



The

# Criterion

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## A good death

# End-of-life issues complicated by faith, technology, family concerns

By John Shaughnessy

Before his father's death, Dr. Gregory Gramelspacher fed him his last meal, spooning him tastes of orange sherbert.

Later, the 52-year-old physician climbed into the bed of his 81-year-old father, holding him and cupping his jaw to help quiet his labored breathing.

And when he knew his father was about to die, just before 3 a.m., the son woke his three siblings so they could say their goodbyes to their father, too.

"There is something sacred about life, coming into the world and leaving the world," said Gramelspacher, a member of St. Luke Parish in Indianapolis. "I felt that way when my Dad died."

Even before his father's passing this year, Gramelspacher has long been an advocate for what he considers "a good death," the kind where a person gets to die peacefully and relatively pain-free, preferably surrounded by friends and family at home.

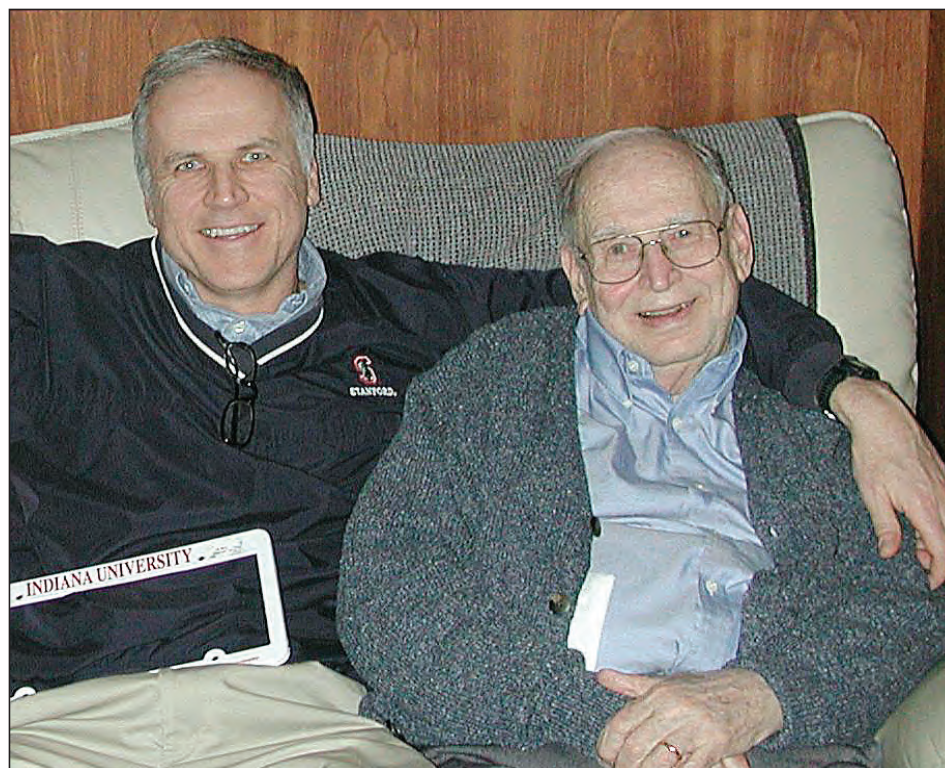
Like many Catholics and other Americans, Gramelspacher also knows the subject of death-with-dignity is an ever-growing concern in the United States, especially in an era when faith, family dynamics and modern technology often collide, creating challenging ethical questions about the right course of action for patients, families and doctors.

The Church offers its own guidance concerning end-of-life ethical issues.

"Life is a basic good but not an absolute good," said Father Joseph Rautenberg, the consultant on ethics and bioethics for the Archdiocese of Indianapolis. "Two principles come out of that: You can never intentionally kill, but you don't have to preserve life at all costs."

Father Rautenberg offered that insight when he and Gramelspacher spoke recently at St. Thomas Aquinas Parish in Indianapolis on the topic "Bioethical Dilemmas at the End of Life."

The priest stressed two key points among the directives that the U.S. Conference of Catholic Bishops issued concerning care for the dying:



Dr. Gregory Gramelspacher, left, shares a time to smile with his father, Robert Gramelspacher. When his father was dying, the younger Gramelspacher and his three siblings surrounded him with their love.

- A person has a moral obligation to use ordinary or proportionate means of preserving his or her life. Proportionate means are those that in the judgment of the patient offer a reasonable hope of benefit and do not entail an excessive burden or impose excessive expense on the family or the community.

- A person may forgo extraordinary or disproportionate means of preserving life. "The bishops want you to look at the burdens and the benefits to the patient, especially in light of the patient's wishes," Father Rautenberg said.

End-of-life issues are a constant—and often complex—concern for everyone involved, according to Father John Mannion, the head of the institutional ethics committee at St. Francis Hospital and Health Care Centers in Beech Grove.

"We'll go through five or six ethical cases a week," Father Mannion said. "It's become complex because of modern

technology, the use of respirators and family dynamics—family being all over the country instead of being centered around mother and father."

He mentioned the case of a mother of nine children who was in the hospital's intensive care unit.

"None of the nine children could or would agree on what was appropriate care for the mother," he said. "It's hard when you sit down nine children with all the physicians involved, and they're not speaking to each other but they all want to do what's best for Mom. Those become difficult, hard cases."

It's even more emotional when a case involves your own mother, a situation faced by Father Mannion and his siblings.

"I took care of my Mom for two years," the priest said. "She had congestive heart failure. She was on a

See DEATH, page 15

## Pope celebrates Easter, urges people to turn away from sin

VATICAN CITY (CNS)—Celebrating the first Holy Week and Easter of his pontificate, Pope Benedict XVI called on individuals and nations to turn away from their sins and accept the love, truth and peace offered by the crucified and risen Christ.

After presiding on April 16 over Easter morning Mass amid thousands of flowers and blossoming trees in St. Peter's Square, Pope Benedict solemnly offered his blessing "urbi et orbi" (to the city of Rome and the world), and prayed for peace and justice in the most troubled areas of the world.

While a couple of people at the morning Mass held signs wishing the pope a happy 79th birthday, there was no repeat of the sung wishes that had filled St. Peter's Basilica at 1 a.m. when the Easter Vigil ended.

During his midday Easter blessing, the pope called for "serious and honest negotiations" to find an "honorable solution" to the standoff between Iran and the international community over Iran's nuclear program. He also prayed that "in Iraq may peace finally prevail over the tragic violence that continues mercilessly to claim victims."

The pope called on the international community to come to the rescue of the people of Sudan's Darfur region, who continue to be under the threat of genocide and face terror and hunger.

He prayed for peace in the Holy Land and for "patient and persevering dialogue" between Israel and the Palestinian government.

"May the international community, which reaffirms Israel's right to exist in peace, assist the Palestinian people to overcome the precarious conditions in which they live," he said.

With more than 80,000 people gathered in St. Peter's Square for the blessing, Pope Benedict said Christ's resurrection from the dead fulfilled God's promise to save his creatures from the power of sin and death.

"From the risen Christ, all those who are still oppressed by chains of suffering and death look for hope, sometimes even

See POPE, page 12

## Oils blessed, priests renew promises at chrism Mass

By Sean Gallagher

People from all facets of the life of the archdiocese gathered on the evening of April 11 at SS. Peter and Paul Cathedral in Indianapolis around their spiritual leader, Archbishop Daniel M. Buechlein, for the celebration of the annual chrism Mass.

He led in common worship members of the laity, religious communities, deacon candidates, seminarians and priests.

Priests renewed the promises they made on their ordination day, and oils that were to be used in the Easter Vigil just a few days later—as well as in sacramental celebrations throughout the year—were blessed by Archbishop Buechlein.

Speaking during his homily to the more than 900 people gathered in the

cathedral, the archbishop spoke about Jesus' message that is proclaimed most fully in his suffering, death and resurrection.

"The message of Jesus for you is this: 'More than anything, you are precious to me. Yes, you who perhaps consider yourselves unworthy of my love, you who perhaps have difficulty believing you are loved with my very specific love. You are my friends. You see, I lay down my life for you,'" Archbishop Buechlein said.

Lynn Hansen heard the archbishop's words. A member of St. John the Apostle Parish in Bloomington, Hansen was asked by her pastor, Father Michael Fritsch, to receive and bring back the parish's holy oils.

"It makes me feel like I'm the link

See CHRISM MASS, page 8



During the archdiocesan chrism Mass celebrated on April 11 at SS. Peter and Paul Cathedral in Indianapolis, members of the assembly affirm priests who had just renewed the promises they made at their ordination.

# Archdiocesan parishes to observe Divine Mercy Sunday

The Criterion staff report

Catholics in central and southern Indiana will join people around the world as they celebrate Divine Mercy Sunday on April 23.



The message and devotion to Jesus as the Divine Mercy is based on the writings of St. Faustina Kowalska, an uneducated Polish nun who, in obedience to

her spiritual director, wrote a diary of about 600 pages recording the revelations she received about God's mercy.

Even before her death in 1938, the devotion to the Divine Mercy had begun to spread, according to the Congregation of Marians of the Immaculate Conception, whose Web site includes in-depth information on the Divine Mercy devotion ([www.marian.org](http://www.marian.org)).

The period in which Christ entrusted his message of Divine Mercy to

St. Faustina, in the years between World War I and World War II, is of great significance, the late Pope John Paul II said when he canonized the Polish Mercy sister in April 2000.

"Those who remember, who were witnesses and participants in the events of those years and the horrible suffering of millions of people, know how necessary the message of mercy was," the pope said.

The late Holy Father also instituted the annual celebration of Divine Mercy Sunday in 2001. It is celebrated on the Sunday after Easter.

Pope John Paul said that "it [Divine Mercy Sunday] completes the paschal mystery," said Anchorite Sister Mary Ann Schumann, whose ministry in the archdiocese focuses on Divine Mercy and eucharistic adoration at St. Michael the Archangel Parish in Indianapolis.

"It is now up to the Church to continue his mission," she said.

The late Pope John Paul granted a plenary indulgence to those who take part "in prayers and devotions in honor of Divine Mercy" on that day. An indulgence

is a remission of the temporal punishment deserved for sins.

In order to receive the indulgence, Catholics must fulfill the basic requirements of going to confession (during the Lenten season), receiving the Eucharist and offering prayers for the intentions of the pope.

The special indulgence is earned when they meet the basic requirements and then, "with a soul totally detached from any affection to sin, even venial, participate in the pious practices undertaken in honor of Divine Mercy, or at least recite in the presence of the Blessed Sacrament ... the Our Father, the Creed and a pious invocation to the merciful Lord Jesus," such as "Merciful Jesus, I trust in you," Vatican officials said.

Divine Mercy Sunday observances on April 23 that have been reported to *The Criterion* are listed below. For more information about events at your parish, call your parish office.

- Christ the King Church, 1827 Kessler Blvd., Indianapolis—Divine Mercy prayer service and eucharistic adoration, 2-3 p.m. Information: 317-255-3666.

- St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis—Divine Mercy prayer service, eucharistic adoration, 2 p.m., prayer service, 3 p.m., Msgr. Joseph F. Schaedel and Father Varghese Maliakkal, presiders. Information: 317-926-1963.

- St. Augustine Home for the Aged, 2345 W. 86th St., Indianapolis—Little Sisters of the Poor and the Association Jeanne Jugan, Divine Mercy Sunday celebration, 3-4 p.m. Information: 317-872-6420.

- Mother of the Redeemer Retreat Center, 8220 W. State Road 48, Bloomington—Divine Mercy chaplet and concert, 3 p.m. Information: 812-825-4642.

- St. Bartholomew Parish, Home Ave. and National Road, Columbus—Divine Mercy Sunday prayer service, 3-4 p.m.

Information: 812-378-2941.

- Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood—Divine Mercy Sunday prayer service, eucharistic adoration, homily, Divine Mercy chaplet, eucharistic procession, Benediction, veneration of the Divine Mercy image and relic of St. Faustina, concert and testimonial by musician Annie Karto, 2 p.m., reception following prayer service. Information: 317-888-2861.

- St. Mary Church, 720 N. A St., Richmond—Divine Mercy Sunday prayer service, reconciliation, 12:30 p.m., Divine Mercy prayer service, 2:30-3:30 p.m. Information: 765-886-5503.

- St. Nicholas Church, 6461 E. St. Nicholas Dr., Sunman—Divine Mercy celebration, eucharistic adoration and Divine Mercy chaplet, 3 p.m. Information: 812-623-2964.

- St. Joseph Church, 2605 St. Joe Road, Sellersburg—Divine Mercy Sunday prayer service, eucharistic adoration, homily, Litany of Divine Mercy, 3 p.m., reception following service. Information: 812-246-2512.

- MKVS and DM Center, Rexville (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles)—Divine Mercy Sunday prayer service, holy hour, 2:30 p.m., Mass, 3:30 p.m., healing service, with Father Elmer Burwinkel, pitch-in dinner. Information: 812-689-3551 or e-mail [frburwink@seidata.com](mailto:frburwink@seidata.com) or log on to Schoenstatt Web site at [www.seidata.com/~frburwink](http://www.seidata.com/~frburwink). †

## Way of the Cross

The Hispanic Ministry of the New Albany Deanery has organized the bilingual Via Crucis (Way of the Cross) for several years, and it continues to grow and engage many people. More than 30 members of the Hispanic community depicted the suffering and death of Jesus as they walked through the streets around St. Mary Church in New Albany, said Conventual Franciscan Father Tom Smith, Hispanic Ministry coordinator. Close to 400 people, both Spanish- and English-speaking, joined in the prayerful remembrance of Good Friday on April 14.



Submitted photo

## Corrections

In the March 31 issue, the date for the priestly ordination of transitional Deacon Scott Nobbe was incorrect.

Deacon Nobbe will be ordained at 11 a.m. on June 24 at SS. Peter and Paul Cathedral in Indianapolis. †

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# A legacy of integrity

## As St. Vincent Health celebrates 125 years, sisters' mission continues

By John Shaughnessy

Susan Vaught will soon tell the story of what happened to the young, pregnant woman who didn't have health insurance.

