



The

# Criterion

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## Virginia Tech tragedy

Bishop Francis X. DiLorenzo says shooting spree that left 33 dead is "tremendously sad," page 3.

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## 'In the hands of God' Archbishop Buechlein reflects on 20 years as a bishop

*(Editor's Note: March 2, 2007, marked the 20th anniversary of Archbishop Daniel M. Buechlein's ordination and installation as bishop of the Diocese of Memphis, Tenn.*

*Five years later, then Bishop Buechlein received word that Pope John Paul II had named him to lead the Archdiocese of Indianapolis. He was installed as its archbishop on Sept. 9, 1992.*

*To celebrate his 20 years as a bishop, Archbishop Buechlein recently went on a personal retreat to reflect on his time as a shepherd of the Church in Memphis and Indianapolis.*

*While on retreat, he responded to a series of questions from The Criterion that afforded him the opportunity to share his thoughts on his 20 years of ministry as a bishop.)*

**Q** What was your reaction when you first learned that Pope John Paul II had asked you to become a bishop in 1987?

**A** I was on a seminary recruitment trip in Phoenix when I received the

papal nuncio's telephone call at 8 a.m. on Jan. 14, 1987.

I was stunned and was in kind of a daze for the first six months after I was ordained a bishop in Memphis.

When I entered the monastery at Saint Meinrad in 1958, becoming a bishop was not in the picture. However, when I promised obedience to the archabbot in 1962, my future was placed in the hands of God.

When the pope's nuncio called me in January of 1987, he told me that my vow of obedience had been transferred from the archabbot to the Holy Father, Pope John Paul II.

**Q** In your 20 years as a bishop, you have served as the archbishop of Indianapolis for 15 years. Share some of your favorite moments and memories as the archbishop.

**A** The day of my installation as archbishop in September 1992 is, of course, memorable.

The celebration of the Great Jubilee in 2000 at the RCA Dome in Indianapolis was

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Above left, Father Scott Nobbe and Archbishop Daniel M. Buechlein share a moment together following Father Nobbe's June 24, 2006, ordination liturgy. (File photo by Sean Gallagher)

Above, center, Archbishop Buechlein walks with students Zygumt Mazanowski, left, Sean Danda (behind the archbishop) and Jim Rawlinson during the March for Life in Washington, D.C., in 1998. Mazanowski and Danda are studying for the priesthood. (File photo by Mary Ann Wyand)

Above, right, Archbishop Buechlein, right, kisses the altar during the Oct. 15, 2006, canonization ceremony and Mass at St. Peter's Square for St. Theodora Guérin. (File photo by Kelly Wilkinson, The Indianapolis Star)

At right, Archbishop Buechlein prays at his 10th anniversary Mass at SS. Peter and Paul Cathedral on Aug. 29, 2002. (File photo by Brandon A. Evans)



## Church fire ruled arson; outpouring of support continues

By Mary Ann Wyand

NEW CASTLE—St. Anne parishioners mourning the loss of their historic church were stunned to learn last week that the early morning fire on Holy Saturday, April 7, was caused by arson.

The April 11 statement released by the state fire marshal's office, federal Bureau of Alcohol, Tobacco, Firearms and Explosives, Indiana State Police, and New Castle police and fire departments did not comment on a possible motive for the crime, which is still under investigation.

An anonymous donor has given a \$25,000 reward to Henry County Crime Stoppers for information leading to the arrest and conviction of the person or persons responsible for the fire. Anyone with information should contact Henry County Crime Stoppers at 765-521-3777 or the New Castle Police Department at 765-529-4890.

Msgr. Joseph F. Schaedel, vicar general, said last week that, "As distressing as the

See FIRE, page 8



The rubble inside St. Anne Church in New Castle shows the devastation caused by the April 7 fire.

# Parental choice provision passes Indiana Senate

By Brigid Curtis Ayer

Parental choice in education for low-income families is expected to expand statewide under an income tax credit provision which was amended into the budget bill and passed the Indiana Senate.

The purpose of the measure is to encourage charitable giving to expand funding for scholarship organizations across the state, especially in



Sen. Brent Steele

communities where educational choice opportunities are most needed.

Sen. Brent Steele (R-Bedford), who offered the tax credit provision, said the provision provides up to a 35 percent tax

credit against state tax liabilities for contributions made to a non-profit Scholarship Granting Organization (SGO).

The SGO may use the funds raised under this program to pay tuition and other expenses for low-income students to attend an Indiana school of their parents' choice. Students must qualify for free or reduced lunch in order to be eligible for the scholarships. Once a student qualifies, he or she may continue to participate in future years, regardless of changes in their family income.

"For example, if an individual or company wanted to make a charitable contribution of \$100 to one of the qualifying SGO's, the donor would get a \$35 tax credit," Sen. Steele said.

"It will encourage companies and individuals to give to a Scholarship Granting Organization. It will provide opportunities [of parental choice] for

people who are trapped [in a school system].

"Some of these families who qualify are very hard-working," he said.

"Sometimes, the parents are working two or three jobs to gather enough money to send their children to another school. These families are highly motivated and highly involved in the lives of their children."

Sen. Steele said that even though parents have always had an opportunity to remove their children from a particular school system, with a partial scholarship, as a practical matter, they would have to come up with roughly 50 percent of the tuition, and also have to pay for books and transportation.

However, under his amendment, SGO scholarships can be used not only to cover tuition, but also used to pay for books, transportation and even school uniforms—costs that will make school choice possible for families that aren't able to cover costs beyond tuition.

Bob Hoy, executive director for the Educational CHOICE Charitable Trust in Indianapolis, an SGO, said that since 1991 the organization has given almost \$15 million to economically challenged families in Indianapolis. CHOICE is an acronym that stands for "Creating Hope and Opportunity in Children's Education."

More than 60 percent of the grants awarded to students in archdiocesan schools have been given to children in

schools which now make up the Catholic Urban School Consortium.

In the past two years, since the official opening of the Catholic Urban School Consortium, CHOICE has funded more than \$560,000 in grants to children enrolled in the six schools.

The Educational CHOICE Charitable Trust was the first privately funded scholarship granting organization in the country, and currently serves more than 1,200 low-income students in Indianapolis.

Sen. Steele said that even though the CHOICE Charitable Trust in Indianapolis is the only operating SGO in Indiana, this provision will not only expand those

who will be served in the Indianapolis area, but also start fostering these scholarship organizations in different communities, particularly in areas where there is a failing school system.

Indiana would not be the first state to pass this program. Scholarship tax credits already exist in Arizona, Florida, Iowa, Rhode Island and Pennsylvania. Each of these existing programs provides tax

credits ranging from 50 percent to 100 percent of the donor's contribution.

The Indiana Catholic Conference has worked for decades to provide more parental choice options for all families in Indiana.

Glenn Tebbe, ICC executive director, said, "This measure has great potential to not only provide and expand real school choice option for lower-income families, but could greatly benefit

middle-income Catholic school families as well.

"Tuition is tied to enrollment. When enrollment increases in a Catholic school, tuition goes down," Tebbe said. "When tuition goes down, all Catholic school families benefit."

It is estimated that the tax credits will generate \$14 million in scholarship money annually, which will be awarded to lower-income families.

Statewide, more than 35 percent of children enrolled in public schools for the 2003-04 school year were eligible for the free or reduced lunch program.

Since the budget bill, House Bill 1001, was amended in the Senate, it will go back to the House

for approval.

"Due to the large number of amendments to the budget bill while in the Senate, the bill will likely go to conference committee for differences to be worked out," Tebbe said. "Our faith community can really have an impact on having this scholarship tax credit become law by contacting their state representative and state senator now and asking them to support the Scholarship Tax Credit provision in House Bill 1001."

In October 2006, ICC issued a new statement on Parental Choice in Education. To view the statement, go to the ICC Web site at [www.indiana.nasccd.org](http://www.indiana.nasccd.org). Click the Resources button on the left to view the statement.

(Brigid Curtis Ayer is a correspondent for The Criterion.) †



*'Tuition is tied to enrollment. When enrollment increases in a Catholic school, tuition goes down. When tuition goes down, all Catholic school families benefit.'*

— Glenn Tebbe, ICC executive director



Glenn Tebbe

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# Bishop: Shooting of Virginia Tech students 'tremendously sad'

BLACKSBURG, Va. (CNS)—The April 16 shooting spree at Virginia Tech that left at least 33 people dead is "tremendously sad," said Bishop Francis X. DiLorenzo of Richmond.

In a phone interview just hours after the shootings, Teresa Volante, Catholic campus minister at Virginia Tech, said she had sent out an electronic notice that the Newman Center chapel was open for anyone who wanted to stop in and pray.

But she said the center, located just off the campus, was rather quiet at that time since the dormitories on campus were still locked down and the off-campus students had been instructed to stay away.

"I'm here for students to talk to," she said.

Later in the afternoon, Debbie McClintock, a volunteer who came in to help, told Catholic News Service that people at the center were calm and were focused on helping anyone who came in. A prayer service was held at 7 p.m. on April 16 at the center.

At St. Mary's Church, the only Catholic parish in Blacksburg, the receptionist said the pastor, Father James Arsenault, had spent more than three hours at the hospital with those who were wounded before heading over to the university to help there.

She said the church would be open all afternoon, with the Blessed Sacrament exposed for adoration, followed by a special Mass in the evening.

Father Rob Cole of Our Lady of Nazareth Church in Roanoke came in to celebrate the Mass since Father Arsenault was still busy ministering to victims and their families.

The university president, Charles Steger, called the shootings "a tragedy that we consider of monumental proportions."

Bishop DiLorenzo, who celebrated a noon Mass for the victims on April 17 at the cathedral in Richmond, said his heart goes out to the parents and family members of the dead students.

"At this time, one cannot help but think of the endless years of commitment, of love and care these parents have invested in their children and then to have it all cut down by a bullet is tremendously sad," he said.

"The tragedy really hit home with me," he said, because he learned of it at a chancery luncheon that included two women who have children studying at Virginia Tech. He said that fortunately their children were not harmed.

Emily Flach, a freshman business major who lives on campus, said, "People are just really shocked. It's unbelievable that something like this happened."

She told CNS at 3 p.m. on April 16 that many students had not eaten all day because of the lockdown and a remaining uncertainty about whether it was safe to go out.

She said her dormitory is about a three-minute walk from West Ambler Johnston, the dormitory where two students were killed in the first shooting



Freshman student Ashley, who gave only her first name, leans on Trevor Swanson, also a freshman, as they visit a makeshift memorial on the Virginia Tech campus in Blacksburg, Va., in the evening on April 16. A gunman, later identified as a Virginia Tech student, shot dozens of people at the university earlier that day. At least 33 people were killed in the deadliest shooting rampage in U.S. history.

about 7:15 a.m.

Two hours later, the gunman, identified as Cho Seung-Hui, a 23-year-old senior from South Korea, attacked students attending classes in Norris Hall, an engineering building, shooting more than 40 people before killing himself as police were closing in.

The initial death toll was placed at 22, including Cho, but as the day wore on the number of confirmed dead rose to 33.

When Flach learned there would be a prayer service at the Newman Center that evening, she said she thought that was a good idea. "I think the best thing we can do is come together ... and pray for everyone," she said.

Anne Greenwood, a second-year graduate student in history, said she was in a conference room in the Major Williams Building when Cho began shooting people at nearby Norris Hall.

She said the first notice the group she was with had about the shootings was when they began receiving campus e-mail around 9:30 a.m. In quick succession, messages from the administration said there had been a shooting in a residence hall, then warned everyone that a gunman was still on campus and that they should stay inside.

Greenwood said the people she was

with were unsure whether they were hearing gunshots because of extreme high winds at the time.

"To be quite honest, it was scary as hell," she said.

Speaking with CNS a couple hours after students were allowed to leave the campus, Greenwood said the impact of the gunman's toll was still hitting her.

"I'm having a hard time dealing with the fact that so many died," she said.

The April 16 shooting was the deadliest on-campus attack in U.S. history. Before that, the worst was at the University of Texas in Austin in 1966 when a gunman climbed a clock tower and killed 16 people before police killed him.

Last year on the first day of classes for the 2006-07 school year at Virginia Tech, an escaped inmate was captured near the campus after he allegedly shot and killed a sheriff's deputy and a security guard. While the search for the inmate was on, classes were canceled, the Virginia Tech campus was closed, and students and staff were ordered to stay indoors.

Virginia Tech has about 26,000 students. Volante said about 800 to 1,000 students regularly attend Sunday Mass at the Newman Center or are involved in activities there. †

## Catholic Urban School Consortium members hosting information meetings

Criterion staff report

Following the motto of "Shaping spirits, minds and futures," the six Indianapolis schools that form the Catholic Urban School Consortium will hold information meetings for prospective students and parents during May.

