



The Criterion

Serving the Church in Central and Southern Indiana Since 1960

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Archbishop Daniel M. Buechlein, O.S.B. 1938 — 2018

A LIFE
SEEKING
THE FACE
OF
THE LORD





3339 MASSACHUSETTS AVENUE, N.W.
WASHINGTON, D.C. 20008-3610

APOSTOLIC NUNCIATURE
UNITED STATES OF AMERICA

Prot. N. 4967/18

January 29, 2018

Your Excellency,

I have been asked by the Secretariat of State to forward to you the following message offering condolences from the Holy Father upon learning of the death of the Most Reverend Daniel M. Buechlein, Archbishop Emeritus of Indianapolis:

*The Most Reverend Charles C. Thompson
Archbishop of Indianapolis*

The Holy Father asks you kindly to convey his heartfelt condolences to the clergy, religious and laity of the Archdiocese of Indianapolis, as well as to the monastic community of Saint Meinrad Archabbey, upon the death of Archbishop Emeritus Daniel M. Buechlein. He willingly joins you in giving thanks to God for the late Archbishop's years of devoted service to the Church and in commending his noble soul to the love and mercy of Jesus the Good Shepherd. To all who mourn Archbishop Buechlein's passing in the hope of the Resurrection, and to all assembled in Saints Peter and Paul Cathedral for the Mass of Christian Burial, His Holiness cordially imparts his Apostolic Blessing as a pledge of consolation and peace in the Lord

*Cardinal Pietro Parolin
Secretary of State*

With cordial regards and assuring you of my prayers, I am

Sincerely yours in Christ,

+ *Christophe Pierre*
+ Christophe Pierre
Apostolic Nuncio



Rite of Reception

Archbishop Charles C. Thompson, left, prays over the body of Archbishop Emeritus Daniel M. Buechlein during the Rite of Reception on Jan. 30 in SS. Peter and Paul Cathedral in Indianapolis. Father Patrick Beidelman, executive director of the Secretariat for Worship and Evangelization and rector of the cathedral, assists. During the Rite of Reception, the body of Archbishop Buechlein was prayed over and blessed with holy water, and a cross and breviary were placed in the casket.

(Photo by Natalie Hoefler)



Public Schedule of Archbishop Charles C. Thompson

February 2 – 11, 2018

February 2 — 2 p.m.

Mass of Episcopal Ordination and Installation of Most Reverend J. Mark Spalding, Nashville, Tenn.

February 4 — 3 p.m.

Scout Awards presentations, SS. Peter and Paul Cathedral, Indianapolis

February 6 — 9:30 a.m.

Visit and tour of Providence Cristo Rey High School, Indianapolis

February 6 — 6 p.m.

Knights of Columbus Clergy Appreciation Dinner, Indianapolis

February 7 — 12:30 p.m.

New Albany Deanery Priests' Meeting, Mount St. Francis

February 8 — 5:15 p.m.

Mass with the Sisters of St. Benedict, Our Lady of Grace Monastery, Beech Grove

February 10 — 10 a.m.

Archdiocesan Pastoral Council Meeting, St. Bartholomew Parish, Columbus

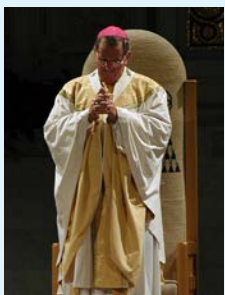
February 10 — 5:30 p.m.

Mass, St. Michael the Archangel Church, Indianapolis

February 11 — 10 a.m.

Mass, Our Lady of Lourdes Church, Indianapolis

(Schedule subject to change.)



About the cover

Archbishop Daniel M. Buechlein prays silently during the petitions at a Mass on Aug. 29, 2002, at SS. Peter and Paul Cathedral in Indianapolis. The event celebrated his 10th anniversary as the archbishop of Indianapolis. (File photo by Brandon A. Evans)



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Coverage of Archbishop Emeritus Buechlein's funeral will be in Feb. 9 issue

This week's issue of *The Criterion* celebrates the life and legacy of Archbishop Emeritus Daniel M. Buechlein, who served for 19 years as the spiritual leader of the archdiocese. The archbishop emeritus died on Jan. 25 at the age of 79.

Because the printing deadline for *The Criterion* is on Tuesdays, the coverage of Archbishop Buechlein's funeral Mass on Wednesday, Jan. 31, will be featured in the Feb. 9 issue. So

will his internment at the cemetery of Saint Meinrad Archabbey in St. Meinrad on Thursday, Feb. 1.

Many of the newspaper's regular features are also included in this issue, but some have been moved from their usual place to highlight Archbishop Buechlein's legacy at the front of this edition. The calendar listing of events, programs and retreats in the archdiocese can be found on page 18 in this issue. †

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Archbishop Buechlein's life always pointed to Christ and the Church

By Sean Gallagher

Archbishop Emeritus Daniel M. Buechlein died on Jan. 25 in the infirmary of Saint Meinrad Archabbey in St. Meinrad where he had lived since 2011. He was 79.

During his 19 years of serving as shepherd of the Church in central and southern Indiana, he did what his episcopal motto proclaimed, "Seek the face of the Lord," through his constant life of prayer and encouragement of others to pray, and in his promotion of Catholic education, vocations and stewardship as an integral part of the life of faith of all Catholics.

The funeral Mass was celebrated on Jan. 31 at 11 a.m. at SS. Peter and Paul Cathedral in Indianapolis. Archbishop Charles C. Thompson was the principal celebrant of the Mass. Cardinal Joseph W. Tobin, archbishop of Newark, N.J., and Archbishop Buechlein's successor as shepherd of the Church in central and southern Indiana, was the homilist.

Internment followed on Feb. 1 at the cemetery of Saint Meinrad Archabbey in St. Meinrad.

Archbishop Buechlein served as the fifth archbishop of Indianapolis from 1992 until his retirement in 2011. He was the 10th successor of the Servant of God Bishop Simon Bruté, who was appointed to lead the Diocese of Vincennes when it was created in 1834. It later became the Archdiocese of Indianapolis.

Archbishop Thompson, who received his priestly formation at Saint Meinrad Seminary and School of Theology in St. Meinrad in the 1980s when Archbishop Buechlein was its president-rector, spoke about his predecessor's death.

"Though he will be greatly missed, Archbishop Daniel's legacy of always pointing to Jesus Christ will continue among us," Archbishop Thompson said. "He was a faithful monk, priest, rector and bishop. Like so many, I will certainly miss him. He was such a tremendous model of prayerfulness, holiness and leadership. I also feel deeply blessed to have many wonderful memories of him.

"It is most humbling to follow in his footsteps as archbishop of Indianapolis. My thoughts and prayers are with our archdiocesan family, Saint Meinrad Archabbey and Seminary and the Buechlein family. Through the mercy of God, may Archbishop Daniel and all the faithful departed rest in peace."

A life of prayer and decisive action

After retiring from leading the archdiocese in 2011, Archbishop Buechlein moved to Saint Meinrad Archabbey to live in its infirmary.

Benedictine Archabbot Kurt Stasiak of Saint Meinrad Archabbey commented on the death of Archbishop Buechlein, who was a monk of Saint Meinrad before

becoming a bishop in 1987. He returned to his monastic roots in 2011.

"We are saddened at the death of our confrere, Archbishop Emeritus Daniel, but we're grateful for the tremendous witness of his life as a Benedictine monk, as a priest and as a bishop," Archabbot Kurt said. "We're also very pleased that, after 25 years of service as a bishop, he returned to the monastery, where we were able to care for him during the last years of his life."

In the 19 years that he led the Archdiocese of Indianapolis, Archbishop Buechlein had a constant life of faith and prayer which served as the foundation for decisive action to strengthen the Church in central and southern Indiana to carry out its threefold mission of celebrating the sacraments, proclaiming the word of God and exercising the ministry of charity.

He focused his pastoral leadership especially on Catholic education, which he identified as one of his top priorities during the Sept. 21, 2011, press conference at which his retirement was announced.

During Archbishop Buechlein's leadership of the archdiocese, enrollment in Catholic schools in central and southern Indiana increased by 30 percent to more than 25,000 students, and 26 parish schools in the archdiocese were honored by the U.S. Department of Education as Blue Ribbon Schools.

He also was committed to maintaining Catholic schools in the Indianapolis center city, spearheading the construction of Holy Angels School in 1999, the first center city Catholic school built in the country in 40 years.

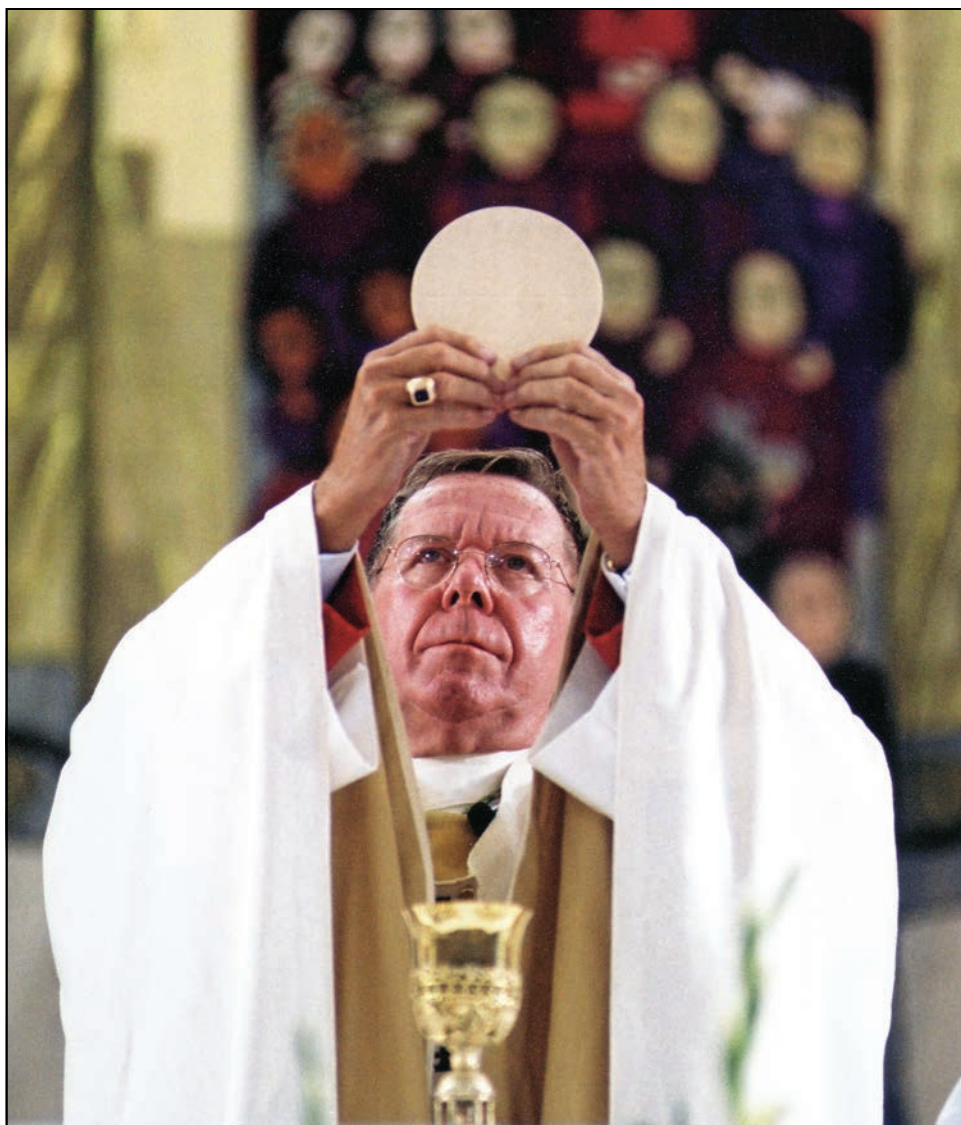
Strengthened the Church's commitment to young people, immigrants, the poor

Archbishop Buechlein also took steps to strengthen the archdiocese's ministry to youths, young adults and to a growing ethnically diverse community of believers, especially Hispanic Catholics whose presence grew in the archdiocese dramatically during his tenure.

In 2003, Archbishop Buechlein established the first permanent deacon formation program in the history of the archdiocese, ordaining the first class of permanent deacons for the Church in central and southern Indiana in 2008.

In 2004, the former seminary rector founded Bishop Simon Bruté College Seminary in cooperation with Marian University, both in Indianapolis. The seminary quickly grew, with an enrollment now of nearly 50 seminarians from 10 dioceses and one religious community.

Under Archbishop Buechlein's leadership, archdiocesan Catholic Charities increased its outreach to people in need across central and southern Indiana, which now serves nearly 200,000 people annually. A new 30,000-square-foot Holy Family Shelter for homeless families was opened in Indianapolis in 2009.



Then-Archbishop Daniel M. Buechlein elevates the Eucharist during a Sept. 16, 2000, Mass in the RCA Dome in Indianapolis to celebrate the jubilee year. More than 30,000 Catholics participated in the Mass. (File photo)



Archbishop Daniel M. Buechlein greets Pope Benedict XVI on Oct. 18, 2006, in St. Peter's Square at the Vatican, three days after the pontiff declared Mother Theodore Guérin, foundress of the Sisters of Providence of Saint Mary-of-the-Woods, the first saint from Indiana. (Photo by L'Osservatore Romano)

Many of these efforts at strengthening the Church in central and southern Indiana were supported by his decisive financial leadership and promotion of stewardship as an integral part of the life of faith of all Catholics. During Archbishop Buechlein's tenure, more than \$300 million was raised through capital campaigns and annual stewardship appeals to support the mission of the archdiocese.

He also oversaw a robust growth of the archdiocesan Catholic Community Foundation, which manages endowments that support ministries in archdiocesan parishes, schools and agencies, with 337 endowments with a value of nearly \$109 million established under his leadership.

'A love for Christ and his Church'

Other Church, religious and civic leaders spoke of the significance of Archbishop Buechlein.

Cardinal Joseph W. Tobin, archbishop of Newark, N.J., succeeded Archbishop Buechlein as shepherd of the Church in central and southern Indiana. He noted in an e-mail to *The Criterion* that Archbishop Buechlein's strong leadership and attraction of capable people to serve with him "allowed me to take his vision further."

"His background as an educator and seminary rector prepared him to make significant contributions," Cardinal Tobin said. "One of the three 'munera,' or duties, of a bishop is that of teaching in the name of the Church. Archbishop Buechlein fulfilled that responsibility in an exemplary way at the diocesan and national level."

Archbishop Paul D. Etienne of Anchorage, Alaska, was ordained a priest of the Archdiocese of Indianapolis in 1992 shortly before Archbishop Buechlein was appointed to lead it. He was appointed bishop of Cheyenne, Wyo., in 2009. Archbishop Buechlein was one of the three bishops to ordain him to the episcopate.

"At the heart of his ministry was a love for Christ and His Church, a love for the Gospel and God's people," Archbishop Etienne said. "As a priest, I always admired and respected him, especially his deep commitment to prayer and priesthood. He had a love for and a fierce dedication to the Church. He once told me, 'Always stay with Peter, and you will never go wrong.'

"I am so grateful for his leadership and the relationship we shared as priest to bishop, and in these last years, of being

See BUECHLEIN, page 6



Archbishop Daniel M. Buechlein poses on May 27, 2004, at the Archbishop Edward T. O'Meara Catholic Center in Indianapolis with Claude Harper, a longtime maintenance worker for the archdiocese. (File photo by Mary Ann Garber)



The Criterion

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Editorial



A rocket is launched during a demonstration of a new large-caliber multiple rocket launching system in this undated file photo released by North Korea's Korean Central News Agency. Every pope since Pope Pius XII has condemned nuclear weapons and has called for their reduction. (CNS photo/KCNA via Reuters)

We must back away from the threat of nuclear war

With U.S. President Donald J. Trump and North Korea's Kim Jung Un threatening each other with nuclear weapons, we thought it appropriate to remind readers of just how catastrophic it would be if we had a nuclear war.

Thankfully, a nuclear weapon has not been used for 73 years. Most of those living today might not realize just how powerful these weapons are, and they have been made vastly more powerful than they were in 1945.

A nuclear bomb would kill millions of people, perhaps even more. A study in 2012 by the International Physicians for the Prevention of Nuclear War, reported by *Our Sunday Visitor*, found that the atmospheric fallout from a limited nuclear exchange between India and Pakistan would set off a global famine that could kill 2 billion people.

It's no wonder that every pope since Pope Pius XII has condemned the use of nuclear weapons and has urged disarmament. Yes, even Pope John Paul I, who was pope for only a month, spoke to members of the diplomatic corps at the Vatican of the importance of ridding the world of nuclear stockpiles.

Venerable Pope Pius XII, who was pope when the United States used nuclear bombs to end World War II, called them "the most terrible weapon that the human mind has ever conceived."

Pope Francis, obviously, is the most recent pope to condemn the possession of nuclear weapons. He spoke this past November at a conference on disarmament at the Vatican, saying that the very possession of such weapons is immoral: "They cannot constitute the basis for peaceful coexistence between members of the human family, which must rather be inspired by an ethics of solidarity."

St. Pope John XXIII, in his 1963 encyclical "*Pacem in Terris*" ("Peace in the World") wrote, "The stockpiles of armaments which have been built up in various countries must be reduced all round and simultaneously by the parties concerned. Nuclear weapons must be banned" (#112).

Blessed Pope Paul VI was the first pope to urge disarmament during a speech to the United Nations, in 1965.