She will then share the stories of the moments that changed the lives of a woman in her 80s and a farmer who lost his land and almost his life.

Yet, right now, Vaught is focused on another story that inspires her in her work with the sick and the poor—a story that reminds her daily of what can be created and accomplished when you pursue a dream with unyielding faith and courage.

In that story, four religious sisters trekked hundreds of miles to Indianapolis in 1881—a time when the city was more rural than urban, a time when prejudice confronted Catholics.

The four Daughters of Charity came with just \$34.77 and a dream of taking care of the city's sick and underserved. As they worked to convert an abandoned seminary into a downtown Indianapolis hospital, the sisters never imagined that they were starting what has become one of the largest healthcare systems in Indiana—16 hospitals serving 45 counties under the name of St. Vincent Health.

As St. Vincent Health celebrates its 125th anniversary on April 26, Susan Vaught will mark the day as she usually does—following in the footsteps of those four sisters. She will serve the sick and the poor at St. Vincent Primary Care Center in Indianapolis, the clinic that gets about 600,000 visits a year from people who often have nowhere else to turn.

"A lot of our patients are the working

poor," said Vaught, the care center's director of operations. "They're the people who have the jobs at the fast-food restaurants. And 50 percent of our patients are undocumented Hispanics working in construction or fast-food places."

She shares the story of the young, pregnant woman who didn't have health insurance.

"She was a young Hispanic girl," Vaught said. "She said if it wasn't for St. Vincent she would have had to have her baby in the apartment where she lived with nine other people because she couldn't afford to go anywhere else."

"We also had a patient in her 80s who we gave medicine. She said, 'I would have been dead if the center wasn't here. I couldn't afford the medicine.' She was probably right."

Both women reacted with tears of gratitude for the people who helped them at the center. Vaught cried herself when she shared the story of the farmer who came to the center for a checkup.

It's the story of her father.

"He had been a farmer all his life and he lost his farm," she said. "He had no income. He's a stoic man. He came in for a checkup. The female physician was doing a full physical. She kept asking him questions and he kept saying he was fine. She didn't take 'fine' for an answer. She asked, 'Now, Mr. Todd, I want to know if anything is really hurting you.' He told her, 'I have this little thing in my chest.'"

The doctor sent him to the cardiac clinic where "the little thing" turned out to be two blocked vessels in his heart. He was rushed into surgery.

"He would have died of a heart attack



Susan Vaught holds a picture of Sister Joan Kirchman, showing the connection between laypeople and the Daughters of Charity that has guided St. Vincent Health for 125 years in Indiana.

if she hadn't pushed it," Vaught said as tears welled in her eyes. "That was six years ago. In those six years, he got to see his six great-grandchildren born."

The stories remind Vaught of a Daughter of Charity who worked at the clinic with her, Sister Joan Kirchman.

"She passed away two years ago," Vaught said. "She would always say to me, 'These are the patients we intended to care for when we first came over. The ones who have fallen through the cracks, the ones no one else wants to take care of.' We don't have to do this. We do this because we want to."

Sister Catherine Kelly is one of the present-day Daughters of Charity. The

connection between past and present guides her work as the vice president of mission integration at St. Joseph Hospital in Kokomo, Ind., which is part of St. Vincent Health.

She knows the history of how the four original sisters arrived in Indianapolis at the request of Bishop Francis Silas Chatard, a doctor.

"It was very rural, rustic, and the sisters weren't wanted," Sister Catherine said. "There was such an upheaval of discrimination and prejudice against Catholics and sisters at the time. Bishop Chatard bided his time until he thought the sisters would be safe. He knew the

See LEGACY, page 7

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## Editorial



CNS photo/Dario Pignatelli, Reuters

Pope Benedict XVI waves as he arrives to lead his weekly general audience in St. Peter's Square at the Vatican on April 12. The pope said that Jesus' resurrection "gives us the certainty that despite all the darkness in the world sin will not have the last word."

## The pope's first year

As we observe the first anniversary of Pope Benedict XVI's papacy this week, perhaps the most evident observation is that this pope is not John Paul II.

That, of course, is no surprise since Pope John Paul was unique, and Pope Benedict said from the beginning that he did not intend to try to be the same type of pope as his immediate predecessor.

Pope Benedict seems to be exactly the pope that the cardinals expected when they elected him. Most profiles of Cardinal Joseph Ratzinger, before he was elected, described a holy and somewhat shy intellectual theologian who was renowned for the way he listened to those with whom he met.

Despite this, some in the media—undoubtedly reflecting the views of many Catholics—have expressed surprise that Pope Benedict hasn't acted as Cardinal Ratzinger did while he was head of the Congregation for the Doctrine of the Faith.

An Associated Press article published in *The Indianapolis Star*, for example, said, "In his first year as pope, Benedict has confounded left and right through a handful of small yet significant changes that defy easy interpretation. He is very much his own, unpredictable man."

Some people have even gotten upset with the slower pace in the Vatican. Robert Mickens wrote in *The Tablet* of London, "Plenty of people are losing their patience with the slow start. Many expected a series of reforms and personnel changes."

Pope Benedict has not been that quiet, though. In more than 200 sermons and speeches, he has so far emphasized the Church's life of worship and prayer. He has urged Catholics to rediscover Christ. "To choose God—that is the essential thing. A world emptied of God, a world that has forgotten God, loses life and falls into a culture of death," he said in a talk last month.

His first encyclical was titled "God Is Love," a brilliant choice as far as we're concerned. Based on the First Letter of John (1 John 4:2), the pope said that those three words are the foundation of the Christian message, and he showed the implications of that message for both personal and institutional charity.

Pope Benedict obviously realizes that he does not have the charisma of Pope John Paul. In personality, Pope Benedict is more of an introvert while Pope John Paul was definitely an extrovert. Nevertheless, at World Youth Day in Germany, he clearly charmed more than a million youths while urging them to discover the transforming power of the faith.

After he was elected pope, Benedict said clearly that he intended to work toward Christian unity, and he has done so. There is speculation that he might be able to accomplish something that Pope John Paul wanted to do but was unable to do—visit Russia. Perhaps this pope from Germany will achieve closer relations with the Orthodox Churches than the pope from Poland could.

During his first year, too, Pope Benedict has led efforts toward recognition of the Roman Catholic Church in China. If these efforts prove successful, they could have enormous significance in the future.

The pope has shown that he wants to be a reconciler rather than a divider. He has had private meetings with progressive Father Hans Kung and traditionalist Bishop Bernard Fellay, leader of the schismatic Society of St. Pius X. As a college professor for most of his life, the pope understands different viewpoints.

Pope Benedict has continued the warm relations with the Jews that his predecessor began. While in Cologne, Germany, for World Youth Day, he visited a synagogue.

During that same trip, he also met with Muslim leaders. This time, he showed that he can be forceful, telling them that they have a responsibility to take action against Muslim extremists who are responsible for terrorism.

His first year as pope doesn't necessarily dictate how Pope Benedict will lead the Church in the future. Sometimes popes experience events over which they have no control. It's widely expected that he is planning some changes in the Roman Curia to help him in administering the Church.

By all accounts, his first year has been a great start.

— John F. Fink

## Letters to the Editor

### Massgoers should dress and act appropriately in house of God

I hope the work of John and Joan Scornaienchi on Church etiquette (April 7 issue of *The Criterion*) quickly spreads far and well.

With spring and summer approaching, I dread seeing men and women in shorts, and all the bare skin of teenage girls.

Do they truly believe they are in God's house when they dress that way?

The action and reaction of some people when they receive the Eucharist makes one wonder if they realize what they are doing.

For just one hour a week, parishioners should be able to dress and act appropriately in the house of God.

Dorothy Riley, Indianapolis

### Church is wrong to get involved in immigration debate

The immigration issue that the Church has now involved itself in causes me to have great concern.

I have no trouble with the Catholic Church feeding or helping illegals up to a certain point. But now I have heard that an archbishop on the West Coast is encouraging almost an act violating the law. This makes me wonder what is going on.

The rally that took place in Indianapolis was not about being humane human beings—it was about the almighty dollar! Everything I hear is about the effect on the economy. Has anyone ever asked what businesses really pay illegals? Check roofing jobs or construction.

The Church needs to stay away from the marches. I know you will say it is not so, but the old saying is if it quacks like a duck then it must be a duck.

I know people who have waited and paid fees just to become citizens. If illegals are granted amnesty or work visas, then should the ones who have paid their way legally be entitled to get their money back?

The people who say that they only work the jobs that we as Americans won't [work] are mostly from the business side of things or ones that do not struggle to make a living.

Just look at the CEO's salary compared to regular workers; it is mind boggling. These are the same people who tell us that we won't work, and that is why they need people to break our laws so that they can keep more money to themselves.

I feel that the Church needs to be putting pressure on Mexico's government to do the right thing. Also, lean on all the corporations that laid off thousands of workers and moved to Mexico.

Kerry Lenihan, Indianapolis

### All-girls' academy keeps memories alive

I read with interest the article in the March 31 issue concerning the efforts to preserve memories of the all-girls academies in Indianapolis of years gone by.

Many of the graduates of St. Agnes Academy have been actively striving to preserve those memories almost since the very day that the school closed its doors for the last time.

For about 30 years now, graduates of all classes of St. Agnes Academy get together for an all-class brunch usually held the first Sunday in June. For many years, this brunch was held at the Marriott on the near north side at Meridian Street and Fall Creek Drive. More recently, the event has been held at the Riviera Club,

following Mass at the cathedral.

This annual tradition provides an opportunity for us to reunite with old friends and make new ones with the ladies of St. Agnes from other classes.

The relaxed atmosphere, sharing of memories—the marble stairs, class rings, uniforms and the beautiful chapel—and prayers for our living and departed sisters have provided a pleasant time for those alumni who join us year after year as well as the alumni who join us on special occasions. Many of our ladies use this annual brunch to round out their own class reunion events, or as part of their regular monthly or quarterly gatherings.

This year's event will be held on June 4 at the Riviera Club. We extend a special welcome to the graduating classes of 1936, 1946, 1956 and 1966. Anyone who wishes to have additional information may contact me at 317-257-8886 or watch your church bulletin for more details.

Patricia Douglass, Indianapolis  
St. Agnes Academy, Class of 1968

### Church must make sure to learn from abuse crisis

This letter is in response to the editorial by John Fink in the April 7 issue of *The Criterion*.

I'm outraged, angry, sad and dismayed that you still don't understand. You just don't get it. You blame the media.

Bishops, priests and well-educated people who knew better drag our Church through the gutter, and you blame the media.

Don't you care about the abused people, especially children, the wonderful hard-working priests who have given their lives for the love of God, and for people like me that just can't understand how it all happened?

I don't believe I've ever been this angry. It hurts. It's my Church, too.

We need to wake up, be accountable and make sure it doesn't happen again. We need all the help we can get, including from the media.

Sue Kosegi, Indianapolis

### Story and columnist raise questions about conscience

In the March 24 issue of *The Criterion*, you published a Catholic News Service article where Sally Sobert implies that we should support the soldiers whether or not we believe in war. That is like saying we should support abortionists whether or not we believe in abortion, or support prostitutes whether or not we believe in prostitution.

Then in the March 31 issue, columnist Shirley Vogler Meister asks why some Americans oppose war. Perhaps it is because some people believe in the old religion (including Catholicism) that to intentionally take a human life is a mortal sin.

To put on a uniform with the intent of killing someone, or to support them, such as by paying income taxes, whether or not you succeed, is a mortal sin. Even if you confess your sin, if you intend to go on doing the same thing or think that if you had to do it over you would do the same, then you cannot be absolved. Whether you call it "self-defense" or "defending your way of life" or "collateral damage" or "execution" or "euthanasia" or "terminating a pregnancy," it is still a mortal sin in your conscience.

Your only redemption would be if you have no conscience or there is no after-life.

Then when you die, your slate would be wiped clean.

Boleslaw Nowicki, Indianapolis

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



## SEEKING THE FACE OF THE LORD

## BUSCANDO LA CARA DEL SEÑOR

### Dear Archbishop: Fifth-graders' lesson on holy orders leads to lots of questions

**N**ot long ago, I received a packet of notes from fifth-grade students at Saint Simon the Apostle School in Indianapolis.

The class had been studying the sacrament of holy orders. A candidate for the permanent diaconate and a seminarian from the parish talked about the diaconate and the life of a seminarian. The teacher said many of the students had never heard of a seminarian before.

The students penned thank-you notes to me for being their archbishop and for assigning Father Robert Sims and Father Bill Williams to their parish. Some had questions. I told them I would use this weekly message to answer them.

*Dear Archbishop, we are learning about holy orders. We learned that bishops get a ring, hat and a staff. We hope you write back to us.*

Another student wrote: *Did you get a miter, crozier and a ring when you become[sic] a bishop?*

During the ceremony of ordination as a bishop, I did receive a miter and crozier.

The miter is the name of the pointy hat that a bishop wears. It was made for me by a priest friend. The crozier is like a shepherd's staff because a bishop is to be a shepherd after the example of Jesus, the Good Shepherd.

My crozier was made of wood and was carved by the late Brother Lawrence Shidler, a Benedictine monk at Saint Meinrad Archabbey. The ring I received was a gift from my dad (my mom was deceased), and he gave it to the bishop to put on my finger at the ordination.

The ring symbolizes the Church's desire that a bishop becomes united to the diocese like a husband, like Christ who is the bridegroom of the Church.

*Dear Arch Bishop[sic], I hope you are having a great day. Also, you are doing a good job at being our bishop. I have two questions for you. How long did you study to be a bishop? Also, were you a seminarian before you were a bishop?*

I was ordained a priest in 1964. I was ordained a bishop in 1987. So I was a priest for 23 years before I became a bishop.

Before being ordained a priest, I was a seminarian. The length of time as a seminarian depends on when a person begins to study for the priesthood.

For example, the seminarian from your parish, Adam Sullivan, began as a college student. Before being ordained, he would have studied eight years—four as a college seminarian, and four at the graduate level of theology.

