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 orbis” (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 genocidalaced and face terrible suffering.

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 individuals and nations to turn away from the sins and accept the love, truth and peace offered by the crucified and risen Christ.

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, deacons, priests, 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 yourself 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,” Hansen said.

Oils blessed, priests renew promises at chrism Mass

By Sean Gallagher

Oils blessed, priests renew promises at chrism Mass
Archdiocesan parishes to observe Divine Mercy Sunday

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 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).

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 Archconvent 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: 317-295-1666.

• 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. Schaeckel 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: 317-827-6432.

• Mother of the Redremder Retreat Center, 8220 W. State Road 48, Bloomington—Divine Mercy chaplet and concert, 3 p.m. Information: 812-825-4624.

• St. Bartholomew Parish, Home Ave. and National Road, Columbus—Divine Mercy Sunday prayer service, 3-4 p.m. 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, priest in residence. Information: 812-689-3551 or e-mail frburwink@seida.com or log on to Schoenstatt Web site at www.seida.com/~frburwink.

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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The Village Dove

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 Convention Coordinator Father Tom Smith, Hispanic Ministry coordinator. Close to 400 people, both Spanish- and English-speaking, joined the Way of the Cross. Information: 812-246-2512.

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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 the sisters would be safe. He knew 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 stories of the sick and the poor were the story of her father.

“He would have died of a heart attack if it wasn’t for the center,” 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 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,” she said. “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 pushed into surgery.

“He would have died of a heart attack 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 time when prejudice was rurally rather than urban, a time when prejudice confronted Catholics.

It’s the story of her father.

“People who have the jobs at the fast-food restaurant or fast-food places.”

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.

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The Criterion  Friday, April 21, 2006

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Letters to the Editor

Massgivers 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 wide.

With spring and summer approaching, I dread seeing men and women in shorts, and the show 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. We cannot discriminate when we enter the house of God.

John F. Fink, Indianapolis

The pope’s first year

A s 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 selected, described a holy and somewhat intellectual theologian who was renowned for the way he listened to those with whom he was in dialogue.

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, “Plenty of people are losing 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 tied of God, a world that has forgotten that is the essential thing. A world emp-

rediscover Christ. “To choose God—emphasized the Church’s life of worship and speeches, he has so far quiet, though. In more than 200 ser-

visited a synagogue.

For 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 protest-

fier 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 view-

points of people.

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 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 administrating the Church.

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

—John F. Fink

Church must use clear method 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, and dismayed that you still don’t understand. You just don’t get it. You hate the media. Bishops, priests and well-educated people who knew better drugged our Church through the gutter, and you blame the media.

Don’t you care about the abused peo-

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 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, includ-

ing 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 prostit-

utes 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 “all in the game” or “playing your way of life” or “collateral damage” or “execution” or “euthanasia” or “termi-
nating 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 state would be wiped clean.

Boleslaw Nowicki, Indianapolis
Dear Archbishop Daniel Buechlein,

As a fifth-grader at Good Shepherd School, I was recently given the opportunity to learn about holy orders. We learned that a bishop receives a miter, crosier and a ring when you ordain him. We also learned that a candidate for the diaconate and the life of a seminarian includes you, my young friend.

I also learned that 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 become a bishop?”

The students penned thank-you notes from fifth-grade students at Saint Simon the Apostle of notes from fifth-grade students at Good Shepherd. The students wrote that they may joyfully and faithfully live out their priestly promises and encourage other men to embrace God’s call to the priesthood.

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.

Yours in Christ,

Daniel M. Buechlein, O.S.B.
Events Calendar

April 20-23
Cathedral High School, 5255 E. 56th St., Indianapolis. Musical, "Seminary." Thurs., Fri., Sat., 7:30 p.m. Sun, 3 p.m. and 7:30 p.m. Reserved seats, $10 general admission. Ticket line: 317-255-3666.

April 21
Holy Rosary Church, 520 Stearns St., Indianapolis. "Dine with Jesus and the Mother of Mercy." "Reverence Dinner and retreat," Information: 317-825-4042.