"We want to welcome potential students to the school, let them know about financial aid and how they'll receive an excellent faith-based education," says Heidi Nightingale, the director of Consortium marketing and special events. "Our goal is to let people know that Catholic education is affordable to everyone."

Here is the schedule for the information meetings:

• **Central Catholic School,** 1155 E. Cameron St.—May 1, 8 a.m. to

10 a.m. and 5 p.m. to 7 p.m.

• **Holy Angels Catholic School,** 2822 Dr. Martin Luther King Jr. St.—May 1, 5 p.m. to 7 p.m.

• **Holy Cross Central School,** 125 N. Oriental St.—May 1, 6 p.m. to 7:30 p.m.

• **St. Andrew & St. Rita Catholic Academy,** 4050 E. 38th St.—May 3, 8 a.m. to 10 a.m. and 5 p.m. to 7 p.m.

• **St. Anthony Catholic School,** 349 N. Warman Ave.—May 20, 9:30 a.m. to 10:30 a.m.

• **St. Philip Neri School,** 545 N. Eastern Ave.—May 2, 6 p.m. to 7:30 p.m.

(For more information about the Catholic Urban School Consortium, call 317-236-7324.) †

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## Editorial



Pope Benedict XVI waves to the faithful during an Easter Mass in St. Peter's Square at the Vatican on April 8. In his Easter message to the world, the pope lamented the countless wars, disasters and horrors ravaging the world, including "the continual slaughter" in Iraq and the "catastrophic" situation in the Darfur region of Sudan.

## Stewards of Easter joy

The English writer C. S. Lewis described his conversion to Christianity as being "surprised by joy."

Lewis had a very particular understanding of joy, which he carefully distinguished from both happiness and pleasure.

Joy comes with the satisfaction of our deepest desires. Joy is what we long for always and rarely find. It is the experience of genuine unity and harmony with the world around us. It is the intimate connection with a person that makes us feel whole and complete as human beings.

The history of Christianity can be said to begin with joy—the greeting of the angel to the shepherds, "Do not be afraid; for behold I proclaim to you news of great joy" (Lk 2:10).

And, of course, the most profound experience of joy is found in the Easter mystery—Jesus' victory over sin and death in the Resurrection. Here the disciples on the road to Emmaus, and in Jerusalem and Galilee, encounter the risen Lord and find their deepest longings fulfilled and their hearts burning within them.

The *Oxford English Dictionary* defines joy as "vivid pleasure arising from a sense of well-being or satisfaction." We might say that it is the opposite of restless anxiety or fear.

Joy fills the emptiness in the pit of our stomachs. It causes us to feel that our unnamed fears are groundless. Joy counteracts our tendency to be constantly worried and depressed about the sad state of affairs the world has come to (again).

Like the disciples on the road to Emmaus, like the saints throughout Christian history, like C. S. Lewis and countless other lost souls who are restless and filled with longing, joy takes us by surprise. We are amazed by the grace of God that comforts us and fills our hearts with peace.

Why, then, are so many of us

Christians still lost? Why is there so much bitterness and anxiety among us? Why do we still feel desperate and afraid? Why do we bicker and quarrel among ourselves? Have we forgotten the hope we received at Christmas? Have we lost all sense of Easter joy?

In *The Joy of Full Surrender*, the great 19th-century spiritual director, Father Jean-Pierre Caussade, writes, "There is nothing more free than a heart which sees only the life of God in the most deadly perils and troubles."

This is the joy of martyrdom: to be completely confident in the presence and saving grace of God even in the most desperate and hopeless situations.

As Father Caussade says: "The senses in terror, suddenly cry to the soul, 'Unhappy one! You have no resource left; you are lost!' Instantly faith with a stronger voice answers: 'Keep firm, go forward and fear nothing!'"

The fear and anxiety we Christians feel today stems from a lack of faith. Like the disciples, we fail to comprehend how God works in our world—bringing light into our darkness and healing into our brokenness. And we fail to listen for the "stronger voice of faith" among all the negative messages of doubt and despair in our world today.

Christians in the 21st century (as in every age) have been given the gift of joy. We have experienced, in a provisional way, what it means to be fully satisfied, to know lasting peace and to find true love. We are called to be stewards of the joy we have received in Christ—to nurture and develop it and to share it generously with others.

During this Easter season, let's be joyful stewards of the gift of faith. Let's celebrate the Lord's Resurrection by being grateful, generous and responsible stewards of the mystery of God's love, which has saved us and set us free—now and always and forever. Amen.

— Daniel Conway

### Reflection/Sean Gallagher

## Trying to make sense of Virginia Tech tragedy

How can we explain it? How do we begin to make sense of the death of

33 people on the Virginia Tech campus on Monday?



Though this massacre happened far away from our homes in central and southern Indiana, it still weighs upon our hearts because the people who died are so much

like our own loved ones, our friends and the strangers we pass on the street each day. They, like you and me, were all created in the image and likeness of God.

That is why, even though it seems futile, we trudge forward in the search for meaning in such meaninglessness.

As we plod along in our quest, we enter into the heart of a dark mystery. It is the mystery of evil itself, something with which wise men and women have grappled in their hearts throughout human history. They have wrestled with this shadowy foe, but have not overcome him.

A well-known account of the struggle with the problem of evil is found in the Old Testament's Book of Job.

There we find a man who, perhaps much like the people who died at Virginia Tech, had done nothing to deserve the hardships that came his way through the working of the devil.

His family was killed. He was stricken with disease. And his way of life was utterly ruined.

His friends sought to convince Job that he must have done something wrong for such evil to happen to him. Job, however, would admit no wrongdoing.

He passionately sought from the Lord an answer for his sad situation.

Finally, God spoke to him: "Where were you when I founded the earth? Tell me, if you have understanding" (Jb 38:4).

After hearing these and many similar

questions, Job could muster only this feeble reply, "I have dealt with great things that I do not understand; things too wonderful for me, which I cannot know" (Jb 42:3).

Job stood before two great mysteries—the mystery of evil and the mystery of divine Providence—and could find no meaning, at least none that could give him comfort. Left to our own devices, we can do no better.

In faith, we acknowledge that God only allowed and did not cause the evil in Job's life. We also can affirm that God, in his mysterious Providence, brought good out of it.

Can we dare to believe that the same can be said about the evil that happened on the Virginia Tech campus?

Yes, we can dare to say this, partly from what we can learn from Job, but more surely from the surpassing knowledge of the death and resurrection of Jesus Christ, the light of the world.

Only Jesus can face the dark foe that is evil and be victorious.

"The light shines in the darkness, and the darkness has not overcome it" (Jn 1:5).

Although found in the first chapter of John's Gospel, these words were written in the light of the Resurrection. They are a cry of victory.

But in the mystery of our life of faith, even though Christ has won the victory for us, we are still called to pick up our crosses each day and follow him.

Even though we may be basking in the light of Easter, let us all this day spiritually take on the role of Simon of Cyrene and in prayer help the families of those who have died to carry their grievous cross.

They, like the Apostle Thomas who at first doubted the Resurrection, may find it hard to believe that God can bring good out of this evil.

Let us, in their stead, dare to believe.

(Sean Gallagher is a reporter for The Criterion.) †

## Letters to the Editor

### Graphic not a 'Church fact'; president needs our prayers

In your Good Friday, April 6, issue of *The Criterion*, under Father Peter Daly's column on page 4 is a graphic with the heading "Church Facts."

How is the declining approval of President Bush a "Church Fact?"

How about a little block in the paper reminding people to pray for the president, who has an unbelievably difficult job and who is getting almost no support from anyone?

**Maureen Williamson, Carmel, Ind.**

### Graphic was inappropriate in publication, reader says

I have been a faithful reader of *The Criterion* for the past 15 years.

I have read every word of every article and believe that I have a pretty good idea of what to expect every week.

In the April 6 issue, I was shocked to see a picture of President Bush on page 4 in conjunction with a "Declining Approval" graphic under the heading "Church Facts." I feel this was entirely inappropriate for this publication for several reasons.

First, I believe it to be very disrespectful to our president to refer to him by his last name only. Second, I still do not understand what this has to do with "Church Facts."

If this were a survey related to our Church and those that attend regularly, I doubt the results would be the same.

In the future, please show a little more respect to our president and

discretion in what to publish.

**Joe Beam, Clarksville**

(Editor's Note: We've received several queries about the page 4 graphic in the April 6 issue concerning President Bush's declining approval ratings. Though the Gallup Poll graphic is accurate in its representation of its compiled statistics, we did our readers a disservice by using a standing header titled "Church Facts" that we occasionally run with graphics on that page. That heading should not have been included with the graphic. The Opinion page is a place for opinions, and we occasionally run graphics there to show how people feel about newsworthy things. In this case though, we misrepresented what was meant to be a secular poll fact, not a Church fact. We apologize for the misrepresentation.)

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



# SEEKING THE FACE OF THE LORD

## BUSCANDO LA CARA DEL SEÑOR

### We build our trust in God by faithful prayer

Every year as I administer the sacrament of confirmation, I choose a preaching theme that seems timely for our candidates. This year, I am focusing on our need to build our trust in God.

Building trust in God is a lifelong work of love as we grow in the spiritual life. Our culture does virtually nothing to encourage us to acknowledge our love and need for God.

Last October, Pope Benedict XVI declared Mother Theodore Guérin, foundress of the Sisters of Providence at Saint Mary-of-the-Woods here in our archdiocese, a canonized saint of the universal Church.

God so loves us that he gave us our own saint in our part of the world. St. Theodora had a profound trust in God's Providence. She lived an all-consuming love for Christ.

Mother Theodore is a saintly example close to home that shows us how nothing in the world can matter more than to build our trust in God. The gifts of the Holy Spirit that we receive in the sacrament of confirmation help us to do that just as they empowered St. Theodora.

But what is our part? How do we build our trust in God? This week, I offer some simple thoughts about how we can build our trust in God.

As many folks know, I often recall our late Holy Father, Pope John Paul II's reminder that just as in the days of Jesus

when some Greeks came to Philip and the disciples and said, "We want to see Jesus," so in our day, people want to see Jesus.

People don't want us just to talk about Jesus. They want to see the compassionate Jesus. The pope said that if we are to show the face of Jesus to the world, we must contemplate the face of Jesus—in the Gospel and in prayer. That is what St. Theodora did.

Another holy woman of our time, Blessed Teresa of Calcutta, said: "I don't think there is anyone who needs God's help and grace as much as I do. Sometimes, I feel so helpless and so weak. I think this is why God uses me. Because I cannot depend on my own strength, I rely on him 24 hours a day. All of us must cling to God through prayer. My secret is simple: I pray. I realize that praying to Christ is loving him."

She said that we need to find time to quiet ourselves. "In silence, God listens to us; in silence, he speaks to our souls. In the silence of the heart, God will speak."

We need to take time to pray—no matter all the things we have to do.

In his first encyclical letter to the Church, "*Deus Caritas Est*" ("God is Love"), Pope Benedict reminded us that people who pray are not wasting their time. He reminds us that we need to pray in order to balance the contemporary tendency to activism.

The examples of St. Theodora and Blessed Teresa of Calcutta show us that

time devoted to God in prayer moves us to want to love and serve our neighbor.

Pope Benedict references a letter for Lent in 1996 that Blessed Teresa wrote to her lay co-workers: "We need this deep connection with God in our daily life. How can we obtain it? By prayer" (cf. "*Deus Caritas Est*," #36).

Sometimes when we pray, we might doubt the goodness of God. Pope Benedict says, "Often we cannot understand why God doesn't intervene [in our suffering]." He says that is when we should cry out "like Jesus on the Cross: 'My God, my God, why have you forsaken me?'" [Mt 27:46]. He says, "Even in times of bewilderment and failure to understand the world around us, we Christians continue to believe in the 'goodness and loving kindness of God'" (Ti 3:4) (cf. *Ibid.*, #38).

St. Theodora suffered greatly as a missionary here in Indiana. Prayer sustained her.

It is the Holy Spirit who makes something good of our prayer, not us. Our part is to do it. Helped by the Holy Spirit, we can pray and grow stronger in trusting in God.

Our prayer doesn't have to be

complicated. The holy priest, St. John Vianney, the *Curé d'Ars*, told about an elderly man who would come into the parish church of Ars every day, rain or shine.

One day, the *Curé* asked him, "You come here every day. What happens?"

The man answered, "Nothing. I look at Jesus. He looks at me. We like each other."

Like St. Theodora and Blessed Teresa, by faithful prayer we build our trust in God. We need God. We cannot be sure of a lot of things in life, but this we can count on: God will not fail us. His son's suffering, death and resurrection are more than adequate assurance. †

Do you have an intention for Archbishop Buechlein's prayer list? You may mail it to him at:

Archbishop Buechlein's  
Prayer List  
Archdiocese of Indianapolis  
1400 N. Meridian St.  
P.O. Box 1410  
Indianapolis, IN 46202-1410

#### Archbishop Buechlein's intention for vocations for April

**Priests:** that they may joyfully and faithfully live out their priestly promises and encourage other men to embrace God's call to the priesthood.