A person who begins studies for the priesthood after four years of college will

spend six years before ordination: a minimum of two years of studying philosophy and then four years of graduate theology. Back in the old days when I began to prepare for the priesthood, most seminarians began studies in high school. So I spent 12 years as a seminarian.

*Dear Archbishop Daniel Buechlein, I hope you are having a great time being archbishop. I'm sure it must be a very hard job, probably a ton of work, too.*

While it is true that being archbishop is "a ton of work," it is a blessed vocation in the Church. God gives every one of us the grace, the help, that we need to do our part in carrying on the mission of Christ in the Church and in our world.

Everyone in the Church is called to become holy and to help our neighbor. With God's help, we can do a lot to make a difference in our world. And that includes you, my young friend.

*Dear Archbishop, at school we've learned about holy orders. I'm guessing that you've given holy orders to someone before. (Another student wrote: I also wanted to know how[sic] it is like to*

*giving holy orders.)*

After 19 years, I have ordained many priests in the sacrament of holy orders. Conferring this sacrament is one of the greatest joys of my ministry as a bishop.

However, I need to say that I would like to give the sacrament of holy orders to a lot more priests.

God calls young men to become seminarians, but these days it is not easy to hear his call. There are many distractions and not much encouragement. I hope you and your classmates pray about how God wants you to make a difference in our world.

*Dear Archbishop Daniel Buechlein, Right now my parents are getting divorced ... please pray for them with me.*

Dear young friend, I am praying for your parents and for you. Stay close to Jesus in your prayers. It won't make problems go away, but helps if we share our worries with him. You could talk to your pastor, too. Because of holy orders, no one needs to be alone. †

#### 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.

### 'Querido Arzobispo': Lección de los niños de quinto grado sobre las órdenes sagradas conlleva a muchas preguntas

**N**o hace mucho recibí un paquete de notas de estudiantes de quinto grado de la escuela Saint Simon, aquí en Indianápolis.

El curso había estado estudiando el sacramento del Orden Sagrado. Un candidato para el diaconato permanente y un seminarista de la parroquia hablaron sobre el diaconato y la vida de un seminarista. La maestra dijo que muchos de los estudiantes nunca antes habían oído hablar sobre los seminaristas.

Los estudiantes me escribieron notas de agradecimiento por ser su arzobispo y por asignar al Padre Robert Sims y al Padre Bill Williams a su parroquia. Algunos tenían preguntas. Les dije que utilizaría este mensaje semanal para responderles.

*Estimado Arzobispo: Estamos aprendiendo sobre las órdenes sagradas. Aprendimos que los obispos reciben un anillo, un sombrero y un báculo. Esperamos que nos escriba respondiéndonos.*

Otro estudiante escribió: *¿Le dieron una mitra, un báculo y un anillo cuando se hizo obispo?*

Durante la ceremonia de ordenación como obispo, recibí una mitra y un báculo.

Se le llama mitra al sombrero puntiagudo que usan los obispos. Me lo hizo un sacerdote amigo. El báculo es como una vara de pastor porque el obispo debe ser un pastor siguiendo el ejemplo de Jesús, el Buen Pastor.

Mi báculo está hecho de madera y lo

labró el difunto Hermano Lawrence Shidler, un monje benedictino de Saint Meinrad. El anillo que recibí fue un obsequio de mi padre (mi madre ya había fallecido), y él se lo dio al obispo para que me lo colocara en el dedo durante mi ordenación.

El anillo simboliza el deseo de la Iglesia de que el Obispo se una a la diócesis como un esposo, al igual que Cristo quien se desposó con la Iglesia.

*Querido Arzo Bispo (lit.): Espero que le esté yendo bien. Además, usted ha hecho un buen trabajo como nuestro obispo. Le tengo dos preguntas. ¿Por cuánto tiempo estudió para ser obispo? Además ¿fue usted seminarista antes de ser obispo?*

Me ordené como sacerdote en 1964. Me ordené como obispo en 1987. Así que fui sacerdote durante 23 años antes de convertirme en obispo.

Antes de ordenarme como sacerdote fui seminarista. El tiempo que uno pase como seminarista depende de cuándo la persona comienza a estudiar para el sacerdocio.

Por ejemplo, el seminarista de tu parroquia, Adam Sullivan, comenzó como estudiante universitario. Antes de que se le ordene habrá estudiado por ocho años, cuatro como seminarista universitario y cuatro en estudios superiores de teología.

Una persona que comienza a estudiar para el sacerdocio después de los cuatro años de la universidad deberá esperar seis años antes de poderse ordenar: un mínimo

de dos años estudiando filosofía y luego cuatro años de estudios superiores en teología. Antiguamente, cuando yo empecé a prepararme para el sacerdocio, la mayoría de los seminaristas empezaban sus estudios durante la secundaria. De modo que yo pasé 12 años como seminarista.

*Querido Arzobispo Daniel Buechlein: Espero que la esté pasando muy bien como arzobispo. Estoy seguro de que debe ser un trabajo muy difícil, probablemente es mucho trabajo también.*

Si bien es cierto que ser arzobispo supone "mucho trabajo," es una vocación sagrada en la Iglesia. Dios nos da a cada uno de nosotros la gracia, la ayuda que necesitamos para cumplir con nuestra parte y transmitir la misión de Cristo en la Iglesia y en nuestro mundo.

Todos en la Iglesia están llamados a la santidad y a ayudar al prójimo. Con la ayuda de Dios podemos hacer mucho para marcar la diferencia en nuestro mundo. Y eso también te incluye a ti, mi joven amigo.

*Querido Arzobispo: En la iglesia hemos aprendido sobre las órdenes sagradas. Me imagino que usted ya le ha dado las órdenes sagradas a alguien. (Otro estudiante escribió: También quería saber cómo es eso de dar las órdenes*

*sagradas.)*

Después de 19 años, he ordenado a muchos sacerdotes en el sacramento del Orden Sagrado. La imposición de este sacramento es una de las mayores alegrías de mi ministerio como obispo.

Sin embargo, debo decir que me gustaría otorgarle el sacramento del Orden Sagrado a muchos más sacerdotes.

Dios llama a los jóvenes a convertirse en sacerdotes, pero hoy en día no es fácil escuchar su llamado. Existen muchas distracciones y muy poco impulso. Espero que tú y tus compañeros de clase le pidan a Dios cómo desea que ustedes marquen la diferencia en nuestro mundo.

*Estimado Arzobispo Daniel Buechlein: En este momento mis padres se están divorciando... por favor rece por ellos junto conmigo.*

Querido joven amigo: Estoy rezando por tus padres y por ti. Mantente cerca de Jesús en tus oraciones. Eso no hará que los problemas desaparezcan, pero el compartir nuestras preocupaciones con Él nos ayuda. También puedes hablar con tu pastor. Gracias a la Orden Sagrada nadie debe estar solo. †

*Traducido por: 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 20-23

Cathedral High School, 5225 E. 56th St., Indianapolis. **Musical, "Seussical,"** Thurs., Fri., Sat. 7:30 p.m., Sun. 3 p.m. and 7 p.m., \$15 reserved seats, \$10 general admission. Ticket line: 317-968-7436.

## April 21

Holy Rosary Church, 520 Stevens St., Indianapolis. **Lumen Dei meeting,** Mass, 6:30 a.m., breakfast in Priori Hall, speaker, \$10 members, \$15 guests. Information: 317-919-5316.

Knights of Columbus, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange,** Mass, 6:30 a.m., buffet breakfast, speaker, \$10 per person. Information: [www.catholicbusinessexchange.org](http://www.catholicbusinessexchange.org).

Marian College, St. Francis Hall Chapel, 3200 Cold Spring Road, Indianapolis. **Catholic Charismatic Renewal,** Mass, praise, worship, healing prayers, 7 p.m. Information: 317-797-2460.

Indiana State Fairgrounds, Farm Bureau Building, 1202 E. 38th St., Indianapolis. St. Pius X Parish, The Tamarindo Foundation, **"An Evening with Jesse Manibusan,"** concert, 8 p.m., \$10 per person. Information and tickets: 317-547-6684.

## April 21-23

Mother of the Redeemer Retreat Center, 8220 W. State Road 48, Bloomington. **"Divine Mercy and the Mother of Mercy,"** retreat and concert. Information: 812-825-4642.

## April 22

Indiana Convention Center, 500 Ballroom, 100 S. Capitol Ave., Indianapolis. Third annual

**Catholic Women's Conference,** "Treasuring Womanhood," 8 a.m.-4:30 p.m., \$35 per person, reservations due April 19. Information: 317-924-3982 or 317-888-0873.

## April 22-23

St. Mary Church, 415 E. Eighth St., New Albany. League of Nocturnal Adorers, **eucharistic adoration,** Sat. 9 p.m.-Sun. 7 a.m. Information: 812-246-2252.

## April 23

St. Simon the Apostle Parish, 8155 Oaklondon Road, Indianapolis. **"Uncovering Your Treasure: Making a Difference for God,"** Jason Kotecki, presenter, 6 p.m., no charge. Information: 317-826-6000, ext. 151.

Holy Rosary Parish, 520 Stevens St., Indianapolis. Faith Formation Team, **"Apologetics from A-Z,"** sessions for children 4 years and older, sessions for adults, 11:15 a.m.-11:55 a.m. Information: 317-636-4478.

St. Mary Parish, 311 N. New Jersey St., Indianapolis. **Natural Family Planning (NFP) class, Spanish-only,** 10 a.m.-noon, Information: 317-637-3983.

Christ the King Church, 1827 Kessler Blvd., Indianapolis. **Divine Mercy Sunday, eucharistic adoration and prayer service,** 2-3 p.m. Information: 317-255-3666.

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Divine Mercy Sunday service, eucharistic adoration,** 2 p.m., prayer service, 3 p.m., Msgr. Joseph F. Schaedel and Father Varghese Maliakkal, presiders. Information: 317-926-1963.

St. Augustine Home for the Aged, 2345 W. 86th St., Indianapolis. Little Sisters of the Poor and the Association Jeanne Jugan, **Divine Mercy Sunday celebration,** 3-4 p.m. Information: 317-872-6420.

Mother of the Redeemer Retreat Center, 8220 W. State Road 48, Bloomington. **Divine Mercy chaplet and concert,** 3 p.m. Information: 812-825-4642.

St. Bartholomew Parish, Home Ave. and National Road, Columbus. **Divine Mercy Sunday prayer service,** 3-4 p.m. Information: 812-378-2941.

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. **Divine Mercy Sunday prayer service,** eucharistic adoration, homily, Divine Mercy chaplet, eucharistic procession, Benediction, veneration of the Divine Mercy image and relic of St. Faustina, concert and testimonial by musician Annie Karto, 2 p.m., reception following prayer service. Information: 317-888-2861.

St. Mary Church, 720 N. A St., Richmond. **Divine Mercy Sunday prayer service,** reconciliation, 12:30 p.m., Divine Mercy service, 2:30-3:30 p.m. Information: 765-886-5503.

St. Nicholas Church, 6461 E. St. Nicholas Drive., Sunman. **Divine Mercy celebration,** eucharistic adoration and Divine Mercy chaplet, 3 p.m. Information: 812-623-2964.

St. Joseph Church, 2605 St. Joe Road, Sellersburg. **Divine Mercy Sunday,** eucharistic adoration, homily, Litany of Divine Mercy, 3 p.m. reception

following service. Information: 812-246-2512.

MKVS and DM Center, Rexville (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles). **Divine Mercy Sunday,** holy hour, 2:30 p.m., Mass, 3:30 p.m., healing service, with Father Elmer Burwinkel, pitch-in dinner. Information: 812-689-3551 or e-mail [frburwink@seidata.com](mailto:frburwink@seidata.com) or log on to Schoenstatt Web site at [www.seidata.com/~frburwink](http://www.seidata.com/~frburwink).

Marian College, Mother Theresa Hackelmeier Memorial Library Auditorium, 3200 Cold Spring Road, Indianapolis. **Herron High School, charter school, open house,** 2-5 p.m. Information: 317-472-2050, ext. 305.

Saint Meinrad Archabbey Church, St. Meinrad. **Indiana University Brass Quintet, one-hour concert,** 3 p.m. CDT. Information: 812-357-6501.

## April 24

St. Monica Parish, Emmaus Center, 6131 N. Michigan Road, Indianapolis. **"Embryonic Stem Cell Research,"** Dr. Hans Geisler, presenter, 7 p.m. Information: 317-253-2193.

Holy Family Parish, 815 W. Main St., Richmond. **John Michael Talbot concert,** 7 p.m., \$20 per person. Information: 765-962-3691.

## April 25

Elbow Room, 605 N. Pennsylvania St., Indianapolis. **Theology on Tap,** young adult speaker series, 7 p.m. Information: 317-748-1274 or e-mail [theologyontapindy@yahoo.com](mailto:theologyontapindy@yahoo.com).

St. Francis Hospital, Community Relations, 3145 E. Thompson

Road, Indianapolis. **"Freedom from Smoking,"** seven-week class, 6-8 p.m., \$50 per person. Information: 317-782-7999.

## April 26

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Ministry of Consolation Spring Gathering for Bereavement Ministers, "Infant Loss,"** Kathy Carroll, presenter, 7-9 p.m. Information: 317-236-1586 or e-mail [mhess@archindy.org](mailto:mhess@archindy.org).

## April 27-June 1

St. Simon the Apostle Parish, youth ministry office, 8155 N. Oaklondon Road, Indianapolis. **"Catholics Returning Home,"** 7-8:30 p.m. Information: 317-826-6000, ext. 5.

## April 28

Cathedral High School, 5225 E. 56th St., Indianapolis. Visiting Nurse Association, **meningitis clinic,** 10:30 a.m.-12:30 p.m.

St. Francis Hospital South Campus, 8111 S. Emerson Ave., Indianapolis. **Natural Family Planning (NFP) class,** 7-9 p.m. Information: 317-865-5554.

Our Lady of Mount Carmel Parish, 14598 Oakridge Road, Carmel, Ind. (Diocese of Lafayette). **Natural Family Planning (NFP) class,** 7-9 p.m. Information: 317-848-4486.