April 21-23

April 24
St. Joseph Church, 2700 S. Indiana Ave., Indianapolis. "Apologetics from Smoking," 8 a.m.-2:30 p.m. Information: 812-689-3551 or e-mail frb@stmeinrad.com.

April 24-25
Jemima's Arch, 812-357-6611 or e-mail glumbs@aol.com. "Spiritual Reunion: "A Businessman's or Woman's (12-Step) Retreat ." Information: 812-357-6611 or e-mail glumbs@aol.com.

April 25-26

April 25
Marian College, St. Francis Hall Chapel, 3200 Cold Spring Road, Indianapolis. "Embracing Your Gifts," 10 a.m.-4 p.m., speaker. Information: 812-357-6611 or e-mail vinson@stmeinrad.com.

April 25-26
The Eucharist as Jesus Knew It," 8-9 a.m. Information: 317-472-2050, ext. 305.

April 26
Mount St. Francis Retreat Center, 101 St. Anthony Drive, Mount St. Francis. "Serenity (12-Step) Retreat." Information: 812-935-0817 or e-mail mission@mountstfrancis.org.

April 26

April 26
St. Michael 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.

April 26

April 26
St. Joseph Church, 2605 St. Joe Road, Seffelfsville, "Divine Mercy Sunday," adoration, holy, Litany of Divine Mercy, 3 p.m. reception following service. Information: 812-246-2512.

April 27-29
Our Lady of Fatima Retreat House, 5355 E. 56th St., Indianapolis. "Apologetics from Smoking," 8 a.m.-4:30 p.m. Information: 812-935-0817 or e-mail mission@mountstfrancis.org.

April 27-29
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.

April 27-29

April 28
Our Lady of Fatima Retreat House, 5355 E. 56th St., Indianapolis. "Day of Reflection on Mary, Our Mother," Benedictine Father Jeremy King, presenter. Information: 812-357-6611 or e-mail mission@mountstfrancis.org.

May 6
Michaela Farm, Oldenburg. "Birds "in Migration Hike," 8-10 a.m. Information: 812-933-0661 or e-mail michaelafarm@sidata.com.

May 6
Michaela Farm, Oldenburg. "Bible on the Farm," 2-5 p.m. Information: 812-933-0661 or e-mail michaelafarm@sidata.com.

May 7-14
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 mission@mountstfrancis.org.

May 8
Oldenburg Franciscan Center, Oldenburg. "The Spirit in These Times," monthly series. 9:10 a.m.-4:30 p.m. Information: 812-935-0471 or e-mail franciscanofatima@sidata.com.

May 8
Oldenburg Franciscan Center, Oldenburg. "The Spirit in These Times," monthly series. 9:10 a.m.-4:30 p.m. Information: 812-935-0471 or e-mail franciscanofatima@sidata.com.
Bishops: New pastoral provides chance to reflect on death penalty

LEGACY

continued from page 7

sisters would be good for the city. When the first sisters came, they had $34.77 in their pockets. The Bishop Chanted 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 Ort and Sister Oswald Spalding. For Sister Catherine, the goal of the Daughters of Charity is still the same as it was when they first arrived in Indianapolis 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

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 homilies 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 panaderia—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 the parish continue delivering its Hispanic outreach as the population continues growing as a larger part of the overall parish community.

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CHRISM MASS
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 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 presbytery 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,” Archdiocese 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 Residence.

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 opening up when the cathedra was moved.

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 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 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 cathedral, the chair used by the archbishop during cathedral liturgies, has been relocated from the middle back portion of the sanctuary 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 cathedral in a more traditional position on the left side of the sanctuary.

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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 show how the church ought to do at the outset of the third millenium.

In his letter, the pope called the Church to engage in pastoral planning: “We now need to distill the lessons that the jubilee year taught the church.”

“Effective pastoral planning is necessary to make money. Some people had more bills than money. But my parents—or a family you know of—take 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.) †

Discussion Point

Poor people struggle every day

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 Hoover, Menlo Park, Calif.)