He said that the first pathway toward a peaceful history had to be disarmament. Thirteen years later, in a message to the first U.N. conference on disarmament, he said, "Even though the 'balance of terror' has been able to avoid the worst and may do so for some time more, to think that the arms race can thus go on indefinitely, without causing a catastrophe, would be a tragic illusion."

Naturally, because of his long pontificate, St. John Paul II spoke most often about disarmament, including during a visit in 1981 to Hiroshima and Nagasaki, on which the United States dropped atomic bombs in 1945. He said then that, because of the growth in stockpiles in quantity and destructive power, the destruction of humanity is a real possibility.

Pope Benedict XVI said, in his first message for World Peace Day, "In a nuclear war there would be no victors, only victims." Peace, he said, requires that all countries that either have nuclear weapons or plan to acquire them "agree to change their course by clear and firm decisions, and strive for a progressive and concerted nuclear disarmament."

The U.S. Catholic bishops' most important document on war and peace was a pastoral letter issued on May 3, 1983, after several years of preparation and widespread consultations with experts. It was called "The Challenge of Peace: God's Promise and Our Response."

The bishops said, "We do not perceive any situation in which the deliberate initiation of nuclear war, on however restricted a scale, can be morally justified."

As for a limited nuclear war, they said that they were highly skeptical about the real meaning of "limited." "The first imperative is to prevent any use of nuclear weapons, and we hope that leaders will resist the notion that nuclear conflict can be limited, contained or won in any traditional sense."

We hope that the presidents of the United States and North Korea will tone down their rhetoric. As Pope Benedict XVI said, "In a nuclear war, there would be no victors, only victims."

-John F. Fink

Reflection/Daniel Conway

Archbishop Buechlein: a teacher, a leader, a friend

I had the privilege of helping Indianapolis Archbishop Emeritus Daniel M. Buechlein write his memoirs, which were published by The Criterion Press in 2012 as *Surprised by Grace: Memories and Reflections After Twenty-Five Years of Episcopal Ministry*.

It was a deeply moving experience for me, an experience which recalled images, conversations and shared insights from more than four decades of close association with this gifted man.

I first met Father Daniel (as he was known then) more than 50 years ago in August 1967 when I was a freshman



at the former Saint Meinrad College in southern Indiana. He was assistant dean of students and lived on the fourth floor of St. Bede Hall with us freshmen. He was an extremely popular spiritual director, and the waiting area outside his combined office and room was always full of students waiting to see him.

That school year (1967-68), Father Daniel taught us a course on the history of philosophy. It was not his area of expertise. (He had studied liturgy in Rome following his ordination to the priesthood.) And he freely admitted that he was just one or two chapters ahead of us in our textbook. Later, he taught me courses on liturgy and the sacraments, and I was amazed at his insights and understanding of the changes taking place in those turbulent times.

It was clear that he welcomed the changes inspired by the Second Vatican Council—provided that they faithfully preserved the substance of the Church's worship and belief.

Although he was a relatively young monk in the late 1960s and early 1970s, he was quickly given positions of authority—first as director of spiritual formation of Saint Meinrad College and then as president-rector of Saint Meinrad Seminary and School of Theology. He proved to be a good steward of these important responsibilities and an excellent pastoral leader. Father Daniel frequently told us that his first responsibility as a monk and priest, and as a seminary administrator, was to be a man of prayer.

I remember serving a private Mass for him at one of the side altars in the Archabbey Church of Our Lady of Einseideln at Saint Meinrad before it was renovated. His intense devotion to the mystery of the Eucharist was powerfully communicated to me then, and it was affirmed many times over the years as I attended countless public and private liturgies that he celebrated as a priest and then as a bishop. I can honestly say that although he was a very private man, his intense, intimate love for Christ

was evident whenever he prayed, but especially at Mass.

Archbishop Daniel was a man of prayer, first and foremost. But he was also a skilled administrator, a great pastoral leader.

I have said that he was an intensely private man—probably "off the chart" when it came to introversion. Given a choice between being alone or with or few friends and meeting with crowds of people, there was never any question which he preferred. And yet, he knew his duty—his public role first as a seminary rector and then as a bishop.

He worked hard at being a better public presence, improving his skill as a preacher and a public speaker. Although it did not come to him naturally (or with ease), he learned to "work the crowd" at gatherings of clergy, religious and lay leaders. He knew how important personal contact is, and he was determined to be a genuine pastoral presence in the seminary and in the two dioceses he served as bishop, Memphis and Indianapolis.

I worked closely with Father Daniel as director of development at Saint Meinrad and, later, when he became archbishop of Indianapolis, as secretary for planning, communications and development. He wasn't always easy to work for because he set incredibly high standards and demanded excellence. But I always knew what he wanted, and where I stood, in doing my job.

Archbishop Daniel was a master at surrounding himself with people who could work together to carry out the Church's mission. He informed us, he inspired us and he involved us in his ministry as the chief pastor of the archdiocese. Then he let us alone. ("No delegating up" was one of his favorite expressions.)

He never micromanaged us, but he set clear expectations and was always there for us if we needed him. I believe this was his greatest gift as a pastoral leader. Combined with his absolute commitment to prayer and worship, Archbishop Daniel's leadership style "worked" beautifully.

In collaboration with his brother priests, his fellow religious women and men, and the lay faithful of west Tennessee and central and southern Indiana, he built up the Church in ways that were faithful both to authentic Catholic tradition and to the teaching of Vatican II.

Although poor health forced him to resign as archbishop a couple of years before his 75th birthday, his legacy is clear: He was a man of prayer. He was a skilled pastoral leader. And he was a devoted son, brother, confrere and friend.

May he rest in peace.

(Daniel Conway is a member of The Criterion's editorial board.) †



Then-Benedictine Father Daniel Buechlein celebrates Mass at Saint Meinrad Seminary and School of Theology in St. Meinrad in this undated photo. He served as its president-rector from 1971-87 and was previously a member of its faculty and administrative staff. (Photo courtesy of Saint Meinrad Archabbey)

ARCHBISHOP/ARZOBISPO CHARLES C. THOMPSON



Christ the Cornerstone

Drug abuse threatens human life, dignity and families

“The use of drugs inflicts very grave danger on human health and life. Their use, except on strictly therapeutic grounds, is a grave offense. Clandestine production of and trafficking in drugs are scandalous practices. They constitute direct cooperation in evil, since they encourage people to practices gravely contrary to the moral law (Catechism of the Catholic Church, #2291).

In our country, drug abuse is a serious problem. Wars stimulate drug use as wounded soldiers return home wracked with pain, but even in peacetime people turn to many different kinds of drugs, including opioids (prescription painkillers such as oxycodone, hydrocodone or fentanyl, and illegal substances such as heroin) to help them deal with painful illnesses, loneliness and the anxiety of daily life.

The abuse of any drug—legal or illegal—is deadly serious. Six out of 10 drug-overdose deaths involve opioids, and drug overdose is the leading cause of accidental death. In 2015, more than 33,000 Americans died from prescription drug overdoses or heroin, and an estimated 2 million Americans are addicted to prescription pain relievers while another half million are addicted to heroin.

In addition to the grave harm done to addicts, drug abuse also affects many other family members, co-workers, friends and society as a whole. It is estimated that every addict affects at least four other people, especially spouses and children. Families suffer enormous emotional, physical and financial trauma when one or more of their members is addicted to prescription painkillers and/or illegal drugs. More than 40 percent of children placed in foster care come from families burdened with drug addiction.

This life issue threatens human life and dignity. Think of how many unborn children are exposed to opioids through their mother’s bloodstream. These children tend to be smaller and to weigh less than other newborns. They often exhibit symptoms of withdrawal after birth, and they are at a higher risk for behavioral problems as they grow older. It’s a vicious cycle—anxiety leads to drug use which, in turn, creates further anxiety and even more drug abuse.

What’s the solution? If it were simple or painless, we would have eliminated the drug problem long ago. In fact, this is a very complex and difficult problem that is broadly and deeply embedded in our society. No

single solution—whether legal, moral, spiritual or sociological—presents itself as “the answer” to our current opioid crisis, or to the longstanding problem of drug addiction here in Indiana or throughout the world.

Still, we cannot afford to stand idly by while millions of our sisters and brothers suffer. We must act in ways that are consistent with our baptismal responsibility to bring the healing power of Jesus Christ to all who suffer whether they are close to home or, as Pope Francis says, on the margins of society, “the peripheries.”

As we look for ways to respond to this crisis, it’s helpful to refer to the Indiana bishops’ 2015 pastoral letter, “Poverty at the Crossroads: The Church’s Response to Poverty in Indiana.” Poverty results from many different causes and takes many different forms, but drug addiction is certainly one of the main causes—and effects—of poverty. Here is a slight adaptation *in italics* of what we write in the introduction to “Poverty at the Crossroads”:

We bishops have a particular obligation to care for the most vulnerable members of God’s family. That is why we pay special attention to the unborn, to the sick and the elderly, to prisoners,

to those who suffer from various forms of addiction or mental illness, and to the education of people from many different backgrounds and circumstances. That is also why we care, in a very special way, for those brothers and sisters of ours who are poor and who suffer from all forms of drug addiction.

Using the simple formula of SEE, JUDGE, ACT, we invite and challenge everyone, beginning with ourselves, to be more attentive to the poor, *including those suffering from all forms of addiction*, in our communities, to identify the systemic issues that keep individuals and families poor, and to take concrete steps to reduce the long-term impact of poverty and drug addiction in our state, even as we reach out and help those who, here and now, suffer from its devastating effects.

Let’s open our eyes and recognize (SEE) drug addiction for what it is. Let’s make serious decisions (JUDGE) about steps we can take as individuals, families and communities to address all of the contributing factors to the current opioid epidemic.

And, finally, with the help of God’s grace, let’s do whatever we can (ACT) to help those who suffer now and in the future. †



Cristo, la piedra angular

La drogadicción es una amenaza para la vida y la dignidad humana

“El uso de la droga inflige muy graves daños a la salud y a la vida humana. Fuera de los casos en que se recurre a ello por prescripciones estrictamente terapéuticas, es una falta grave. La producción clandestina y el tráfico de drogas son prácticas escandalosas; constituyen una cooperación directa, porque incitan a ellas, a prácticas gravemente contrarias a la ley moral” (Catecismo de la Iglesia Católica, #2291).

La drogadicción en nuestro país es un problema grave. Las guerras fomentan el uso de drogas entre los soldados heridos que regresan a casa devastados por el dolor, pero inclusive en tiempos de paz, la gente se refugia en distintos tipos de drogas, incluyendo los opiáceos (analgésicos de venta con receta tales como la oxicodona, la hidrocodona o el fentanilo, y en sustancias ilícitas tales como la heroína) como formas para lidiar con enfermedades dolorosas, la soledad y la ansiedad que produce la vida cotidiana.

La adicción a cualquier droga, sea esta lícita o ilícita, es un problema serio que pone en peligro la vida. Seis de cada 10 muertes causadas por sobredosis se deben a opiáceos y la sobredosis es la primera causa de muerte accidental. En 2015, más de 33,000 estadounidenses murieron a consecuencia de sobredosis de medicamentos de venta con receta o heroína y se calcula que unos 2 millones de estadounidenses son adictos a analgésicos de venta con receta, en tanto

que la cantidad de adictos a la heroína asciende a medio millón.

Además del grave daño que sufren los propios adictos, la drogadicción también afecta a muchos otros familiares, compañeros de trabajo, amigos y a la sociedad en general. Se calcula que cada drogadicto afecta a por lo menos otras cuatro personas, en especial, cónyuges e hijos. Las familias sufren enormes traumas emocionales, físicos y económicos cuando uno o más familiares son adictos a analgésicos de venta con receta y/o a drogas ilícitas. Más del 40 por ciento de los menores que se colocan en hogares de acogida provienen de familias afectadas por la drogadicción.

Este problema de vida constituye una amenaza para la vida y la dignidad humanas. Pensemos en la cantidad de bebés en gestación que quedan expuestos al efecto de los opiáceos en el vientre de sus madres. Estos bebés suelen ser más pequeños y pesar menos que otros recién nacidos, a menudo presentan síntomas de síndrome de abstinencia después del parto, y corren un riesgo más alto de sufrir problemas conductuales a medida que crecen. Se trata de un círculo vicioso: la ansiedad conlleva al uso de drogas que, a su vez, genera mayor ansiedad y drogadicción.

¿Cuál es la solución? Si fuera sencilla o indolora, habríamos eliminado el problema de la drogadicción hace mucho tiempo. En efecto, se trata de un problema muy complejo y difícil que se encuentra amplia y profundamente arraigado en

nuestra sociedad. No existe una solución única, ya sea de índole jurídica, moral, espiritual o sociológica, que se perfila como “la respuesta perfecta” a la crisis de opiáceos que vivimos actualmente o al problema de larga data de la drogadicción aquí en Indiana y en todo el mundo.

Sin embargo, no podemos darnos el lujo de quedarnos de brazos cruzados mientras millones de nuestros hermanos sufren. Debemos actuar de formas que sean coherentes con nuestra responsabilidad bautismal de llevar el poder sanador de Jesucristo a todos los que sufren, ya sea que se encuentren cerca de nuestra casa o, tal como lo expresa el papa Francisco, en los márgenes de la sociedad o en “la periferia.”

Mientras buscamos formas para responder ante esta crisis, conviene referirnos a la carta pastoral de los obispos de Indiana, publicada en 2015 y titulada “Pobreza en la Encrucijada: la respuesta de la Iglesia” ante la pobreza en Indiana. La pobreza es consecuencia de muchas causas y adopta muchas formas, pero la drogadicción es ciertamente una de las principales causas y efectos de la pobreza. El texto que presento en cursiva a continuación es una ligera adaptación de lo que escribimos en la introducción de “Pobreza en la Encrucijada.”

Los obispos poseemos la obligación especial de cuidar a los integrantes más vulnerables de la familia de Dios. Es por ello que prestamos especial atención a aquellos seres que todavía no han nacido, a los enfermos y los ancianos,

a los prisioneros, a aquellos aquejados por distintas formas de adicción o de padecimiento mental, y nos preocupamos por la educación de las personas procedentes de distintos orígenes y circunstancias. Este es el motivo por el cual nos preocupamos de un modo muy especial por nuestros hermanos y hermanas que se encuentran en la pobreza y que sufren cualquier forma de drogadicción.

Mediante una fórmula sencilla—VER, JUZGAR, ACTUAR—invitamos y exhortamos a todos, comenzando por nosotros mismos, a prestar más atención a los pobres de nuestra comunidad—*incluyendo a aquellos que padecen de cualquier forma de adicción*—a identificar las cuestiones sistémicas que perpetúan el ciclo de la pobreza para personas y familias, y a aplicar medidas puntuales para reducir las repercusiones a largo plazo de la pobreza y la drogadicción en nuestro estado, al mismo tiempo que nos acercamos y ayudamos a aquellos que sufren sus devastadoras consecuencias aquí y ahora.

Abramos los ojos y reconocemos (VER) la drogadicción por lo que es. Tomemos decisiones serias (JUZGAR) con respecto a las medidas que podemos implementar como personas individuales, familias y comunidades para abordar todos los factores que contribuyen a la actual epidemia de opiáceos.

Y por último, con la ayuda de la gracia de Dios, hagamos todo lo que esté a nuestro alcance (ACTUAR) para ayudar a aquellos que sufren ahora y en el futuro. †

Archbishop Buechlein was ‘grounded in true love for the poor’

By Natalie Hoefer

When Bill Bickel considers what it meant to Archbishop Emeritus Daniel M. Buechlein to help those in need, his thoughts drift back to Dec. 6, 2009, the day when the archbishop blessed the new Holy Family Shelter facility in Indianapolis.

A week before the event, says Bickel, “Archbishop Daniel had fallen and sustained a serious injury. Despite being frail and clearly suffering from the fall—along with being advised to rest—he insisted on being present for the opening and blessing.

“And he did not just show up to make an appearance. He very painfully walked through the entire shelter welcoming the homeless families to their new home.”

That story is one example of Archbishop Buechlein’s passion for helping people in need, says Bickel, director of program evaluation and development for Catholic Charities Indianapolis.

“It was very evident that Archbishop Daniel ... was grounded in his true love for the poor,” he says. “He would frequently say everything the Church does needs to begin with care for the poor. ... He never stopped reminding all of us we are a Church for the poor.”

David Bethuram, executive director of the archdiocesan Secretariat for Catholic Charities, shares a memory exemplifying the archbishop’s embrace of this cause.

“I remember distinctly when Pope Benedict XVI [published] his encyclical ‘God is Love’ [in 2005], Archbishop Buechlein embraced how the Church has a three-fold responsibility: of proclaiming the word of God, celebrating the sacraments and exercising the ministry of charity,” says Bethuram. “He really encouraged and challenged us in Catholic Charities to see charitable acts performed by the Church as an ‘indispensable expression of her very being’ [“God is Love,” #25].”

To make this ideal a reality, says Bethuram, Archbishop Buechlein encouraged combined efforts and support among parishes, the archdiocese and Catholic Charities agencies throughout central and southern Indiana. He created a special board to work with the councils of the Catholic Charities agencies in Bloomington, New Albany, Tell City and Terre Haute to “enhance communication,

development and advocacy,” says Bethuram.

“As Catholic Charities, and as parish communities, we are never isolated, alone or independent,” the archbishop said at a Catholic Charities summit in Indianapolis on Oct. 5, 2005. “We are not islands unto ourselves, but rather we are sisters and brothers united in faith and hope and charity.”