## April 29

Roncalli High School, 3300 Prague Road, Indianapolis. **"Rainforest Rebelation: A Sensational Roncalli Safari,"** annual dinner, \$70 per person. Information: 317-787-8277, ext. 239, or e-mail [kslimak@roncallihs.org](mailto:kslimak@roncallihs.org).

St. Joseph Parish, 1875 S. 700

W., North Vernon. **Four Corners Craft and Garden Show,** crafts, plants, flowers, baked goods, lunch available, 9 a.m.-2 p.m. Information: 812-346-8685.

St. Joseph Church, 207 N. Washington St., Delphi, Ind. (Diocese of Lafayette). **Day of Recollection, "Holy Springtime,"** Schoenstatt Father Gerold Langsch, presenter, Mass, 8:30 a.m., talk to follow at Honan Hall, \$10 donation includes lunch. Registration: 765-743-2970 or e-mail [astell@purdue.edu](mailto:astell@purdue.edu).

## April 30

Primo Conference Center North, 5649 Lee Road, Indianapolis. **Positive Thinking Seminar, "How to Transform Your Life by Transforming Your Mind-Spring Clean Your Life,"** Becky Gaynor, presenter, registration, 1 p.m. seminar, 2-4 p.m., \$30 early-bird rate. Information: 317-837-8214 or [bgregistration@sbcglobal.net](mailto:bgregistration@sbcglobal.net).

St. Pius X Church, 7200 Sarto Drive, Indianapolis. **Catholic Choir of Indianapolis, 13th Journey Concert,** 2 p.m., free admission, free-will donation accepted, refreshments following concert.

Holy Spirit Church, 7243 E. 10th St., Indianapolis. **Archdiocesan SPRED liturgy,** 3:30 p.m., reception following Mass. Information: 317-236-1448 or e-mail [spred@archindy.org](mailto:spred@archindy.org).

St. Louis Church, 13 St. Louis Place, Batesville. **Marriage Preparation Conference, "Marriage Forever,"** 1-5 p.m. Information: 812-933-6407 or [bdeanery@aol.com](mailto:bdeanery@aol.com). †

## Retreats and Programs

### April 20-May 11

Oldenburg Franciscan Center, Oldenburg. **"Watercolor 101,"** four sessions, Deb Ward, instructor, 6-9 p.m., \$95 series. Information: 812-933-6437 or e-mail [center@oldenburgosf.com](mailto:center@oldenburgosf.com).

### April 21

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"A Businessman's or Businesswoman's Luncheon,"** lunch served at noon, program 12:30 p.m., Daniel Elsener, Marian College president, presenter, \$20 per person. Information: 317-545-7681 or e-mail [www.archindy.org/fatima](http://www.archindy.org/fatima).

### April 21-23

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Tobit Weekend for engaged couples.** Information: 317-545-7681 or e-mail [www.archindy.org/fatima](http://www.archindy.org/fatima).

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"Reading the Old Testament for Understanding and Meaning,"** Benedictine Father Eugene Hensell, presenter. Information: 812-357-6611 or e-mail [avinson@saintmeinrad.edu](mailto:avinson@saintmeinrad.edu).

### April 22

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Spirit of the Seasons"** retreat, Benedictine Sister Antoinette Purcell, presenter, 8:30 a.m.-4 p.m. Information: 317-788-7581 or e-mail [benedictinn@yahoo.com](mailto:benedictinn@yahoo.com).

Michaela Farm, Oldenburg. **"Indiana Beekeepers Association Clinic,"** Jerry Brelage, presenter, 10 a.m.-noon. Information: 812-933-0661 or e-mail [michaelafarm@seidata.com](mailto:michaelafarm@seidata.com).

### April 24

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Senior Mass and Social,** 9 a.m. Information: 317-545-7681 or e-mail [www.archindy.org/fatima](http://www.archindy.org/fatima).

### April 27-June 1

St. Simon the Apostle Parish, Youth Ministry Office, 8155 N. Oaklondon Road, Indianapolis. **"Catholics Returning Home,"** 7-8:30 p.m.

Information: 317-826-6000, ext. 5.

### April 28-30

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Retreat for separated and divorced Catholics, "Being and Belonging,"** Information: 317-545-7681 or e-mail [www.archindy.org/fatima](http://www.archindy.org/fatima).

### April 29

Oldenburg Franciscan Center, Oldenburg. Women's Conference, **"Embracing Your Dream,"** Jeanne Hunt, presenter, 8:45 a.m., \$20 includes lunch. Information: 812-933-6437 or e-mail [center@oldenburgosf.com](mailto:center@oldenburgosf.com).

Michaela Farm, Oldenburg. **"Sheep to Shawl,"** 1-4 p.m. Information: 812-933-0661 or e-mail [michaelafarm@seidata.com](mailto:michaelafarm@seidata.com).

### April 30

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Pre-Cana Conference for engaged couples,** 1:45-6 p.m. Information: 317-545-7681, 317-236-1596 or 800-382-9836, ext. 1596.

Saint Mary-of-the-Woods, Providence Center, St. Mary-of-the-Woods. **Spirit Pro retreat, "Labyrinth: Working through Grief,"** Christian Brother Barry Donaghue, presenter, 1-3 p.m., \$10 per person. Information: 812-535-4531 or e-mail [movotne@spsmw.org](mailto:movotne@spsmw.org).

### May 1

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Annual Day of Reflection with the Archbishop,"** Archbishop Daniel M. Buechlein, presenter, 8:30 a.m.-2:30 p.m., \$30 per person. Information: 317-545-7681 or e-mail [www.archindy.org/fatima](http://www.archindy.org/fatima).

### May 5-6

Oldenburg Franciscan Center, Oldenburg. Men's golf retreat, **"Can God Meet You on the Golf Course?"** Erik Hanson, presenter, \$86 per person includes golf fees and meals. Information: 812-933-6437 or e-mail [center@oldenburgosf.com](mailto:center@oldenburgosf.com).

### May 5-7

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"Vehemence of Violence,"** Benedictine Father Noel Mueller, presenter. Information: 812-357-6611 or e-mail [avinson@saintmeinrad.edu](mailto:avinson@saintmeinrad.edu).

Mount St. Francis Retreat Center, 101 St. Anthony Drive, Mount St. Francis. **"Serenity (12-Step) Retreat,"** Information: 812-923-8817 or e-mail [retreats@mountsaintfrancis.org](mailto:retreats@mountsaintfrancis.org).

### May 6

Michaela Farm, Oldenburg. **"Birds in Migration Hike,"** 8-10 a.m. Information: 812-933-0661 or e-mail [michaelafarm@seidata.com](mailto:michaelafarm@seidata.com).

### May 9-11

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"Gifts of the Holy Spirit,"** Benedictine Father Eric Lies, presenter. Information: 812-357-6611 or e-mail [avinson@saintmeinrad.edu](mailto:avinson@saintmeinrad.edu).

### May 12-14

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"The Eucharist as Jesus Knew It,"** Benedictine Father Jeremy King, presenter. Information: 812-357-6611 or e-mail [avinson@saintmeinrad.edu](mailto:avinson@saintmeinrad.edu).

Living Word Center, 800 N. Fernandez Ave., B, Arlington Heights, Ill. Sisters of the Living Word, **weekend retreat for single women ages 18-40.** Information: 662-252-9801 or e-mail [glumbs@aol.com](mailto:glumbs@aol.com).

### May 15

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Annual Day of Reflection on Mary, Our Mother,"** Msgr. Joseph F. Schaedel, presenter, 8:30 a.m.-2:30 p.m., \$30 per person. Information: 317-545-7681 or e-mail [www.archindy.org/fatima](http://www.archindy.org/fatima).

### May 18

Oldenburg Franciscan Center, Oldenburg. **"The Spirit in These Times,"** monthly series, 9-10:45 a.m., \$30 series, \$8 per session, Franciscan Father Carl Hawver, presenter. Information: 812-933-6437 or e-mail [center@oldenburgosf.com](mailto:center@oldenburgosf.com). †



## Knights honor priests

More than 110 priests concelebrate during the archdiocesan chrim Mass on April 11 at SS. Peter and Paul Cathedral in Indianapolis. Following the Mass, 15 councils of the Knights of Columbus from Indianapolis, Greenwood, Mooresville, Franklin, Carmel and Brownsburg hosted a reception for the priests and others in attendance at the Mass at the Archbishop Edward T. O'Meara Catholic Center in Indianapolis.

# Bishops: New pastoral provides chance to reflect on death penalty

ST. LOUIS (CNS)—Recalling Christ's death on Good Friday provides an opportunity to reflect on Catholic teaching and the death penalty, the Missouri bishops state in a new pastoral letter opposing executions.

"He was unjustly sentenced to death and executed on a cross, the cruelest form of capital punishment at the time," the bishops wrote.

More violence, they added "is not a solution to society's problems."

The letter summarizes Church teaching and discusses the Catholic Campaign to End the Use of the Death Penalty

started by the U.S. bishops last year. It points to Pope John Paul II's urging to be "unconditionally pro-life," and affirms a commitment to support victims and their families.

The letter is signed by Archbishop Raymond L. Burke and Auxiliary Bishop Robert J. Hermann of St. Louis, and Bishops Robert W. Finn of Kansas City-St. Joseph, John R. Gaydos of Jefferson City and John J. Leibrecht of Springfield-Cape Girardeau. Retired Bishop Raymond J. Boland of Kansas City-St. Joseph also signed the letter.

A statement accompanying the letter notes that recent developments have given death penalty opponents hope and

provided a teaching moment for the bishops.

On Feb. 1, the U.S. Supreme Court turned down an appeal from the state of Missouri to lift a stay of execution for Michael Taylor, who was scheduled to die that day. As a result, the 8th U.S. Circuit Court of Appeals was scheduled to hear arguments on the case on April 18 to determine if the way the state administers lethal injection is unconstitutionally cruel and inhumane punishment.

The bishops urged Catholics to pray for a ruling against the death penalty and to contact their elected officials to advocate a halt in executions. †

## LEGACY

continued from page 3

sisters would be good for the city.

"When the first sisters came, they had \$34.77 in their pockets. Bishop Chatard gave them \$50 to add to what they had. That's the money they had to start the hospital and start their work. It continued to grow, not just because of the four sisters but [also] the lay collaborators who worked with them."

Ron Mead is among the laypeople who currently work for St. Vincent Health, a contingent that includes 11,300 associates and 2,500 doctors.

"The legacy of the Daughters of Charity starts with integrity—integrity to the poor, integrity to the Daughters' mission to serve Jesus Christ through the poor," said Mead, the interim chief mission officer at St. Vincent Indianapolis Hospital. "There's also a trust in the providence of God."

That combination—commitment to the poor and the Providence of God—is needed in an age when 47 million people in the United States don't have health insurance, Mead noted.

"The healthcare needs of our community continue to grow," said Sister Catherine. "We're especially glad to be focused on the most vulnerable parts of our community: the material poor, the healthcare poor."

That focus drew Sister Catherine to the Daughters of Charity 32 years ago.

"I grew up as a product of the '60s" she said. "I got caught up in civil rights and social justice—that we're all created in God's image and likeness, and we should be

respected as such. When I thought about being a sister, I wanted to serve the poor. It's one of our four vows and the first one we make."

That vow connects Sister Catherine to the four sisters who came to Indianapolis 125 years ago: Sister Magdalen Kelleher, Sister Mary Theresa O'Connor, Sister Albertine

Ott and Sister Oswald Spaulding.

For Sister Catherine, the goal of the Daughters of Charity is still the same as it was when they first arrived in Indiana 125 years ago:

"As long as we keep trying, we can make a difference in the lives of people." †

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### PARISH GROWS WITH SPANISH MASS, HISPANIC MINISTRY

THE SEATS AT ST. MONICA CHURCH ARE OFTEN FULL DURING THE WEEKLY SPANISH MASS. But it's a sign of joy rather than a concern about how many people need to stand.

A vibrant Catholic community on the northwest side of Indianapolis, St. Monica was founded in the 1950s. St. Monica has parishioners from many countries of the world including East India, the Philippines, Jamaica, Hungary, Ireland and African nations. The parish continues to evolve as its surrounding neighborhoods are transformed with new residents.

That pace of change continues as St. Monica diversifies even further. Nearly 20 percent of the 2,900 registered parish households are Hispanic families and individuals, according to Msgr. Paul Koetter, pastor of the Indianapolis West Deanery parish since 1997.

Benedictine Sister Anna-Marie Megel, St. Monica's pastoral associate for Spanish ministry, says parishioners and staff members welcome Latino families and individuals with a number of outreach efforts and ministries. Among them is a weekly Spanish liturgy, which has been offered since it celebrated the first such Mass in 1999 for the Indianapolis West Deanery.

St. Monica celebrated that first Spanish liturgy with a small gathering at Brebeuf Jesuit Preparatory School's chapel. The congregation quickly outgrew the chapel and moved to St. Augustine Hall on the St. Monica campus. Within two years the demand was so great that the parish moved the Mass to St. Monica Church, where it continues to be offered today.

Even with a church capacity of nearly 800, the Spanish Mass sometimes draws a standing-room-only congregation.



It's a sign that St. Monica is successfully meeting a need of the area's growing Hispanic population. Congregants include longtime Latino parishioners as well as recent immigrants from Mexico and various Central and South American nations.

But parish outreach doesn't end with the Spanish liturgy. St. Monica offers Spanish editions of the Christ Renews His Parish spiritual renewal program, the Rite of Christian Initiation process and marriage preparation for couples.

Thanks to a collaboration with the St. Vincent de Paul Society, the parish also serves many Hispanic families who need assistance with food, clothing, utilities, and other items. Sister Anna-Marie and a group of volunteers visit households in need to deliver the vouchers.

"The parish has been very generous, plus some people in the community have made extra donations to St. Monica

to support us in these efforts," Sister Anna-Marie says. Benefactors include owners of a panadería—a Mexican-style bakery—who have contributed breads, other baked goods and other food for holiday gift boxes.