“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—to “re-create” itself and to become stronger?

To respond for possible publication in an upcoming edition, send an e-mail to gc@catholicnews.com or write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †
Jesus was dead and buried. Soldiers posted outside his tomb to make sure no one could go in. Peter and John didn’t come and steal the body and then claim it was risen from the dead. Even if his Apostles had understood what Jesus meant when he told them that he would rise from the dead, the Jewish chief priests and Pharisees apparently did not. The body was gone. Mary Magdalene and two other women went to the tomb early Sunday morning, they found the tomb empty. 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 were all convinced that someone had stolen the body. Mary Magdalene returned to the tomb in sorrow. When she arrived, she was standing nearby, he asked 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 continue to tell the Apostles what to do.

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 could be a real body. It was not a ghost, as he proved when he showed the Apostles the wounds on his hands and side. He did not ask fish. Surely, a spiritual body doesn’t need to eat or drink, but Jesus was demonstrating to the Apostles that he was really resurrected.

He was indeed truly resurrected, as Christians have believed for the last 2,000 days of Christianity. When he appeared to Thomas, Jesus made the declaration for all of us to hear: “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

Some of us suffer from Black Thumb Disease. And that’s a shame at this time of year when everything is springing, and plowing, seeding and fencing is empty order of the day. We, too, would love to be able to fashion gardens of lush plantings.

We put on a good face when we keep Vies of Barberry’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 garden treasures which we’d produce after having harvested our extensive herbs garden. We don’t tell all this to close friends because they know better.

We buy stuff: knockers for crawling around the vegetable gardens, cute ceramic frogs and rabbits to peek out from the flower beds. Sometimes, we even buy 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 are the life of the party. Even more so, as is more likely the case in Black Thumb Disease. Some of our seedlings come up, some don’t. And some plants—disguised as plants—appear as well, a problem for handicapped gardeners like us who can’t tell different bear grass.

Sometimes, we resort to cackling advice or even free labor from those folks who live in the dirt and work 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 gratefully—so that we actually understood what they’re doing.

Some of us who live in the country have recent memories of regularly having been almost forced to give up gardening. We were regularly blue ribbons and sweepstakes plantings at the county fair for their petunias or gladiolus or whatever. We long to place one gorgeous, beefy tomato before an awed fair judge, or display six petunias or gladioli or whatever. We long for the days when we’re the hands-on types, the doers, the doings who are being in the thick of things. It’s a feeling like birth. It’s a feeling like the anticipation of our family will get to eat it. It’s the same scenario as when kids see their mom baking something particularly fine and ask, “When’s that going to be on the table?” Or, when they’re full well it can’t be for them. The humility of the families of Black Thumbs is legendary. Sigh.

Nevertheless, we persevere. There’s something about this season that keeps us to our gardening. We’re in the joyously optimistic mode of Easter and besides that, there’s gentle rain, warm breezes and increased sunshine 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, it’s a question of balance 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 Indianapolis, is a regular columnist for The Criterion.)

Faithful Lines/John Fink

Recommended reading for Eastertide

As you look at three books resting near my computer, I smile contently. How appropriate they were for my Lenten reading. I knew they are even more appropriate the remaining days of Eastertide, especially during Paschal Tide, when we celebrate the Resurrection and sea-soned Catholics alike would well continue their journey of faith through this time of Church-related literature.

Originally, I considered featuring each book in a separate “Faithful Lines” column, but I choose to group them together because, despite differences, they complement—and compliment—one another. As a “catholic” 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.loveloblooks.org) by David Scott, editorial director for the St. Paul Center for Biblical Theology and cofounder of www.CatholicToGo.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.

The second is the anniversary volume of “faith expressions of real Catholics—saints, composers, poets, writers, activists, orators, preachers, teachers, editors, etc.” It’s “Church ambient and walk of life.”

He asks, “Who is Jesus? Who is God? What is the name of Church? Who are we? Where do we come from? Where are we going? How do we get there?”