Joan Hess, agency director for Catholic Charities in Tell City for the last 12 years, felt the importance Archbishop Buechlein placed on charitable missions through the support of her direct supervisors in the Secretariat for Catholic Charities.

They were “always supportive of me and how I wanted to grow [the ministries in Tell City],” she says. “Martin’s Cloak [food pantry] was the only thing we really had when I started. We’ve grown a lot, and that’s because of the support I’ve received and the leeway I’ve been given.”

On a personal level, she witnessed the archbishop’s care and concern for those in need in his visit to her brother, who had worked in the development office at Saint Meinrad Seminary and School of Theology in St. Meinrad when the archbishop served there as president-rector. Hess’s brother developed cancer not long after Archbishop Buechlein was appointed to lead the Diocese of Memphis.

“I was talking with my brother on the phone when he said, ‘Oh! I’ve got to go—the bishop of Memphis is walking up my sidewalk,’” Hess recalls. “I laughed, and he said, ‘No, really, he’s walking up my sidewalk.’ [Archbishop Buechlein] was in the area and took time to visit with my sick brother. It meant so much to him, and to me,” she says.

importance of prayer in the life of Archbishop Buechlein.

“I witnessed his faith,” she said. “Every day, I’d go out to his house and see the suffering he was enduring, and yet we prayed the rosary. We had Mass. It was all about his faith life, his journey. I admire him for that.”

In a 2014 interview with *The Criterion*, Cardinal Tobin reflected on the significance of the numerous health challenges faced by Archbishop Buechlein over many years.

“Like [St.] John Paul II, I think that Archbishop Daniel’s acceptance of physical weakness and suffering inspires all of us as he has shown us how to pick up our own cross and follow the Lord.”

A teacher ‘who believed our oneness as Christians’

Dr. Robert Welsh is a former president of the Council on Christian Unity of the Christian Church (Disciples of Christ), which is based in Indianapolis. He worked with Archbishop Buechlein frequently in Vatican-sponsored ecumenical dialogues and in ecumenical prayer services in Indianapolis.

“To me, Archbishop Buechlein was a scholar and a teacher who believed our oneness as Christians must be founded upon the truth,” Welsh said, “and he was rigorous in pursuing that truth in a spirit of openness to other Christians and their gifts and graces from different histories.”

In the broader Indianapolis community, Archbishop Buechlein worked closely with Stephen Goldsmith, who served as mayor of the city from 1992-2000. They



Emily Able, right, director of community and youth services at the archdiocesan Holy Family Shelter in Indianapolis, guides Archbishop Daniel M. Buechlein, center, archdiocesan vocations director Father Eric Johnson, standing behind the archbishop, and a group of archdiocesan seminarians on an Aug. 11, 2010, tour of the shelter for homeless families. (File photo by Sean Gallagher)

Visits to St. Elizabeth | Coleman Pregnancy and Adoption Services in Beech Grove by the archbishop impressed Renee Hummel, the agency’s director of pregnancy and adoption services.

“He genuinely cared about St. Elizabeth Coleman,” says Hummel. “He would tour the facility [for unwed expectant mothers, now closed], talk with the women, see if we needed anything. He just had a wonderful presence. He cared about our mission and wanted to help us move forward.”

Bethuram notes that Archbishop Buechlein also supported the growth of Catholic Charities’ Immigrant and Refugee Services. Under the archbishop’s leadership, this ministry grew from resettling about 100 refugees and immigrants annually to resettling 500 per year, thus serving “some of the world’s most vulnerable persons,” he says.

It was also during Archbishop Buechlein’s tenure that another group came to the archdiocese seeking better lives—those of Latino origin.

“It was at that time Archbishop Buechlein gave his blessing on Catholic Charities beginning to explore providing legal immigration services, which now

serves over 1,200 people annually,” Bethuram notes.

Archbishop Buechlein’s passion for serving those in need can be seen in the number of times he wrote on the topic in his “Seeking the Face of the Lord” column in *The Criterion*. During the 19 years he wrote the column, he dedicated 180 of them to charity, poverty, immigration and variations of those themes.

The archbishop’s passion for serving those in need is perhaps best demonstrated in his own words, as spoken during the Oct. 2005 archdiocesan Catholic Charities summit.

“Christ’s message is clear,” he said. “Service to the poor is not optional, it’s not incidental to Christianity; it’s mandatory and central to our mission. ...

“As women and men who seek the face of the Lord to satisfy our own restless hearts, we’re instructed to look for him in the faces of those who are truly poor—materially, emotionally and spiritually. ...”

“Wherever we are, we serve in the name of Jesus Christ, who became poor, and who suffered, died and rose again, so that all men and women might become spiritually rich and enjoy the fullness of life.” †

BUECHLEIN

continued from page 3

able to call him ... a brother bishop. I will miss him and our conversations.”

Msgr. Joseph Schaedel, pastor of St. Luke the Evangelist Parish in Indianapolis, served as archdiocesan vicar general during most of Archbishop Buechlein’s 19-year tenure of leadership of the archdiocese.

“Without a doubt, he was the most influential priest in my life,” Msgr. Schaedel said. “I learned many lessons in terms of leadership from him: how to listen, but how to make a decision without wasting time. I also learned from him how to pay attention to everyone. Everyone mattered. But he could make a decision once all the evidence was in.”

‘It was all about his faith life’

Although known for his skillful management of the archdiocese, prayer always accompanied all that Archbishop Buechlein did in shepherding the Church in central and southern Indiana.

“No matter where you were, you knew of his prayer life. You felt it. You sensed it,” said archdiocesan chancellor Annette “Mickey” Lentz, who worked closely with Archbishop Buechlein throughout his 19 years of leadership.

In the months leading up to his 2011 retirement, after he had suffered a stroke, Lentz continued to see the

especially collaborated in strengthening Catholic schools in the center city of Indianapolis, which serve many children in poverty who are not Catholic.

“He was such an important person in the greater Indianapolis community in what he represented in terms of character, outreach, inclusivity and a mission to the poor,” said Goldsmith, who now serves as the Daniel Paul Professor of the Practice of Government at the John F. Kennedy School of Government at Harvard University in Cambridge, Mass. “I think those wonderful qualities, plus his active participation in broader community issues, made his contributions truly remarkable.”

The archbishop’s path of faith

Marcus George Buechlein was born on April 20, 1938 in Jasper, Ind., to Carl and Rose Buechlein. After graduating from the eighth grade at St. Joseph School in Jasper, he enrolled in 1952 as a high school seminarian at the former Saint Meinrad High School in St. Meinrad.

Archbishop Buechlein was invested as a novice in Saint Meinrad Archabbey in 1958. He professed simple vows on Aug. 15, 1959, at which time he was given the religious name Daniel, and solemn vows on Aug. 15, 1963. Archbishop Paul C. Schulte ordained him a priest on May 3, 1964, in the Archabbey Church of Our Lady of Einseideln in St. Meinrad.

He earned a bachelor’s degree in philosophy at the former Saint Meinrad

College and a licentiate in sacred liturgy from the Pontifical University of Sant’ Anselmo in Rome in 1966.

Archbishop Buechlein then returned to Saint Meinrad where he taught a variety of subjects in Saint Meinrad College and School of Theology, including Latin, philosophy, systematic theology and canon law. He was appointed president-rector of Saint Meinrad Seminary and School of Theology in 1971. In 1982, he took on the additional role of president-rector of Saint Meinrad College.

St. John Paul II appointed him the third bishop of Memphis, Tenn., on Jan. 20, 1987. He was ordained and installed as the shepherd of the Church in western Tennessee on March 2, 1987.

Five years later, on July 14, 1992, St. John Paul appointed him the fifth archbishop of Indianapolis. He was installed in SS. Peter and Paul Cathedral on Sept. 9, 1992.

Surviving is a brother, Charles Buechlein of Jasper.

Memorial gifts may be sent in lieu of flowers to the Bishop Simon Bruté College Seminary Endowment Fund, managed by the archdiocesan Catholic Community Foundation, 1400 N. Meridian St., Indianapolis, IN 46202-2367, or to Saint Meinrad Archabbey, 200 Hill Dr., St. Meinrad, IN 47577-1301.

(For more information about Archbishop Emeritus Daniel M. Buechlein, visit archindy.org/archbishop/buechlein.) †

Archbishop reached out to the faithful through his columns

By John Shaughnessy

Even though he never considered himself as a writer, Archbishop Emeritus Daniel M. Buechlein faithfully wrote a weekly column in *The Criterion* during his 19 years as the spiritual leader of the Church in central and southern Indiana.

He viewed the effort as a way to help the people of the archdiocese in "Seeking the Face of the Lord," the title he gave to his weekly column, a title that matched his approach to his life.

"On a weekly basis, I hope to do some down-to-earth teaching myself, teaching which might offer encouragement, inspiration and also a challenge for the way we live our faith and seek the faith of the Lord together in central and southern Indiana," he wrote in his first column to the people of the archdiocese on Sept. 18, 1992.

In honor of that commitment and his life, *The Criterion* is sharing excerpts from his columns on a wide variety of topics and issues.

The dignity of life

"Mother Teresa has it right. If people are willing to dispose of a helpless child in the womb, they will neglect or abuse or dispose of just about anyone. Yet I cannot believe the majority of our society is so callous. I believe we are dealing with a matter of ignorance on the part of a lot of people. And that is where we come in. Each of us, in our own simple ways and in our own spheres of influence [especially in our homes], can help tell the truth about our respect for every individual from womb to tomb."

The final fact of death

"At some unknown moment, all that we know and all that we experience in the stuff of life comes down to a final fact—

we return to dust and move on to a life without tears. Our Lenten observance is a call to get things straight about our view of life and who we are. God is God, and I am not. I am not the center of reality. This life is but the threshold to eternal happiness."

A mother's last note of love

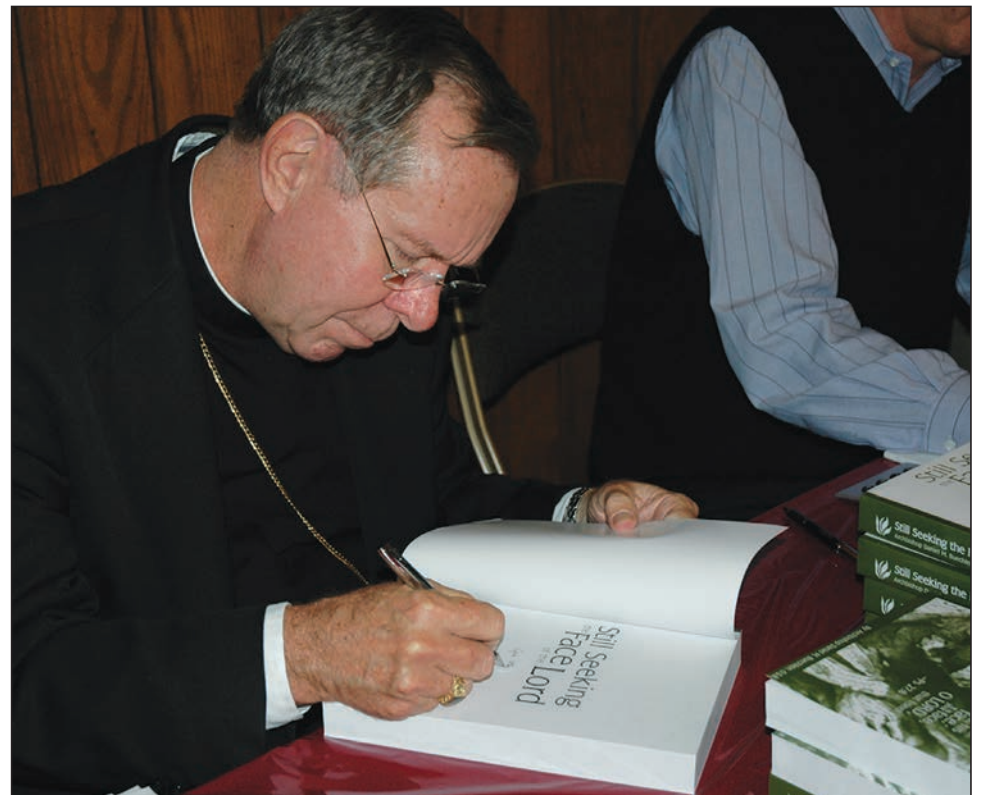
"Recently, I found the last letter Mom wrote three months before she died. In a shaky hand, she told how pleased she and Dad were about my priestly ministry. And she added, 'But you don't always have to be extraordinary. We love you as you are.' Prayer, concern without strings, and 'being there' is what our youth need. I pray for some of Mom's wisdom and simplicity."

The most telling question

"Every human faces a serious question. Indeed—witness Judas—it can be the most telling question in all of life: Do I believe the good in me is deeper than the evil? Judas could not say yes—and so he could only despair. Do we believe the inner light is more powerful than the shadow side of us? We must believe so because of a simple fact: We are created in God's image; God is present to each and every one of us despite our sinfulness; God has loved us into being; God who is love does not abandon the good he has loved into creation, and that includes us."

Living the gift of Christmas

"Those of us who know the meaning of the stable and the simple birth of the Savior have a special obligation to our troubled world. The torch has been handed on to us. We are called to be 'Disciples in Mission,' evangelizers. We are called to bring the Light of Christ and the Word to our world. Christ once said the world would know we were his



On Nov. 20, 2006, Archbishop Daniel M. Buechlein signs a copy of *Still Seeking the Face of the Lord*, his second collection of the columns he wrote for *The Criterion* during his 19 years as the spiritual leader of the Church in central and southern Indiana. (File photo by Mary Ann Garber)

if we have love, one for another."

Making visits to inmates

"A young man whose horizon is defined by the four walls of a tiny cell on death row asked once again to be made right with God. Burdened by the specter of the death penalty, I think he senses the true meaning of freedom—that of heart and soul, and that it comes with the merciful forgiveness of sin. Jeff knows that only God can give the freedom that counts. He is one of us, and he appreciates our prayers."

The power of the sacraments

"I don't believe it is possible to walk against the cultural stream of our secularized

society for very long without the strength of the sacraments of the Church. Christ gave us the sacraments to nourish us and strengthen us as pilgrims on the journey of life. We need the strength of the Eucharist, of penance and reconciliation and of the sacrament of confirmation."

Finding the face of the Lord

"Even now, Jesus is among us in simplicity and poverty. We need only look into each other's eyes and into our own souls to catch a fleeting glimpse of Jesus in our workaday lives. And is it not true that once in a while he surprises us with some wonder?" †

Archbishop left a legacy of witness and work, says Bishop Coyne

"Within a few weeks of my arrival, Archbishop Daniel [M. Buechlein] suffered the debilitating stroke that would conclude his active ministry, so I never had the chance to work closely with him at length.

"Yet over my year as apostolic administrator of the archdiocese, I came to discover often how greatly admired and loved Archbishop Buechlein was by so many of his clergy and people.

"Just as it was then, the legacy of the good example and firm foundation he had

in the archdiocese over his 19 years as its shepherd remains strong today, both in God's good people of central and southern Indiana, and in their new pastor, Archbishop [Charles C.] Thompson, for whom this is the loss of an especially beloved father and mentor.

"May Archbishop Daniel rest in peace, and may his witness and work inspire our own efforts to 'seek the face of the Lord' and share him with others."

—Bishop Christopher J. Coyne of Burlington, Vt., who was appointed auxiliary bishop of the Archdiocese of Indianapolis on Jan. 14, 2011, and served as its apostolic administrator from Sept. 21, 2011-Dec. 3, 2012. He was appointed bishop of Burlington on Dec. 22, 2014. †



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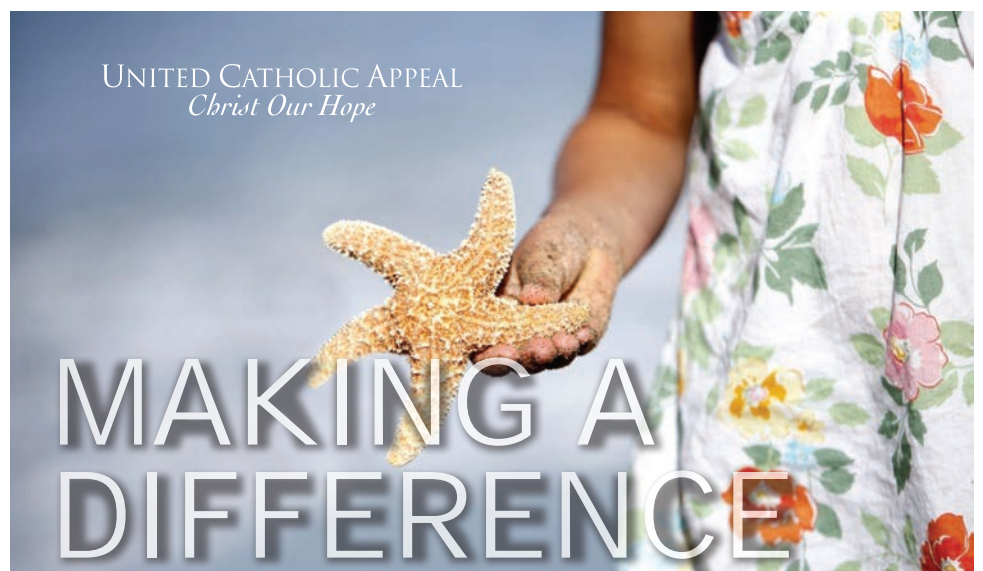
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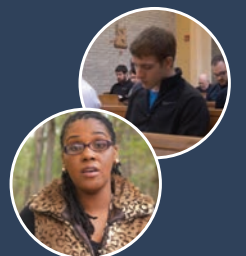
Have you heard the story of the old man walking on the beach after a storm had passed? He observed a young girl walking along the shore. She would pause from time to time and appeared to be bending down, picking something up and throwing it into the sea.