Last fall St. Monica parishioners were equally generous when the parish completed its phase of the archdiocesan *Legacy for Our Mission* campaign. Some of the funds raised will help the parish continue delivering its Hispanic outreach as the population continues growing as a larger part of the overall parish community.

*"We're working to help people integrate into the parish while allowing them to maintain and celebrate their culture and their traditions."*

"We're working to help people integrate into the parish while allowing them to maintain and celebrate their culture and their traditions," Sister Anna-Marie says. "It seems like we grow every year in our numbers, and we continue to get more interest from parishioners who wish to contribute in some way. It's just amazing how many new people have joined us and become involved."

*Legacy for Our Mission, the archdiocesan capital campaign, is guided by the principles of Christian stewardship and addresses the local and changing needs of parishes such as Hispanic outreach. By contributing to the Legacy for Our Mission campaign, you are helping your parish address its most urgent capital, operating and ministry needs as well as those of our larger archdiocesan church community.*

# CHRISM MASS

continued from page 1

between the cathedral and our parish," Hansen said.

She knows from experience the importance of the oils. Hansen was received into the full communion of the Church six years ago at the Easter Vigil. In the process, she was anointed with holy chrism in the sacrament of confirmation.

Now she is a catechist in her parish's Rite of Christian Initiation of Adults program. She witnessed the oils she delivered back to her parish being rubbed on the forehead and chests of those coming into the full communion of the Church at her parish on Holy Saturday night.

"I feel like I'm kind of completing that cycle for them," Hansen said.

Holy Cross Sister Eileen Flavin, parish life coordinator of St. Agnes Parish in Nashville, was also present at the chrism Mass and spoke afterward about how the liturgy embodied the unity of the Church.

"The oils were blessed all together by the archbishop and then they come back individually to the parishes," she said. "It says something about being united together as an archdiocese."

The chrism Mass is also a liturgy in which priests renew

**Archbishop Daniel M. Buechlein blesses oils during the April 11 archdiocesan chrism Mass at SS. Peter and Paul Cathedral in Indianapolis. The oils will be used in sacramental celebrations at parishes throughout the archdiocese in the coming year.**



Photos by Sean Gallagher

the promises they made at the time of their ordination.

In his homily, the archbishop spoke about this and the way in which priests, during the liturgies of Holy Week, take on the role of Christ.

"During the Passion on Sunday, even as we priests took the part of Jesus, we also realized we are part of the crowd, one of them for whom he paid the ransom," Archbishop Buechlein said. "Despite our failings, he has made us priests. And tonight, in humility and wonder, we renew our commitment to love you as he does."

One of the 115 priests at the liturgy was Father Shaun Whittington, associate pastor of St. Monica Parish in Indianapolis.

At last year's chrism Mass, he served as a deacon and asked the archbishop to bless the chrism that would be used just weeks later to anoint his hands during his ordination to the priesthood.

At this year's chrism Mass, he joined the archdiocese's presbyterate for the first time to renew his priestly commitment. He spoke about the experience afterward.

"It was kind of a blur in some ways, just kind of being there and being overwhelmed, not just by my first chrism Mass, but also my first Holy Week as a priest," Father Whittington said.

The archbishop also spoke in his homily about men discerning a possible call to the priesthood.

"Present tonight are young men asking themselves whether the Lord is calling them to the priesthood," Archbishop Buechlein said. "They wonder, 'Could it be that God is asking me to follow the way of Jesus so completely that he would make me a priest for his people? Is it possible that I could love as much as the Lord Jesus loves?'"

Seminarian Michael Parrett was one of the 19 men in priestly formation for the archdiocese who was present at the chrism Mass. Ten other men considering becoming seminarians were also there.

A member of Our Lady of the Greenwood Parish in Greenwood, Parrett is a freshman at Marian College in Indianapolis, where he is a resident of the Bishop Bruté



Archbishop Daniel M. Buechlein walks into SS. Peter and Paul Cathedral on April 11 at the start of the archdiocesan chrism Mass.

House of Formation.

"It's always very affirming to see so many men that have devoted their lives to the priesthood," Parrett said. "It's very helpful to have the archbishop come out and publicly thank us, and to tell us it's OK to still be thinking about it."

Father Whittington was in Parrett's place not long ago. But although he has completed many years of priestly formation and is now deep in the midst of his first year in his life and ministry as a priest, he still spoke about the tangible appreciation he had for the special liturgy that is the chrism Mass.

"The whole Church was gathered here tonight: bishop, priests, deacons, seminarians, deacon candidates, religious, the laity," Father Whittington said. "And my parents were here. That makes it special too, for them to see the first time that I renew my priestly promises." †

## Changes in SS. Peter and Paul Cathedral unveiled during Holy Week

By Sean Gallagher

When worshippers gathered at SS. Peter and Paul Cathedral in Indianapolis during Holy Week, they may have noticed some changes there.

Some furnishings in the sanctuary were relocated. A set of Stations of the Cross were added to the walls of the church's nave. And portraits of Blessed Mother Theodore Guérin and the Servant of God Simon Bruté have been hung in its vestibule.

Father Patrick Beidelman explained that the changes were the result of conversations that he had with Archbishop Daniel M. Buechlein after he began his ministry as the rector of the cathedral and pastor of the cathedral parish last summer.

Nevertheless, he said that the changes are not necessarily permanent.

"We're trying all of this," Father Beidelman said. "It's very much kind of an interim trial. It's something we're doing on an interim basis to try out some new positionings, modifications and additions."

He also spoke in appreciation about the cathedral parish's

role in the changes.

"I'm really grateful for the parish community's willingness to be flexible and allow things to be shifted to try out a new arrangement and some modifications," he said.

Although cathedrals, including SS. Peter and Paul Cathedral, are frequently freestanding parishes with their own pastor, they are also closely connected with the ministry of bishops, who ordinarily celebrate major diocesan liturgies there.

In the sanctuary, three changes were made.

The cathedra, the chair used by the archbishop during cathedral liturgies, has been relocated from the middle back portion of the sanctuary forward to the left side of the area.

Father Beidelman said that this will allow the archbishop to be seated closer to the assembly while also placing the cathedra in its more traditional position on the left side of the sanctuary.

The ambo has been moved from the left to the right side of the sanctuary.

Finally, a large space at the back of the sanctuary was opened up when the cathedra was moved.

During archdiocesan liturgies, it will be used to seat concelebrating priests and other ministers. During parish liturgies, the cathedral's choir will be located there.

Ed Greene, the cathedral's music director, said the



On April 5, from left, Don Huffman and Dan Wyrick, archdiocesan maintenance technicians, hang a depiction of Veronica wiping the face of Jesus in SS. Peter and Paul Cathedral in Indianapolis. It is a part of the Stations of the Cross that had previously hung in Assumption Church in Indianapolis. That parish closed on Dec. 31, 1994.

changes will aid in the choir's music ministry.

"[It was] very exciting," he said, "because I knew from my own experience and from the experience of some of my choir folks who are engineers that the acoustics were going to be even better."

Father Beidelman said opening the back of the sanctuary

See CHANGES, page 12

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## Concern for the poor is a hallmark of Christianity

By Kenneth R. Himes, O.F.M.

One hallmark of Christianity is a concern for the poor and the centrality of charity as a virtue.

From the Church's earliest days—as recorded in the Acts of the Apostles—down to the modern era—as seen in the works of Catholic Charities and Catholic Relief Services—there has been a clear, strong acknowledgment that the Church is a community of sharing, a body of believers committed to caring for the poor.

Thus, it was interesting when Pope John Paul II called for “a new ‘creativity’ in charity.”

The context of his remark was from the close of Jubilee 2000 when he wrote “At the Beginning of the New Millennium” (*“Novo Millennio Inuente”*), an apostolic letter in which he reflected upon the events and experiences of that momentous year.

The papal reflection wasn't only a remembrance of the past, however, but also a look forward. John Paul II wanted to distill the lessons that the jubilee year taught Catholics in order to know what we ought to do at the outset of the third millennium.

In his letter, the pope called the Church to engage in pastoral planning: “We now

need to profit from the grace received by putting it [the jubilee year] into practice in resolutions and guidelines for action.”

The pope noted that the jubilee year in 2000 was “a great event of charity,” and he cited the broad-based effort to reduce the debt of the world's poor nations.

It was in noting pastoral priorities for the future that he made the comment about the need for “a new ‘creativity’ in charity.”

Explaining that comment, John Paul II cited two aspects of a sound practice of charity.

First is the goal of “ensuring that help is effective.”

Second is the aim of “‘getting close’ to those who suffer” in order to make sure that “help is not seen as a humiliating handout, but as a sharing between brothers and sisters.”

By effectiveness, the pope meant that charity should make a real difference in the lives of the poor.

The challenge is not just to help the poor, but to love them as well. That means using resources on their behalf in a manner that truly assists them.

At times, we can engage in charitable action that is well-intentioned, but it serves our misguided understanding of what the poor need or it becomes linked in some way to our self-interest as much as



Catholic Relief Services helps fund a local program in Mirpurkhas, Pakistan, so that this woman could own her own cotton field and be free from a life of virtual slavery under a large landowner. The challenge is not just to help the poor, but to love them as well. That means using resources on their behalf in a manner that truly assists them.

to that of the poor.

A number of domestic and foreign-aid programs operated by the United States or other wealthy nations can be faulted on one of those two grounds.

The pope's second point, that true charity requires getting close to the poor, underscores a crucial characteristic of the Christian practice of loving the needy.

Back in 1991, John Paul II had written an encyclical, “On the Hundredth Anniversary of ‘Rerum Novarum’ ” (*“Centesimus Annus”*), in which he touched upon this same theme.

While strongly defending society's obligation to care for the poor, the pope raised questions about large state agencies “dominated more by bureaucratic ways of thinking than by concern for serving their clients.”

He pointed out that people's needs are best understood and satisfied by those “who are closer to them and who act as neighbors” to them.

The pope said that the poor “can be helped effectively only by those who offer them genuine fraternal support in addition to the necessary care.”

Striking in this papal analysis of the dangers of modern social assistance is how much of it shows up again in the recent encyclical of Pope Benedict XVI, “God Is Love” (*“Deus Caritas Est”*).

In that meditation on the meaning of

divine and human love, Pope Benedict reflects upon the risk that caring for the poor in our modern societies may lose a personal dimension.

He warns of letting state agencies become so dominant that caring for the poor becomes “a mere bureaucracy incapable of guaranteeing the very thing which the suffering person—every person—needs: namely, loving personal concern.”

Behind the comments is not some anti-government bias or a diminished commitment to helping the poor. Instead, like his predecessor's “new ‘creativity’ in charity,” Benedict wants to evoke a more personal engagement of each Christian in the work of caring for the poor.

Admirable as it may be to write a check to help an aid agency or to donate some food to a soup kitchen or give clothes to a thrift shop, it is not a fully satisfactory response to the poor.

Pope Benedict XVI underscores the need for personal engagement with the poor when he writes, “If my gift is not to prove a source of humiliation, I must give to others not only something that is my own, but my very self; I must be personally present in my gift.”

(Franciscan Father Kenneth R. Himes is chairman of the theology department at Boston College in Chestnut Hill, Mass.) †

## There is no shame in being poor

By Daniel S. Mulhall

During my childhood years, my parents had more bills than money. But my parents gradually worked their way out of being the working poor.

The real poor not only lack money, they also lack the opportunity, talent, drive, skill or combinations thereof that are necessary to make money. Some people are prevented from working because of discrimination, poor health or the need to care for someone else.

Sometimes the truly poor have been beaten so far into the ground by life's crises that they can't bear to risk being crushed again.

Many people were rendered destitute by Hurricane Katrina. When the call came to evacuate, the poor in Katrina's path either didn't have their own transportation or lacked money to buy gas.

Photographs showed old men and women being carried or hauled in boats

by younger people. The elderly couldn't flee because of their health problems, and younger people couldn't leave because they had no one to care for their grandparents or “aunties.”

All too frequently, the poor are abandoned by society. Government aid comes to some people in the form of food subsidies or welfare checks, but it's not enough assistance. And there is a social stigma that comes with government aid.

I have learned that people who are poor are amazingly generous, have great personal pride, love their families and make great sacrifices for each other.

There is no shame in being poor. The shame is that not enough is being done to help them break out of the cycle of poverty.

(Daniel Mulhall is assistant secretary for catechesis and inculturation in the U.S. Catholic Conference Department of Education.) †

## Discussion Point

### Poor people struggle every day

#### This Week's Question

What do you think “the world” needs to know and understand about the poor?

“First, we must know the poor exist. We are so consumed with our own lives [that] we're not aware of how the poor struggle on a daily basis. We read about it, but we need to get involved by giving money to Catholic Charities or volunteering for programs like Habitat for Humanity and Head Start.” (Dave Hosemann, Vicksburg, Miss.)

“The condition of being poor is not chosen. Circumstances sometimes prevent [impoverished people] from moving on, and often they hide it. The world must understand that so many [people] do not need a handout, but a hand up to change and make their way out of poverty.” (Marc Hildreth, Standish, Maine)

“A lot of people don't recognize the number of poor in the world. We should not take for granted what we have. We should remember that they're made in the image of God, like we are, and if we have extra resources or time we should help them out.” (Nate Wald, Lodge Grass, Mont.)

#### Lend Us Your Voice

An upcoming edition asks: What concrete step or steps did your family—or a family you know of—take to “re-create” itself and to become stronger?

To respond for possible publication in an upcoming edition, send an e-mail to [cgreene@catholicnews.com](mailto:cgreene@catholicnews.com) or write to *Faith Alive!* at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †



CNS photo/Alberto Lowe, Reuters

From the Editor Emeritus/John F. Fink

## Jesus in the Gospels: He rises from the dead

See Matthew 27:55-28:20, Mark 15:40-16:20, Luke 23:48-24:53, John 19:33-21:25



Jesus was dead and buried. Soldiers were posted outside his tomb to make sure that his disciples didn't come and steal the body and then claim that he rose from the dead.

Even if his Apostles never understood what Jesus meant when he told them that he would rise from the dead, the Jewish chief priests and Pharisees apparently did.

