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 student council president at 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.

“The 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!”

Photo by John Shaughnessy

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.

N.Y. stadium Mass to mark bicentennials of four ar chdioceses

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 New York, Boston, Philadelphia and Louisville archdioceses have been mark the 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 Concannon, a Dominican, was named the first bishop of New York, but was unable to leave Europe

See BICENTENNIALS, page 9

Pope hopes to help heal wounds of priestly sexual 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
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 finally approved by Canon Sternberg, arch 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 loaves of bread is both the body of Christ and food for the poor as the deacon links the poor and marginalized 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 church and ministry of 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

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, Dea rnborn 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, Sandy, 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 for me.”

Deacons often minister to others in the workplace. How have you experienced that already, and how do you anticipate doing it in the future?
I have always understood my professional career in counseling and hospice in terms of ministry and service. While my primary focus is as a hospice social worker and bereavement coordinator, I also have opportunities 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 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 beginning to stay open to how God is going to use me.†

Emilio Ferrer-Soto

Age: 55
Spouse: María F. Torres González
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 home that taught me deep Catholic principles. My grandparents played a big role in passing down to the new generations 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 diagonal 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 attendance 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 wife and I will be keeping 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 has 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 Pizzaballa 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

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.

“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 pilgrim groups 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 visit 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 the Beatitudes. Afterwards they will sail to Caesarea, one of the most beautiful cities of ancient times.

On Sept. 26, 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 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. 27, the pilgrimage group departs for Indianapolis.

“‘It will bring your faith to life,’ said Carolyn Noone. The cost of the trip, which includes air fare, hotels, some meals, sightseeing fees, transportation and a tour guide, is $3,995 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 317-236-1429 or 800-382-9686, ext. 1428, or e-mail cnoone@archindy.org.
The number of patients now on the waiting list for a donated organ are racial and ethnic minorities. The psychological flaw here, one might imagine, is that some women who have undergone a mastectomy, or otherwise suffered significant breast damage, in the face of so many disordered and disturbed images, are still insecure about their attractiveness. It is always possible to fixate on one’s image, and 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 hours to build up his muscles, which he made 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 that whenever he passed a mirror he couldn’t help flexing his muscles to see whether they had gotten any larger since the last time he clocked them. A similar self-centeredness and vanity can arise in the woman who focuses too much on her physical beauty.

After doing an augmentation, there can be a “honeymoon period” where a woman may feel self-acceptance and acceptance following which she can easily reset to a new baseline of unease and discontent. She might not get to yet another surgery, another shot or another treatment, only to find that none of it “fills the void.” It is always possible to find something else that needs changing before we will allow ourselves to feel good about ourselves and to accept what we have been given. There is often something embarrassing, perhaps even shameful, in the realization that women really want to do these elective procedures. They may be a way to shore up their self-esteem or to fill a hole they might argue, is even uglier than any perceived chest size “flaw.” A negative self-image can be too strong 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—this is the beauty and immortality reaches us only indirectly.”

The temptation to reduce feminine beauty to body parts and external measure is surely a failure to realize how a woman’s physical beauty is meant to be a gentle hint, a positive sign, of her abiding beauty within.

Her outside image will have some relation to the woman she is and will be, but that exterior image is necessarily partial and incomplete, and should never be the ultimate goal to develop that deeper feminine beauty and virtue that is properly found within. (Father Tadeusz Puchalski, 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/)
Pope Benedict XVI knows how to speak the truth with love

El Papa Benedicto XVI sabe cómo decir la verdad con amor

Yo, que he tenido el privilegio de ser uno de los obispos que escribieron a usted en su jubileo, me permito expresar mi más sincero y profundo agradecimiento por su inmenso favor y gracia.

En esta ocasión, quiero expresarle mi más sincero agradecimiento por su inmenso favor y gracia. Su palabra ha sido una fuente de inspiración y consuelo para muchas generaciones.

Su palabra ha sido una fuente de inspiración y consuelo para muchas generaciones. Su compromiso con la verdad y el bien ha sido un ejemplo para todos nosotros.