As he started to walk by the little girl he asked, "May I ask what you are doing?" Throwing a starfish into the ocean she replied, "The tide has washed them up onto the beach and they can't return to the sea by themselves. Unless I throw them back into the water, they will die." As the tide continued to come in, more and more starfish washed up onto the shore. The man replied, "There are thousands washed up on the beach. I'm afraid you won't really be able to make much of a difference."

With a smile, the little girl bent down, picked up another starfish and threw it as far as she could into the sea. Looking up at the old man she said, "It made a difference for that one." *adapted from The Star Thrower, by Loren Eiseley (1907-1977)*



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Creativity marked archbishop's commitment to Catholic education

By Sean Gallagher

On Sept. 21, 2011, Archbishop Emeritus Daniel M. Buechlein announced in a press conference at the Archbishop Edward T. O'Meara Catholic Center in Indianapolis that Pope Benedict XVI had accepted his request to retire early because of his declining health.

When asked what his most important accomplishments were in his 19-year tenure in leading the Church in central and southern Indiana, Archbishop Buechlein didn't hesitate in identifying his work in supporting Catholic schools across the archdiocese.

"I think it was tough. I said that in my first talk 19 years ago that it was going to be a hard thing, but we were going to keep our schools going," he said. "We've had to be creative in how we do that, and I wish it would have been less difficult. But it's working. God is blessing us."

Archdiocesan chancellor Annette "Mickey" Lentz was present at that 2011 press conference and remembers "grinning from ear to ear" when she heard Archbishop Buechlein emphasize his support of Catholic schools.

She worked closely with him in this work during his 19 years of leadership, serving from 1997-2008 as executive director of the archdiocesan Office of Catholic Education.

Lentz recalled Archbishop Buechlein's first press conference in the archdiocese in 1992, a time when he stated that Catholic schools were a top priority for him.

"I was so happy to have heard that," Lentz said in a recent interview with *The Criterion*. "Our people heard that and resonated with that. He wasn't afraid to show his commitment. That's a legacy that still lives on today."

Creativity in the face of difficult challenges was necessary for Archbishop Buechlein to help Catholic schools in the archdiocese grow. When he expressed this commitment in the early 1990s, Catholic schools nationally had been in decline for some two decades.

So he reached out to the business community to help keep Catholic schools in the center city of Indianapolis. These efforts included constructing a new building for Holy Angels School in 1999, the first center-city Catholic school built in the U.S. in 40 years.

"To see the new commitment behind it was personally exciting," said Father Kenneth Taylor, Holy Angels' pastor and a graduate of its school. "It was a recommitment that the Catholic Church was going to stay in the community."

"Even then, there was a feeling that the Catholic Church was kind of pulling out of the black community because of consolidations and closings of schools and parishes. This was a sign of a commitment that, as Catholics, we're going to stay in the community and be a part of its life."

Stephen Goldsmith was mayor of Indianapolis at the time that Holy Angels was built, and worked closely with Archbishop Buechlein to make its building and the support of other center-city schools a reality.

"What it represented to me was that the archbishop's commitment to the poor

was transcendent," said Goldsmith. "He used his voice and his network to stabilize and refurbish those schools in a way that provided hope and opportunity to children that would have been lost. That was an incredible contribution to the city and the poor children in the city."

Goldsmith now serves as the Daniel Paul Professor of the Practice of Government at the John F. Kennedy School of Government at Harvard University in Cambridge, Mass.

Archbishop Buechlein's creativity in supporting Catholic schools was also evident in his 2004 linking of the management of the center-city schools in what is now the archdiocesan Notre Dame ACE (Alliance for Catholic Education) Academies: Central Catholic School, Holy Angels School, Holy Cross Central School, St. Anthony School and St. Philip Neri School.

"The fact that we have center-city Catholic schools is his legacy," said Father Taylor.

Archbishop Buechlein's creativity also extended to the way Catholic high schools across central and southern Indiana were administered by introducing what is known as the "president-principal model."

Before his time in the archdiocese, Catholic high schools were led by a principal alone. He recognized that the work in leading the everyday mission of a school, building and maintaining its enrollment and fostering support for it in the broader community was too much for one person.

Joseph Hollowell, president of Roncalli High School in Indianapolis, knew this from experience. He served as its principal from 1990-95 and knew its high demands.

When Archbishop Buechlein proposed that Roncalli adopt the president-principal model, Hollowell was hired as its first president.

Adopting that model alone though wasn't enough to help Catholic high schools grow, said Hollowell. It was Archbishop Buechlein's encouragement of strategic planning that spurred Roncalli's subsequent growth.

"I saw firsthand how powerfully that affected us at Roncalli," Hollowell said. "We've almost doubled the size of the school campus. We've raised about \$25 million for facilities. All of that sprung out of the strategic planning discipline that Archbishop Buechlein brought to our archdiocese."

The increase in the size of Roncalli's campus happened alongside its growth in enrollment. In 1990, it had 625 students. Fifteen years later, it was at 1,225.

While Archbishop Buechlein was innovative in his approach to strategic

to Elsener, who served the archdiocese from 1992-99 as the executive director of the office of Catholic education and as executive director of the office of stewardship and development.

Elsener heard the first memorable quote during a time of tremendous growth in the number of students in Catholic schools in the archdiocese. Elsener recalls telling the archbishop that such growth required a lengthy list of extra resources, and asked him about what could be done about that problem.

"He'd say, 'That's not a problem. That's a happy challenge,'" Elsener recalls with a laugh.



Archbishop Daniel M. Buechlein, right, breaks ground on Aug. 9, 1998, on the grounds of Holy Angels Parish in Indianapolis for a new school building for the faith community. It was the first new center-city Catholic school in the U.S. constructed in 40 years. Breaking ground with Archbishop Buechlein are Holy Angels parishioner Ted Gary, left, Father Clarence Waldon, pastor, Indianapolis Mayor Stephen Goldsmith, and Holy Angels third graders Evan Carpenter and Jonathan Butler. (File photo by Margaret Nelson)

planning and fostering a broad base of support for Catholic schools, he approached this part of his ministry with the heart of a pastor, said Jerry Ernstberger, principal of Holy Family School in New Albany since 1993.

This was especially evident to him when Archbishop Buechlein celebrated Mass with high school seniors from Our Lady of Providence Jr./Sr. High School in Clarksville.

"It was very evident at those liturgies how highly he valued the faith of youths," Ernstberger said. "He just really saw that the faith of our young people should not be underestimated or taken lightly."

Ernstberger also knew from experience that Archbishop Buechlein considered administrators like himself as "unique partners in ministry together."

"He was always so gracious and appreciative of our ministry," Ernstberger said. "Catholic education in the archdiocese had a very dear place in his heart."

Archbishop Buechlein's untiring commitment to Catholic education produced results that were recognized nationally. During his tenure, 26 archdiocesan Catholic schools were honored by the U.S. Department of Education with its Blue Ribbon School of Excellence award.

Enrollment in archdiocesan Catholic schools also grew 30 percent to more than 25,000 students, reversing a national trend over the past quarter century of decreasing enrollment and school closures.

When Lentz met with Catholic school leaders from across the country, she saw the national reputation that Archbishop Buechlein had gained.

The other quote that Elsener often uses stems from another conversation with the archbishop, when they were talking about center-city Catholic schools—which were always a priority for Archbishop Buechlein during his tenure.

"I'd say, 'What do you want to do here?' He'd say, 'No, no! We're not delegating up here!'"

"Having said that, he was great at empowering you. And he would back you in your decision. He was a great leader, and he would teach people around him to be a great leader."

Elsener says those quotes and that approach to leadership have continued to



Archbishop Daniel M. Buechlein gives Communion to Dominique Murphy, a sixth-grade student at St. Paul School in Sellersburg. Dominique and other Catholic school students from the New Albany Deanery attended a special Mass honoring St. Theodora Guérin on Oct. 3, 2007, at Our Lady of Providence Jr./Sr. High School in Clarksville. (File photo by Sean Gallagher)

"I would hear people say, 'You are so lucky, Mickey, that you have a bishop who supports you and supports your schools,'" Lentz said. "He did that through thick and thin. He knew what he wanted and he knew what he wasn't going to give up."

"We are so far ahead of the curve on so many phases of Catholic education," Hollowell said. "That's in no small part because of the leadership and support of Archbishop Buechlein." †

'The highest compliment I give him is I quote him,' says Marian's president

By John Shaughnessy

Daniel Elsener laughs as he recalls one of the greatest gifts he received from Archbishop Emeritus Daniel



Daniel Elsener

M. Buechlein. "The highest compliment I give him is I quote him," says Elsener, president of Marian University in Indianapolis.

Two sayings of Archbishop Buechlein particularly stand out

to Elsener, who served the archdiocese from 1992-99 as the executive director of the office of Catholic education and as executive director of the office of stewardship and development.

Elsener heard the first memorable quote during a time of tremendous growth in the number of students in Catholic schools in the archdiocese. Elsener recalls telling the archbishop that such growth required a lengthy list of extra resources, and asked him about what could be done about that problem.

"He'd say, 'That's not a problem. That's a happy challenge,'" Elsener recalls with a laugh.

The other quote that Elsener often uses stems from another conversation with the archbishop, when they were talking about center-city Catholic schools—which were always a priority for Archbishop Buechlein during his tenure.

"I'd say, 'What do you want to do here?' He'd say, 'No, no! We're not delegating up here!'"

"Having said that, he was great at empowering you. And he would back you in your decision. He was a great leader, and he would teach people around him to be a great leader."

Elsener says those quotes and that approach to leadership have continued to

guide him at Marian.

"I feel much of what we have accomplished at Marian is by following his blueprint. I find myself drawing upon his wisdom a lot. He knew you had to get people involved. You do the right consultations, and once you did, you put the plan together. And once the decision was made, if he thought the good of the people and the good of the Church would be served, he would commit to it.

"He did a lot with his life. He was driven by faith. He was courageous, too. And he was very kind. It was a beautiful life well-lived." †

Love of priesthood led Archbishop Buechlein to be daring in promoting it

By Sean Gallagher

Swimming against a strong tide. Daring. Those are ways of describing Archbishop Emeritus Daniel M. Buechlein's choice to found Bishop Simon Bruté College Seminary in Indianapolis in 2004.

At the time, there were far more college seminaries closing nationally than opening. And there really wasn't anyone in the archdiocese promoting the idea of starting one here.

Archbishop Buechlein was, nonetheless, convinced of its necessity.

"We all thought it was daring," recalled Msgr. Joseph F. Schaedel, who was archdiocesan vicar general at the time. "He did not think so. He had confidence that this was the thing to do and absolutely the best thing to promote vocations to the priesthood."

As it has turned out over the past 14 years, Archbishop Buechlein was proven correct. After starting with only a handful of seminarians from just the archdiocese, Bishop Bruté is now near its capacity at nearly 50 seminarians from 10 dioceses and one religious community across the Midwest.

And during that time, 21 men who received priestly formation at Bishop Bruté have been ordained priests, including eight for the Church in central and southern Indiana.

"He used to joke, 'I hope they don't call it Buechlein's folly.' It's far from that," said Msgr. Schaedel, now pastor of St. Luke the Evangelist Parish in Indianapolis.

Founding Bishop Bruté may be a significant part of the legacy of Archbishop Buechlein in the priesthood and priestly formation, but there are many other aspects of that legacy that continue to bear fruit in the life of the Church in central and southern Indiana.

'I wasn't planning to look back'

Perhaps Archbishop Buechlein knew what so many others didn't about the importance of founding Bishop Bruté because he had nurtured from a young age a love of and commitment to both the priesthood, which he has described as "the guiding force" in his life, and priestly formation.

After graduating in 1952 from the eighth grade at St. Joseph School in Jasper, Ind., Archbishop Buechlein enrolled as a high school seminarian at the former Saint Meinrad High School in St. Meinrad.

"When I came after the eighth grade, I wasn't planning to look back," Archbishop Buechlein recalled in a 2014 interview with *The Criterion*. "That's kind of the way I came at it."

During his first years of priestly formation, he discerned a call to

religious life and entered Saint Meinrad Archabbey's novitiate in 1958.

Although he entered the monastery because he "felt at home there," he also had an intuition that he would eventually serve in the seminary the monastery operated.

"I was pretty sure that I'd end up either teaching or helping staff the seminary," he said.

After completing graduate studies in Rome, Archbishop Buechlein returned to Saint Meinrad in 1966, teaching Latin, religion and philosophy and serving as assistant dean of students in the former Saint Meinrad College.

In Saint Meinrad Seminary and School of Theology, he served early on as director of spiritual formation and taught courses on systematic theology, canon law, priestly ministry and spirituality.

Then in 1971, when he was only 33, Archbishop Buechlein was appointed president-rector of Saint Meinrad Seminary and School of Theology. Beginning in 1982, he also served as president-rector of Saint Meinrad College. He continued to lead both schools until 1987, when St. John Paul II appointed him the third bishop of Memphis, Tenn.

Archbishop Buechlein looked back over the early years of leading the seminary and reflected on the challenges he faced at such a young age as the Church was beginning to implement the reforms of the Second Vatican Council.

"It was at a very difficult time," Archbishop Buechlein said. "It was when all the changes were happening. I was looking for supervision. I talked to other bishops who were rectors. We were all looking for help."

Centrality of prayer

A constant for him in the midst of the changes happening in priestly formation at the time was prayer, recalled Father Lawrence Richardt, a retired archdiocesan priest who served in Saint Meinrad's administration from 1975-86 and 1992-96.

"He would always remind us as a community how important prayer and paying attention to your relationship with God was to preparing for priesthood and in helping people being formed in the priesthood," said Father Richardt. "It was kind of a constant there."

And Archbishop Buechlein practiced what he preached, said Archbishop Charles C. Thompson in a 2014 interview with *The Criterion* when he was serving as bishop of Evansville, Ind.

"Several times, I'd go to the Blessed Sacrament Chapel, and he'd be in there a lot of nights and mornings in silent prayer or praying the [Liturgy of the Hours]," said Archbishop Thompson of his days as a seminarian in the mid-1980s at Saint Meinrad.



Archbishop Daniel M. Buechlein gives a thumbs up to the seminarians and guests who applaud him after an April 21, 2013, prayer service at Bishop Simon Bruté College Seminary in Indianapolis. The retired archbishop was honored after the service for founding the seminary in 2004. (File photo by Sean Gallagher)

Archbishop Buechlein's priority on prayer in the priesthood was one of the reasons that Father Robert Robeson became a seminarian for the archdiocese instead of his home diocese in upstate New York. Father Robeson became familiar with Archbishop Buechlein when he was a graduate student at Indiana University in Bloomington.

"I just felt like he was very holy and focused on the spiritual dimension and the challenges of evangelization," said Father Robeson, pastor of Holy Name of Jesus Parish in Beech Grove. "He was much more focused on prayer and putting Christ at the center of your life."

Father Robeson kept this priority on prayer in mind when he led Bishop Bruté as its first rector.

"His presence and his leadership as a bishop continuously reminded me that that was a priority," Father Robeson said. "Because of his commitment to prayer and his willingness to talk frequently about it just kept that on the burner all the time. I was always thinking about how we can improve the spiritual formation, the life of prayer and how to encourage guys to pray."

Prayer wasn't separated from the rest of life for Archbishop Buechlein, though, said Father Richardt.

"Prayer is an invitation to deepen our relationship with God," Father Richardt said. "It's never an end in itself. He would talk about prayer in those kinds of terms, as one of the safeguards for us, because the deeper and stronger our relationship with God is, that would free us, making us available for loving all people instead of just one person."

Being present to seminarians

Father Eric Johnson knew well how much Archbishop Buechlein loved and knew the future priests of the Church in central and southern Indiana.

He knew it as an archdiocesan seminarian from 1996 until he was ordained a priest in 2002.

"While I didn't see him all of the time, he took time to be present to us," Father Johnson said. "He knew what was going on with me. I always felt like when I was in his presence ... that he was interested and involved in the decisions involving me."

When Archbishop Buechlein asked Father Johnson in 2005 to serve as archdiocesan vocations director, he took him to the office of Father Joseph Moriarty, the vocations director he was to succeed.

Archbishop Buechlein looked at a poster featuring photos of all the archdiocesan seminarians and began to speak in detail about each man—their history, their struggles and gifts.

"I was really taken aback by that," said Father Johnson, now pastor of Our Lady of Perpetual Help Parish in New Albany. "He very much cared about what was going on with his seminarians. It was important to him."

Coming to know his future priests also allowed Archbishop Buechlein to invite them, when appropriate, to grow in their faith.

"He was not afraid to challenge you spiritually and to focus on the spiritual life," Father Robeson said. "He loved his priests and always wanted to do the right thing for his priests. He was a good father to priests and seminarians." †

Archbishop's focus on evangelization showed in commitment to *The Criterion*

By Mike Krokos

As I sat in Archbishop Daniel M. Buechlein's office trying to make myself comfortable, I inhaled and exhaled a few times, trying to overcome my nervousness, as I awaited his arrival.

He walked in a few moments later, and immediately put me at ease.