### Edificamos nuestra confianza en Dios por medio de la oración devota

Cada año, mientras impongo el sacramento de la confirmación, elijo un tema de oración que parezca oportuno para nuestros candidatos. Este año me he concentrado en nuestra necesidad de edificar nuestra confianza en Dios.

Construir la confianza en Dios es una tarea de amor que toma toda la vida, a medida que crecemos en la vida espiritual. Nuestra cultura no hace virtualmente nada para animarnos a reconocer nuestro amor y nuestra necesidad de Dios.

El pasado octubre el Papa Benedicto XVI declaró a la Madre Theodore Guérin, fundadora de las Hermanas de la Providencia de Santa María de los Bosques aquí en nuestra arquidiócesis, como santa canonizada de la Iglesia Universal.

Dios nos ama tanto que nos concedió una santa propia, en nuestra pequeña parte del mundo. Santa Theodora tenía una profunda confianza en la providencia divina. Vivió un amor enteramente dedicado a Cristo.

La Madre Theodore es un ejemplo santo cercano a nosotros que nos demuestra que nada en este mundo debería importar más que construir nuestra confianza en Dios. Los dones del Espíritu Santo que recibimos en el sacramento de la confirmación nos ayudan a lograr este objetivo, del mismo modo que facultaron a Santa Theodore.

Pero, ¿qué parte nos corresponde? ¿Cómo construimos la confianza en Dios? Esta semana les ofrezco algunos pensamientos sencillos sobre cómo construir nuestra confianza en Dios.

Como muchos ya saben, con frecuencia evoco el recordatorio de nuestro difunto Papa Juan Pablo II de que, al igual que en

la época de Jesús, cuando algunos griegos se acercaron a Felipe y los discípulos y les dijeron: "Queremos ver a Jesús," así también en nuestros días la gente quiere ver a Jesús.

La gente no quiere simplemente que hablemos de Jesús. Quieren ver al Jesús compasivo. El Papa dijo que, si vamos a mostrar el rostro de Jesús al mundo, debemos contemplar el rostro de Jesús en el Evangelio y en la oración. Esto fue lo que hizo Santa Theodora.

Otra mujer santa de nuestra época, la Beata Teresa de Calcuta, dijo: "Dudo que exista alguien que necesite más la ayuda y la gracia de Dios que yo. En ocasiones me siento muy indefensa y débil. Creo que por eso es que Dios me usa. Porque no puedo valerme de mi propia fuerza es que me apoyo en Él las 24 horas del día. Todos debemos aferrarnos a Dios por medio de la oración. Mi secreto es muy sencillo: Rezo. Entiendo que rezarle a Cristo, es amarlo."

Nos dijo que debemos hallar un momento para acallar nuestra mente. "En el silencio Dios nos escucha; en el silencio Él le habla a nuestras almas. En el silencio del corazón, Dios nos hablará."

Debemos dedicar tiempo a rezar, independientemente de todas las cosas que tengamos que hacer.

En su primera carta dirigida a la Iglesia, "*Deus Caritas Est*" ("Dios es amor"), el Papa Benedicto nos recordó que la gente que reza no pierde su tiempo. Nos recordó que debemos rezar para poder contrarrestar la tendencia contemporánea al activismo.

Los ejemplos de Santa Theodora y de la Beata Teresa de Calcuta nos demuestran que el tiempo dedicado a Dios en la oración

nos lleva a querer amar y servir a nuestro prójimo.

El Papa Benedicto hace referencia a una carta de la Cuaresma de 1996 que la Beata Teresa le escribió a sus compañeros de trabajo laicos: "Nosotros necesitamos esta unión íntima con Dios en nuestra vida cotidiana. Y ¿cómo podemos conseguirla? Por la oración" (cf. *Deus Caritas Est*, #36).

A veces, cuando rezamos, tal vez dudemos de la bondad de Dios. El Papa Benedicto dice: "A veces no entendemos por qué Dios no intercede [en nuestro sufrimiento]." Dice que es en ese momento cuando debemos exclamar, "como Jesús en la Cruz: 'Dios mío, Dios mío, ¿por qué me has abandonado?'" [Mt 27:46]. Nos dice: "En efecto, los cristianos siguen creyendo, a pesar de todas las incomprensiones y confusiones del mundo que les rodea, en la 'bondad de Dios y su amor al hombre'" (Ti 3:4) (cf. *Ibid.*, #38).

Santa Theodora sufrió enormemente como misionera aquí en Indiana. La oración la sostuvo.

El Espíritu Santo es quien hace algo bueno con nuestras oraciones, no nosotros. Nuestra parte es simplemente hacerlo. Ayudados por el Espíritu Santo podemos rezar y hacernos fuertes en la confianza a Dios.

Nuestras oraciones no tienen que ser complicadas. El santo sacerdote San John Vianney, *Curé d'Ars*, nos habló sobre un

hombre mayor que visitaba la iglesia parroquial de Ars todos los días, lloviera, tronara o relampagueara.

Un día, el *Curé* le preguntó: "Usted viene aquí todos los días. ¿Qué le sucede?"

El hombre le respondió: "Nada". Veo a Jesús. Él me mira a mí. Nos queremos."

Al igual que Santa Theodora y la Beata Teresa, por medio de la oración devota construimos nuestra confianza en Dios. Necesitamos a Dios. Hay muchas cosas en la vida de las que no podemos estar seguros, pero podemos contar con esto: Dios no nos fallará.

El sufrimiento, muerte y resurrección de su Hijo constituyen una garantía más que adecuada. †

¿Tiene una intención que desee incluir en la lista de oración del Arzobispo Buechlein? Puede enviar su correspondencia a:

Lista de oración del Arzobispo  
Buechlein  
Arquidiócesis de Indianapolis  
1400 N. Meridian St.  
P.O. Box 1410  
Indianapolis, IN 46202-1410

Traducido por: 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 19-22

Cathedral High School, 5225 E. 56th St., Indianapolis. **"Fiddler on the Roof,"** Thurs.-Sun. 7:30 p.m., Sun. 3 p.m., general admission, \$10 per person, reserved seating, \$15 per person. Ticket Line: 317-968-7436.

## April 20

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

Our Lady of the Apostles Family Center, 2884 N. 700 West, Greenfield. Regnum Christi, **"Judaism to the Catholic Faith,"** Ken Wilsker, presenter, 6:30 p.m., free-will donation. Information: 317-353-1420 or 317-902-7147.

## April 20-May 23

Saint Meinrad Archabbey and School of Theology, library, 200 Hill Drive, St. Meinrad. **Photography exhibit, "Inner Architectures,"** Andrea Hoelscher, photographer, free. Information: 800-682-0988 or [www.saintmeinrad.edu](http://www.saintmeinrad.edu).

## April 21

Holy Name of Jesus Parish, 21 N. 17th Ave., Beech Grove. **Second annual Holy Name**

**"Duck Race,"** 10 a.m. Information: 317-784-9078.

St. Louis Church, 13 E. St. Louis Place, Batesville. Catholics United for the Faith, Abba, Father Chapter, and St. Louis Parish, benefits Office for Pro-Life Ministry and Gabriel Project, **"The Sacraments,"** Jesuit Father Mitch Pacwa, presenter, 10 a.m.-4 p.m., \$25 per person includes box lunch, no charge for priests and consecrated religious. Information: 317-328-4863.

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

Knights of Columbus Hall, 501 E. Thompson Road, Indianapolis. **"Love Songs and Ballads of the Italian Singers,"** 7-9 p.m., \$3 per person. Information: 317-784-3660.

Kordes Retreat Center, 841 E. 14th St., Ferdinand, Ind. **"Saturday Morning at the Dome,"** Sisters of St. Benedict, presenters, 9:30 a.m.-noon. Information: 812-367-2777,

800-880-2777 or [kordes@thedome.org](mailto:kordes@thedome.org).

Sisters of St. Francis, Michaela Farm, Oldenburg. **Indiana Beekeepers Association Clinic,** 10 a.m.-noon, members free, non-members, \$6. Information: 812-933-0661 or e-mail [michaelafarm@seidata.com](mailto:michaelafarm@seidata.com).

Saint Mary-of-the-Woods, White Violet Center, St. Mary-of-the-Woods. **Earth Day festival,** 11 a.m.-3 p.m. Information: 812-535-2935 or [www.whiteviolet.org](http://www.whiteviolet.org).

## April 22

Immaculate Heart of Mary Parish, 5692 N. Central Ave., Indianapolis. **Earth Day Celebration, information fair,** 9 a.m.-1 p.m., chef Ann Cooper, keynote speaker, 4 p.m. Information: 317-257-2266 or [jrose8@indy.rr.com](mailto:jrose8@indy.rr.com).

St. Nicholas Parish, 6461 E. St. Nicholas Drive, Sunman. **Whole hog sausage and pancake breakfast,** 7:30 a.m.-noon, free-will offering.

MKVS and Divine Mercy Center, Rexville, located on 925 South .8 mile east of 421 South and 12 miles south of Versailles. **Confession, 1 p.m. followed by holy hour, Mass 2 p.m.,** Father Elmer Burwinkel, celebrant. Information: 812-689-3551.

## April 23

St. Gabriel the Archangel Church, 6000 W. 34th St., Indianapolis. **Evening of Reflection, "Live Life to the Fullest: It's a Gift,"** Franciscan Sister M. Timothy Kavanaugh, presenter, 7-9 p.m. Information: 317-291-7014, ext 30.

Terre Haute Deanery Pastoral Center, 2931 Ohio Blvd., Terre Haute. **"Catholics Returning Home,"** six-week series, session two, invitation to non-practicing Catholics, 7 p.m. Information: 812-232-8400 or e-mail [sue@thedeanery.org](mailto:sue@thedeanery.org).

## April 24

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Introduction to the Enneagram,"** 9 a.m.-4 p.m., \$50 includes lunch. Registration: 317-788-7581 or e-mail [benedictinn@yahoo.com](mailto:benedictinn@yahoo.com).

St. Gabriel the Archangel Parish, 6000 W. 34th St., Indianapolis. **"Catholics Returning Home,"** six-week series, sessions for non-practicing Catholics, session two, 7:30-9 p.m. Information: 317-291-5376.

St. Athanasius the Great Byzantine Church, St. Mary Hall, 1117 Blaine Ave., Indianapolis. Catholic Charismatic Renewal of Central Indiana, **praise, worship and healing prayers,**

7:15-8:45 p.m. Information: 317-592-1992, [www.inholyspirit.org](http://www.inholyspirit.org) or e-mail [cerci@inholyspirit.org](mailto:cerci@inholyspirit.org).

## April 25

Cardinal Ritter High School, 3360 W. 30th St., Indianapolis. **View Indianapolis Colts' Super Bowl trophy,** 3-5:30 p.m. Information: 317-927-7825.

## April 26

Indiana Roof Ballroom, 140 W. Washington St., Indianapolis. **Catholic Charities Indianapolis and the Office of Stewardship and Development, "Spirit of Service" awards dinner,** 5:30 p.m. Information: 317-236-1425.

Benedict Inn Retreat and Conference Center, 1402 E. Southern Ave., Beech Grove. **Ave Maria Guild, spring card party,** 11 a.m.-2:30 p.m. Information: 317-862-9391 or 317-881-444.

## April 27-29

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Worldwide Marriage Encounter.** Information: 317-576-9785 or [swillem@iquest.net](mailto:swillem@iquest.net).

## April 28

Indiana Convention Center, 100 S. Capitol Ave., Indianapolis. Marian Center, **"Treasuring Womanhood Conference,"** Rosalind Moss, Teresa Tomeo and Marjorie Murphy Campbell, presenters.

Information: 317-888-0873.

Roncalli High School, 3300 Prague Road, Indianapolis. **"Real Roncalli Revelry," annual dinner,** \$85 per person. Information: 317-787-8277, ext. 239, or [kslimak@roncallihs.org](mailto:kslimak@roncallihs.org).

St. Joseph Parish, 1875 S. 700 W., North Vernon. **Four Corners Craft and Garden Show,** 9 a.m.-2 p.m. Information: 812-346-8685.

Sisters of St. Francis, Michaela Farm, Oldenburg. **"Introduction to Permaculture,"** 1-5 p.m., members free, non-members, \$6. Information: 812-933-0661 or e-mail [michaelafarm@seidata.com](mailto:michaelafarm@seidata.com).

## April 29

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **Centennial Chamber Concert,** 3 p.m., Information: 317-634-4519.

## April 30

St. Charles Borromeo Church, 2222 E. Third St., Bloomington. **Deanery Mass in honor of St. Theodora Guérin,** 7 p.m. Information: 812-336-6846.