Then he did rise! When Mary Magdalene and two other women went to the tomb early Sunday morning, they found it empty. The soldiers and the women each reported that the body had disappeared—the soldiers to their superiors and the women to the Apostles. Peter and John ran to the tomb to see for themselves.

They all were convinced that someone

had stolen the body. Mary Magdalene returned to the tomb in sorrow. When she saw a man standing nearby, she asked him if he had taken Jesus' body away. That's when the risen Jesus revealed himself to her.

This was the first of many appearances that Jesus made after his resurrection: to Peter; to two disciples on the road to Emmaus; to the Apostles while Thomas was absent; a week later—when Thomas was present—to some of the Apostles who were fishing in Galilee; and to the Apostles on a mountain in Galilee.

Then he was taken up to heaven from where he will come again to judge the living and the dead.

One of the puzzling things about Jesus' appearances is that he was usually not immediately recognized. Why not?

Because Jesus was resurrected, not simply resuscitated. Jesus had a glorified body, a spiritual body—the kind we will have when our bodies are resurrected.

With that body, he was able to pass through the stone that sealed his tomb

and into the room where the Apostles were, despite the doors being locked. He could appear to the disciples on the road to Emmaus and then disappear, only to appear miles away to the Apostles.

It was a spiritual body, but also a real body. He was not a ghost, as he proved when he showed the Apostles the wounds on his body and ate some baked fish. Surely, a spiritual body doesn't need to eat or drink, but Jesus was demonstrating to his Apostles that he was really resurrected.

He was indeed truly resurrected, as Christians have believed from the earliest days of Christianity. When he appeared to Thomas, Jesus made the declaration for all of us through the ages: "Blessed are those who have not seen and have believed." Blessed are we, indeed.

I conclude this lengthy series of columns with the words of John's Gospel: "There are many other things that Jesus did, but if these were to be described individually, I do not think the whole world would contain the books that would be written." †

Cornucopia/Cynthia Dewes

## Sadly, there is no cure for Black Thumb Disease

Some of us suffer from Black Thumb Disease. And that's a shame at this time of year when spring is springing, and plowing, seeding and fertilizing are the order of the day. We, too, would love to be the producers of lush plantings.



We put on a good front. We keep copies of *Burpee's Seed*

*Catalog* lying on the coffee table. We tell acquaintances our plans for creating beds of poppies and larkspur, and sowing artful areas of wildflowers in our backyards. We discuss the many gourmet dishes we'll produce after harvesting our extensive herb garden. We don't tell all this to close friends because they know better.

We buy stuff: kneepads for crawling around the vegetable beds, watering cans, cute ceramic frogs and rabbits to peek out from the flower beds. Sometimes, we really go for it and purchase serious equipment, such as mini-tractors or garden tillers. Our horticultural ambition knows no bounds.

This works pretty well until about the

middle of June, when the rubber hits the road. Or, more like it, when the baby plants hit the light of day. Or don't, as is more likely in the case of Black Thumb. Some of our seedlings come up, some don't. And some weeds—disguised as plants—appear as well, a problem for handicapped gardeners like us who can't tell the difference.

Sometimes, we resort to cadging free advice or even free labor from those gifted in the horticultural arts. We invite them over to diagnose how to fortify our sickly shoots, how to improve our unproductive soil or how to thin our crowded plants. If we're lucky, they're the hands-on types who'll do all this for us while we nod gravely—as if we actually understood what they're doing.

Some of us who live in the country harbor a secret envy for those who regularly earn blue ribbons and sweepstakes championships at the county fair for their petunias or gladioli or whatever. We long to place one gorgeous, beefy tomato before an awed fair judge, or display six or eight perfect wax beans on the produce counters.

Should we indeed produce a perfect vegetable, it's a certainty that no one in our family will get to eat it. It's the same

scenario as when kids see their mom baking something particularly fine and ask, "Who's that for, Mommy?" knowing full well it can't be for them. The humility of the families of Black Thumbers is legendary. Sigh.

Nevertheless, we persevere. There's something about this season that keeps us trying. We're still in the joyously optimistic mode of Easter and besides that, there's gentle rain, warm breezes and increasing sunlight just begging us to get out there and plant.

How hard can it be, we think? After all, people have been growing things since Adam and Eve lived in that lovely garden. (Of course, until the Fall they didn't really have to work at it much, but that's another story.) Surely it must be a natural skill which we can acquire.

No matter. The important thing is to keep trying. God produces such beautiful wonders with every season, and then invites us perhaps to grow in spring, or to reflect in autumn. It's just one more reminder of hope, which is the focus of our faith.

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

Faithful Lines/Shirley Vogler Meister

## Recommended reading for Eastertide

As I look at three books resting near my computer, I smile contently.



How appropriate they were for my Lenten reading. Yet, I know they are even more appropriate the rest of the Church year, especially during Eastertide.

Converts and seasoned Catholics alike could well continue their journey of faith through this trio of Church-related literature.

Originally, I considered featuring each book in separate "Faithful Lines" columns, but I choose to group them together because, despite differences, they complement—and compliment—each other. As a "cradle Catholic" born into the faith, I learned much more than expected. The books are listed in the order received.

The first is *The Catholic Passion: Rediscovering the Power and the Beauty of the Faith* ([www.loyolabooks.org](http://www.loyolabooks.org)) by David Scott, editorial director for the

St. Paul Center for Biblical Theology and contributing editor of [www.Godspy.com](http://www.Godspy.com).

Scott does not concentrate on rules, dogmas, doctrine and rituals. Instead, he keeps "the accent on the lives and works of flesh and blood Catholics," so readers can see things differently.

He emphasizes 2,000 years of "faith expressions of real Catholics—saints, composers, poets, playwrights, activists, ordinary believers" from "every continent and walk of life."

He asks, "Who is Jesus? Who is God? Why do we need a Church? Who are we? Where do we come from? Where are we going? How do we get there?"

The second book is Claire Furia Smith's *Catholicism: Now I Get It!* (published by Our Sunday Visitor, [www.osv.com](http://www.osv.com)). The author, whose popular Web site is [www.stillcatholic.com](http://www.stillcatholic.com), captured my interest with special "Aha!" moments by helping me finally understand certain areas and history of Catholicism that have troubled me through the years.

Smith takes the reader from the very founding of the Church to the major

practices and beliefs that most Catholics hold dear today. Also a cradle Catholic (but from a younger era than mine), Smith took the time and energy to research her subject well, then write about it in a clear and amusing manner.

The third book is *Key Moments in Church History: A Concise Introduction to the Catholic Church* by Mitch Finley, author of dozens of books. This work is a less formidable approach to Church history than when I studied the subject in earlier years. In fact, if Finley's easy-to-read version had been accessible when I was a student, I would surely have retained more about the Church's past. This book is part of the Sheed & Ward "Come & See Series" published by Rowman & Littlefield, Inc. ([www.rowmanlittfield.com](http://www.rowmanlittfield.com))

Having been enriched by these books during Lent, I trust they will do the same for other Catholics during Eastertide or in any season of the Church's liturgical year.

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

Go and Make Disciples/

John Valenti

## Small Church communities help nurture the faith

There are more than a half million Catholics in the United States involved in small Church communities (SCC).

In a sense, SCC's are a retro-model of organizing Church, which is being rediscovered as a way to remain strong and growing Catholic members, even in the presence of a clergy



shortage.

Back in the days of the Servant of God Simon Bruté—and long before there was a systematic parish school and catechetical process—the Catholic family met in small groups who gathered to nurture one another in their faith. If a visiting bishop or priest should ride into town, candidates were ready for the sacraments of baptism, confirmation and the Eucharist.

George Moon, former business manager of Our Lady of the Greenwood Parish in Greenwood, said in small Church communities several people gather each week to pray, affirm and support each other, and to encourage one another to live out their profession of faith. Scripture is read, usually in accordance with the Sunday lectionary, and Church teachings are discussed.

"The groups focus on the lifelong process of ongoing faith formation for adults," said Dede Swinehart, a member of the National Alliance for Parishes Restructuring into Communities.

SCC member Lynne Brennan, a member of St. Monica Parish in Indianapolis, said, "It's like having a sponsor that goes with you through confirmation; it's a mentoring process."

Unfortunately, for all the good they've done, small Church communities became associated with a negative connotation in the 1970s and 1980s because of the brand of liberation theology used in Central and South American based-communities. The old "Dagnet" series advised, "Change the name to protect the innocent." Thus, SCC's are also called "Disciple Groups" or "Covenant Groups."

Vocations are nurtured in the context of small Church communities. Many of our priests belong to their own brand of SCC's to both support and enliven their ministries.

Many parishes use a SCC "zone ministry" concept to organize their outreach and evangelization programs.

Jean Galanti, pastoral associate at St. Monica Parish in Indianapolis, shared, "Being nurtured myself in an SCC helps me in the discernment process. ... The group also supports me prayerfully in my ministry."

The *Catechism of the Catholic Church* teaches that, "Prayer groups, indeed 'schools of prayer,' are today one of the signs and one of the driving forces of renewal of prayer in the Church, provided they drink from authentic wellsprings of Christian prayer. Concern for ecclesial communion is a sign of true prayer in the Church" (#2689).

"Organizing a parish utilizing SCC's is a pastor's dream," said Father Clem Davis, pastor of St. Bartholomew Parish in Columbus. "SCC's are places where faith is nurtured and stewardship gifts are affirmed."

So, what's in a name? Small Church communities are not always that "small," but the "community" (the same name given to religious orders) is always part of the larger parish.

"Change the name to protect the innocent?" asked Alice Steppe, pastoral associate and director of religious education at Immaculate Heart of Mary Parish in Indianapolis.

"We simply call it being Church."

(John Valenti is associate director of evangelization and faith formation for the Archdiocese of Indianapolis.) †

Second Sunday of Easter/Msgr. Owen F. Campion

# The Sunday Readings

Sunday, April 23, 2006

- Acts 4:32-35
- 1 John 5:1-6
- John 20:19-31

The Acts of the Apostles is the source of the first reading for this weekend.



Acts has interesting credentials. Biblical scholars believe that it is, in effect, a continuation of the Gospel of Luke. In their opinion, the same author wrote both works.

Acts is rich, and indeed unique, in its revelation of events

immediately following the Ascension of Jesus. The community that gathered around the Apostles is discussed at length.

This weekend's reading is fully within this feature. The community of believers is reported as being of "one heart and mind." More than a warm feeling for each other, the community was so united that no one claimed personal property. What one person had was available to all.

It was an aspect of the first Christian community that only rarely occurs today, except in religious congregations whose members take a vow of poverty and share everything.

Important also in this reading is the revelation that the Apostles bore witness to the Lord's Resurrection. They had seen the Risen Lord. They were the privileged students and servants.

They also guided the community in rather concrete ways. All funds were laid at the Apostles' feet to be distributed according to need and to help the poor.

For its second reading, the Church presents the First Epistle of John.

There are three epistles of John in the New Testament. They are powerful, eloquent and deep in their message.

Central to these three epistles is their great insight into the identity of Christ and the fact that to be with God requires being with Jesus. The believer, through union with Jesus, is one with God. This closeness means being one with, and in, God's

unending love. God is love. Loving God, and all others without exception, marks the true believer.

St. John's Gospel provides the last reading.

It is a familiar story. Thomas, one of the Twelve, doubts the others when they tell him that they have seen the Risen Lord. Then Jesus, alive after death, glorious in the Resurrection, appears to all the Apostles, including Thomas.

Thomas acknowledges Jesus as Lord and Master, but also as God. It is a clear and strong testimony that Jesus of Nazareth most certainly was seen in the early Church as the Son of God.

The drama of this encounter between Jesus and Thomas easily can eclipse another message in the story. This message is that Jesus acts through the Apostles, most marvelously in the forgiveness of sins.

Then, as the reading closes, the Evangelist states that the story of the Gospel has been given to allow others to know the Lord. In other words, through the Apostles, and through the Gospels, the Lord continues to redeem and to give life.

## Reflection

In no other liturgy throughout the year, not even at Christmas, is the Church more joyful and fervent than at Easter. Christ lives! Furthermore, in Jesus all people have the opportunity to choose eternal life for themselves.

Easter, the feast of the Resurrection of the Lord, was celebrated a week ago. Already, and emphatically, the Church is telling us that the Lord did not come and then go. The Lord is with us still. The Lord reaches out to us. He did so through the Apostles as they led the pioneer Christians in faith and in absolute dedication to God.

He reaches out to us marvelously, again through the Apostles, in forgiving sins. All this is because God loves us with an unending love.

Thomas, the model of the first Christians as told in the Acts of the Apostles, and the reading from First John, call us to love God. Nothing else truly matters than to love God. In God, given in Christ, is life. In God is true joy. †

## Daily Readings

Monday, April 24

Fidelis of Sigmaringen, priest and martyr

Acts 4:23-31

Psalm 2:1-9

John 3:1-8

Tuesday, April 25

Mark, Evangelist

1 Peter 5:5b-14

Psalm 89:2-3, 6-7, 16-17

Mark 16:15-20

Wednesday, April 26

Acts 5:17-26

Psalm 34:2-9

John 3:16-21

Thursday, April 27

Acts 5:27-33

Psalm 34:2, 9, 17-20

John 3:31-36

Friday, April 28

Peter Chanel, priest and martyr

Louis Mary de Montfort, priest

Acts 5:34-42

Psalm 27:1, 4, 13-14

John 6:1-15

Saturday, April 29

Catherine of Siena, virgin and doctor of the Church

Acts 6:1-7

Psalm 33:1-2, 4-5, 18-19

John 6:16-21

Sunday, April 30

Third Sunday of Easter

Acts 3:13-15, 17-19

Psalm 4:2, 4, 7-9

1 John 2:1-5a

Luke 24:35-48

Question Corner/Fr. John Dietzen

## Christians hold as sacred truths that aren't in Bible

Where in the Bible does it state that the Blessed Virgin Mary was taken to



heaven? Where does it say that St. John was with her until she died? Where does it say that Mary was glorified in heaven?