"I talked to Archbishop [Harry] Flynn [then-shepherd of the Archdiocese of St. Paul and Minneapolis] and asked him about you," he said as he sat down at his desk across from me. "He spoke highly of you, and said you would be a welcome addition to our staff here."

I breathed a sigh of relief and replied, "I was hoping you'd call him." I had worked for Archbishop Flynn's newspaper, *The Catholic Spirit*, for six years, and was hoping his affirming words might help in my quest to continue my career in the Catholic press.

That initial conversation in the fall of 2005 led to my hiring as the editor of *The Criterion*, and during that first meeting, I learned a lot about Daniel M. Buechlein.

He talked of his admiration for Mother Teresa of Calcutta and Pope John Paul II, and how both of them were great models for all who minister in the local and universal Church. Not surprisingly, both are now saints.

He mentioned how important an archdiocesan newspaper was to him as a tool of evangelization, including here for the Church in central and southern Indiana. He also talked about his column being translated to Spanish so he could connect with the archdiocese's growing Hispanic population.

And he talked about the seed planted by Pope John Paul II when he appointed him bishop of Memphis, Tenn., in 1987 to emphasize his role as a teacher. That led to Archbishop Buechlein beginning to pen a weekly column for *Commonsense*, the newspaper of the Diocese of Memphis, and that practice continued for 19 years with his "Seeking the Face of the Lord" column while he served as the publisher of *The Criterion*.

As someone who has worked in the Catholic press for more than 20 years, I can tell you that Archbishop Buechlein's commitment as a shepherd to writing a weekly column—without ever missing a deadline—was unmatched.

Conversations at Catholic press gatherings around the country revolved around my being asked what the secret was to having an archbishop pen a column on a weekly basis.

My answer was simple: Archbishop Buechlein knows the importance of having a column in the newspaper each week, I told them, and he views *The Criterion* as a catechetical tool that reaches nearly 70,000 Catholic households each week.

Our staff took great pride in knowing that our shepherd understood our mission of evangelization, and that he was 100 percent committed to being included on our pages each week.

A few months before Archbishop Buechlein retired in September of 2011 because of health reasons, he received one of the Catholic Press Association's most prestigious honors, the Bishop John

England Award. Presented annually, the award recognizes publishers in the Catholic press for the defense of First Amendment rights, such as freedom of the press and freedom of religion. The award also recognized Archbishop Buechlein for his longstanding commitment to his column published weekly in *The Criterion*.

There was no publisher more deserving of that award than Archbishop Buechlein.

I didn't know it until later, but Bishop Christopher J. Coyne told me how much that recognition meant to the archbishop. He said as Archbishop Buechlein packed up his belongings in his office on his last day, he made sure he had the Bishop England award with him.

I believe it was affirmation that his writing was a ministry that had helped so many of us in our lives of faith.

I can vouch for me and hopefully, for many of you, that, indeed, it did.

Rest in peace, Archbishop Buechlein.

(Mike Krokos is editor of *The Criterion*, newspaper of the Archdiocese of Indianapolis.) †

Letters reveal the personal touch of Archbishop Buechlein

By John Shaughnessy

Through their close friendship and their daily working arrangement, Msgr. Joseph F. Schaedel often saw the extra efforts that Archbishop Daniel M. Buechlein made to reach out to people.

“More than once, going or coming from somewhere, we would drive out of our way to pay a surprise visit to a generally elderly person who was a shut-in who had contacted him about something that most of us would find relatively insignificant,” recalled Msgr. Schaedel, the vicar general of the archdiocese during most of Archbishop Buechlein’s tenure.

Archbishop Buechlein was also known for taking time to visit people in hospitals and jails. He even administered the sacrament of confirmation to a few men on death row.

He also immersed himself in a Spanish language program, reflecting his desire to communicate better with the archdiocese’s rapidly growing Hispanic population.

Yet perhaps his most extended efforts to make connections with people involved the way he answered the mail he received.

“He would spend hours writing handwritten notes to people who had sent him a note asking for prayers, for advice,” said Msgr. Schaedel, now pastor of St. Luke the Evangelist Parish in Indianapolis.

That personal touch was a defining trait for the introverted spiritual leader. And that side of his personality often shined through in the correspondence he had with people—as revealed in some of the letters he wrote as archbishop, copies of which are stored in the archives of the archdiocese.

Consider this passage from the letter he wrote to Tony Dungy in 2002, shortly after Dungy was named as the new head coach of the Indianapolis Colts:

“I have been very impressed by the successes you have experienced in football and in civic life. Your commitment to being an exemplary coach, community leader and man of faith is certainly to be admired, and I am glad that you will be bringing your many gifts to our city. . .

“I would appreciate and enjoy the opportunity to meet you and welcome you to Indianapolis. As you settle in, it would be my pleasure to host you for lunch or a meeting.”

He also sent letters to grade-school children who had written him with questions about his life, including this one from a second-grade student named Makenzie:

“Dear Makenzie,

“Thank you for praying the Rosary and offering sacrifices for me and the other bishops! I really am happy that you

chose me. My favorite story about Jesus is the story of the two disciples on the road to Emmaus Easter morning. . .

“I have met Peyton Manning, quarterback for the Indianapolis Colts, several times. My favorite color is blue, for the Colts.

“I enjoyed all of my years in school. When I was in second grade, I made my First Holy Communion. Thanks again for writing and your prayers. I offer a prayer for you.”

He also answered letters regarding the issues of our times, responding in 2005 to a woman’s thoughts on a concern that still divides our society—immigration.

“The Church responds to immigrants not from their legal status, but from the dictates of our belief and tradition. We in the U.S. are especially mindful of the immigrant because the Catholic Church in the U.S. is an immigrant Church, made up of people from all parts of the Earth. The Church has a responsibility to assist the newcomer.

“In Scripture, God calls upon his people to care for the alien. . . In chapter 25 of the Gospel of Matthew, Jesus identifies with the marginalized and commands us to respond when he said, ‘I was a stranger and you welcomed me.’”

His letters sometimes also offered a glimpse of his youth—a time when his father insisted that his teenaged son work during his summer breaks from Saint Meinrad Seminary so he would understand how people earned a living. So the future archbishop glazed doughnuts in a bakery and stacked lumber for a cabinet company.

In one of his letters, he shared his family memories of Christmas. In doing so, he also shared one of his defining approaches to life—living with hope.

“One memory I hold dear is going each December to Grandpa Buechlein’s farm with my dad and brother to find a cedar Christmas tree. Most of the time we did a good job of it, but not always. Yet, a less than perfectly shaped tree didn’t make a difference.

“Christmas always seemed to have its own magic. For a brief time, all was right with life, even when there were radio reports about Pope Pius XII’s Christmas pleas for peace during World War II. For a



Archbishop Daniel M. Buechlein places ashes on the forehead of a young girl on March 1, 2006, Ash Wednesday, in SS. Peter and Paul Cathedral in Indianapolis. (File Photo by Sean Gallagher)



Archbishop Daniel M. Buechlein laughs while chatting with members of St. Philip Neri School’s kindergarten class on Oct. 20, 2009. He visited the school that day to bless it after major renovations had been completed. (File photo by Sean Gallagher)

brief moment, even in that message, there was hope.

“There is more to the magic of Christmas than meets the eye. Unless one is hopelessly selfish, no matter how spiritually or materially poor we are, we

can always try to follow Christ by finding something of ourselves to give to others, and in that giving we find hope.”

(Sean Gallagher contributed to this article.) †

Archbishop Buechlein played significant role in renewal of catechesis in U.S.

By Sean Gallagher

Ken Ogorek admired Archbishop Emeritus Daniel M. Buechlein from afar long before he came to serve as the director of catechesis for the Church in central and southern Indiana in 2007.

In 1997, Ogorek was working as a high school religion teacher in Pennsylvania and then in catechesis in the Diocese of Pittsburgh. He appreciated how Archbishop Buechlein was a leader among a handful of bishops in the U.S. who were spearheading a renewal of catechesis in the Church in America.

“He was a person who stepped up,” Ogorek said. “That’s leadership.”

In 1997, Archbishop Buechlein was chairman of the U.S. bishops’ Ad Hoc Committee on the Use of the *Catechism of the Catholic Church*. The catechism had been published a few years earlier. The bishops in the U.S. wanted to make sure that extensive quotes from it accurately reflected its meaning, and that catechetical textbooks and other resources in the U.S. were in conformity with it.

This latter task was a challenging one in the first years, recalled Archbishop Buechlein in a 2014 interview with *The Criterion*.

“It was kind of controversial because the publishers didn’t all agree with what we were doing,” Archbishop Buechlein said. “But I stood my ground.”

Retired Archbishop Alfred C. Hughes of New Orleans served on the committee with Archbishop Buechlein. He noted how the archbishop was “a man of both conviction and diplomacy,” and that these traits eventually resulted in a “very constructive, collaborative relationship” between the committee and publishers.

“His conviction and his ability to work collaboratively with others was a strong reason that made it possible for him to persevere in the face of significant headwinds moving against receiving the catechism and implementing the catechism,” said Archbishop Hughes.

The fruits of the evaluation process for catechetical materials that Archbishop Buechlein helped launch some

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Archbishop Daniel M. Buechlein, right, shows a special edition of the *Catechism of the Catholic Church* to a group of students from St. Pius X School in Indianapolis during a visit on Jan. 27, 2009, to his office in the Archbishop Edward T. O’Meara Catholic Center in Indianapolis. Archbishop Buechlein played a significant role in the renewal of catechesis in the U.S. while serving as chairman of the U.S. bishops’ Ad Hoc Committee on the Use of the *Catechism of the Catholic Church*. (File photo by Sean Gallagher)

Archbishop Buechlein nurtured stewardship as part of the life of faith

By Sean Gallagher

L. H. Bayley has been a leading business figure in Indianapolis for more than 40 years.

Chairman of the board since 1978 of David A. Noyse, an Indianapolis-based wealth management firm, Bayley knows what makes for a successful business leader.

And he saw some of those qualities in Archbishop Emeritus Daniel M. Buechlein, particularly in his ability to attract and keep capable co-workers and delegate important tasks to them.

“That’s how you run a business,” said Bayley, a member of St. Luke the Evangelist Parish in Indianapolis. “I’ve served as president and CEO and all the other titles. And I know the great gift of being able to delegate to other people and, most of all, to choose the right management team.”

“He did that. He constantly had the right management team.”

Bayley observed Archbishop Buechlein closely throughout the archbishop’s 19-year tenure of leading the Church in central and southern Indiana as the two worked together in promoting stewardship as an integral part of the life of faith of all Catholics.

But it was not Archbishop Buechlein’s sharp management acumen that attracted Bayley to give so much of himself to the archdiocese, but his pastoral heart.

He paused as he considered how closely he worked with Archbishop Buechlein in two major capital campaigns, annual stewardship appeals, on the archdiocesan finance council and through the archdiocesan Catholic Community Foundation.

“I have a personal gratitude that he helped me to see God’s call,” Bayley said with emotion. “He helped me to recognize that. I was so grateful for the call to work in the archdiocese. So I look back on him and I get a little choked up.”

“He helped me to realize the pleasure of stewardship.”

The pastoral heart with which Archbishop Buechlein approached stewardship produced concrete results. More than \$300 million was raised in capital campaigns and annual stewardship appeals to support the archdiocese’s mission of proclaiming the word of God, celebrating the sacraments and exercising the ministry of charity.

The Catholic Community Foundation, charged with managing endowments which support archdiocesan parishes, schools and agencies, grew tremendously during his tenure, with 337 new endowments established with a value of more than \$100 million.

Archbishop Buechlein was in part able to be such an effective leader in promoting stewardship in the archdiocese because he already had much experience in it before he was appointed archbishop in 1992.

Daniel Conway, who served as archdiocesan secretary for planning, communications and development from 1993-97, had worked with Archbishop Buechlein in stewardship efforts in the 1970s and ‘80s at Saint Meinrad Seminary and School of Theology in

St. Meinrad when the archbishop served as its president-rector.

“Saint Meinrad had the best, most comprehensive seminary development program in the country [at that time],” Conway said, “and what we learned there together influenced all of our subsequent work for the Church.”

Conway currently serves as a senior vice president of Graham-Pelton Consulting, Inc., a worldwide organization that seeks to help non-profits grow through philanthropy. He has also helped guide stewardship efforts of dioceses and other Catholic institutions across the country. Conway currently serves on the editorial board of *The Criterion*.

“Archbishop Daniel was a strong visionary leader who understood the critical importance of planning and who worked hard to communicate the Church’s mission and invite others to invest their time, talent and money in carrying out Christ’s work,” Conway said. “He never apologized for raising money. He knew that it was an essential part of his responsibility to build up the Church.”

But, Conway added, “it was never about the money. ‘Money follows mission, he would say. ‘Not the reverse.’”

The mission of the Church in central and southern Indiana that Archbishop Buechlein fostered through his stewardship efforts included the 1999 construction of Holy Angels School in Indianapolis, the first new center-city Catholic school built in the U.S. in 40 years, the founding of Bishop Simon Bruté College Seminary in Indianapolis in 2004, the 2009 opening of a new 30,000 square-foot Holy Family Shelter in Indianapolis for homeless families, and scores of capital projects in parishes and schools across central and southern Indiana.

Raising the money that Archbishop Buechlein did and overseeing the mission that it supported was where relying on skilled co-workers was critical, said David Milroy, who served as executive director of the archdiocesan Office of Stewardship and Development from 2009-13 after previously working as president of Flatrock Capital Management in Columbus.

“It was great fun to watch him run a meeting,” said Milroy, who is now the chief operating officer of the Acton Institute in Grand Rapids, Mich. “He would pose difficult, challenging questions and then listen patiently to what everyone had to say on the topic. For particularly difficult decisions, he would take all of that back to his prayer time. I remember one particularly difficult decision while I was on staff required a novena to St. Joseph.”

“Once he made a decision, he was resolute in moving forward. In my experience, even if you didn’t agree with the conclusion, you felt heard and respected in the process.”

While Archbishop Buechlein listened well to the advice given him by respected business leaders, he also leaned on them to listen to him when he had questions and concerns.

“I was a good listener for him,” said Jerry Semler of Indianapolis, who served as chairman and CEO of OneAmerica, an



Archbishop Daniel M. Buechlein presents a Catholic Community Foundation (CCF) service award to St. Luke the Evangelist parishioner L. H. Bayley of Indianapolis, who previously served as president of the CCF board of trustees, during an annual meeting of the board on Oct. 24, 2007, in Indianapolis. (File photo by Sean Gallagher)

Indianapolis-based life insurance company, for 50 years. “When you’re the chief executive officer of a big business and have big problems, there’s no one to bounce them off of to speak of. So, I was a good listener.”

Semler, a member of St. Pius X Parish in Indianapolis, worked closely with Archbishop Buechlein, Bayley and others on many stewardship initiatives in the archdiocese.

Milroy saw how Archbishop Buechlein sacrificially gave of himself in traveling across central and southern Indiana to speak before many parish and deanery gatherings about stewardship as a part of the life of faith.

It was sacrificial for him, said Milroy, because Archbishop Buechlein had a distinctly introverted personality.

“Even after years of doing so, he would still get nervous before each talk,” Milroy said. “However, and importantly, he never missed a talk or failed to give it his best. He would go around to each table and try to greet every single person there.”

“As an introvert myself, I know what hard work that can be, and I found it inspiring to see how he embraced something so far outside his natural comfort zone. It was a marvelous witness of what it means to pick up our cross and follow Christ.”

Conway said the principles of stewardship that Archbishop Buechlein fostered in the Church in central and southern Indiana were articulated in a pastoral letter on the topic issued by the bishops in the U.S. in 1992, the year that the archbishop was appointed to lead the archdiocese.

Those principles, Conway noted, are an ongoing legacy in the archdiocese of Archbishop Buechlein’s leadership.



Archbishop Daniel M. Buechlein blesses a classroom on Aug. 8, 2010, at SS. Francis and Clare of Assisi Parish in Greenwood while two preschool-aged children play nearby. During his 19-year tenure of leading the Church in central and southern Indiana, Archbishop Buechlein encouraged stewardship as an integral part of the life of faith, which resulted in many capital improvements in parishes across the archdiocese. (File photo by Sean Gallagher)

“This continues today,” he said. “Programs and personnel change over time, but the fundamental approach has remained. The spirituality of stewardship is vibrant in central and southern Indiana today, and its powerful message will continue to shape this local Church as long as pastors and lay leaders remain faithful to the bishops’ teaching.” †

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20 years ago is still bearing fruit today, said Ogorek.

“He and his closest collaborators revolutionized the relationship between publishers and our episcopal conference,” Ogorek said. “What his work continues to do today is that it gives catechetical leaders the freedom and confidence of knowing that our resources are authentically Catholic.”

Ogorek, who also serves as the president of the National Conference of Catechetical Leadership, said that Archbishop Buechlein also paved the way for the later publication by the

U.S. bishops of the *National Directory of Catechesis* and the *United States Catholic Catechism for Adults*, both key elements in the continuing catechetical renewal.

Ten years after he first began to look up to him as a hero, Ogorek had the opportunity to work with Archbishop Buechlein as archdiocesan director of catechesis. It wasn’t long after that, though, that Archbishop Buechlein’s health began to fail, thus limiting their opportunities for collaboration.

During one of the times when his health limited his ministry, Archbishop Buechlein wrote a note to Ogorek, which reminded him that the priority the archbishop placed on catechesis at the national level was also important in his ministry in central and southern Indiana.