## May 7

St. Bartholomew Parish, 1306 27th St., Columbus. **"Divorce Care,"** 7-9 p.m., eight-week series through July 2. Information: 812-379-9353, ext. 333. †

## Retreats and Programs

### April 20-21

Ursuline Motherhouse, Angela Merici Center for Spirituality, 3115 Lexington Road, Louisville, Ky. **"Women Empowering Women"** retreat. Information: 502-896-3945 or e-mail [gschaeffer@ursulineslour.org](mailto:gschaeffer@ursulineslour.org).

### April 20-22

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Stories of Saints and Sinners,"** Father Jim Farrell, presenter, \$175 per person. Information: 317-545-7681 or [www.archindy.org/fatima](http://www.archindy.org/fatima).

### April 21

Kordes Retreat Center, 841 E. 14th St., Ferdinand, Ind. **"Praying the Labryinth,"** Benedictine Sister Linda Bittner, presenter. Information: 812-367-2777, 800-880-2777 or [kordes@thedome.org](mailto:kordes@thedome.org).

### April 22

Marian College, St. Francis Hall Chapel, 3200 Cold Spring Road, Indianapolis. **Youth event, "Spring: A Time for Renewal,"** 2-6:15 p.m. Information: [ammaguire@cathedral-irish.org](mailto:ammaguire@cathedral-irish.org) or [dcarollo@archindy.org](mailto:dcarollo@archindy.org).

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Franciscan Spirituality 101,"** Franciscan Sister Norma Rocklage, presenter, 7-9 p.m. free-will offering. Information: 317-545-7681 or [www.archindy.org/fatima](http://www.archindy.org/fatima).

### April 25

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Administrative Professional Day, "The ABC's of Joy,"** Lynne Brennan, presenter, 10:45 a.m.-2 p.m., \$30 includes lunch. Information: 317-788-7851 or e-mail [benedictinn@yahoo.com](mailto:benedictinn@yahoo.com).

### April 26

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Ecumenical Conference for Caregivers, "The Re-enchantment of Life through the Miracle of Forgiveness,"** 8:15 a.m.-3 p.m. Information: 317-788-7851 or e-mail [benedictinn@yahoo.com](mailto:benedictinn@yahoo.com).

### April 28

Indiana Convention Center, 100 S. Capitol Ave., Indianapolis. **Fourth annual archdiocesan "Treasuring Womanhood" conference, "The Great Dignity, Potential and Responsibility of Women,"** Teresa Tomeo, Rosalind Moss, Marjorie Murphy Campbell and Franciscan Father Joseph Michael Mary McShane, presenters, 8 a.m.-4:30 p.m., \$40 per person before April 21, includes lunch. Information and registration: 317-888-0873 or [www.indianacatholicwomen.com](http://www.indianacatholicwomen.com). †

Oldenburg Franciscan Center, Oldenburg. **Third annual women's conference, "Being Peaceful, Joyful Women of God,"** Carol Ann Morrow, presenter, 9 a.m.-3:30 p.m. Information: 812-933-6437 or e-mail [center@oldenburgosf.com](mailto:center@oldenburgosf.com). †



## Archbishop's visit

Archbishop Daniel M. Buechlein answers questions about his ministry posed to him by fifth-grade students at St. Matthew School in Indianapolis on March 14. Benedictine Sister Heidi Marie Krack is the fifth-grade teacher at the Indianapolis North Deanery grade school.

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# Catholic-Protestant dialogue to focus on Mary, Mother of God

By John Shaughnessy

It would be easy for John Kopchik and the Rev. Sally Brower to focus on the differences between Catholics and Protestants—especially concerning the place of Mary, the mother of Jesus, in their faiths.

Yet when Brower and Kopchik each share a story about the difference that Mary has made in their lives, they both do so with a touch of reverence and awe.

Brower's defining story comes from her experience in healing ministry when she was part of a service for mothers whose babies had died.

"I was with a young mother who had recently miscarried," recalls Brower, an assisting pastor of an Episcopal congregation. "We went into the sanctuary, just the two of us, and knelt at the altar rail. She had written a letter to her baby that she placed on the altar. I learned about Mary as an intercessory. I knew Mary would be able to relate to the pain of the mother.

"As soon as we stopped praying, the first person who came to the young mother was her 3-year-old son. He said, 'The man went behind the altar.' His mother said the priest goes behind the altar, but the boy said that wasn't what he meant. The boy looked all around the altar for the man. We didn't see anything, but the belief was the boy had seen an angel. Of course, Mary is the queen of angels. We believe she was present when she was called that day."

Kopchik saw another indication of Mary's influence in an unexpected setting.

"Mary shows up in some very unlikely places," says Kopchik, a Catholic businessman. "I was on Wall Street, and I was talking to one of the biggest bond traders on Wall Street. I asked him if he wanted to get lunch. He said, 'Usually, I just walk around and pray the rosary. It settles me down, centers me during a hectic day and lets me think about things that are really important.' He was a very big fan of Mary."

Brower and Kopchik will share their stories and their insights during "Mary, Mother of God: A Catholic-Protestant Conversation," a daylong event on May 5 at the Benedict Inn Retreat and Conference Center in Beech Grove.

"May is the month of our Blessed Mary, and that's what prompted us to offer this program for Catholics

and non-Catholics," says Benedictine Sister Mary Luke Jones, the administrator of the Benedict Inn. "We're always trying at the Benedict Inn to reach out to our Protestant brothers and sisters and engage them in dialogue. Because we think there's a reclamation of Mary in the life of the

Protestant denomination, we thought this might be a good connection."

Brower is a member of Women Touched By Grace, a spiritual renewal program for clergy women that takes place at the Benedict Inn.

In regard to Mary, "most Protestant groups accept what can be traced back to

Scripture," she says. "They see her as Mary, mother of Jesus. They see her as a model of discipleship, the first disciple in a sense. Where they would differ would be in intercession. Strict Protestants would say we wouldn't need to pray to her, we have Jesus and we have God. But there are now Protestant theologians who say it's OK to pray to her and celebrate the feast days of Mary."

Brower views Mary as a role model.

"Mary brings a feminine presence and a very real presence to our faith," she says. "For me, she's the bearer of the Incarnate Word. That God invited her to participate speaks well to women in general. Another way she is a role model is that she is a person touched by grace, and we as ordained women are touched by grace."

Kopchik has constantly felt the grace of Mary in

his life. He's involved in JustFaith, a social justice program sponsored by Catholic Charities USA. He's also a member of Legatus, an organization of Catholic business leaders that promotes and supports moral ethics in the workplace.

"The Mary you see is what you get—someone who loves her son and loves God," Kopchik says. "She was in her teens, she had never been in school and an angel appears to

her and says essentially, 'You're the tipping point of human history.'

"She shows that you can be strong but gentle. You can be noble but humble. You could be a central actor in the saving actions of humankind and be selfless. There's a core decency she stood for that makes sense in business and life."

Kopchik knows that Catholics and Protestants have disagreements in doctrine about Mary, but

he also believes they share an incredible respect for her.

He refers to a quote about Mary and Jesus from the book *The Lord* by Msgr. Romano Guardini: "To get a full understanding of the tree as it is, we must look to the earth where its roots are."

Kopchik says, "If you love and believe that Jesus is the central means of our salvation, you have to ask who knew him, who loved him best. It was Mary." †



John Kopchik



Rev. Sally Brower

## 'Mary, Mother of God: A Catholic-Protestant Conversation'

**Where:** Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove.

**When:** May 5, 8:30 a.m. to 4 p.m.

**What:** Designed for both Catholics and Protestants, the event is billed as a conversation between Catholic and Protestant speakers that will offer a spiritual journey to explore and reaffirm the common beliefs on the role of Mary within the

Christian faith.

**Who:** The main speakers are John Kopchik, a Catholic businessman from Oregon, and the Rev. Sally Brower, an assisting pastor for an Episcopal congregation in North Carolina.

**Cost:** \$50, includes lunch, coffee and refreshments.

**Registration or more information:** Call 317-788-7581. †

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# FIRE

continued from page 1

fire is, it's even more distressing to know that somebody deliberately set the church on fire.

"And as difficult as it may seem following Jesus' words on the cross, 'Father, forgive them, they know not what they do,'" Msgr. Schaedel said, "we pray for those who caused this terrible, terrible tragedy in New Castle. Our prayers are with everybody."

Archbishop Daniel M. Buechlein viewed the fire damage on April 10 from the front entrance of the church then talked with parish staff members and parishioners at the Parish Life Center.

The archbishop said it is his desire to rebuild the church, but the first step is to gather all the necessary information from the engineers and insurance adjusters.

Franciscan Sister Shirley Gerth, parish life coordinator, said she appreciates the archbishop's kindness, compassion, concern and prayers for the people of St. Anne Parish as well as the outpouring of support from so many people throughout the archdiocese.

Archbishop Buechlein "listened and expressed his sympathy and his prayers," Sister Shirley said. "And then we talked about the reward, and he thought that was a good idea. He also expressed concern for our safety here. It was a beautiful experience ... the voice and the face of Christ."

Masses will be held at the former school cafeteria in the basement of the Parish Life Center with an altar provided by St. Thomas the Apostle Parish in Fortville.

Eric Atkins, archdiocesan director of management services and a licensed architect, is working with insurance underwriters and a structural engineer to determine a damage estimate.

"They are still in the process of doing their evaluation," Atkins said on April 16. "More people are arriving from New York this week to do an additional evaluation. Until we get their final report, we don't know the true cost of the loss."

Atkins said the blackened remains of the brick church are cordoned off for safety reasons and 24-hour security is still in place.

"It's structurally unsafe right now," he said. "There is a tremendous amount of water in the basement as a result of fighting the fire [and] a tremendous amount of debris in the church."

"The windstorm on Wednesday evening of last week blew off quite a bit of slate from the roof that had not fallen during the fire," Atkins said. "The roof is very unstable. The slate that is still up there is sliding off hourly and ... can cause a tremendous amount of damage if it should hit someone or

something."

On April 10, a New Castle firefighter climbed through the rubble in the basement then placed a ladder below the tabernacle, visible through a hole in the main floor, and was able to use the ladder to remove it.

Sister Shirley said she opened the fire-damaged tabernacle to recover the ciborium containing the Eucharist. According to Church regulations, the Blessed Sacrament was buried on parish property.

"The ciborium had fallen over inside the tabernacle, but the lid was still on," she said. "But the hosts tasted like smoke and could not be consumed. I was able to clean the ciborium and it almost looks like new. We will be using it at Masses. I can't wait to show it to parishioners."

During 12 years of ministry at St. Anne Parish, Sister Shirley said the people have become like family members to her and she shares their grief.

She is still coping with the fact that everything was fine in the church when she locked the doors at 8:30 p.m. on Good Friday then the church was consumed by fire a few hours later.

"For many of them, it was 30, 40 or 50 years of memories of the church," she said. "I try to look at the church as often as I can—just stand and look at it—and that helps it to become a reality."

She said parishioners organized a weeklong prayer vigil from 8:30 a.m. until 4:30 p.m. at the Parish Life Center.

"Our prayers are that new life will come out of those ashes," Sister Shirley said, "and that the Spirit will descend upon the team investigating this so that we can find answers someday and be assured that it's not going to happen again to anyone—to get them off the streets. That's one reason the reward was offered."

She said a "Time of Healing" memorial service for parishioners and community members was held on April 14 at Sproles Family Funeral Home in New Castle.

"When I ask the question 'Why?' I hear silence," Sister Shirley said. "When I ask the question 'How?' ... I am reminded of the goodness of people, which has been overwhelming ... and has helped me hear the voice of Christ and see the face of Christ" in this tragedy.

"To begin healing, you have to find forgiveness deep in your heart," she said. "I've always believed—and I've said it a hundred times this week—that forgiveness happens in bits and pieces. Rarely, I think, does it happen all at once. I think we're all still in denial. There's no neat package to the stages of grieving. We continue to look at the church and it doesn't seem real, but I know that good will come out of this."

As a Franciscan, Sister Shirley said she finds comfort in Christ's call to St. Francis of Assisi to "rebuild my Church."

She also gains solace from Scripture, especially St. Paul's



Archbishop Daniel M. Buechlein talks with Franciscan Sister Shirley Gerth, parish life coordinator, and New Castle Detective Mark Stacey after viewing the fire-damaged interior of St. Anne Church on April 10.

words to the Philippians that, "I have strength for everything through him who empowers me" (Phil 4:13).

Father Joseph Rautenberg, pastor of St. Elizabeth of Hungary Parish in Cambridge City and sacramental minister of St. Anne Parish and St. Rose Parish in Knightstown, said parishioners demonstrated their strong faith and hope during the Easter Sunday Mass at Bundy Auditorium adjacent to New Castle Chrysler High School.

"I think the test of that spirit for all of us is going to be whether we can sustain that vision of hope over the long haul," Father Rautenberg said. "I'm confident that Sister Shirley and the parishioners will be up to it, but people need to keep us in their prayers."