I can't find any of this information in the Bible. A Christian friend brought this to my attention, and said

everything we believe should be in Scripture. (New York)

Catholics and most other Christians often find themselves unnecessarily confused and embarrassed when someone aggressively confronts them with the question, "Where do you find this or that belief in the Scriptures?"

They panic and run to their priest or write to me and say, "We must be wrong because I can't find this anywhere in the Bible."

The truth is that we, and all Christians, hold as sacred many significant truths that are not, at least explicitly, in the Bible.

Jesus did not write a Bible nor did he tell his Apostles to write one. He established a community of believers to which he imparted his Holy Spirit. He promised to be with this community, to keep it in the truth, until the end of time. (See Matthew 28, John 15 and John 16.)

We need to remember that over a period of many years, the Christian Scriptures were produced by the early Christian communities; they are part of Christian tradition, not something outside and separate from that tradition.

Thousands of Christians were born and died before the New Testament was even written. These followers of Jesus received their faith not from a book, but from the company of those who were Christ's disciples before them, the group we now call the Church.

To put it plainly, therefore, we do not believe, and Christians never have believed, that all the doctrines and truths we profess are explicitly in the Bible. We do believe the Bible is the word of God. We believe that the Bible is the norm of our faith, and that nothing the Church believes or holds as revealed by God can contradict what is in the Scriptures.

We also believe, however, as the Christian Church has believed from the

beginning, that the Holy Spirit guides us, above all, in and through the community of faith, not exclusively by the Bible, which that same community produced in its earliest decades.

Even Christians who say they "accept nothing that isn't in the Bible" must prove the most basic of their beliefs, that the book is the word of God, from something outside that book. It must be authenticated by someone, or some group, that can point to it and say authoritatively: "This is God's word and revelation. Accept it and believe it."

So don't panic when these questions arise. Explain that you are on a different track of faith, the faith of the Church that, by the light of the Holy Spirit, gave us the Bible in the first place and which guides us still in the doctrines we believe.

That said, it is true that the dogmas about Mary's assumption and glorification in heaven are among those which cannot be found explicitly in the Bible.

Many passages in both the Old Testament and New Testament, however, show that the honors and roles our faith attributes to the mother of Jesus are in accord with how the Gospels tell us the Father's love is played out in the life of Jesus and in our lives. Nothing in these doctrines contradicts or denies what is in the Bible.

(A free brochure in English or Spanish, answering questions that Catholics ask about baptism practices and sponsors, is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 5515, Peoria, IL 61612. Questions may be sent to Father Dietzen at the same address or by e-mail in care of [jjdietzen@aol.com](mailto:jjdietzen@aol.com).) †

## My Journey to God

### Gethsemane

Mary's heart would not rest as she lay  
On her mat of straw that moon-filled  
night,  
Though her body was worn from her  
journey's day.  
Rumors heard on her pilgrimage flight  
Were all confirmed in Jerusalem.  
The donkey's hooves had trod the palms;  
(A donkey once trod to Bethlehem);  
Young and old had praised God in  
psalms.  
"A king could have been crowned," they  
said.  
But other rumors were just as bold,  
Of anger and hatred and scourging  
delayed;  
Even the name of Death had been told.

The mother's heart now pondered in fear.  
("Joseph would calm me, would he were  
here.")  
She prayed once and again as her agony  
grew:  
"My God, do not let this sword pierce me  
through.  
You Who Give Life, I am your servant,



CNS photo/Nancy Wiechec

ever and still,  
But, You Who Are Life, could death be  
your will?  
Do not desert him, my God, you are  
his all.  
What for the dry wood, if the green  
should fall?"

Again her heart sought God's mercy,  
her mind God's choice:  
"My God, my God, have you  
forsaken ...?"  
A battering at the door—a breathless  
voice—  
"He has been taken!"

By Father G. Paul Peterson, S.J.

(Jesuit Father G. Paul Peterson is a member of the Brebeuf Jesuit community in Indianapolis. Judas kisses Christ in the Garden of Gethsemane as Jesus is handed over to soldiers in this detail from a contemporary Bible illumination. The National Geographic Society on April 6 released the first modern translation of an ancient gnostic text that describes supposed conversations between Jesus and Judas Iscariot.)

## Readers may submit prose or poetry for faith column

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

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

Send material for consideration to "My Journey to God," The Criterion, P.O. Box 1717, Indianapolis, IN 46206 or e-mail to [criterion@archindy.org](mailto:criterion@archindy.org). †

# POPE

continued from page 1

without knowing it," he said.

"May the risen Christ grant that the strength of his life, peace and freedom be experienced everywhere," he said, after offering Easter greetings in 62 languages, including Esperanto, Maori, Arabic and



CNS photo/Tony Gentile, Reuters

Pope Benedict XVI carries a lighted candle as he leads the celebration of the Easter Vigil in St. Peter's Basilica at the Vatican April 15. During the service, the pontiff baptized and confirmed seven people from six countries.

Hebrew.

He told English speakers, "May the grace and joy of the risen Christ be with you all."

During the April 15 Easter Vigil, Pope Benedict baptized and confirmed seven men and women from six nations, using a small golden shell to trickle the holy water over each catechumen's head.

A young girl and woman from Japan, a young woman from Peru, a teenage boy from Colombia, a young woman from Cameroon, a young man from Albania and another from Belarus also received their first Communion from the pope as he welcomed them into the Catholic Church.

Baptism represents more than just receiving people into the faith or the simple washing away of sin, the pope said in the vigil homily. Baptism ushers in a complete transformation in one's life, making it "no longer I who live, but Christ who lives in me," the pope said, quoting St. Paul.

The baptized individual is liberated from his or her isolated existence and plunged into full communion with Christ, he said.

"We grasp hold of the risen Lord" who will "hold us firmly even when our hands grow weak," the pope said.

At the end of the Way of the Cross service at Rome's Colosseum on April 14, Pope Benedict called on Christians to be bold and courageous in their faith, and help rein in the evil plaguing the world by

reaching out to others with love.

Speaking without a text to those gathered at the site where numerous Christians had been killed in ancient Roman times, the pope urged people to be merciful, and not sit back and watch injustice and suffering take place.

"We cannot be just spectators in the Way of the Cross," which is not just an event from the past, but is an ever-repeating reality, he said.

The Way of the Cross reflects "all of humanity's sufferings today," including the suffering of abandoned or abused children, threats against the family, the division of the world between rich and poor, and the misery of those suffering from poverty and deprivation, he said.

Earlier on April 14, Pope Benedict presided over the Good Friday liturgy of the Lord's Passion, beginning the rite by lying prostrate with his face on a pillow in front of the altar.



CNS photo/Max Rossi, Reuters

Pope Benedict XVI blesses worshippers with holy water during Easter Mass in St. Peter's Square at the Vatican on April 16.

The preacher of the papal household, Capuchin Father Raniero Cantalamessa, said in his homily that people needed to be more compassionate and forgiving if the world was "not to slide ever more into the abyss of globalized violence." †

## CHANGES

continued from page 8

will benefit liturgies in a number of ways.

"It gives me some flexibility with the seating of priests at archdiocesan liturgies," he said. "But it also gives me a placement of the choir that kind of completes a kind of line of the gathering of the assembly with the ministers around the altar."

The Stations of the Cross that were added to the cathedral had originally hung on the walls of Assumption Church in Indianapolis. That parish was closed on

Dec. 31, 1994.

The stations had been stored since that time at the archdiocese's Xavier Building in Indianapolis.

Father Beidelman said that while these stations may not become a permanent fixture in the cathedral, for the time being they will aid in the devotional life of archdiocesan Catholics.

"I think the addition of the stations will give people another opportunity for devotional prayer, to express their piety, to just reflect on the things of God and the presence of God in their lives," he said. "And so because of that reason, I think it's a nice addition." †

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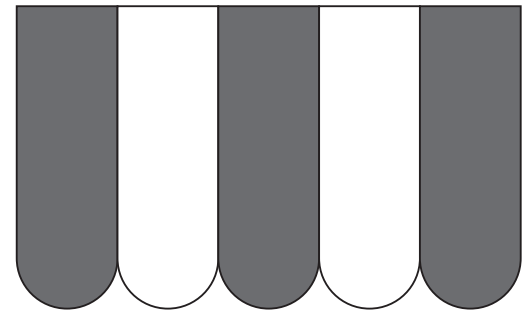


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# Rest in peace

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, Phyllis J.**, 80, St. Pius X, Indianapolis, March 28. Mother of Debbie Reising.

**ALVEY, Mary Lou (Adams)**, 58, Our Lady of the Greenwood, Greenwood, March 31. Mother of Lisa Sparks and Tracy Wilson. Sister of Cynthia Wilson, Beverly Zweck, Ronald and William Adams. Grandmother of five.

**BATES, Alice Ann (Sherman)**, 62, St. Roch, Indianapolis, Feb. 26. Wife of Stephen Bates. Mother of Anne and Bryan Bates. Daughter of Verle Sherman. Sister of Susan Garrison, Elizabeth, Jeanne, Charles, Edward, James, Michael, Robert and William Sherman.

**BELOW, Mary P. (O'Donnell)**, 83, Christ the King, Indianapolis, March 13. Wife of Allen Below. Mother of Dr. Mary and James Below.

**BETZLER, Shirley Ann**, 75, Good Shepherd, Indianapolis, April 8. Mother of Denny, Jeff and Randy Betzler. Grandmother of seven. Great-grandmother of four.

**BUCKLES, Philip E.**, 43, St. Bartholomew, Columbus, March 17. Father of Miranda and Charles Buckles. Brother of Betty Proffitt, Jo Scoggan, Ellen Stout, Wendy Wright, Charles and Donald Buckles. Grandfather of two.

**BUCKLEY, Catherine M.**, 85, Our Lady of the Greenwood, Greenwood, March 13. Mother of Paula Cleary.

**CONNELL, William L.**, 79, St. Bartholomew, Columbus, April 1. Husband of Joanne Connell. Father of Julie Furnish, Suzan and Mark Connell. Brother of Janan McCann. Grandfather of eight.

**CORN, Denzol O.**, 84, St. Mary, Rushville, March 19. Husband of Ruby (Wolf) Corn. Father of Cheryl Taylor and Dennis Corn. Brother of Marla Fansler, Susie Ramey and Danny Ernstes. Grandfather of four. Great-grandfather of five.

**CRAWFORD, Ollie (Cole)**, 84, St. Joan of Arc, Indianapolis, March 29. Mother of Janice Hale and Dorothy Waller. Sister of Clara Bray and Humphrey Cole. Grandmother of 10. Great-grandmother of eight.

**CRONIN, Frieda C.**, 93, St. Paul, Tell City, March 31. Mother of Wanda Klueh, Bernadine Widmer, Bill and Junior Cronin. Grandmother of 17. Step-grandmother of one. Great-grandmother of 25. Step-great-grandmother of two. Great-great-grandmother of two.

**ERNSTES, Jerry J.**, 67, St. Mary, Rushville, March 23. Father of Terri McDonald and Jeff Ernstes. Brother of Marla Fansler, Susie Ramey and Danny Ernstes. Grandfather of four.

**FISK, Ann Marie**, 46, St. Margaret Mary, Terre Haute, March 19. Daughter of Sally

Fisk. Sister of Sarah Harruff, Suzanne Kriebel, Sandra Wood and Mark Fisk. Aunt of several.

**GETTELFINGER, Mary C.**, 96, St. Michael, Bradford, March 24. Mother of Ann Knaebel, Pauline Receveur, Mary Evelyn Sprigler, Delores Striegel, Marcella Stumler, Hilda Thieneman, Dave, Harlan and John Gettelfinger. Grandmother of 40. Great-grandmother of 58.

**GIBSON, Clara E.**, 97, Holy Family, New Albany, March 10. Mother of Virginia Hickerson. Grandmother of four. Great-grandmother of nine. Great-great-grandmother of one.

**GILLMAN, Clara Agnes**, 68, St. Michael, Brookville, March 1. Wife of Ralph Gillman. Mother of Connie Fohl, Debbie Meyers and Jim Gillman. Sister of Joseph Greive. Grandmother of three.

**GOBLE, Thomas**, 70, St. Mary of the Immaculate Conception, Aurora, March 12. Brother of Mary, Edward, Louis and Richard Goble.

**GOFFINET, Lloyd A.**, 64, St. Pius V, Troy, March 31. Father of Dee Boyd and Grant Goffinet. Son of Gary and Opal (Dixon) Goffinet. Brother of Darlene Fortwendel and Angie Garrett. Grandfather of four.

**GREEN, Fern Mary (Brown)**, 80, Our Lady of the Greenwood, Greenwood, March 20. Mother of Becky Butcher, Teresa and David Green, Charles, Edward and Neil Thompson. Sister of Edward and Franklin Brown. Grandmother of 12. Great-grandmother of six.

**GREENWELL, Anna M. J.**, 98, Holy Trinity, Indianapolis, March 21. Mother of Patricia Logan, Ann Mullin, Joan and Paul Greenwell.

**GRIFFITH, Daniel William**, 80, St. Margaret Mary, Terre Haute, March 6. Husband of Evelyn (Rieman) Griffith. Father of Pamela Bettenbrock, Patricia Drake, Lynda McCullough, Stephen Tegenkamp, Daniel and David Griffith. Brother of Helen Walker, Connie and Rose Rieman, Barbara and Louise Fuesting. Grandmother of 17. Great-grandmother of five.

**HARMEYER, Alvin A.**, 93, St. Louis, Batesville, April 5. Father of Bertha Head, Judy Keeney, Diana McDaniel,

Alvin, Dennis, John, Lawrence, Martin, Nathaniel, Nelson and Vernon Harmeyer. Brother of Edward Harmeyer. Grandfather of 25. Great-grandfather of 21.

**HARPER, John**, 71, St. Gabriel the Archangel, Indianapolis, March 15. Husband of Marjorie (Sperry) Harper. Father of Carol Brown, Cheryl Hendrixson and Dennis Harper. Brother of Nancy Hein. Grandfather of seven.