“He apologized to me because his health was making it difficult for us to interact with each other,” Ogorek recalled. “Of all the things that were on his mind and heart during those months, he was concerned that the attention that he was able to pay to catechetical ministry in the archdiocese wasn’t where he wanted it to be.”

Ogorek said that other catechetical leaders highly regard Archbishop Buechlein.

“I’m not the only person who holds him as a hero,” Ogorek said. “Among my counterparts throughout the country, many of them would say a lot of the same things that I’m saying about him. That’s mainly because he was able to take all of the gifts that he employed here and his special passion for catechesis and really

put that into action far beyond the borders of southern and central Indiana.”

Ogorek still seeks to carry on Archbishop Buechlein’s legacy of catechetical renewal in the Church in central and southern Indiana. He is gratified to see here and now the good effects of his former shepherd’s ministry.

“Young people of today have better resources for encountering the real Jesus in part because of Archbishop Daniel’s leadership,” Ogorek said. “And what was his motto? ‘Seek the face of the Lord.’ In a way, the young people of today are able not only to seek, but to find the face and hear the voice of the Lord because of Archbishop Daniel’s legacy and the work that he did faithfully and effectively for so many years.” †

Seek the Face of the Lord

Right, Archbishop Daniel M. Buechlein smiles during a groundbreaking ceremony for a new fine arts center at Roncalli High School in Indianapolis on April 12, 2005. (File photo by Brandon A. Evans)



Above, Archbishop Daniel M. Buechlein chats with K. P. Singh, a member of the Sikh Satsang of Indianapolis, after the seventh annual Interfaith Thanksgiving Service held on Nov. 21, 2006, at SS. Peter and Paul Cathedral in Indianapolis. (File photo by Sean Gallagher)



Below, Archbishop Daniel M. Buechlein holds a monstrance with the Blessed Sacrament on Aug. 16, 2003, in St. Michael the Archangel Church in Indianapolis. (File photo by Mary Ann Garber)



Above, Archbishop Joseph W. Tobin, left, meets Archbishop Daniel M. Buechlein in the chancery at the Archbishop Edward T. O'Meara Catholic Center in Indianapolis on Oct. 18, 2012. (File photo by Sean Gallagher)



Above, Archbishop Daniel M. Buechlein speaks with Missionaries of Charity Sisters after a Mass honoring the beatification of Mother Teresa of Calcutta on Oct. 19, 2003, at St. Philip Neri Church in Indianapolis. (File photo by Mary Ann Garber)



Above, Archbishop Daniel M. Buechlein processes into SS. Peter and Paul Cathedral along with Father Rick Ginther at the beginning of a Mass of priestly ordination on June 4, 2005. (File photo by Brandon A. Evans)



Above, Archbishop Daniel M. Buechlein smiles during the annual Celebrating Catholic School Values Awards Dinner on Nov. 8, 2005, in Indianapolis. (File photo by Brandon A. Evans)



Above, Archbishop Daniel M. Buechlein speaks with members of the broadcast media on April 5, 2005, outside SS. Peter and Paul Cathedral in Indianapolis following a memorial Mass for Pope John Paul II, who died on April 2 at the Vatican. (File photo by Sean Gallagher)



Above, Archbishop Daniel M. Buechlein walks with archdiocesan participants in the 36th annual March for Life on Jan. 22, 2009, in Washington, D.C. (File photo by Mary Ann Garber)



Left, Benedictine Archabbot Kurt Stasiak, right, greets Archbishop Daniel M. Buechlein during a July 26, 2016, Mass in which the newly elected leader of Saint Meinrad Archabbey was solemnly blessed. (Photo courtesy of Saint Meinrad Archabbey)



Above, Archbishop Daniel M. Buechlein speaks during the Catholic Community Foundation annual meeting and luncheon on Nov. 5, 2003, at Primo South Banquet and Conference Center in Indianapolis. (File photo by Brandon A. Evans)



Above, Archbishop Daniel M. Buechlein prays in adoration on Oct. 13, 2006, at the Basilica of St. Francis in Siena, Italy, before consecrated hosts that have been miraculously maintained in their original condition for 276 years. (File photo by Sean Gallagher)



Above, Archbishop Daniel M. Buechlein kneels in prayer on a prie dieu while, from left, transitional deacons Joseph Newton and Aaron Jenkins lay prostrate during the praying of the litany of the saints. The two were ordained priests on June 7, 2008, at SS. Peter and Paul Cathedral in Indianapolis. Assisting Archbishop Buechlein are, from left, seminarian Benjamin Syberg; Ford Cox, the archbishop's executive assistant; Benedictine Father Julian Peters, administrator pro-tem of the Cathedral Parish; and seminarian Daniel Bedel. (File photo by Sean Gallagher)



Above, a vespers liturgy commemorating the 25th anniversary of Archbishop Daniel M. Buechlein's episcopal ordination was held on March 2, 2012, at the Archabbey Church of Our Lady of Einsiedeln at Saint Meinrad Archabbey in St. Meinrad. Seated with Archbishop Buechlein are, left, then-Bishop Charles C. Thompson of Evansville and, right, then-Bishop Paul D. Etienne of Cheyenne, Wyo. (Photo courtesy Saint Meinrad Archabbey)



Below, Archbishop Daniel M. Buechlein washes a woman's feet during Holy Thursday Mass on March 24, 2005, at SS. Peter and Paul Cathedral in Indianapolis. (File photo by Sean Gallagher)



Above, Archbishop Daniel M. Buechlein watches Central Catholic School students work in the Indianapolis South Deanery grade school's new computer lab on Feb. 18, 2004. (File photo by Mary Ann Garber)

Archbishop Daniel M. Buechlein: A shepherd committed to 'seeking the face of the Lord'

Compiled by Brandon A. Evans

This timeline, originally created in 2011, has been updated to include not only the major events in the life of the late Archbishop Daniel M. Buechlein and his leadership of the archdiocese, but also his life of prayer following his retirement.

• April 20, 1938—Marcus George Buechlein born in Jasper, Ind.

• Aug. 15, 1963—Solemn profession as Benedictine monk at Saint Meinrad Archabbey in St. Meinrad; given the name Daniel.

• May 3, 1964—Ordained a priest.

• August 1971—Appointed president-rector of Saint Meinrad Seminary and School of Theology.

• March 2, 1987—Ordained and installed as the third Bishop of Memphis, Tenn.

• July 14, 1992—Pope John Paul II names Bishop Daniel M. Buechlein the fifth archbishop of Indianapolis.

Six months after the death of Archbishop Edward T. O'Meara, the man who preached at his funeral is called to be his successor.

Bishop Buechlein held a press conference on July 14 in Indianapolis and met with archdiocesan employees before flying back to Memphis.

Bishop Buechlein said



that his "first duty as your archbishop is to be a man of prayer. It is also the greatest gift I can bring with me."

• Sept. 9, 1992—Archbishop Buechlein is installed during a Mass at SS. Peter and Paul Cathedral in Indianapolis.

Forty years to the day that a young man entered Saint Meinrad Seminary as a high school freshman, he is installed as the fifth Archbishop of Indianapolis.

Archbishop Buechlein became the 10th successor to Bishop Simon Bruté, the first bishop of Vincennes, which later became the Archdiocese of Indianapolis.

"Like the Apostles Peter and Paul," the archbishop said at the installation Mass on Sept. 9, "I am charged to be a living sacrament of the paschal mystery of God, to be a humble servant for the unity of the body of Christ, and to be teacher in the person of Christ, the head of the body of the Church. What a marvelous way of life! What a great challenge!"

• January 1994—Archbishop Buechlein is named chairman of the U.S. bishops' Subcommittee for the Implementation of the *Catechism of the Catholic Church*.

• June 1995—Archbishop Buechlein is named co-moderator of the Disciples of Christ-Roman Catholic International Dialogue.

• October 1996—The first Celebrating Catholic School Values Awards dinner is held.

The annual fundraiser, which honors the values and accomplishments of individuals because of their support of Catholic education, continues to this day.

During the archbishop's tenure \$4.6 million was raised through corporate and individual gifts to offer tuition assistance to low-income elementary and high school students in central and southern Indiana.

• December 1996—The archdiocese kicks off Journey of Hope 2001 on the first Sunday of Advent.

The archbishop leads Catholics in central and southern Indiana on a symbolic journey as a "way of preparing for the opportunities and challenges of the third millennium of Christianity."

"Journey of Hope 2001 is more than a program," he wrote. "It is a 'window of opportunity' that allows us to place special emphasis on three vital aspects of our journey to God: spiritual renewal, evangelization—or a new sense of mission—and stewardship as a way of life."

• January 1998—Archbishop marches with archdiocesan youths and pilgrims at the annual March for Life in Washington, D.C.

The archbishop attended the annual march with tens of thousands of other pro-life supporters for many years.

As recently as 2009, the archbishop could be seen walking, speaking and praying with youths on the march as well as concelebrating the annual Vigil for Life Mass at the Basilica of the National



Shrine of the Immaculate Conception with other bishops.

• August 1998—Ground is broken for the new Holy Angels School in Indianapolis.

The new school facility, which opened in the fall of 1999, was believed to be the first new center-city Catholic school built in the United States in the past 40 years. That feat was repeated when ground was broken the same fall on a new Holy Cross Central School in Indianapolis.

The archdiocese currently has 68 Catholic schools. The archbishop considered his efforts to solidify Catholic



education as his primary accomplishment in his nearly 20 years of ministry here.

• October 1998—Catholic schools reach expected enrollment plateau.

Most archdiocesan schools are noted to be at or near their full capacity for students. The official number was 25,329, which represented a 30 percent growth since 1990 and the reversal of a 25-year decline.

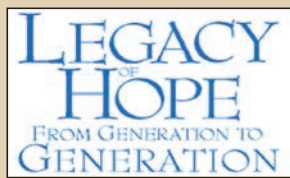
• October 1998—Archdiocesan pilgrims, led by the archbishop, travel to the Holy Land and then to Rome for the beatification of Blessed Mother Theodore Guérin, foundress of the Sisters of Providence of Saint Mary-of-the-Woods.

• January 1999—Archbishop Buechlein travels with youths and other archdiocesan Catholics to see Pope John Paul II in St. Louis.

• February 1999—Legacy of Hope from Generation to Generation capital campaign raises \$94 million.

The parishes of the archdiocese raised a total of \$84 million in pledges and another \$10 million in planned gifts.

Individual parishes used \$68 million for their own capital and endowment needs, while the remaining \$26 million was earmarked for the needs of the broader archdiocesan mission and ministries, including



Catholic Charities, seminarian education, priest retirement, lay ministry development and ongoing Catholic educator training.

• March 1999—Building Communities of Hope partnership raises \$27 million.

From a *Criterion* news story: "It's a partnership that's been a year in the making, and its success is bigger than anyone could have imagined. The Archdiocese of Indianapolis' Building Communities of Hope capital and endowment campaign to benefit Catholic schools and social services agencies in the center city of Indianapolis has received more than \$27 million in gifts and pledges—reaching 135 percent of its minimum goal set last January when the campaign began."

• January 2000—St. Teresa Benedicta of the Cross Parish is established in Bright.

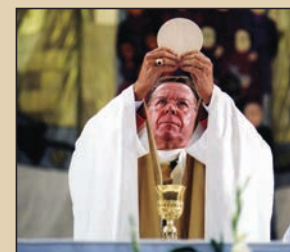
More than 500 people filled the chairs and bleachers in the gymnasium of the new Bright Elementary School to mark with a special liturgy the founding of the parish under the patronage of St. Teresa Benedicta of the Cross. However, icy, snow-covered roads prevented the archbishop from attending.

The parish was one of two opened by the archbishop. The other is SS. Francis and Clare of Assisi Parish in Greenwood, which was founded in 1993.

• September 2000—30,000 Catholics gather at the RCA Dome in Indianapolis to celebrate the Great Jubilee.

Archbishop Buechlein celebrated a Mass which gathered Catholics from across the archdiocese to celebrate 2,000 years of Christianity, and to thank God for all his blessings.

Eighteen bishops, two archbishops and several priests of the archdiocese helped Archbishop Buechlein confirm nearly 3,200 youths and adults at the archdiocese's Celebration in the Spirit of Hope: The Great Jubilee. It



was the largest gathering of Catholics in the history of the archdiocese, and one of the largest Jubilee celebrations in the United States that year.

• June 2002—Eight men are ordained to the priesthood.

In two Masses, a total of eight men were ordained to the priesthood by Archbishop Buechlein—the largest ordination class for the archdiocese in nearly 30 years.

"This is a joyful occasion for our Church," he said to those gathered on June 1 for the first ordination. To the



families of the priests, he said, "We thank you for the gift of your sons."

• November 2002—The archdiocese receives \$10 million from Lilly Endowment, Inc. for Catholic schools.

The money was part of an educational grant that would only be awarded if the archdiocese could raise \$5 million in matching funds for its Project EXCEED. In the end, nearly \$8 million was raised.

The goals of the project were curriculum changes, better technology and new programs for students and teachers.

In 2008, the archdiocese also received a \$5 million grant from Lilly Endowment to support center-city schools and two urban high schools.

• March 2003—The annual United Catholic Appeal exceeds its \$5 million goal.

Pledges totaling about \$5.17 million make for another success of the annual appeal. Funds from the UCA go to directly fund the shared ministries of the archdiocese, such as seminarian formation and Catholic Charities, as well as home missions—those parishes and schools in the archdiocese that are struggling to continue providing their services.

In total, during the archbishop's tenure the



archdiocese raised more than \$300 million through the annual stewardship appeal and separate capital campaigns. The funds supported building projects and ministry needs, and are in addition to Sunday and holy day contributions.

• May 2003—Approval is given for the establishment of permanent deacons' ministry.

Thirty-eight years after the restoration of the permanent diaconate by the Second Vatican Council, the archbishop approves its implementation here for the first time.

Previously, the only deacons in the archdiocese were transitional deacons on their way to priestly ordination.

In 2004, 25 men began



formal preparation to become deacons. After four years of spiritual, intellectual and pastoral formation, the men are ordained in 2008.

• August 2003—Archbishop Buechlein is appointed a consultant to the Vatican's Congregation for the Clergy.

• November 2003—100 young adults attend the first Young Adult Mass at Marian College.

The regular monthly Mass would eventually move to other locations, but its goal is the same: to encourage regular Mass attendance among young adults, and give them a chance to grow in friendship.

Over the past decade, Archbishop Buechlein has placed greater emphasis on young adult ministry, starting a Theology on



Tap program, adding more campus ministry options and creating staff positions at the archdiocese.

• August 2004—Archdiocese opens the Bishop Bruté House of Formation in Indianapolis.

Originally founded on the campus of Marian University in Indianapolis, its purpose was to have a place within the archdiocese to prepare college seminarians for major seminary.

The title of the house of formation was later changed to the Bishop Simon Bruté College Seminary and, in 2008, it moved to the grounds of the Monastery of



the Resurrection, previously a Carmelite monastery, a mile south of Marian University.

• September 2004—Six Catholic schools in the archdiocese are named Blue Ribbon Schools.

• November 2004—Improving financial outlook is the focus of the Catholic Community Foundation annual meeting.

For the first time in seven years, the archdiocesan operating budget is projected to break even. It is a trend that will continue for eight consecutive budgets.

Today, the foundation has a value of \$161 million—up from less than \$5 million before the archbishop arrived—and manages nearly 470 endowments. More than \$105 million



from the endowments has been distributed to parishes, schools and archdiocesan agencies for ministry.

• June 2005—Despite a rainy day, 1,000 Catholics from around the archdiocese join Archbishop Buechlein in Indianapolis to celebrate the Year of the Eucharist.

• September 2005—The Cause of Canonization of Bishop Simon Bruté is opened.

Fulfilling a goal which he had set only two years earlier, Archbishop Buechlein officially opens the cause of canonization of Bishop Simon Bruté, the first bishop of Vincennes, which is now the Archdiocese of Indianapolis.



• June 2006—The first class of the new Seton Catholic High School in Richmond graduates.

• October 2006—Blessed Mother Theodore Guérin is canonized by Pope Benedict XVI.

At a Mass held in St. Peter's Square at the Vatican, the foundress of the Sisters of Providence of Saint Mary-of-the-Woods became the first canonized saint from Indiana. Archbishop Buechlein led a pilgrimage to Rome for the historic event.

Upon returning, he announced that, starting in November, he would commemorate the canonization throughout the archdiocese in the coming year during eucharistic celebrations in each of its 11 deaneries.



• January 2007—The five bishops of Indiana release a joint pastoral letter urging Catholics to welcome immigrants.

Titled "I Was a Stranger and You Welcomed Me: Meeting Christ in New Neighbors," the pastoral was the first of its kind issued collectively by the Indiana bishops in recent times.

"We Catholic bishops of Indiana recommit ourselves and our dioceses to welcoming others as Christ himself," the pastoral said. "Together with all our sisters and brothers throughout the state of Indiana, we embrace an authentic and enduring form of Hoosier



hospitality that goes beyond superficial slogans to the heart of what it means to be a community of faith that welcomes all who wish to share our way of life."

• March 2007—Archbishop Buechlein celebrates 20 years as a bishop, recalling his ordination in Memphis in 1987.

• August 2007—Providence Cristo Rey High School opens its doors.

The school, led by the Sisters of Providence, is part of a national network that has built a reputation for helping students from low-income families through a work-study program.

In 2011, the first four-year class of students—25 in all—graduated.

• January 2008—The archbishop is diagnosed with Hodgkin's lymphoma, a cancer affecting the lymph nodes.