Father Stanley Herber, pastor of St. Gabriel Parish in Connersville, dean of the Connersville Deanery and priest moderator of St. Anne Parish, said losing the church is like "a death in the family."

During his homily on Easter, he asked Connersville area Catholics to pray for St. Anne parishioners.

"I was thinking that the people, at least for another generation or two, will always remember Holy Saturday morning, the day their church burned," Father Herber said. "It will be forever in their memory. They will ask each other, 'Where were you when you heard the news that our parish church burned?' " †

## Offers of aid to St. Anne Parish cross diocesan, ecumenical lines

By Sean Gallagher

In the Church's earliest days, one of the faithful's most distinctive traits was the care they showed for one another.

According to the early Christian writer Tertullian, pagans often said in astonishment, "See how they love one another," when they witnessed the aid that their Christian neighbors

gave to each other when they were in need.

That same outreach of loving support has been displayed by parishes and both Catholic and other Christian traditions in the wake of the fire that destroyed St. Anne Church in New Castle on April 7.

Offers of aid have poured in to the Connersville Deanery parish from people in New Castle and from as far away as North Carolina.

Some of them have come from Catholics who know what it means to see their spiritual home go up in flames.

Members of Sacred Heart of Jesus Parish in Indianapolis, whose church was severely damaged by a fire in 2001, have sent in monetary donations.

Franciscan Father Frank Kordek, Sacred Heart's pastor, said a second collection will be taken up during weekend Masses on April 21-22.

"We were grateful for the help extended to Sacred Heart at the time of our fire," said Father Frank, "and we'll respond as we are able."

Father Shawn O'Neal, pastor of St. Joseph Parish in Bryson City, N.C., and the nearby mission of Our Lady of Guadalupe in Cherokee, N.C., in the Charlotte Diocese, learned of the fire through a friend in the archdiocese.

During the Easter Vigil and Easter Sunday morning Masses at his parish of approximately 100 families, he took up a second collection of more than \$850 to help support New Castle's parish.

He did this in part because of the vivid memory of a 1985 arson fire that destroyed the church at the parish where he served after being ordained in 2000.

"A lot of generosity was shown for the sake of rebuilding that church," said Father O'Neal. "Remembering how much compassion was offered from people far and wide, I just wanted to return the favor."

Sharing the experience of a church fire was not the only motivation for Catholics to reach out to help the members of St. Anne Parish.

Members of St. Elizabeth of Hungary Parish in Cambridge City share a priest, their pastor, Father Joseph Rautenberg, who also serves as sacramental minister of the New Castle parish.

Between the Easter Vigil and an Easter Sunday Mass celebrated at St. Elizabeth Church, more than \$2,400 was donated in second collections.

"I hope that they feel supported," said Father Rautenberg of the St. Anne parishioners.

"I think the danger is that in a time like this, when a disaster happens to you, that you feel kind of abandoned."

Franciscan Sister Shirley Gerth, parish life coordinator of St. Anne Parish, said she has not felt alone in the wake of the fire. The offers of assistance to the parish have amazed her.

"It's just incredible. It's overwhelming," she said. "You talk about God's abundant love overflowing—I'd say we've witnessed it. We've been recipients of it."

Sister Shirley said St. Mary Parish in Anderson, Ind., in the Lafayette Diocese, has offered assistance. St. Thomas the Apostle Parish in Fortville donated a portable altar and cassocks for altar servers.

Oregon Catholic Press gave the New Castle parish replacement missalettes, binders and other materials needed for liturgical music.

Donations have also come from members of other Christian traditions, Sister Shirley said.

Several Protestant churches in New Castle offered St. Anne Parish the use of their churches to celebrate Mass.

Sister Shirley said Masses will be celebrated in the cafeteria of the parish life center.

The Rev. Donald Lacey, the retired pastor of Yorktown United Methodist Church in Yorktown, Ind., learned about the fire on the day it occurred and decided to send Sister Shirley a donation of \$500.

A longtime participant in ecumenical activities, Rev. Lacey saw his contribution as an act of "obedience to our blessed Lord's call to be one."

"We're all in this together and when one hurts, everyone hurts," he said. "You need to pull together."

Although St. Anne Church has been destroyed, Rev. Lacey sees the disaster as an opportunity, not only for the members of St. Anne Parish, but also for the wider Christian community.

"I'm really a great believer in the work of the Holy Spirit," he said. "And I have a sneaky suspicion that this will be a means for good, to pull that congregation together, and will become the kind of thing where other Christians can help them. I would see this in time not as a negative, but as a positive."

*(Those interested in assisting St. Anne Parish may do so in several ways. Donations may be mailed to the archdiocesan Mission Office, P.O. Box 1410, Indianapolis, IN 46206. Donations can be made online by logging on to [www.archindy.org](http://www.archindy.org) and clicking on the banner at the top of the page. Donations can also be sent to Citizens State Bank in care of the "St. Anne's Fire Fund," 1238 Broad St., P.O. Box C, New Castle, IN 47362.) †*

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File photo by Mary Ann Wyzand



On Sept. 24, 2000, Archbishop Buechlein congratulates St. Andrew parishioners Walter and Pauline Witte of Richmond for their 63 years of married life during the Golden Wedding Anniversary Mass at SS. Peter and Paul Cathedral in Indianapolis. The Wittes were married on Sept. 1, 1937. Pauline Witte died on Jan. 30, 2007, at the age of 96. She was the mother of the late Msgr. John Ryan.

# ARCHBISHOP

continued from page 1

exciting.

Participating in the beatification and canonization of Mother Theodore Guérin at St. Peter's Basilica in Rome were extraordinary privileges.

I love the celebration of the sacraments. Ordination to the priesthood is always memorable. I enjoy celebrating the RCIA (Rite of Christian Initiation of Adults) elections and the sacrament of confirmation. The dedication of new churches is awesome.

I pray that establishing Bishop Simon Bruté College Seminary at Marian College in Indianapolis will continue to be a blessing for the archdiocese and the Church.

I enjoy writing my weekly column for *The Criterion*.

**Q** What have been the most difficult challenges for you as a bishop?

**A** The ordeal of sexual abuse among clergy was certainly an unexpected one.

Presiding at the funeral of nine priests in one year, 2005, was quite sad.

It is very hard work to maintain many of our Catholic schools. Having to eliminate many positions at the Catholic Center for financial reasons was not only difficult for me but for many others.

I worry about many of our priests who carry the burden of multiple parishes and assignments. Increasing the number of our seminarians is a challenge in our culture.

**Q** After 20 years as a bishop, you know the priorities that matter the most to you in leading the archdiocese. What are those priorities, and what do you hope your legacy as archbishop will be?

**A** My legacy is not really mine to determine so I don't think in those terms. I guess that judgment will be determined by future history under God's Providence.

I am concerned about securing and maintaining fine Catholic schools and religious formation for the future. I am pleading for St. Theodora's intercession for this.

I want to pursue with even greater creativity and resources the finding of more vocations to the priesthood

**Archbishop Buechlein, when he was bishop of Memphis, and the late Blessed Teresa of Calcutta talk to reporters in Memphis about plans for the Missionaries of Charity to send several sisters to minister to the poor in Memphis.**



Criterion file photo courtesy of The West Tennessee Catholic

for the good of the Church and to provide for our hard-working priests.

I pray for the help of our founding bishop, Simon Bruté, in this endeavor. He started with virtually no resources.

As we look toward the celebration of the 175th anniversary of the founding of our local Church in 2009, I pray that the faith and holiness of our people will have deepened even more. That is an intangible and largely depends on the help of the Holy Spirit.

**Q** When you have previously recalled your installation as the bishop of Memphis in 1987, you said that one of the bishops came up to you and said, "There are more directions on the back of a soup can than how to be bishop." After 20 years as a bishop, what advice would you give to someone becoming a bishop in today's Church?

**A** Pray and believe in the sacramental grace of the office. The fullness of the sacrament of Holy Orders makes all the difference.

For the rest, rely on the goodness of the priests and good people who will assist you in serving as pastor, priest and teacher in the person of Christ.

It is God's Church, not the bishops—and God does provide most often through the priests, deacons, religious and the laity.

**Q** Although you've experienced many blessings and crosses over the past two decades as a bishop, what do you look forward to in the years to come? Any thoughts on what may happen when you turn 75 in 2013 and are asked to submit your resignation to the Holy Father?

**A** I count on God's continuing grace as I grow in age and tenure here in the archdiocese.

I really don't think much about sending my letter of resignation to the Holy Father at age 75.

God has not let me down in the past and present, so I am confident that his Providence will care for me in my evening years.

With God's blessing and the help of good priests and people, I don't plan to carry on my ministry "by looking in the rear-view mirror," as the saying goes.

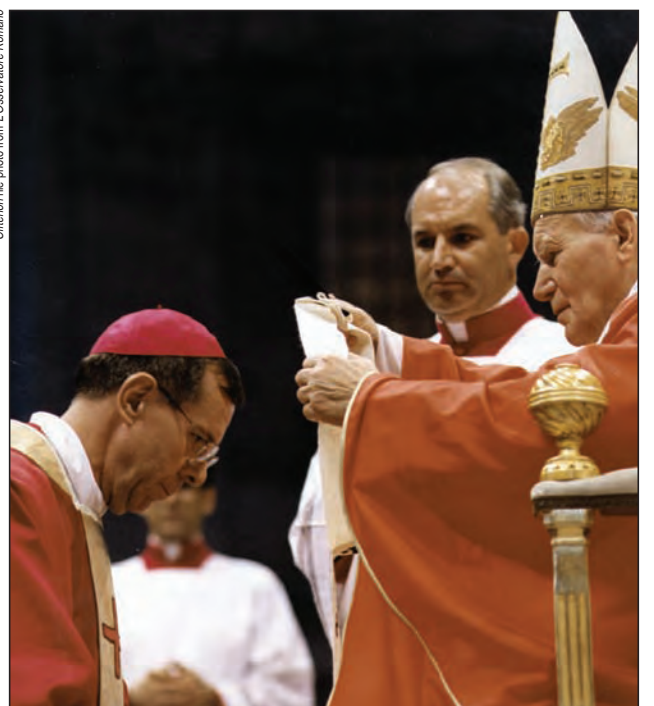
I look forward to our celebration of our 175th anniversary in 2009. †

File photo by Sean Gallagher



Archbishop Buechlein receives an offertory gift from Audrey Wilson, a member of St. Louis Parish in Batesville, during the Mass in honor of St. Theodora Guérin celebrated on Feb. 26 at her parish's church.

Criterion file photo from L'Osservatore Romano



Archbishop Buechlein receives his pallium from Pope John Paul II at St. Peter's Basilica on June 29, 1993. The pallium is a symbol of the episcopal office that is worn by the pope and archbishops.

# Bishop says World Youth Day will be 'an enormous grace'

BALTIMORE (CNS)—Auxiliary Bishop Anthony Fisher of Sydney, Australia, said he feels hosting World Youth Day 2008 will be "an enormous grace" for his country and added that the event is the biggest "single thing you can do to encourage our youth."



The bishop, who is chief organizer of the July 15-20 international event next year, made the comments on April 10 to a group at the National Catholic Educational Association convention at the Baltimore Convention Center.

At the final Mass at World Youth Day 2005 in Cologne, Germany, Pope Benedict XVI announced to the crowd that the 2008 gathering would take place in Sydney. Since then, the country has been planning for the big event.

Bishop Fisher said he has "really been praying about" the theme: "You will receive power when the Holy Spirit has come upon you; and you will be my witnesses."

"Jesus calls us to go to the ends of the earth as witnesses of our faith, and many young people think Australia is like the end of the earth," said Bishop Fisher jokingly.

He said the goals of World Youth Day 2008 will be to enable youths to be witnesses of God, experience the power of the Holy Spirit, and have a moving and sanctifying pilgrimage in faith.

As part of the preparation plans, a Web site has been launched to encourage and answer participants' questions. Among its many links is one for an "e-pilgrimage."

The site—[www.wyd2008.org](http://www.wyd2008.org)—offers preparatory materials for parishes, schools and individuals planning to join in World

Youth Day as well as an opportunity for those who cannot travel to Australia to share in the preparations.



Bishop Anthony Fisher

Anyone who registers for the e-pilgrimage online will receive material that includes advice on traveling and staying in Australia, prayers, testimonials from young people and general information. A DVD and downloadable posters also have been created.

"There is a sense of ownership" for the youths of Australia about World Youth Day, said Bishop Fisher. "When the World Youth Day cross arrives, the excitement will build and build."

The cross is traveling with pilgrims through Africa and Oceania, and will arrive in Australia in July 2008.

The bishop encouraged the audience to bring their youths before the event to experience the cultures of Australia and New Zealand.

The Days in the Diocese will be held on July 10-14, giving young people an opportunity to live with an Australian family as they travel and explore the country.