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Su dedicación al ministerio de las familias y a la enseñanza de la fe ha sido un modelo para el servicio a los demás. Su amor por la verdad y la justicia ha sido una inspiración para todos los que buscamos la verdad.

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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. John of Arc and St. Patrick parishes in Kokomo in the Diocese of Covington 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 Anthony Thomas, an EWTN personality.
- Patty Schneller 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 Holy Family Catholic Conference.

For more information or to register, log on to www.holycatholicconference.org or contact the parish office at 765-865-5964. Admission for 35 people is $80 per person. For dance, table reservations $80 per person. Information and registration: 765-895-0658 or e-mail afagan@marian.edu.

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.

April 19
St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. Helpers of God’s Precious Infants Pro-Life Mass, Father Paul Landwruben, celebrant, 8 a.m., followed by rosary outside abortion clinic and Benediction at church. Information: Archdiocesan Office for Pro-Life Ministry, 317-236-1596 or 800-382-9836, ext. 1569.

April 22
St. Francis Hospital, 8111 S. 7-9 p.m. Information: 317-462-9992 or e-mail whml@hr.joinhealth.org.

April 26
Slovakian Slovenia Southern Feast, 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: 317-346-8685.

Marian College, Peine Theatre, Fisher Hall, 3200 Cold Spring Road, Indianapolis. Children’s plays, How Fox Fooled Everyone and Other Tales from Santa Maria, 7 p.m. per person. Information and reservations: 317-955-6588 or e-mail bacefich@marian.edu.

April 27
Slovakian Slovenia Southern Feast, 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.

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

St. Vincent de Paul Parish, 1723 S. Beeley, Bedford Catholic Community of Lawrence County, “Nourish Your Body and Soul: Holy Hour and Presentation on the Eucharist,” Father Fiacre Father Elias Mary Mills, presenter, 7:30 p.m., 50 prayer, free-will offering. Information: 317-659-6559 or e-mail parish@bedfordcatholic.org.
Catholic Charities USA aims to tackle poverty, racism together

WASHINGTON — 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 convened online on April 2 and attended by 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—deifying 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 safety net.

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 have the freedom to make this choice is truly a 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 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!”

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.

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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 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 Erbster, the principal of Holy Family School. “A banana peel was three to four weeks. A paper bag could be up to four years, 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 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 Baas, 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

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 will attend 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.

Trolleys ride around the motherhouse grounds beginning at 11:15 a.m. Shuttle buses ride 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 Twintin’ Tigeons 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 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, particularly as Christians, is to be faithful to that, to carry that cross … rising to a new self.”

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

“A really holds true,” Terri Lyke said. “We need God.”

But Kentucky, then being settled by a large number of disillusioned Catholics to “come home” to the faith.

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Job seekers find support through two Fishers groups

By Caroline B. Mooney

"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..."

The group meets at a different location each week, usually small, "We open with prayer and there is a degree of spirituality to each meeting as well as the group to work yourself out of," Phillips said. "The group isn't snooty and you don't have to be a certain religion or have a certain type of job."

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

BISHOP CHATARD ACHIEVEMENT AWARDS

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 Deeney 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 caf{é}. 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

The Monks of Saint Meinrad
Ed & Eileen Johnstone
John & Regina Leone
Dan Kingshorn '90
Vince Lorenzano

Honoring those who make our faith community strong.

JANUARY 17, 1981

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JANUARY 17, 1981
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 saw how 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 added. “We thought, if they’ve survived all these years, so can we.”

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.

In addition, religious institutions provide a framework of meaning and a 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.

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!

“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 crgreene@catholicnews.com or write to Faith Alive! 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †
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, many faith communities took advantage of low-wage workers in Mexico for 50 years to provide products primarily for the American market. These manufacturers are now moving to China, where labor is cheaper. Migrants 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 door, a “help wanted” sign at the workplace. The fact is we have had an open door policy for years, right up through the 1980s. We should think of the people we wish to be, then/roses are so beautiful, but we do not want to be those who have not appreciated the beauty of the roses. Why can’t we be satisfied? It’s depressing, and they are surely not fun people to be with, that’s why they are not fun people to be with. They should not always be in the process of finding opportunities for our Catholic heritage.