Catholics across the archdiocese were invited to take part in a nine-day novena for the archbishop and all the sick. It began on Feb. 3 and ended on Feb. 11, the feast of Our Lady of Lourdes and also the World Day of the Sick.

In June, Archbishop Buechlein announced that his treatment was successful, and his cancer was in remission.

• June 2008—History is made as 25 men are ordained the first permanent deacons in the history of the archdiocese.

• September 2008—The Legacy for Our Mission capital campaign winds down after meeting goals.

The lay leaders of the Legacy for Our Mission: For Our Children and the Future archdiocesan capital campaign celebrate the successful conclusion of the effort.

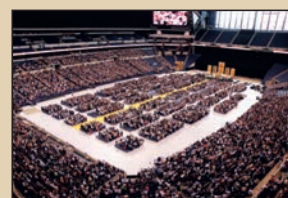
33,000 Catholics across central and southern Indiana pledged \$104 million, and some 14,000 volunteers worked to make the campaign a success.

Thanks to the campaign, parishes across the archdiocese's 11 deaneries constructed new activity centers, made extensive renovations to their current facilities and established new endowments or grew already established ones.

• May 2009—25,000 Catholics celebrate the 175th anniversary of the archdiocese at Lucas Oil Stadium in Indianapolis.

"Sisters and brothers, for 175 years in our part of the world, the message of Christ, the Good Shepherd, has been a message of hope," Archbishop Buechlein said in his homily.

That hope was expressed in the celebration of the sacrament of confirmation and in other ways. About 200 couples were honored



for 50 or more years of marriage, and religious jubilarians were praised for their ministry.

• December 2009—A new facility to house Holy Family Shelter in Indianapolis is dedicated by Archbishop Buechlein.

Twenty-five years after welcoming its first temporary residents, the shelter had outgrown its facilities near Sacred Heart of Jesus Church and moved into a brand-new building near Holy Trinity Church.

"Holy Family Shelter is a concrete and practical expression of the mission and ministry of charity, which we all share," the archbishop said. The previous year, the shelter served 229 homeless



families and helped 206 residents obtain employment. In 2010, Catholic Charities and other social outreach ministries of the archdiocese served nearly 180,000 people.

• March 2010—The archbishop has surgery to remove a benign tumor from his stomach.

• July 2010—Archbishop Buechlein ordains Bishop Timothy L. Doherty as the sixth bishop of Lafayette.

• March 2, 2011—Archbishop Buechlein ordains Bishop Christopher J. Coyne to serve as his auxiliary bishop.

In light of his health struggles, Archbishop Buechlein requests a coadjutor bishop—a man who would become his successor. The Vatican declines, but sends a priest from Boston to be ordained as auxiliary bishop.

Bishop Christopher J. Coyne was ordained by Archbishop Buechlein on March 2 at St. John the Evangelist Church in Indianapolis. The new bishop



is known for his eagerness to engage people through his blog, podcast and Twitter.

• March 2011—The archbishop suffers a mild stroke.

• Sept. 21, 2011—Pope Benedict XVI accepts the resignation of Archbishop Daniel M. Buechlein for health reasons.

Because of ongoing health struggles, Archbishop Buechlein is granted an early retirement at age 73.

He returns to Saint Meinrad Archabbey, the monastic community that he entered more than 50 years prior, to live a life of prayer. His plans include to continue



writing, including penning his memoirs. †

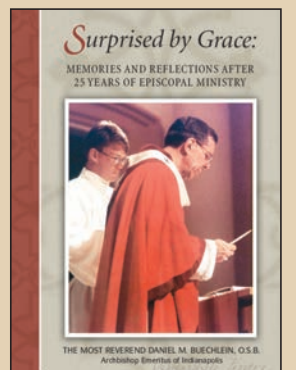
• October 18, 2012—Archbishop Buechlein travels to Indianapolis to greet his successor, Archbishop Joseph W. Tobin.

• December 2012—*Surprised by Grace*, a book of memoirs from the archbishop, is published.

Making good on his plans to write his memoirs, Archbishop Buechlein publishes *Surprised by Grace: Memories and Reflections After 25 Years of Episcopal Ministry*.

The book opens with his jarring experience of having a stroke, and continues to tell his journey of faith.

"I'm not damaged goods," he wrote. "I'm a monk, a priest and a bishop who seeks God alone."



• October 21, 2013—The new dining hall of the Bishop Simon Bruté College Seminary in Indianapolis is named in honor of Archbishop Buechlein.

As the seminary neared its 10th anniversary, its new dining hall was named in honor Archbishop Buechlein.

"I'd like to thank Archbishop Daniel for the wisdom of planting this seed and to assure him that we're going to care for it, not simply for this building, but also for



the young men who will be here," Archbishop Tobin said.

• May 3, 2014—The archbishop emeritus celebrates his 50th anniversary of priestly ordination.

• July 26, 2016—In his last public appearance covered by *The Criterion*, Archbishop Buechlein greets Benedictine Archabbot Kurt Stasiak, newly elected head of Saint Meinrad Archabbey.

• January 25, 2018—Daniel Mark Buechlein, fifth archbishop of Indianapolis, dies at Saint Meinrad Archabbey.

Having kept the word he gave in 1992 that his "first duty as your archbishop is to be a man of prayer," Archbishop Buechlein completes more than six years of living as a monk of Saint Meinrad Archabbey, his prayers never ceasing for the men and women of the Archdiocese of Indianapolis.

Men and women religious ‘witnesses’ to light of Christ in world

WASHINGTON (CNS)—Consecrated men and women reflect the light of Christ and are witnesses to that light “in a world that is often shrouded in shadow,” Cardinal Joseph W. Tobin of Newark, N.J., said on Jan. 29.

“They are the glory of God’s people. We pray for the perseverance of consecrated men and women, and ask God to continue enriching the Church with their unique vocation,” said Cardinal Tobin, former archbishop of Indianapolis, in a statement as the chairman of the U.S. Conference of Catholic Bishops’ Committee on Clergy, Consecrated Life and Vocations.

Cardinal Tobin’s statement came in advance of the annual celebration of World Day for Consecrated Life on Feb. 2, the feast of the Presentation of the Lord. It will be celebrated in parishes on the weekend of Feb. 3-4.

The feast of the Presentation also is known as Candlemas, when candles are blessed to symbolize Christ as the light of the world. St. John Paul II instituted the day of prayer for women and men in consecrated life in 1997.

With his statement, the committee headed by Cardinal Tobin also released the results of a survey of women and men religious who professed perpetual vows in 2017 in a religious congregation, province or monastery based in the United States.

The survey was conducted by the Center for Applied Research (CARA) in the Apostolate, based at Georgetown University in Washington.

Among the major findings were:

- Nearly nine in 10, or 86 percent, of the responding religious said they regularly participated in some type of private prayer activity before they entered their religious institute. About two-thirds participated in eucharistic adoration, prayed the rosary, or attended retreats before entering. Nearly six in

10 participated in spiritual direction before entering.

- One-half of responding religious attended a Catholic elementary school, more than four in 10, or 44 percent, attended a Catholic high school, and a near equal proportion, or 43 percent, attended a Catholic college before entering their religious institute.

- On average, the responding religious reported that they were 19 years old when they first considered a vocation to religious life, but half were 18 or younger when they first did so.

- Nearly nine in 10, or 87 percent, of the responding religious reported that someone encouraged them to consider a vocation to religious life.

More than four in 10, or 43 percent, said that a parish priest encouraged their vocation. Half said they were encouraged to consider a vocation by a religious sister or brother; women religious were more likely than men religious to say so.

Almost four in 10, or 41 percent, reported that they were encouraged to consider a vocation by their friends.

CARA asked the 768 religious institutes, provinces or monasteries that are in the United States to provide the names of women religious or religious brothers and priests who professed

or were planning to profess perpetual vows in 2017. The institutes, provinces, etc. were identified by the Leadership Conference of Women Religious, the Council of Major Superiors of Women Religious, the Conference of Major Superiors of Men or the USCCB Secretariat of Clergy, Consecrated Life and Vocations.

A total of 600 major superiors responded, or 78 percent, with the names of 208 men and women religious. Of that number, 100 sisters



Benedictine Brother Peduru Fonseka, a monk of Saint Meinrad Archabbey in St. Meinrad, proclaims a reading during a Mass for Vocations on May 5, 2017, at St. John the Evangelist Church in Indianapolis. A native of Sri Lanka, Brother Peduru is one among many people born outside the U.S. to join religious communities in America in recent years. (File photo by Sean Gallagher)

and nuns and 51 brothers and priests responded—representing a response rate of 73 percent.

The average age of responding religious is 41. Half of the responding religious are age 36 or younger. The youngest is 24 and the oldest is 86.

Two-thirds of the respondents, or 64 percent, identify as white; more than one in six, 18 percent, identify as Asian; and more than one in 10, or 11 percent, identify as Hispanic. Sixty-seven percent of the respondents were born in the United States. Of those born outside the U.S., the most common country of origin is Vietnam.

Among those identifying as Hispanic/Latino, more than six in 10—62 percent—are foreign born. Of those identifying as Asian/Pacific Islander/Native Hawaiian, seven in 10 are predominantly foreign born. Six percent identify as African-American/black. Ninety-four percent, or nearly all, who identify as Caucasian/white are U.S.-born.

Other survey findings include:

- Nearly nine in 10 of the responding religious, or 88 percent, have been Catholic since birth. More than three-quarters—77 percent—come from families in which both parents are Catholic. Among the 12 percent of respondents who became Catholic later in life, the average age at which they did so was 22.

- Half of the respondents attended a Catholic elementary school, which is

a little higher than that for all Catholic adults in the United States—50 percent vs. 39 percent. These respondents also are more likely than other U.S. Catholics to have attended a Catholic high school—44 percent of responding religious, compared to 19 percent of U.S. adult Catholics; and they are much more likely to have attended a Catholic college—43 percent of responding religious, compared to 10 percent of U.S. adult Catholics.

- The survey found the profession class of 2017 is highly educated, with 25 percent of responding religious earning a graduate degree before entering their religious institute. More than two-thirds—69 percent—entered their religious institute with at least a bachelor’s degree.

- Most religious did not report that educational debt delayed their application for entrance to their institute. Among the 4 percent who did report having educational debt, however, they averaged about four years of delay while they paid down an average of \$29,100 in educational debt.

- Nearly all of the responding religious, 88 percent, participated in some type of vocation program or experience prior to entering their religious institute.

(The full survey of the profession class of 2017 can be found at tinyurl.com/ybabffk5.) †

‘They are the glory of God’s people. We pray for the perseverance of consecrated men and women, and ask God to continue enriching the Church with their unique vocation.’



— Cardinal Joseph W. Tobin in a statement as the chairman of the U.S. Conference of Catholic Bishops’ Committee on Clergy, Consecrated Life and Vocations

Pro-life leaders decry Senate failure to pass 20-week abortion ban

WASHINGTON (CNS)—Cardinal Timothy M. Dolan of New York decried the Senate’s failure to pass the Pain-Capable Unborn Child Protection



Cardinal Timothy M. Dolan

Act, which would have banned abortions after 20 weeks of gestation, and called on senators to “rethink” their stance on late-term abortions.

The cardinal, chairman of the U.S. bishops’ Committee on Pro-Life Activities, called the vote “appalling” in a statement released late on Jan. 29.

“The Senate’s rejection of this common-sense legislation is radically out of step with most Americans,” the statement added.

Although the bill received 51 votes, under Senate rules it needed 60 votes to end debate and move to a final vote. Three Democrats joined 48 Republicans in supporting the measure. The final vote was 51-46.

Democratic Sens. Joe Manchin of West Virginia, Bob Casey of Pennsylvania and Joe Donnelly of Indiana supported the bill, while Republican Sens. Lisa Murkowski of Alaska and Susan Collins of Maine voted against it.

Several senators who opposed the bill said it was unconstitutional during debate on the floor before the vote.

The House of Representatives passed the same bill on Oct. 3. President Donald J. Trump said he would have signed the measure if it had passed both houses of Congress.

The legislation would have punished doctors who perform an abortion after 20 weeks, except in cases of rape, incest or if the life of the mother is threatened. Physicians could face up to five years in prison. Women seeking abortions would not be penalized under the bill.

The bill is based on the finding that an unborn child can feel pain at 20 weeks of development. Similar laws are on the books in 17 states, and three more states ban abortion after 20 weeks for other reasons.

Polling has found that a majority

of Americans, including Democrats, supported such legislation.

Cardinal Dolan expressed concern that abortions carried out in the second half of pregnancy usually involve dismemberment of the unborn child and pose dangers to the mother.

“Furthermore, the United States is currently one of only seven countries that allows abortions beyond 20 weeks,” he said, naming Canada, China, Netherlands, North Korea, Singapore and Vietnam as the other six.

Pro-life advocates echoed the cardinal’s disappointment in the vote.

“Americans should be outraged that pro-abortion Senate Democrats refuse to protect unborn babies who can feel pain,” Carol Tobias, president of National Right to Life, said in a statement.

“We will keep coming back to the Senate again and again until it passes this

bill,” she said.

Father Frank Pavone, national director of Priests for Life, criticized senators who voted against the bill for “believing the excruciating killings should continue.”

He said in a statement that senators “voted against the wishes of the American public, against science, and most importantly, against the human rights of innocent babies. Every senator who voted to defeat this human rights legislation deserves to feel the pain of defeat at the ballot box,” he said.

Jeanne Mancini, president of March for Life, called it “a disgrace that our Senate has once again failed to pass a bill that reflects the hearts and minds of the national pro-life consensus.”

Trump said in a statement late on Jan. 29 that “it is disappointing” that the bill failed.

“We must defend those who cannot defend themselves,” the statement continued. “I urge the Senate to reconsider its decision and pass legislation that will celebrate, cherish, and protect life.” †



Jeanne Mancini

Pro-life advocates in Brazil mark *Roe v. Wade* anniversary



Shayna Tews, in left photo, and Erin and Claire Pfister, all members of Annunciation Parish in Brazil, stand in front of the Clay County Courthouse in Brazil on Jan. 22 after marching from their church to commemorate the solemn observance of the *Roe v. Wade* U.S. Supreme Court decision that legalized abortion 45 years ago. Brazil march coordinator Tom McBroom of St. Patrick Parish in Terre Haute says that when he stopped by a nearby gas station after the event, "A lady from a local Baptist church noticed me from standing in front of the courthouse. She said that she wanted to thank Catholics for staying on top of the abortion issue. She concluded with, 'If the Catholics did not stay on top of the abortion issue all these years, it would have been another problem swept under the rug.'" (Submitted photos by Tom McBroom)

Notre Dame community reacts to controversy over contraceptives

NOTRE DAME, Ind. (CNS)—Some University of Notre Dame students, faculty and alumni are voicing strong public criticism over the university administration's decision to continue employee insurance coverage for sterilizations, contraceptives and abortifacients after a federal mandate to do so was amended late last year.

On Oct. 6, President Donald J. Trump expanded the religious exemption for an Obama-era Health and Human Services (HHS) directive requiring such coverage. The next day, Holy Cross Father John Jenkins, Notre Dame's president, joined other Catholic leaders in praising that action, and an Oct. 27 university e-mail to employees stated that the previously mandated coverage would end on Dec. 31.

A small campus protest ensued over that announcement, organized by the Notre Dame Graduate Workers Collective, an independent group of graduate students.

That same organization gathered about 500 signatures on a petition stating: "We demand that the officials who run Notre Dame's affairs re-examine their consciences and respect our freedom to make reproductive, family, and religious choices without economic coercion."

Among the signatories were students, "friends," alumni, staff, relatives of employees and about 70 Notre Dame faculty. (Notre Dame has a student enrollment of about 12,500, and is the largest employer in St. Joseph County.)

The American Civil Liberties Union of Notre Dame and the Notre Dame Women's Legal Forum executive board, both law student organizations, also objected in a letter published in *The Observer*, the student newspaper. "In light of the many religious differences that exist here," they wrote, "we do not believe that students and employees should have limitations placed on their abilities to make health care decisions."

It is not clear how much such reaction influenced the Notre Dame administration, but the university reversed course. It informed employees on Nov. 7 that third-party health plan administrator Meritain Health and prescription benefit

manager OptumRx would continue to provide those items free of charge. Students also were informed that their coverage would continue.

A statement from Paul Browne, Notre Dame vice president for public affairs and communications, said the reversal came after the university learned the insurers would continue the coverage at no cost, so the university opted not to "interfere."

Some analysts believe Notre Dame simply chose not to claim the religious exemption that it previously had pursued in *University of Notre Dame v. Burwell*, a 2013 lawsuit against the U.S. Department of Health and Human Services, which issued the mandate that required the insurance coverage. ("Burwell" is then-HHS Secretary Sylvia Mathews Burwell.)

In that lawsuit, the university contended that the federal directive to provide insurance for morally objectionable items would harm the university's Catholic character.

Dissatisfied by the lack of a substantial explanation from the university administration of its about-face on the coverage, some faculty, students and alumni wrote to university leaders, asking them to reverse their decision to leave in place the insurance for immoral items and procedures. Some of those letters have been made public.

A Nov. 29 letter to Father Jenkins from the executive board of the Notre Dame Chapter of University Faculty for Life was released on Jan. 18, the day before Father Jenkins led the Notre Dame contingent at the annual March for Life in Washington. That letter had raised multiple questions and asked for a meeting with Father Jenkins.

The group's board explained that Father Jenkins had met with them and other concerned faculty and staff in December and had listened to them "respectfully," but the policy had not changed, so the board decided to publish the letter in the "Viewpoint" section of the Jan. 18 issue of *The Observer*.