The opening Mass will be celebrated by Cardinal George Pell of Sydney. The papal welcome will be held on the afternoon of July 17. The pope is to ride into Sydney on a boat in full view of the hundreds of thousands of young people standing on the shore to greet him. It will be Pope Benedict's first papal visit to Australia.

Reconciliation will be offered all week along with eucharistic adoration and a

File photo by Brandon A. Evans



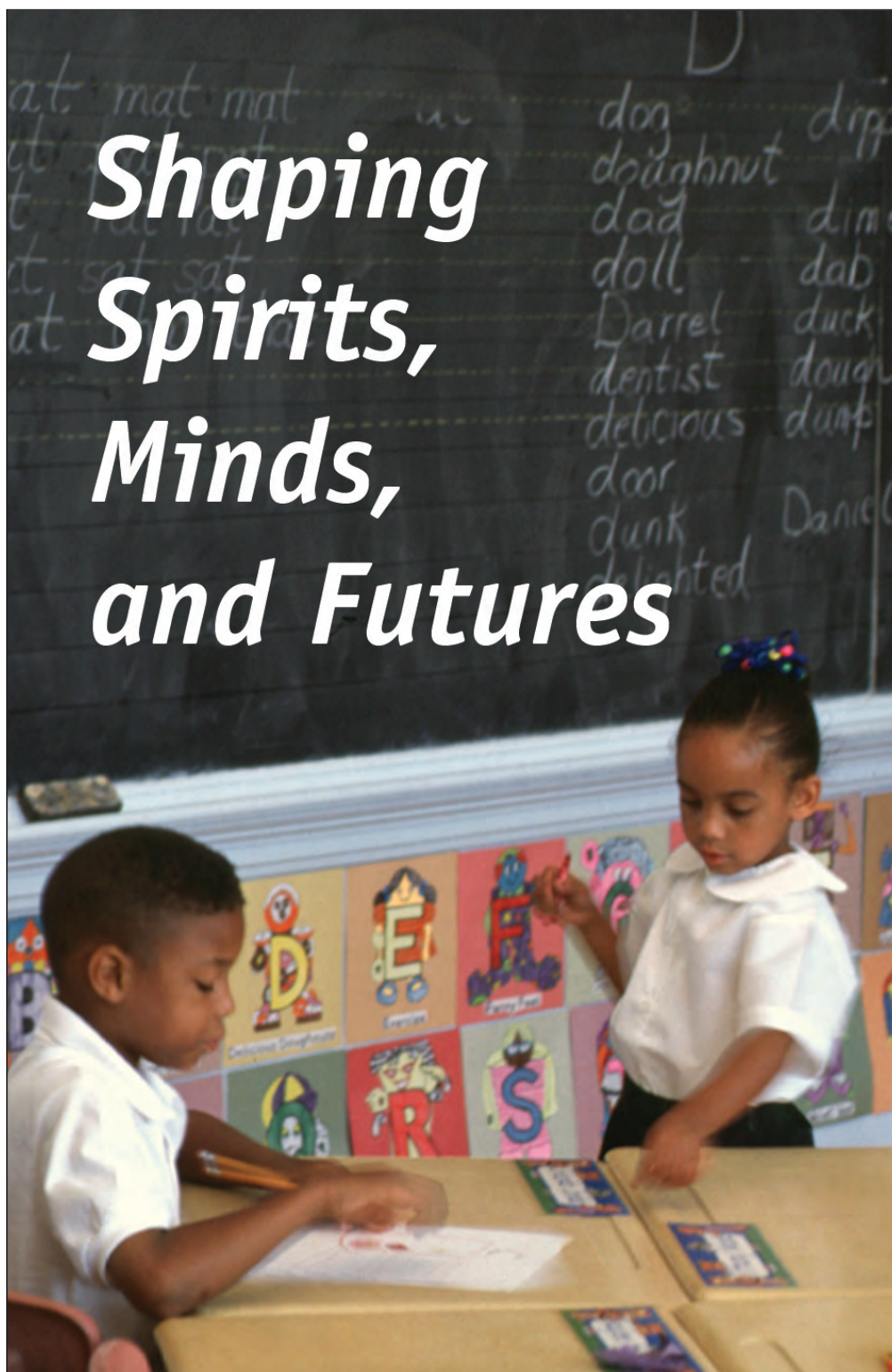
Father Jonathan Meyer, right, archdiocesan director of youth and young adult ministry, leads young people from the Archdiocese of Indianapolis through the streets of Neuss, Germany, in August 2005 as part of their World Youth Day pilgrimage.

vocations expo.

A pilgrimage to Royal Randwick Racecourse, the site of the closing Mass, will take place on July 19, followed by an evening vigil. During the vigil, young Catholics will come forward to be confirmed by the pope. On July 20, the

pope will celebrate the final Mass.

"I hope that they may walk away with a great sense of God's power within them," said Bishop Fisher. "The Church was started by ... young people and they did great things. I think God can do that again." †



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## Working for justice requires making changes

By Fr. Herbert Weber

I sat in the audience as a dynamic speaker addressed members of our parish on the problem of world hunger. Her presentation was clear on how the resources of the world are not being distributed justly among countries.

Afterward, she accepted questions from the audience.

After a few comments, a successful young businessman raised his hand. He said he was moved by the seriousness of world hunger and asked if he could write a check for the woman's anti-hunger organization.

The speaker shocked the man when she said, "I don't want a check. Sometimes writing a check or giving money makes people think they've done enough. Instead, I want you to leave here disturbed!"

The man was embarrassed and a bit miffed by her response.

Her point, however, was clear. The injustice of world hunger has to make people uncomfortable before real changes can take place.

Working for justice is always about making changes.

People usually acknowledge that changes have to take place in systems, organizations, governments or society in general. What they do not always admit is that change also has to take place within each person.

Such changes are challenging and therefore often avoided.

Those who gladly give to the St. Vincent de Paul Society or the local soup kitchen sometimes balk at working with issues that sound political or disruptive. Most people don't want to see themselves as activists, agitators or instigators.

The Catholic Church has an incredibly rich collection of justice documents and writings from both the popes and various bishops' conferences. Sadly, much of it goes unread and undiscovered.

As these documents, along with the Bible itself, are understood, it becomes clear that all humans have rights to food, shelter, gainful work, freedom, and a peaceful world in which to live and raise their families.

Justice really means the inclusion of all people in God's plan for a blessed world.

The challenge for Church personnel is to help people see that the task of working for justice belongs to everyone.

Moreover, until the regular person in the pew accepts this responsibility, justice will not happen. Leaving it up to governments or institutions—even good organizations—continues to keep justice work at a safe distance.

At my previous parish, we decided to adopt a parish school program in Haiti. Before we chose a particular project, a group of parishioners visited the impoverished island nation to see the needs firsthand.

Having been there before, I showed pictures and tried to help group members become prepared for what they would encounter.

Nonetheless, the first couple of days were a complete shock. Never had anyone in the group witnessed such poverty or shortage of resources for so many people.

As one man put it, "I thought we were seeing just the worst part of the worst city and then realized the entire country was the same. I don't have the word to describe it, but it is beyond poverty."

The fact that it took less than an hour and a half to fly to



Street children eat rice porridge given to them by an aid organization outside a Catholic church in Manila, the capital of the Philippines. The incidence of hunger in the Philippines remains at a record-high 19 percent with 3.4 million households experiencing extreme hunger at least once a month during the past three months, according to a Social Weather Stations survey.

Haiti from Miami made the contrast even more striking.

Each evening, regardless of how tired we were, I insisted that the group meet and talk about what we had seen, examining what it meant to each of us and asking what message we would take back to members of our parish.

That group came home ready to challenge all the parishioners and find ways to share the story with everyone. Many gave presentations to whoever would listen to them. Soon they organized ways of collecting money to feed the children who attended a rural school and to pay for additional teachers in order to educate more children.

Thankfully, their Haiti program is continuing even though I am no longer at that parish.

Their visit to Haiti was more than simply an encounter with poverty. It also opened their eyes to the injustices that some people experience in daily life.

But encountering such realities often overwhelms people, leaving them feeling helpless or guilty. Neither of those feelings helps anyone.

Helplessness can paralyze people because the entire population seems to need assistance. It is more than any one person can do.

Injustices are often massive in proportion, but everyone can do something to help impoverished people.

I like to remind people that although they can't move a mountain, they may be able to move a wheelbarrow of dirt. That is the way to start helping people in need.

Guilt is even more challenging. It is a short-term motivator with a poor memory. Although a guilty feeling may provide incentives for some quick responses, it has poor staying power and quickly loses its zeal for the work of justice.

Those who are committed to justice go beyond helplessness and guilt, and choose to believe they can make a difference. Discerning their skills, they find ways they can challenge an unjust situation or structure.

At the same time, they must be ready to make changes in themselves.

As the world hunger speaker told the man in the crowd, becoming motivated to work for justice means we have to allow ourselves to become disturbed.

(Father Herbert Weber is the founding pastor of Blessed John XXIII Parish in Perrysburg, Ohio.) †

### Discussion Point

## Promote justice by helping others

### This Week's Question

What have you done as an individual or as a family to promote social justice?

"We have 12 kids and 15 grandkids. ... Since Hurricane Katrina ... , we have lots of people coming to our church to ask for help. We took in a family ... when their car broke down then got them into contact with ... others who would help them. ... We try to teach our kids that if they don't feel threatened, they should help." (Diane Stewart, Hurley, Miss.)

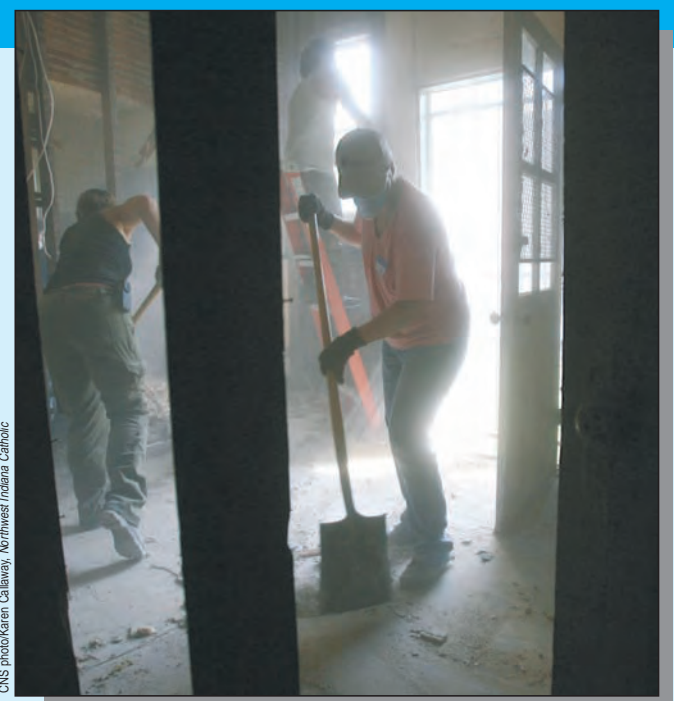
"I help make people aware of options available, especially in cases of child abuse. I try to make myself and my family members aware of the resources where we can direct people when there is such a problem." (Helena Huc-Haffly, Isle LaMotte, Vt.)

"We've walked down in [Washington] D.C. on the mall for Right to Life. We took our kids and their friends when President Bush came into office because my husband wanted the children to see the peaceful transfer of power. And the first thing Bush did as president [was] ban partial-birth abortion." (Elizabeth Landmesser, Canyon, Texas)

### Lend Us Your Voice

An upcoming edition asks: Do you have a vocation? What are you called by God to be and to do?

To respond for possible publication, 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/Karen Callaway, Northwest Indiana Catholic

From the Editor Emeritus/John F. Fink

## Why Catholics should know the Old Testament

(First in a series of columns)

My wife, Marie, and I enjoy watching "Jeopardy!" together.

I can't help noticing that when the category "Bible" shows up, it's often the last category chosen by the contestants. Although the Bible continues to be a best-seller, it's not the best read book.



I thought, therefore, that perhaps I should write a series of columns about the Bible. Not the whole Bible, but the Old Testament, probably less familiar to most Catholics than the New Testament. (I already wrote a series about Jesus in the Gospels and another series about St. Paul.) The World Synod of Bishops next year will focus on the Bible in the life of the Church so perhaps this series will be a preparation for that.

Let me begin with a quotation from Pope Benedict XVI. He wrote, "The New Testament is nothing other than an

interpretation of 'the Law, the Prophets, and the Writings' found from or contained in the story of Jesus. ... Judaism and the Christian faith described in the New Testament are two ways of appropriating Israel's Scriptures." The Old Testament is quoted frequently in the New Testament and the Gospel writers show how many of the prophecies of the Old Testament were fulfilled by Jesus.

Catholics, indeed all Christians, believe that through the Bible, God himself speaks to us. Although the Bible has human authors, we believe that ultimately it has only one author—God. He made use of the authors of Sacred Scripture to communicate revelation by means of inspiration from the Holy Spirit.

