief counselor.

"Your priority right now is to give attention to your need to grieve and mourn," he told bereaved people attending his April 8 presentation.

"Never minimize your need to mourn," Wolfelt said, in spite of societal pressure to get on with your life.

"Psychic numbing" happens after the death of a loved one, he said, which is the body's natural coping response.

Survivors must suspend their activities, Wolfelt said, in order to take the necessary time to grieve, mourn and honor the life of their deceased loved one.

"Hurting is part of healing," he said. "Do exactly what you need to do."

He said the Beatitudes recorded in the Gospel of Matthew remind us that, "Blessed are they who mourn, for they will be



Dr. Alan Wolfelt, the founder and director of the Center for Loss and Life Transition in Fort Collins, Colo., was the keynote speaker for "The Wilderness of Grief: Finding Your Way," on April 8, and "Living in the 'Shadow of the Ghosts' of Grief" on April 9 at the Community Life Center at Washington Park Cemetery in Indianapolis.

comforted" (Mt 5:4).

"Mourning is the shared response to loss, a shared social response of grief gone public," Wolfelt said. "Crying is a form of mourning. You're taking your grief that is inside [and expressing it] outside."

He encourages people to journey through their grief—not around it—with help from six reconciliation needs:

- Acknowledge the reality of the death.
- Embrace the pain of the loss.
- Remember the person who died.
- Develop a new self-identity.
- Search for meaning in life.
- Receive ongoing support from others.

Center for Loss and Life Transition staff members surveyed several thousand people who have lost loved ones, Wolfelt said, and found that 90 percent of the respondents said they talk to dead people, which he said is a healthy way to cope with loss.

"Think of your grief as a wilderness, a vast, inhospitable forest," he said. "You have to journey into it instead of around it because the only way to the other side is through the wilderness."

(For more information about Dr. Alan Wolfelt's grief ministry and books, log on to www.centerforloss.com.) †

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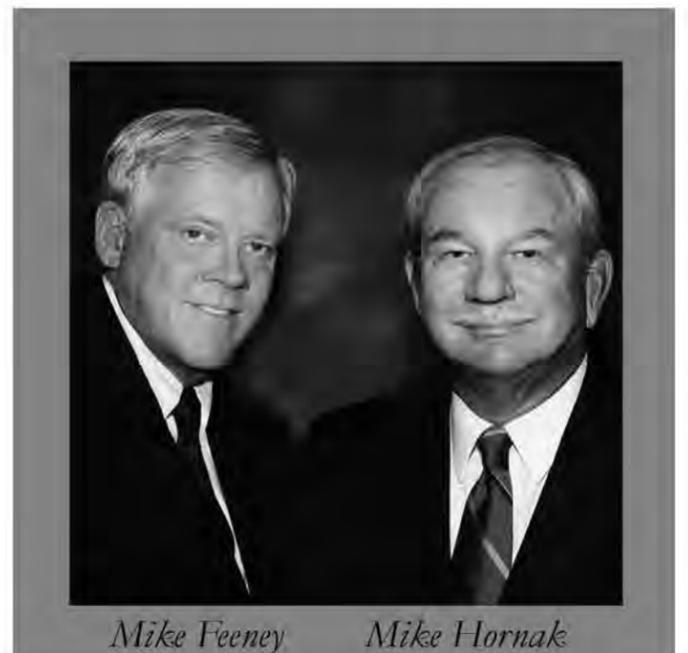
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VISIT

continued from page 1

Church in the United States and for the Church in general and for me personally that this could happen," he said.

"If I read the histories of these victims, it's difficult for me to understand how it was possible that priests betrayed in this way their mission to give healing, to give the love of God to these children," he said.

"We are deeply ashamed and will do all possible that this cannot happen in the future," he said.

The pope cited new norms approved by U.S. Church leaders for dealing with sexual abuse, and he noted a recent visitation of all U.S. seminaries.

Seminaries today are being much more careful about making sure that "only really sound persons" are admitted to the priesthood because the Church recognizes that "it's more important to have good priests than to have many priests," he said.

He drew a distinction between homosexual priests and those who commit sexual abuse.

"I will not speak in this moment about homosexuality, but about pedophilia, which is another thing. We will absolutely exclude pedophiles from the sacred ministry. This is absolutely incompatible," he said.

The pope said the entire Church should be involved in the process of healing, assistance and reconciliation.

"This is a big pastoral engagement, and I know also all the bishops and priests and all the Catholic people of the United States will do what is necessary to help, to assist and to heal, and to see that in the future these things cannot happen," he said.

"We hope that we can do and have done and will do in the future all that is possible to heal this wound," he said.

The pope stood during the question-and-answer session, speaking in English and Italian into a microphone held by an aide. He was flanked by his secretary of state, Cardinal Tarcisio Bertone, and his spokesman, Jesuit Father Federico Lombardi.

The pope said he was traveling with joy to the United States, a country he has visited several times.

"I know this great country, and I know the great liveliness of the Church, despite all the problems," he said.

He thanked President George W. Bush in advance for meeting him upon his arrival in Washington and for dedicating such a large amount of time for their meeting the next day.

The pope said his trip had several objectives: to reflect in a pastoral way with the U.S. Catholic community, to reach out in fraternity to non-Catholics and to review the foundational values of human rights at the United Nations.

Responding to a question from a Mexican correspondent about immigration issues in the United States, the pope said the long-term solution is to make sure people have enough employment and social opportunities so there is no longer a need to emigrate.

He said he would speak to Bush about development assistance to Latin American countries.

"Above all, the United States needs to help so that these countries can develop. This is in the interest of everyone, not only in the interest of [developing] countries, but of the world and precisely of the United States," he said.

The pope said short-term action also needs to be taken to help families separated by immigration, a problem he has discussed at length with Latin American bishops.