The second book is Fr. Chetura Finkel’s Smith’s Catholicism: Now I Get It! (published by Our Sunday Visitor, www.osv.com) which reports on the popular Web site www.stillatholic.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 today. For example, Smith teaches that “the Church exists, not through the blood of martyrs, but through the blood of the Eucharist.”

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.

(John Valenti is a member of Christ the King Parish in Indianapolis, a regular columnist for The Criterion.)
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 in its first reading, it 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. This is the thesis 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 that at Easter! What for the dry wood, if the green life should fall? Where does it go? Where are all the trees? Everything is new, even the name of Death had been told. The mother's heart now pondered in fear. Even the name of Death had been told. What for the dry wood, if the green life should fall?

Central to these three epistles is their 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 community. The community of believers is reported as being of “one heart and mind!” More than a warm feeling for each other, the community was marked by 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 the Apostles bring 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 for the community. They shared with everyone that God had given them. The poor were given shelter, clothing, and medical attention by this Christian community. These three letters express the same concern with 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 and through the Gospels, the Lord continues to redeem and to give life.

The Church has selected passages from three books of the New Testament. They are powerful, eloquently written, and servants.

Mark, Evangelist
1 Peter 5:12-14
Psalm 2:6-9
Mark 16:15-20
Psalm 33:1-2, 4-5, 18-19
John 6:16-21
Psalm 4, 2, 7-9
1 John 2:5a
Luke 24:35-48

Catholic and other Christians often find themselves unnecessarily confused and embarrased 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.” And say authoritatively: “This is God’s word and revelation. Accept it and believe it.”

The truth is that we, and all Christians, hold 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 whom he imparted his Holy Spirit. He promised to be with them always (John 14:16, 17) and in the community, to keep it in 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 community of those who were Christ’s disciples before them, the group we now call the Christian 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 Christian Church believes or holds as sacred 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 the Church community produced in its earliest decades. Even Christians who say “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 the Bible itself. 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 with $1 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 jldietzen@aol.com.)

Readers may submit prose or poetry for faith column
The Criterion invites readers to submit original prose or poetry related to faith or experiences of prayer for possible publication in the “My Journey to God” column. Seasonal selections 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 5515, Peoria, Illinois 61612 or e-mail to criterion@archdeacon.org.
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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 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. “As a medical student, when you think about your patients and families through the tough time, Gramelspacher said, ‘There’s a huge need.’”

Janet Parrish and Xavier Whittaker of Fields and other medical students. “It’s about living better,” Gabonay said. “Part of living better, I think, would be not abusing the patients and families don’t abuse it. It reassures patients.”

Doctors need to make an 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.”

Activity Program Assistant (CNA)
Catholic Charities is seeking a full-time Activity Program Assistant for A Caring Place Adult Day Services to assist in planning and implementing programming, monthly documentation for each participant, and assisting participants with activities. The position requires a high school diploma or equivalent, Activity Certification or willingness to pursue it, and previous experience serving older adults.

Please send cover letter, résumé, and list of references to:

Ed Isakson, Director, Human Resources
Archdiocese of Indianapolis
P.O. Box 1410
Indianapolis, IN 46206
E-mail: eisakson@archindy.org
Fax: (317) 261-5589
Equal Opportunity Employer

Coordinator of Youth Ministry
Saint Joseph University Parish, Terre Haute, Indiana, which serves approximately 825 registered households and the campus of Indiana State University and Rose-Hulman Institute of Technology, has a position open for a Coordinator of Youth Ministry. This full-time position requires a person who has national certification in youth ministry studies and 2 or more years of experience in parish youth ministry. A bachelors degree is preferred. Direct inquiries/resumes by May 5, 2006 to:

Father Jonathan Meyer
Director Youth and Young Adult Ministry
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.

Mgr. Joseph F. Schaelder, 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. Havenstick 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 of Peace Cemetery,” Mgr. Schaelder 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,” Mgr. Schaelder 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 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 Mgr. Schaelder 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.”

(For information about interment at Our Lady of Peace Cemetery, call 371-574-8898.) †