The Catholic Bible has 46 books in the Old Testament, including seven books that are not in the Jewish Scriptures. I'll say more about that next week.

The historical part of the Old Testament begins with creation, naturally. Then it continues with the story of Adam and Eve, Cain and Abel, and the stories of Noah and the flood.

Unlike fundamentalists, Catholics do not

believe that all of these stories should be taken literally. We do not believe, for example, that the universe is only about 6,000 years old. We believe that these stories are true from a theological or spiritual point of view, but not necessarily historical.

Firm historical traditions begin with the forging of Israel into an identifiable people, an event that began around 1250 B.C. Traditions about the earlier patriarchal period starting around 1850 B.C., through Israel's sojourn in Egypt, the period of the Exodus and early settlement in the Holy Land, are sketchy since there were few means of preserving historical archives.

The writing of the various books of the Old Testament probably began during the time of Israel's monarchy, around 1000 B.C., and they concluded in the century before the birth of Christ.

After the Jews were defeated and taken to Babylon in 586 B.C., it became important to write down their history, and many biblical experts believe that it was during that period that the various books were first collected, perhaps by the scribe Ezra. †

Cornucopia/Cynthia Dewes

## It's up to us to make change good or bad

A visiting grandson looked out the window recently and exclaimed, "Holy cow! Look at the size of that squirrel!"



Sure enough, munching away on acorns on the front walk was one of our fat local squirrels, complete with orange tail waving joyfully like a frond of fern. He and his compatriots, the

similarly fat chipmunks, are a common sight every morning.

These hardy fellows and their girlfriends are but a few of the signs of spring we're seeing around here despite the unseasonably cold weather. The Canadian geese honk overhead flying south, and the woodpeckers size up our wooden house for attack, taking practice pecking runs here and there.

Such events announce one of the four annual changes of season, always refreshing times for God's creatures. We don't hear much about the natural law anymore, but this is surely one of its manifestations.

Which brings us to the question of change in general. People like to say that the only certain thing in life is change, and the older I get the more accurate that bit of lore

seems to be. The verities we take for granted at any given point seem to become the discredited and outmoded ideas of a future time.

On a national level, in my youth the U.S.A. was the most respected country in the world. We enjoyed a moral superiority which displayed itself not only in the idealistic notions of our founding, but also in the subsequent generosity offered in many ways to other peoples and nations. Genuine freedom for all was our goal, and immigration was a welcome thing in our "melting pot."

Public schools produced literate citizens, well able to function in the workplace for their personal advancement as well as that of society. Teachers were usually dedicated, and students were expected to behave and make a real effort to learn. Doctors and lawyers were respected because they were generally respectable.

Parents were expected to be responsible for the welfare and success of their children, and parents were expected to be one man and one woman—married to each other. Children had no rights except those given by their parents, who were in turn expected to know what those should be for the good of the children.

For that matter, individual rights for anyone depended in large part upon the "common good" as well as personal

satisfaction. Politicians were no more virtuous than now, but public discourse was expected to be civil. Expressing faith in God and going to church were admired, and depicted with respect in public entertainments.

People understood that if they drove recklessly, got drunk, refused to work or practiced any kind of risky behavior they would suffer consequences. The rights of mentally ill or handicapped people to be cared for trumped their "individual" rights to destroy themselves. Dysfunctional childhoods were more or less taken for granted, too common to be used as excuses for error.

Now, the downsides of those times were many, including racial segregation, environmental carelessness and sad working conditions. Unfortunately, there are always downsides to human behaviors.

But even if we can't influence something like the change of seasons, we can control other life changes by making better choices. Let's leave natural laws to God, and try to do better at voting, working, raising kids or whatever else we're called to do according to human law.

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

Faithful Lines/Shirley Vogler Meister

## Hoosier literary icon wanted a better world

American literary icon Kurt Vonnegut's death occurred during National Poetry Month.



Although the Indianapolis native was best known for prose, he wrote poetry, too. In fact, his obituary in *The New York Times* on April 12 closed with lines from Vonnegut's

"Requiem," which concluded *A Man Without a Country*, his last book:

"When the last living thing has died on account of us, how poetical it would be if Earth could say, in a voice floating up perhaps from the floor of the Grand Canyon, 'It is done.' People did not like it here."

This is one of Vonnegut's core ideas developed in different ways in much of his

work. Although I have not read everything he wrote, I did once correspond with him through letters.

At the time, I handled publicity for the Indianapolis Maennerchor. My husband, Paul, has been a baritone with the chorus for more than 40 years.

My historical research revealed that Kurt Vonnegut's grandfather, Karl Barus, was the Maennerchor's musical director from 1882-96. The chorus was founded in 1854.

As a token of their esteem, the Maennerchor presented Barus with a silver crown so I was searching for that.

Through Vonnegut's letters and a phone conversation with his brother, Bernard, a physicist who died in 1997, I learned that neither remembered the crown. However, both promised that, if they should locate it in storage, they would return it to the Maennerchor. Apparently, it was never found.

Shortly after that, Vonnegut was in Indianapolis to speak at Clowes Hall on the campus of Butler University. My friend, Jan, and I went. Another friend, Pete, who couldn't attend, asked me just before I left if I would have his copy of the newest Vonnegut book autographed by the famous author.

At a reception following Vonnegut's

program, Jan and I realized that was improbable since a huge crowd surrounded the author. Then, as we talked with a friend who is a professor, Jan alerted me: Vonnegut was quickly striding in our direction.

Prodded by friends, I stepped aside directly in his path, extended my hand and introduced myself. He graciously remembered me and my quest for the Maennerchor crown, again promising to return it if it was located. He also autographed Pete's book then swiftly exited out a side door.

I share this memory to show that fame did not change who Vonnegut really was—a talented writer with a sage and satirical wit. Although he was a humanist, through his often irreverent work, readers learn that humans have a long way to go to create a better world. However, most of us believe that remedies come with grace-filled positivity and with an also gracious God in charge.

May God's love surprise you, Mr. Vonnegut!

(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

## Outreach to Inactive Catholics

"Pray for those alienated from the Catholic Church."

With these words, I began my witness talk and mission appeal in the Archdiocese of Boston. This happened to be during the summer when the clergy sex-abuse story was at the height of public outcry.

It was particularly difficult because I was representing the home mission diocese where Cardinal Bernard Law

was ordained a priest. No amount of past goodness was going to sway public opinion. I did, however, offer a story about the infamous Boston native, Paul Revere, who was a silversmith by trade.

Some children were watching him one day in his shop, and asked why he had used a furnace.

"To purify the silver," he replied. "Can't you just leave it in there?" they asked.

"Oh, no," said Revere, "You have to watch it carefully so it doesn't burn away."

The children persisted. "How do you know when it's done?"

Paul Revere replied, "That's easy! When I can see my reflection in it."

God will never let his Church be destroyed but, as the story illustrates, we must undergo a purgation guided by a loving hand until we can see the very face of Christ reflected in everything we do.

Many of those who feel excruciated, in pain or are unable to resolve their distrust, feelings of guilt or fear remain separated from our Catholic family. Many truly live in a state of banishment and self-imposed exile.

How can we help alleviate this heaviness of heart? How can we make up for a spiritual life lost or practically nonexistent? How can we be part of the solution? That is the question.

Bishop Gerald F. Kicanas of Tucson, Ariz., asked disillusioned Catholics in his diocese to give the Church another try. Bishop Kicanas decided to make alienated Catholics the focus of Lent this past year, asking local parishioners to pray for their fellow Catholics to "come home."

"People's alienation from the Church is something that needs to be listened to, but they need an invitation. Different groups out there are angry for personal reasons, moral reasons, people who lapsed and don't find a priority in participating in the life of the Church," Bishop Kicanas said. "The Lord invited people one-to-one and called them by name—the more personal the better. You want to invite them home."

As a parish family, we are responsible to witness our love and concern by fostering an atmosphere of belonging so that no one should feel alienated from the parish community. Through liturgy, catechesis, evangelization and socialization, the spiritual identity we seek to develop will be supported and enriched.

As Catholics, we are dedicated to cultivating the caring spirit of Christ among every age group and every definition of family structure within our parish.

May we assist you in your journey of faith? There are several archdiocesan parishes where Catholics Returning Home programs exist. For more information, contact one of these parishes:

- Our Lady of Perpetual Help, New Albany, 812-944-1184.
- St. Barnabas, Indianapolis, 317-882-0724.
- St. John the Apostle, Bloomington, 812-876-1974.
- St. Jude, Indianapolis, 317-786-4371.
- St. Simon the Apostle, Indianapolis, 317-826-6000.
- St. Gabriel the Archangel, Indianapolis, 317-291-7014.

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

Third Sunday of Easter/Msgr. Owen F. Campion

# The Sunday Readings

Sunday, April 22, 2007

- Acts of the Apostles 5:27-39, 40b-41
- Revelation 5:11-14
- John 21:1-19

Again this weekend, the Church presents as its first reading for the liturgy in the Easter season a passage from the Acts of the Apostles.



The mere construction of Acts is a lesson. Actually, it is a continuation of St. Luke's Gospel. Its underlying lesson is that the salvation

achieved by the Lord Jesus did not end with the Ascension.

The presence of Jesus in the world did not end with the Ascension. The Risen Lord—ascended into heaven before the very eyes of the Apostles, absent the dead Judas—lives and acts through the Christian community, a community of visible structure with specific functions.

This reading reports a conflict between the Sanhedrin, led by the high priest, and the Apostles. The Sanhedrin was the official ruling council of Judaism at the time of Jesus. Its agenda was primarily religious, but its authority touched virtually every aspect of life.

Again, and important to note, Peter is the spokesman for all the Apostles. He was their leader.

Ordered to stop preaching about Jesus, the Apostles boldly reaffirmed their intention not to stop. No earthly power could deflect them in fulfilling their commission from the Lord. As was the case in earlier weekends, Peter offers here a capsulized story of the life and mission of Christ.

The Book of Revelation is the source of the second reading.

Probably no other book of the New Testament, and few in the Old Testament, perennially leave readers wondering as does the Book of Revelation.

Revelation is not the more ancient nor literarily precise term. The older and better term is Apocalypse. However, most English-speaking biblical scholars have adopted the better known name of the Book of Revelation.

Yet Revelation is clear. Revelation is a sublime revelation. Again and again, it refers to Jesus as the sinless lamb of God, the title used by John the Baptist for the Lord. It is an overpowering reference to the fact that Christians stand with one foot on earth and the other in heaven because they stand in and with Christ, Son of God and son of Mary, a woman.

St. John's Gospel supplies the last reading.

It is a Resurrection Narrative. It is wondrous and consoling. Jesus, risen from death, appears to the Apostles as, without luck, they are fishing on the Sea of Galilee.

At dawn, recalling the time of the Resurrection, Jesus comes into their midst. He tells them exactly where to cast their nets. They obey him and pull in their nets with a huge catch.

The Beloved Disciple recognizes Jesus, but Peter is central to the story. He rushes to Jesus. Then, during a meal, Jesus asks Peter if Peter really loves Jesus. It is a question put to Peter three times with three affirmative responses.

In ancient Jewish symbolism, three represented what was complete, final and absolute. To each answer, Jesus commissions to Peter to love the Good Shepherd's flock.

## Reflection

It would be difficult indeed to find three readings from the New Testament that individually are so beautiful and so expressive, and that together teach such a marvelous lesson.

Setting the stage is the reading from Revelation. Disciples indeed do live with one foot on earth but the other in heaven, and nowhere else is this reality better seen than in the Eucharist.

The very combination of Acts with Luke's Gospel reminds us that the salvation accomplished by Christ still lives. It was with the early Christians in the Apostles. It is with us still in the Apostle's successors and in the Church.

The trial before the Sanhedrin reminds us that Peter's fervor beside the sea, as Peter saw Jesus risen from the dead, never ended. After the betrayal, forgiven by Christ, Peter is worthy in his faith and love. We can rely upon his testimony and his guidance. †

## Daily Readings

Monday, April 23  
George, martyr  
Adalbert, bishop and martyr  
Acts 6:8-15  
Psalm 119:23-24, 26-27, 29-30  
John 6:22-29

Tuesday, April 24  
Fidelis of Sigmaringen, priest and martyr  
Acts 7:51-8:1a  
Psalm 31:3cd-4, 6ab, 7b, 8a, 17, 21ab  
John 6:30-35

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

Thursday, April 26  
Acts 8:26-40  
Psalm 66:8-9, 16-17, 20  
John 6:44-51

Friday, April 27  
Acts 9:1-20  
Psalm 117:1-2  
John 6:52-59

Saturday, April 28  
Peter Chanel, priest and martyr  
Louis Mary de Montfort, priest  
Acts 9:31-42  
Psalm 116:12-17  
John 6:60-69

Sunday, April 29  
Fourth Sunday of Easter  
Acts 13:14, 43-52  
Psalm 100:1-2, 3, 5  
Revelation 7:9, 14b-17  
John 10:27-30

Question Corner/Fr. John Dietzen

## Icon of eye symbolizes God's presence and providential care

**Q**I have a holy water font from my mother's belongings, which I know is at least 100 years old. It has the image of an eye on the front of the bowl.