"This is really dangerous for the social, moral and human fabric of these countries," he said.

The pope emphasized that immigration has also brought positive things, particularly the hospitality shown by U.S. Church leaders and lay members.

"So with all the painful things, let's not forget so much real humanity and so much positive action that exists," he said.

Answering a question about his April 18 visit to the United Nations, the pope said he wanted to highlight the moral foundations of the 1948 U.N. Universal Declaration of Human Rights.

These rights represent values that are non-negotiable and that are the basis of social institutions, he said. It is important today to remember that in 1948 international representatives reached a consensus on these fundamental values—a consensus that needs to be renewed, he said.

The pope, asked about the balance of Church and state in U.S. society, said he found it fascinating that the United States has adopted a form of secular society that respects religious values.

He noted that the United States was formed largely by groups and individuals who fled state Churches and who wanted a lay, secular state, but one that allowed the free practice of religion and accepted the place of moral principles in society.

Those who have experienced and studied America know that "these secular institutions live according to the *de facto* moral consensus that exists among its citizens," he said.

He warned that attacks of a "new secularism" threaten to upset this traditional balance, but essentially, he said, the Church-state model in the United States is positive and deserves Europe's attention. †

Dr. Ray Guarendi mixes advice with humor at Catholic Radio dinner

By Sean Gallagher

Dr. Ray Guarendi is a clinical psychologist in a very serious business. Parents who experience difficulties raising their children call the father of 10 adopted children for advice when he hosts the nationally syndicated show "The Doctor Is In" broadcast on Catholic radio stations from coast to coast and from 1 p.m. to 2 p.m. on Tuesday, Wednesday and Thursday on Catholic Radio Indy 89.1 FM.

While Guarendi will ultimately give some serious suggestions to his listeners, it's usually laced with a good deal of humor.

This approach to parenting kept approximately 200 people laughing during the fourth annual Catholic Radio Indy dinner on March 27 at the Riverwalk Banquet Center in Indianapolis.

Regarding the differences between girls and boys, Guarendi said, "My daughter, Sarah, is 17. She could run the whole family. My son, John, is 18 and is still giving his brother wedgies. They're not the same species!"

He then talked humorously about how gender differences—women tending to talk a lot, men tending to talk a lot less—are demonstrated in discipline problems that parents have at times.

"If a mom slips into a discipline trap, it's usually something along these lines: 'Talk, talk, nag, nag, repeat, repeat, negotiate, talk, talk, nag, nag, repeat, repeat, negotiate.' If a dad slips into a discipline trap, it's usually something along these lines: Tolerate, tolerate, oblivious, oblivious, ignore, ignore, kill!"

The author of such books as *You're a Better Parent than You Think* and *Discipline That Lasts a Lifetime*, Guarendi focused his more serious remarks on the challenges that parents face today from "the experts" that he said promote "psychological

correctness," and want to make parenting more difficult and discipline a bad word.

"Discipline without love may be harsh," he said, "but love without discipline is child abuse."

Guarendi said that no matter how often people nowadays try to tone down or minimize the disciplining of children, it's still going to happen. But even with this serious comment, he mixed in some humor.

"Every child or grandchild in here, I absolutely guarantee you, without qualification, is going to be disciplined," he said. "The question is by whom? By you, Mom? If not by you, by them: a judge, a landlord, an Army sergeant, a police officer, an employer—I shudder with this next one—a wife. Somebody's going to teach them."

Ultimately, Guarendi said, consistent discipline given in love is a good thing for children.

"Authority is not a bad word," he said. "Many of you have such a natural authority. ..."

"Little people don't change. It's us big people that have changed."

After the dinner, Wendy Pottratz, the



Photo by Sean Gallagher

Dr. Ray Guarendi uses humor to deliver parenting advice during a presentation at the fourth annual Catholic Radio Indy dinner on March 27 at the Riverwalk Banquet Center in Indianapolis. Guarendi is the co-host of the nationally syndicated show "The Doctor Is In" broadcast on Catholic radio stations from coast to coast and from 1 p.m. to 2 p.m. on Tuesday, Wednesday and Thursday on Catholic Radio Indy 89.1 FM.

mother of six children as old as 12 and as young as 2 months, said she liked what Guarendi had to say.

"I liked how he said not to listen to the experts, but to look inside for the answers of how to raise your kids."

Pottratz, a member of St. Luke the

Evangelist Parish in Indianapolis, said keeping a sense of humor in parenting is an important thing.

"Kids are funny. And a lot of stuff you just have to take with a grain of salt," she said. "But, still, your 'no' has to be 'no' and your 'yes' has to mean 'yes.'" †

Catholic Radio Indy has been on the air for four years

By Sean Gallagher

Catholic Radio Indy 89.1 FM has been on the air in central Indiana for four years, "far longer than any of the experts had given us credit for," said Robert Teipen, chairman of the radio station's board of directors.

He thanked supporters on March 27 during Catholic Radio Indy's fourth annual dinner at the Riverwalk Banquet Center in Indianapolis.

Teipen, a member of St. Lawrence Parish in Indianapolis, also noted that approximately 1,000 "small miracle" radios, sold and distributed since last fall, are now being used by listeners.

The special radio receives the station's programming from a sub-carrier signal that is able to extend the station's reach beyond the reach of its ordinary signal.

Currently, the radio station that is broadcasting Catholic Radio Indy is

being leased. But Teipen said efforts are under way to purchase the station within the next few years.

"We continue to solicit your prayers and financial assistance," Teipen said. "And with your help and God's grace, we will make Catholic Radio 89.1 a permanent reality in our city."

(To learn more about Catholic Radio Indy or to listen to it online, log on to www.catholicradioindy.com.) †



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