**HEINZ, Raymond A.**, 85, Our Lady of the Greenwood, Greenwood, April 7. Husband of Mary (Grannan) Heinz.

Father of Susan Armstrong, Janet Garrison, Pat Hagedorn, Dolores Johnson, Jenny Karst, Donna Meny and Marilyn Westfall. Brother of Regina Franck, David, Francis, Herman and John Heinz. Grandfather of 20. Great-grandfather of 26.

**HOLTKAMP, Raymond G.**, 75, St. John, Enochsburg, March 28. Father of Holly Spellman. Grandfather of two.

**HORNSBY, Robert Verl**, 75, St. Gabriel the Archangel, Indianapolis, Jan. 20. Husband of Muriel Hornsby. Father of Pamela Blakely, Konnie Kreighbaum and Robert Hornsby. Grandfather of five. Great-grandfather of one.

**HORTEMILLER, Paul H.**, 89, St. Louis, Batesville,

April 10. Husband of Agnes Hortemiller. Father of Marilyn Davis, Mary Beth Dickman, Carolyn Dieckman, Robert and William Hortemiller. Grandfather of 14. Great-grandfather of two.

**HOWLETT, George**, 73, St. Joseph Hill, Sellersburg, April 3. Husband of Rita Howlett. Father of Calvin, Merlin and Wayne Howlett. Brother of Janet Knear and Normal Howlett. Grandfather of seven. Great-grandfather of five.

**KELLERMEYER, Bertha Revay**, 69, Nativity, Indianapolis, March 4. Mother of Terri Moyer, Joseph, Scott and Steven Kellermeyer. Sister of Sheridan Henry. Grandmother of nine. Great-grandmother of seven.

**KEMPF, Donald J.**, 72, St. Rose of Lima, Franklin, Feb. 4. Husband of Brenda Kempf. Father of Lillian and Schuyler Brown, Selena Bryant, Lynette Hall, JoAnn Himebaugh, Denise Kohlmeier, David Kempf, John and Robert Mulery. Grandfather of 16.

**KRAPP, Eleanor C.**, 86, St. Malachy, Brownsburg, March 18. Mother of Elizabeth Higgins, Mary Johnson, Jean Payne, Catherine Weidenbener,

Evelyn, James, John, Joseph and Stephen Krapp. Sister of Agnes Frankie, Catherine Kexel, Ruth Staudinger, Caroline Sydlo, Leo and Robert Flock. Grandmother of 10. Great-grandmother of four.

**KROHN, Addison Rose**, infant, St. Monica, Indianapolis, March 3. Daughter of Brian and Erin (Cleary) Krohn Sr. Sister of Brynn Krohn.

**LINVILLE, Beverly J.**, 72, Good Shepherd, Indianapolis, April 6. Wife of Joseph Linville. Mother of David, Gregory and Michael Moore. Grandmother of six. Great-grandmother of three.

**LUPEAR, Ida**, 96, Holy Trinity, Indianapolis, March 1. Mother of Sandra Wiliford, Linda and Bill Lupear.

**LUX, Juanita B.**, 78, St. Joseph, Shelbyville, April 4. Mother of Janie Bartlett, Kathy Gardner, Vickie Horner, Pamela Lee, Wendy Stephenson, Debra, Leslie and Randy Lux. Sister of Louise Browning and Salina Mooney. Grandmother of 17. Great-grandmother of six.

**MALOOF, Michael J.**, 46, St. Pius X, Indianapolis, March 23. Son of Philip Maloof and Shelby Chapdelaine. Brother of Maribeth Presnal and Mark Maloof. †



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# DEATH

continued from page 1

respirator for 28 days. I was one of five children. All five couldn't agree as far as the respirator. It came down to, 'At what point is enough enough?'

"She wanted to live, but she couldn't live the way she wanted because she was respirator-dependent. Twenty-eight days of the siblings going back-and-forth, back-and-forth, sharpened my intuitiveness enough to say, 'Enough is enough.' After 28 days, we decided to remove her from the respirator."

In such cases, Father Mannion said he is guided by three influences: prayer, help from the Holy Spirit and his education in ethics from workshops, seminars and case studies.

Similar cases challenge Gramelspacher, a medical ethicist who directs the palliative care program at Wishard Health Services in Indianapolis. Palliative care involves relieving or soothing the symptoms of a disease without affecting a cure.

"It's not a mystery that we're going to die," said Gramelspacher, a 1975 graduate of the University of Notre Dame. "Given that knowledge, why do we do so poorly taking care of dying people?"

He noted that 56 million people die each year in the world, including about 2.5 million Americans. In the United States, the average age of death is 77.2 years.

He also noted that about 33 percent of American deaths each year are caused by heart disease, 25 percent by cancer and 7 percent by stroke.

Perhaps his most revealing statistics are connected to how people want to die.

"Eighty percent of people say they want to die at home, yet 80 percent die in hospitals and nursing homes," he said. "This country isn't a very good place to die at home, surrounded by friends and family, with your symptoms under control."

Part of the problem, he believes, is that medical technology makes it possible to keep people alive at all costs—and often at exorbitant costs.

"There's a technological imperative, an economic incentive to keep pushing on. Our healthcare system has to get better at managing this aspect," he said. "As you get closer to dying, the medical issues get smaller and smaller. The priest is more important to the patient who is dying than the doctor."

His approach to treating dying people is similar to another directive from the bishops, which states: "Patients should be kept as free of pain as possible so that they may die comfortably and with dignity, and in the place where they wish to die."

Gramelspacher draws some professional comfort from knowing that "the

## Medical students taught to offer human touch to terminal patients

By John Shaughnessy

The tears of the first-year medical student touched Dr. Gregory Gramelspacher as he listened to her describe the impact that a patient's death had on her.

Joanna Fields had just met the patient months ago, but her regular home visits with the dying, elderly man changed their relationship and her approach to becoming a doctor. She grew to care for the terminally ill patient as a person.

"He knew he was going to die, and he still had a good attitude," recalled Fields, 28, a student at the Indiana University School of Medicine in Indianapolis. "He passed away over Christmas break. When I heard about it, I prayed and I cried."

Developing the care and compassion of Fields and other medical students is the goal of Gramelspacher, a member of St. Luke Parish in Indianapolis who matches the students he trains with terminally ill patients.

Similar to his students, Gramelspacher also makes house calls for people who are poor and dying. He even gives them his business card, encouraging them to use his pager number when they need his help.

For Gramelspacher, it's all part of his mission to offer a human touch to the dying while training a new generation of doctors who will see the importance of letting people die with dignity.

"What you do in the care of your dying patients is as important as anything you will do in your medical career," Gramelspacher tells the students.

Those words get the students' attention. The 1975 graduate of the University of Notre Dame also wants to get the attention of the medical community, to make it look beyond the approach of extending life at all costs.

"One key to change is to have a kind of physician who is so dedicated to their patient that their oath is, 'I'm not going to allow you to have an ugly, painful death,'" said Gramelspacher, who also directs the palliative care program at Wishard Health Services in Indianapolis. The program focuses on making death

whole movement of hospice and palliative care is growing."

He also draws some personal comfort when he recalls the death of his father, Robert, on Jan. 7.

"He had a big stroke in October," he said. "He knew he was dying. He knew he was in a nursing home, but he didn't like



Dr. Gregory Gramelspacher, center, talks with Xavier Whittaker, left, as Marin Garcia, a first-year medical student, listens. Hoping to develop their compassion, Gramelspacher has his students from the Indiana University School of Medicine in Indianapolis make house calls to patients who are terminally ill.

more peaceful and relatively pain-free for its dying patients, many of whom are poor.

The 52-year-old doctor often asks the medical students if they've ever been with people when they're dying. At least half of the students usually say they haven't.

The experience has been educational and moving for Anne Gabonay, 24, a first-year medical student who is also a member of St. Christopher Parish in Indianapolis.

"It's about living better," Gabonay said. "Part of living better, I think, would be dying better. Being in the home, you not only get to listen and learn from the patient, you also get to listen and learn from the family members."

The house calls transform students in other ways, Gramelspacher said.

"One thing they need to know is that there's hospice or how someone can die at home surrounded by family and friends," he said. "I'm all for good death. I will often say it's in God's hands, not the doctor's hands."

That faith also frees him to reach out toward patients with a human touch that often gets lost amid the machines and the medical technology.

"I pair medical students with a terminally ill patient during the first week of medical school," he said. "It exposes them to death and dying. It exposes them to home visits. Patients are shocked. I give them my card with my name and my pager on it. I want to get called. The patients don't abuse it and their families don't abuse it. It reassures patients."

Janet Parrish and Xavier Whittaker are both terminally ill patients in Indianapolis who say they have been helped by visits from the medical students, Gramelspacher and other doctors.

"It's wonderful," said Parrish about her visits from Stephen Rush, a 26-year-old, first-year medical student, from Indianapolis. "He knows what he's talking about, he knows what he's doing, and he listens and understands."

Doctors need to make that emotional connection with dying patients, Gramelspacher said, so they can treat patients with compassion, respect and dignity.

"We have to help them walk with patients and families through this tough time," Gramelspacher said. "There's such a huge need." †

it. All four of his kids were with him when he died. We had two air mattresses, a couch and a recliner in the room. I asked the nurses to make enough room in his bed so someone could lay down with him."

Gramelspacher paused before he added, "I was in bed with him when he died. His

spirit left him when he stopped breathing."

For Gramelspacher, it was another reminder of how dignity in death should be considered as important as dignity in life.

"Why can't the end of life," he asked, "be as beautiful as the beginning of life?" †

### Classified Directory, continued from page 14

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Father Jonathan Meyer  
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Office of Catholic Education and Faith Formation,  
Archdiocese of Indianapolis  
1400 North Meridian Street  
Indianapolis, IN 46202

# Honoring Jesus

## Archdiocese breaks ground on new Prince of Peace Mausoleum

By Mary Ann Wyand

Jesus, the Prince of Peace, was honored during a groundbreaking ceremony for a new mausoleum on April 14 at Our Lady of Peace Cemetery in Indianapolis.

Msgr. Joseph F. Schaedel, vicar general, presided during the Way of the Cross on Good Friday followed by the groundbreaking for the Prince of Peace Mausoleum that will be built east of Our Lady of Peace Mausoleum at the archdiocese's cemetery at 9001 N. Haverstick Road.

Construction will begin on the 1,072-crypt mausoleum in June, with completion expected during the summer of 2007.

"In the name of Jesus, who is the Prince of Peace, we officially break this ground for this new mausoleum here at Our

Lady's cemetery," Msgr. Schaedel said. "... We pray that God may welcome all who rest in this place to the kingdom of his saints."

After the groundbreaking, the vicar general said that the archdiocese and Catholic Cemeteries Association staff members have worked for the past several years to promote awareness about the importance of being buried in consecrated ground in a Catholic cemetery.

"We began this new cemetery on the north side of Indianapolis about 10 years ago, and now Our Lady of Peace Mausoleum is nearly filled," Msgr. Schaedel said. "So today, on Good Friday, a very appropriate day, we've broken ground for the new Prince of Peace Mausoleum so that more of our Catholic families will have the opportunity to be buried here at Our Lady of Peace Cemetery."

Don Masten, manager of Our Lady of Peace Cemetery, said the first ground burial at the north side cemetery was in March 1996 and the first entombment in the mausoleum was in September 1996.

"There are about 8,000 to 8,500 spaces for ground burial," he said, "and we have additional ground for expansion sometime down the road."

For those who prefer above-ground burial, Masten said, the new Prince of Peace Mausoleum will feature an atrium with a fountain that will complement the 1,080-crypt chapel mausoleum built in 1996 that is more than 90 percent reserved.

"We've needed this new mausoleum for some time," he said. "The fountain in the atrium will be a nice focal point. We found a nice sculpture of doves [in flight], which is the symbol of peace, that I'm hoping to



Msgr. Joseph F. Schaedel, vicar general, left, breaks ground for the new Prince of Peace Mausoleum at Our Lady of Peace Cemetery in Indianapolis on April 14 with Don Masten, cemetery manager, second from left, and Matthews Gibraltar Architecture employees Larry Justice of Pittsburgh and Tom McGinley of Indianapolis.



Seminarian Nicholas Foster, a member of Holy Rosary Parish in Indianapolis, prays during the Way of the Cross on Good Friday, April 14, at Our Lady of Peace Cemetery in Indianapolis. Foster is studying for the priesthood at the Bishop Bruté House of Formation at Marian College in Indianapolis. Knight George Mennel, left, is a member of St. Roch Parish in Indianapolis.

use in the fountain. I think the sound of water cascading into the fountain will be a very nice, peaceful atmosphere for folks."

Masten said the new mausoleum will be built in two phases and will also feature additional niche space for cremation urns.

"We hope to get enough sales before the completion of the first phase," he said, "so we can finish construction of the second phase."

In August 1999, the archdiocese entered into an agreement with the Buchanan Group to manage the day-to-day operations of four Catholic cemeteries in Indianapolis.

Fifteen Fourth Degree Knights of Columbus from the Bishop Chatard Assembly, who represented 14 councils in central Indiana, assisted Msgr. Schaedel as the honor guard during the Way of the

Cross and groundbreaking ceremony at Our Lady of Peace Cemetery.

Our Lady of the Greenwood parishioner Nate Schallert of Greenwood, the faithful commander of the honor guard, said 38 Fourth Degree Knights served as an honor guard for the Way of the Cross ceremony held at noon on Good Friday in downtown Indianapolis. Seven Knights served as honor guard members for a ceremony at noon last Friday at Calvary Cemetery on the south side.

"This is a very special day for all of us to participate in the Way of the Cross," Schallert said. "It's a good way to set the stage at the end of Holy Week."

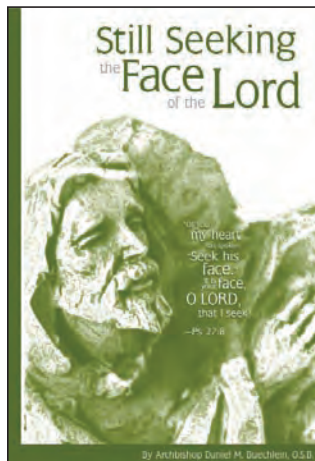
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