What does that mean? I have seen the same image in Masonic buildings. Surely there isn't any connection, is there? (Missouri)

**A**You have also seen "the eye" on our dollar bill with words from the Roman poet Virgil, "He has favored our undertakings," and "A New Order of the Ages." The image, with the same words, is on the reverse side of the Great Seal of the United States.

From ancient times, sight has been considered the most important of the senses and is connected with light—physical and intellectual as well as spiritual. As such, it is featured in the iconography of many spiritual traditions.

The eye appears frequently in Christian symbolism, often on the wings of what are in Christian lore the supreme choir of angels—the cherubim and seraphim—to indicate their angelic wisdom.

More often, the eye appears alone, perhaps surrounded by sunbeams or inside a triangle, as a sign of the Blessed Trinity and of God's presence and providential care wherever we are. This would explain its meaning on your holy water font.

In Freemasonry, the sense is somewhat the same. The sign appears over the master's chair in Masonic lodges to remind members that "The Great Master Builder of All the Worlds" knows all hidden knowledge and secrets.

It was President Franklin D. Roosevelt, one of several presidents who were Masons, who ordered the eye icon to be included on the dollar bill in 1938.

**Q**I always thought that Communion in the hand began after the Second Vatican Council. Our pastor, however, said recently that the custom started centuries ago. Is that correct? (Ohio)

**A**Receiving Holy Communion in our hand goes back to earliest Christian centuries. For centuries, it was the only way that Christians received the Eucharist. St. Cyril of Jerusalem (died 386 A.D.),

for example, many of whose catechism instructions we still have, instructs newly baptized Christians to stretch out both hands and to make "the left hand a throne for the right hand, which receives the King."

Only after about a thousand years, in fact, during the late Middle Ages, generally in the 10th and 11th centuries, was the change instituted to receive on the tongue.

By this time, the practice of receiving Communion infrequently, perhaps once a year or less, had become well accepted. Communion by anyone but the priest was so rare that some missals of the period don't even mention Communion for lay people.

In response to certain related heresies of the time, the Church gradually introduced several liturgical changes to emphasize the presence of Christ in the Eucharist.

Receiving Communion only on the tongue was one of them. The elevation of the consecrated bread and wine after the consecration was another.

Our assumption that Communion in the hand is something new is an interesting illustration that we humans tend to think that what we have experienced in our lifetime is the way things "always" were. A lot of significant history happened before we came along.

(A free brochure answering questions that Catholics ask about receiving the Holy Eucharist is available by sending a self-addressed envelope to Father John Dietzen, Box 3315, Peoria, IL 61612.

Questions may be sent to Father Dietzen at the same address or by e-mail in care of [jjdietzen@aol.com](mailto:jjdietzen@aol.com).) †

## My Journey to God

### Mother of Sorrows

Sheltered in the shadows,  
Aware of every blow,  
Mother bent with sorrow,  
Your quiet strength will show.

The road to Bethlehem  
Will never seem as far  
As paths to Calvary  
That never saw a star.

There on earth's high altar  
His precious blood will flow  
And mingle with your tears  
Shed silently below.

You stand beneath the Cross,  
Man's cruelty complete.  
One tender task remains—  
With tears you wash his feet.

By Dorothy M. Colgan

(Dorothy M. Colgan is a member of St. Meinrad Parish in St. Meinrad. A crucifix hangs before a mural depicting the Resurrection in the sanctuary at St. Timothy Parish in Mesa, Ariz.)



CNS photo/J.D. Long-Garcia, The Catholic Sun

## 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). †

# 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.

**ABLE, Rita Helen (Meyer),** 83, St. Mark the Evangelist, Indianapolis, April 5. Mother of Patricia Schmalz, Marianne, Donald, Dr. David, Dr. Kenneth, Martin and Richard Able. Grandmother of 16. Great-grandmother of two.

**BATTISTA, Larry Sr.,** 57, St. Andrew, Richmond, April 6. Husband of Vivian Battista. Father of Gary and Larry Battista. Son of Catherine Battista. Brother of Debbie Williams, Diana and Vicki Battista. Grandfather of two. Step-grandfather of one.

**BAUMANN, Raymond Louis,** 78, Good Shepherd, Indianapolis, April 15. Husband of Estella (Keck) Baumann. Father of Donna Lukach, Rochelle Mourglia, David, Carl, Charlie and Ken Baumann. Stepfather of Debra Brickley, Pamela Nihiser, Billie Jean Wilson and Tony Keck. Brother of Ruth Kunkel. Grandfather of 10. Step-grandfather of nine. Great-grandfather of two. Step-great-grandfather of seven.

**BOGGS, William C.,** 75, St. Pius X, Indianapolis, April 5. Husband of Bernice (Picolo) Boggs. Father of Kimberly Wilson, James, Keith and William Boggs. Grandfather of nine. Great-grandfather of seven.

**BOLTE, Lawrence,** 82, St. Joseph, St. Leon, March 19. Husband of Loretta Bolte. Father of Barbara Root, Margery Ru, Joyce Munchel and Father Thomas Bolte. Grandfather of 10.

**DOWNEY, Agnes Mary,** 84, April 7. Wife of Jack Downey.

Mother of Pamela Hanna. Grandmother of five.

**FLANNAGAN, Dolores,** 84, St. Paul, Tell City, March 25. Mother of Coleen Jacobsen, Maura Watson, Dr. Duane, Dr. Mark, Dr. Michael and Phil Flannagan. Sister of Carol Matheis and Levanis Ernst. Grandmother of 19. Great-grandmother of six.

**HUBLAR, Cecelia,** 89, Holy Family, New Albany, April 3. Wife of Chester Hublar. Mother of Theresia Ordner and Robert Hublar. Grandmother of eight. Great-grandmother of five.

**KIRCH, David M.,** 57, St. Pius X, Indianapolis, April 3. Husband of Gwendolyn (Stuart) Kirch. Father of Andrew and Thomas Kirch. Brother of Alma Holloran, Shirley McElhiney and John Kirch Jr. Grandfather of one.

**KRUKEMEIER, Richard C.,** 84, Holy Name of Jesus, Beech Grove, March 31. Father of Linda Devine, Julie Pollack, Kathy Sharp, Barbara, James and Richard Krukemeier. Brother of Frances Abraham and Donald Krukemeier. Grandfather of 10. Great-grandfather of 12.

**LECLERE, Evelyn,** 89, St. Paul, Tell City, April 2. Mother of Mary Daum, Dolores

Goffinet, Rita Jo Holtzman, Jean Schulthise, Bernard, Jim, John and Rick Leclere. Grandmother of 33. Great-grandmother of 36. Great-great-grandmother of three.

**LITMER, Juanita E.,** 71, St. John, Enochsburg, April 10. Mother of Angela Meyer, Kim Vance, Melissa, Curt and Michael Litmer. Sister of Jane Harmeyer, Mary Maple, Helen Metcalf, Jill Wolf and Bill Hildebrand. Grandmother of nine.

**McGUIRE, Mary R.,** 61, St. Bartholomew, Columbus, April 7. Wife of Robert McGuire. Mother of Sherry Smith and Robert McGuire. Sister of Helen Ellis, Marcella Flint and Harold Dant. Grandmother of six.

**SAWCHUK, Eva Clare Marie,** 90, St. Therese of the Infant Jesus (Little Flower), Indianapolis, March 20. Mother of Carol Hacker and Dr. Alan Sawchuk. Grandmother of five.

**SHAFER, John W.,** 74, Good Shepherd, Indianapolis, April 8. Husband of Maxine Shafer. Father of Jill Hengen, Kathleen Hults, Chris and Phillip Shafer. Brother of Edward, George, Gerald and Thomas Shafer. Grandfather of five.

**SHIELDS, Joseph Montgomery,** 22, St. Mary, Greensburg, April 6. Son of Monty and Kathy (Burkhart) Shields. Brother of Jacob and Joshua Shields. Grandson of Carl and Elizabeth Burkhart and Montgomery and Marianne Shields.

**SPENCER, Naomi,** 89, St. Gabriel the Archangel, Indianapolis, March 19. Mother of Betty Hesselton, Joseph and Robert Spencer. Sister of Sue Hunsaker. Grandmother of 11.

Great-grandmother of 14. Great-great-grandmother of three.

**TRIPLETT, William H.,** 85, Holy Family, New Albany, March 21. Husband of Barbara Triplett. Father of Kathy Futral, Keith and Steve Triplett. Brother of Martha Anderson and John Triplett.

**VOLZ, John T., Sr.,** 68, St. Lawrence, Indianapolis, March 28. Father of Fern Calvert, Loren Dugger, John Jr. and Kevin Volz. Brother of Ann Euliss, Margaret Mary Piers, Alfred, David and Steve Volz. Grandfather of six.

**WALKER, Patricia,** 83, Holy Family, Richmond, April 1. Mother of Patty Nedell, Mary, James, Paul and Tom Walker. Sister of Mary Battisfore, Neil and Robert Putnam. Grand-

mother of five. Great-grandmother of two.

**WERNER, Jacqueline Marie,** 80, St. Luke, Indianapolis, March 18. Sister of Barbara DeMaise, Jo Ellen Forestal, Marilyn May and Donald Werner.

**WILLIAMS, Louis,** 93, St. Therese of the Infant Jesus (Little Flower), Indianapolis, March 12. Father of Carol McQuilkin, David and John Williams. Grandfather of seven. Great-grandfather of 11.

**WITTE, F. John,** 84, St. Mary, Richmond, March 25. Father of Bernadette Gross, Yvonne Rudicil and Shaun Witte. Grandfather of six. Great-grandfather of nine. †

## Franciscan Sister Mary Grace Plumbo served as a teacher and sacristan

Franciscan Sister Mary Grace Plumbo, a member of the Congregation of the Sisters of the Third Order of St. Francis of Oldenburg, died on March 20 in St. Louis. She was 77 and would have celebrated her 60th jubilee as a Franciscan in July.

The Mass of Christian Burial was celebrated on March 27 at the motherhouse chapel in Oldenburg. Burial followed at the sisters' cemetery there.

The former Geneva Ann Plumbo was born on April 6, 1929, in Middletown, Ohio.

She entered the Oldenburg Franciscan community on Sept. 8, 1947, and professed her first vows on Aug. 12, 1953.

Sister Mary Grace taught at Catholic grade schools for 58 years and also served as a parish sacristan.

In the archdiocese, she served as a teacher and sacristan at Our Lady of the Most Holy Rosary Parish in Indianapolis, St. Michael the Archangel Parish in Indianapolis and St. Mary of the Immaculate Conception Parish in Aurora.

She also served as a teacher and sacristan at St. Anthony Parish in Evansville, Ind., in the Evansville Diocese, as well as at Catholic schools in St. Louis for the last 45 years.

Surviving are two brothers, Joseph and Anthony Plumbo of Middletown, Ohio, as well as many nieces and nephews.

Memorial gifts may be sent to the Sisters of St. Francis, P.O. Box 100, Oldenburg, IN 47036. †



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# On birthday, pope thanks Church family for affection, prayers

VATICAN CITY (CNS)—At a Mass marking his 80th birthday, Pope Benedict XVI thanked the Church for surrounding him with affection “like a true family” and for supporting him with prayers.

“Over and over, I recognize with joy how great is the number of people who sustain me with their prayers, who with their faith and love help me carry out my ministry, and who are indulgent with my weakness,” he said on April 15.

The Mass opened two days of celebrations commemorating the pope’s April 16 birthday and the second anniversary of his election on April 19. The festivities featured a Vatican concert, dozens of written testimonials and a giant birthday cake in the shape of the Vatican.

Some 50,000 people, including German pilgrims wearing traditional dress, jammed into St. Peter’s Square for the liturgy. The altar area was surrounded by thousands of flowers—yellow and white, the colors of the Vatican.

In his sermon, the pope appeared a little reticent about being the focus of the Mass, saying the liturgy should not be the place “to speak about oneself.” But he added that one’s personal life can also offer lessons about God’s mercy.

The pope said he always felt he was given a special gift by being born on Holy Saturday, at “the beginning of Easter.” In a sense, he said, he was born into his personal family and the larger family of the Church on the same day.

He said his family helped lead him to God, and he expressed his gratitude to his own father, mother, sister and brother. The only surviving member of his immediate family, Msgr. Georg Ratzinger, sat near the papal altar. †



Pope Benedict XVI leaves in his popemobile at the end of a Mass marking his 80th birthday in St. Peter’s Square at the Vatican on April 15. Pope Benedict thanked the Church for surrounding him with affection “like a true family” and for supporting him with prayers.



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