Other Americans are more kind-hearted, helpful, but prefer not to look at the poor too closely. It’s depressing, and they are surely not fun people to be with, that’s why they are not fun people to be with. They should not always be in the process of finding opportunities for our Catholic heritage.

"Persons who enter a nation without permission should be treated with respect and dignity, and should not be detained in deplorable conditions for lengthy periods, shackled by their feet and hands, or abused in any way. They should be allowed the due process of the law and allowed to articulate a fear of return to their home because of their country. They should not be blamed for the social ills of a nation.”

(From “Strangers No Longer: Together on the Domestic Front and Back” published by the Catholic bishops of the United States and Mexico in 2003.)

Justice is a moral good; people simply want to work, and they work hard and contribute to the American economy. They labor in important industries in our economy and have contributed to the Social Security system and into the Social Security system and into the Social Security system and into the Social Security system and into the Social Security system. They should be protected from 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, 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—our Community, in our Church, in our nation and in the world. The overwhelming majority of immigrants simply want to work, and they work hard and contribute to the American economy. They labor in important industries in our economy and have contributed to the Social Security system and into the Social Security system and into the Social Security system and into the Social Security system. They should be protected from the poor is bad, exploiting workers, oppressing immigrants, robbing the needy.

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Our job is to help the poor and needy. Pleading the cause of the poor, their advocate and defender, is simply something a good person does.
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 epistle into events so long ago is the place of the Apostles, and also 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 Jewish life and a city supremely great in importance, in this frantic and stressful age when he says the attitude or virtue of penitence 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 one’s 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 the Church 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 on Fridays. 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 a continuous need of conversion and reform.”

The fact that a spirit of penitence 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 abstinence new expressions more suitable for the realization of the precise goal of penance.”

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 Fridays, 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 a continuous need of conversion and reform.”

The fact that a spirit of penitence 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 penitence 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 one’s 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 the Church 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.

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

Daily Readings

Monday, April 21
Anselm, bishop and doctor
Acts 15:4-18
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

Question Corner/Fr. John Dietzen

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

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

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.

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(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 35315, Peoria, IL 61612. Questions may be sent to Fr. Dietzen at the same address or e-mail in care of jjdietzen@aol.com)
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 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.

“Never minimize your need to mourn,” he said. “You’re hurting.”

“Hurting is part of healing,” he said. “Do the things that help people convert grief into mourning in ways that integrate it into their life.”

For more information about Dr. Alan Wolfelt’s grief ministry and books, log on to www.centerforloss.com/.

**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 breakthroughs, 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.

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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 two cities, it’s difficult for me to understand how the Church could have betrayed in this way their mission to give healing, to give the love of God to these children,” he said.

“We are deeply sorry that we will do all possible that this cannot happen in the future,” he said.

The pope said the new rules approved by U.S. Church leaders for dealing with abuse should be seen as a “renewal.”

He said he was a recent visitation of all U.S. seminaries.

Seminaries today are being much more careful about making sure that anyone admitted to seminary is 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.

He promised a “definitive reflection” on homosexuality, but about pedophilia, which is another thing. We will absolutely exclude pedophiles from the sacred ministry.

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 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 make sure 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 so it would not happen again,” the pope said.

The pope stood during the question-and-answer session, speaking in English and Italian into a microphone held in his hand, 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 goodness of the Church, despite all the problems,” the pope 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 to the 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 to fraternity non-Catholics and to respect the foundational values of human rights at the United Nations.

Responding to a question from a Mexican correspondent about how immigration is treated 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 more than anything 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.

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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.’ If a dad slips into a discipline trap, it’s usually something along these lines: ‘Talk, talk, nag, nag, repeat, repeat, negotiate.’

The author of such books as You’re a Better Parent than You Think and Discipline That Lasts a Lifetime, Guarendi focused his presentation at the Riverwalk Banquet Center in Indianapolis.

Guarendi said that no matter how often experts had given us credit for,” said Robert Teipen, chairman of the radio station’s board of directors.

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 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 snuff 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

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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