"With the March for Life approaching," it said, "we, the executive board of the Notre Dame Chapter of University Faculty for Life [UFL], want to make clear that

there are many Notre Dame faculty, staff and students who oppose these policies that facilitate the destruction of human life, and who are committed to the holistic teachings of the Church on the sanctity of all human life."

The letter stated that "university communications have left much unsaid and caused manifest confusion." It noted the university testified in court that "Notre Dame believes its participation in the U.S. government mandate would cause scandal, and therefore Notre Dame cannot comply with the mandate consistent with its religious beliefs."

The letter asked: "Does the new arrangement with Meritain/OptumRx differ from the old arrangement? Are there features of the new arrangement that mitigate or eliminate the scandal caused by the old arrangement?"

A Dec. 4 open letter to the Notre Dame administration written by the editorial staff of the independent student publication *Irish Rover* took a similar approach, quoting extensively from a sworn affidavit that Notre Dame's executive vice president, John Affleck-Graves, gave in the *University of Notre Dame v. Burwell* lawsuit.

The students wrote: "This reversal has left many dumbfounded—shocked that after a long and costly lawsuit in which Notre Dame asserted that it was against its Catholic values to play any part in providing contraceptives and abortifacients to employees and students, it would abruptly reverse course and willingly participate in such action."

Among the Affleck-Graves affidavit statements the students cited was this: "It is Notre Dame's sincerely held religious belief that it cannot become entangled with, or appear to facilitate, endorse, or accept, that which it believes to be contrary to Catholic faith.

"Notre Dame's Catholic beliefs, therefore, prohibit it from paying for, facilitating access to, and/or becoming entangled in the provision of abortion-inducing products, contraception, sterilization or related counseling."

The student letter called on Father Jenkins and the administration to respond, asking: "Do Jenkins, Affleck-

Graves and the administration now claim that these same statements are untrue? Is Notre Dame no longer committed to the Catholic values that it testified to holding?"

A Dec. 16 letter was sent to Father Jenkins and signed by lawyers who are Notre Dame alumni. To date, it has garnered 71 signatures.

Referring to the Burwell suit, the lawyers warned that the university's decision to retain the objectionable insurance coverage could appear to be "abuse by the university of the judicial process in its legal challenge to the Obamacare abortifacient/contraceptive mandate."

The lawyers also cited the sworn testimony of Affleck-Graves, saying: "He described with considerable eloquence how the [HHS] mandate required actions contrary to the conscience of an authentically Catholic university [and] imposed a substantial burden on Notre Dame's religious liberty."

Notre Dame, they wrote, "is now doing voluntarily precisely what it said it could not do in good conscience and without giving scandal, particularly to its students." And, they charged that "Notre Dame by all appearances took the time of the courts and the government with a pretend lawsuit."

The lawyers urged Father Jenkins to provide an explanation that would "absolve the university from the charge of playing fast and loose with the courts or mitigate to some degree its blame," if such an explanation exists. If there is no explanation, they wrote that the matter was serious enough to "demand action by the [Notre Dame] fellows or the board of trustees."

"Remedial action should be taken, an accounting given to the Notre Dame community, and thoughtful consideration given to how amends might be made to the courts," they said.

Browne, the university spokesman, told Catholic News Service that "Father Jenkins is currently reviewing Notre Dame policy on the issue, and will have more to say on it soon." He said the priest has been in discussion with, among others, Bishop Kevin C. Rhoades of the Fort Wayne-South Bend Diocese. †

Events Calendar

For a list of events for the next four weeks as reported to The Criterion, log on to www.archindy.org/events.

February 6

Mission 27 Resale, 132 Leota St., Indianapolis. **Senior Discount Day**, every Tuesday, seniors get 30 percent off clothing, 9 a.m.-6 p.m., ministry supports Indianapolis St. Vincent de Paul Society Food Pantry and Changing Lives Forever program. Information: 317-687-8260.

February 7

Knights of Columbus Council 3433, 2100 E. 71st St., Indianapolis. **Solo Seniors**, Catholic, educational, charitable and social singles, 50 and over, single, separated, widowed or divorced. New members welcome. 6 p.m. Information: 317-243-0777.

February 8

St. Andrew the Apostle, Intercultural Pastoral Institute, Lower Level, 4052 E. 38th St., Indianapolis. **Black Catholic Young Adult Gathering**, sponsored by archdiocesan Black Catholic Ministry, 6:30-8 p.m., for ages 18-35, however all are welcome. Childcare available with advance reservations, free.

Information and childcare reservations: Pearlette Springer, 317-236-1474, pspringer@archindy.org.

February 10

St. Bartholomew Church, 1306 27th St., Columbus. **12th Annual Concert Series: Young Musicians Concert**, 7 p.m., free will offering. Complete list of all concerts: www.saintbartholomew.org, Music Ministry or bminut@stbparish.net.

St. Elizabeth Ann Seton Parish, Seton Elementary Campus, 801 W. Main St., Richmond. **Chocolate Fest**, hors d'oeuvres, chocolate, silent auction, 5-8 p.m., \$15 pre-sale tickets only through Feb. 9. Information and tickets: Lisa Rourke, 765-969-4919.

St. Michael the Archangel Parish, 3354 W. 30th St., Indianapolis. **Valentine Dance and Reverse Raffle**, dinner, adult beverages, \$1,000 grand prize, 6-10 p.m., \$30 per person. Information and tickets: Marianne Hawkins, mhawkins@saintmichaelindy.org, 317-921-3284.

February 11

St. Thomas Aquinas Church, 4625 N. Kenwood Ave., Indianapolis. **Mass in French**, 12:30 p.m. Information: 317-627-7729 or acfadi2014@gmail.com.

St. Therese of the Infant Jesus (Little Flower) Church, 4720 E. 13th St., Indianapolis. **Class of '63 monthly gathering**, 6 p.m. Mass, optional dinner afterward. Information: 317-408-6396.

February 13

Church of the Immaculate Conception, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Monthly Taizé Prayer Service**, theme "Praying for Peace in the World and in Our Hearts," 7-8 p.m., silent and spoken prayers, simple music, silence. Information: 812-535-2952, provctr@spsmw.org.

February 15

Our Lady of Peace Cemetery and Mausoleum, 9001 Haverstick Road, Indianapolis. **Monthly Mass**, 2 p.m. Information: 317-574-8898 or www.catholiccemeteries.cc.

St. Joseph Parish, 1401 S. Mickley Ave., Indianapolis. **Third Thursday Adoration**, interceding for women experiencing crisis pregnancy, 11 a.m.-7 p.m., with Mass at 5:45 p.m. Information: 317-244-9002.

February 16

Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Ivy Tech Community College president Sue Ellspermann speaking, Mass 7 a.m., buffet breakfast and program following. \$15 members, \$21 non-members. Information and registration: www.catholicbusinessexchange.org.

St. Mark the Evangelist Parish, Msgr. Schafer Hall, 535 E. Edgewood Ave., Indianapolis. **Men's Club Fish Fry**, battered fish, fries, slaw and drink, 5-7 p.m., \$8 adults, \$6 seniors, \$4 children (fish or pizza), \$1 desserts benefiting eighth grade class trip, drive-thru available. Information: 317-787-8264, a_coltman@sbcglobal.net.

February 17-19

Saint Mary-of-the-Woods, Providence Spirituality and Conference Center, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Used Book Sale sponsored by Linden Leaf Gifts**, 10 a.m.-4 p.m., books not pre-priced but donations accepted. Information: 812-535-2932 or lindenleafgifts@spsmw.org.

February 21

Calvary Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Monthly Mass**, 2 p.m. Information: 317-784-4439 or www.catholiccemeteries.cc.

February 24

Kokomo High School, 2501 S. Berkley Road, Kokomo. 12th Annual Indiana Holy Family Catholic Conference: "God is For Us! Romans 8:31," 8:30 a.m.-6 p.m., \$60 family, \$40 couple/family of two, \$20 single or high school (\$75, \$50 and \$25 after Feb. 6), scholarships available, kids corner, youth track, high school track. Information, registration

and list of speakers: www.holyfamilyconference.org.

East Central High School, Performing Arts Center, 1 Trojan Pl., St. Leon. **E6 Men's Conference: Armor Up**, Archbishop Charles C. Thompson, Father Larry Richards, Father Jonathan Meyer and Dr. Ray Guarendi presenting, Mass, rosary, confession, vendors, \$45 for adults, \$15 high school and college, includes lunch and materials, free parking. Information and registration: www.ecatholicmensconference.com

White Violet Center for Eco-Justice, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Bread Baking: Sourdough**, bread-making basics, creating and maintaining starters and incorporating sourdough into baked goods, Candace Minster presenting, 1-5 p.m., \$45. Registration deadline Feb. 21. Information: 812-535-2931, wvc@spsmw.org, or www.spsmw.org/providence-center/events/. †

Retreats and Programs

For a complete list of retreats as reported to The Criterion, log on to www.archindy.org/retreats.

(For a complete list of retreats as reported to The Criterion, log on to www.archindy.org/retreats.)

February 16-18

Mother of the Redeemer Retreat Center, 8220 W. State Road 48, Bloomington. **Following Our Holy Desires**, Jesuit Father William Blazek presenting. Information and registration: www.motheroftheredeemer.com or 812-825-4642, ext. 1.

Mount St. Francis Retreat Center, 101 St. Anthony Dr., Mt. St. Francis. **Weekend of Peace for Women**, Judy Ribar presenting, 7 p.m. Fri. through 2 p.m. Sun., includes accommodations, lunches and dinners, breakfast on your own in the Loftus House kitchen, \$150.

Information and registration: 812-923-8817, www.mountsaintfrancis.org.

February 18

Providence Spirituality & Conference Center, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Lenten Day of Solitude**, Providence Sisters Jan Craven and Paula Damiano presenting, 9:30 a.m.-3 p.m., \$45 includes lunch. Registration deadline: Feb. 12. Information and registration: 812-535-2952, provctr@spsmw.org or www.spsmw.org/providence-center/events/.

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Return to the Shack: Movie and Discussion**, viewing of the

movie *The Shack* followed by discussion, Father James Farrell presenting, 2-6 p.m., \$15, includes refreshments, registration required. Information and registration: Dustin Nelson, 317-545-7681, ext. 101 or www.archindy.org/fatima.

February 20

Providence Spirituality & Conference Center, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Series: Art for the Soul**, Providence Sister Rosemary Schmalz presenting, four Thursdays, 9-11 a.m. or 7-9 p.m. at St. Patrick School, 449 S. 19th St., \$50 for the series includes supplies. Registration deadline: Feb. 13. Information, registration: 812-535-2952, provctr@spsmw.org or www.spsmw.org/providence-center/events/. †

Feb. 9 marks first in a series of pro-life films and discussions

A showing of the pro-life documentary *3801 Lancaster: American Tragedy* followed by a panel discussion will take place at Our Lady of the Most Holy Rosary Parish, 520 Stevens St., in Indianapolis, from 6-8:30 p.m. on Feb. 9. It is the first in a series of four pro-life films and discussions sponsored by the pro-life ministries of Holy Rosary and St. John the Evangelist Parish, 126 W. Georgia St., in Indianapolis.

The evening begins with a simple meal at 6 p.m. The film starts at 6:30 p.m. and lasts approximately 60 minutes.

Through exclusive interviews with detectives, crime scene investigators, journalists, victims and Dr. Kermit Gosnell himself, *3801 Lancaster: American Tragedy* tells the story of the horrific findings in

Dr. Gosnell's abortion center in Philadelphia in 2010 during a surprise raid. Panelists for the evening include Holy Rosary pastor Father Ryan McCarthy and Right to Life of Indianapolis president Marc Tuttle.

The event is free. To register or for more information, contact Sheryl Dye at 317-407-6881 or smdye1@gmail.com, or Eric Slaughter at holyrosary.prolife@gmail.com.

The rest of the pro-life series follows the same times and format. The schedule is as follows:

- May 11 at St. John the Evangelist Parish: *At the Death House Door*, a film on the death penalty.
- Sept. 14 at St. John: *Not My Life*, a film about human trafficking.
- Nov. 9 at Holy Rosary: *Fatal Flaws*, a film about assisted suicide. †

Catholic Charities in Bloomington to host Valentine Open House on Feb. 7

A Valentine Open House to showcase the work of Catholic Charities Bloomington will be held at its office, 803 N. Monroe St., in Bloomington, from 4:30-6 p.m. on Feb. 7.

Visitors will have the opportunity to hear success stories, tour the play therapy room and learn how support of Catholic Charities Bloomington empowers

individuals, strengthens families and transforms lives.

Refreshments will be served.

For more information, contact Cheri Bush at 317-236-1411 or email cbush@archindy.org.

Learn more about Catholic Charities Bloomington at www.ccbn.org or call 812-332-1262. †

Sisters of Providence to host 'Learning to Talk across the Divides' workshop

Providence Sister Marie McCarthy will lead a one-day workshop, "Learning to Talk across the Divides," in Providence Hall Community Room at the Sisters of Providence of Saint Mary-of-the-Woods, 1 Sisters of Providence, St. Mary-of-the-Woods, from 9:30 a.m.-3:30 p.m. on Feb. 17.

People often struggle holding a conversation with those whose opinions differ from their own. At a time when civil discourse seems a lost art, this workshop explores how

to listen, to hear and to learn from each other with genuine respect. The workshop examines how world views are formed, what helps them change, and how to expand one's capacity to hear other opinions.

Persons of all faith traditions are welcome and encouraged to attend.

The cost is \$45, which includes lunch. Registration is required by Feb. 12 online at www.spsmw.org/events/ or by contacting Jason Frost at 812-535-2952 or jfrost@spsmw.org. †

Our Lady of Lourdes Parish in Indianapolis to offer 8-Day Festival of Prayer

The fourth annual 8-Day Festival of Prayer will be held at Our Lady of Lourdes Parish, 5333 E. Washington St., in Indianapolis, beginning on Feb. 11 and concluding on Feb. 18.

The festival commemorates the feast days of Our Lady of Lourdes (Feb. 11) and St. Bernadette (Feb. 18)—to whom Our Lady of Lourdes appeared in Lourdes, France, in 1858.

All events are free and open to the public.

The events are as follows:

- Feb. 11: 10 a.m. Mass with Archbishop Charles C. Thompson celebrating the Feast of Our Lady of Lourdes, followed by the Anointing of the Sick. Fathers Rick Ginther and Larry Richardt will concelebrate. A reception with the archbishop will follow in Lyons Hall.
- Feb. 12: 7 p.m. concert by Greg Martin and the Ronen Chamber Ensemble in the church.
- Feb. 13: 5:30 p.m. rosary in the chapel followed by Mass at 6 p.m. A wine and cheese reception will follow in Bernadette Hall. Non-alcoholic drinks will also be available.
- Feb. 14: 6 p.m. Ash Wednesday Mass and distribution of ashes. Following Mass,

a traditional soup and bread dinner will be served in Bernadette Hall.

• Feb. 15: 1:45 p.m. presentation of the Living Rosary by the school children in Lyons Hall (use Lyons Hall entrance). Exposition of the Blessed Sacrament begins in the chapel at 3 p.m. with the rosary being prayed at 5:30 p.m., followed by Mass at 6 p.m. Exposition will resume after Mass until 8 p.m.

• Feb. 16: 5:30-7 p.m. Lenten Fish Fry in the school cafeteria followed by the Way of Cross.

• Feb. 17: 9 a.m. continental breakfast in Bernadette Hall with Fathers Rick Ginther and Larry Richardt sharing reflections of their pilgrimage to Lourdes, France. Viewing of the movie *St. Bernadette of Lourdes* (150th anniversary version) and time for discussion will follow with a noon conclusion. Reservations are requested by calling the parish office, 317-356-7291 or by email parishsecretary@ollindy.org.

• Feb. 18: 10 a.m. Mass to celebrate the French Feast of St. Bernadette and First Sunday of Lent followed by coffee and donuts in Bernadette Hall.

For more information, contact the parish office at 317-356-7291 or email parishsecretary@ollindy.org. †

Sacrament of penance heals relationships with God, Church

By Fr. Geoffrey A. Brooke, Jr.

As a child I always disliked going to the dentist. As an adult, I can't say I'm excited to go to the dentist, but I still make time to go. Even though it's not our favorite, we still go.

Now contrast that with going to confession. If we don't see the value in going to confession, or we don't like it, then most adults just stop going. So what has to change? Perhaps we need to grow in our understanding of the sacrament of penance, which is also called the sacrament of reconciliation. Can going to the dentist give us a clue?

One of the first questions people ask is, "Why do I have to go to a priest?" We are confessing our sins not so much to the priest, but rather to God. The priest acts in the person of Christ. He also represents the Church, so that the penitent may be reconciled to both God and the Church.

If one has a toothache, one goes to the dentist, not a car salesman. Why? Because the dentist is trained and prepared to cure you. God desires to heal you from your sins, and the priest has been entrusted by the Church to carry out that ministry in the sacrament of penance.

I've had a lot of dentists. Some I liked more than others. That's natural, but regardless of whether I liked the dentist or not, when I needed their care, I went. One of the things that can hold us back from the sacrament of penance is our relationship with the priest.

Sometimes, if we've had a bad experience with a priest, unlike the dentist, we just stop going to confession. If there is more than one priest in your parish or area, it's OK to prefer one over another, but it's not OK to not go at all because you don't like one. It's not about you and the priest. It's about you and your relationship with God.

When asked why people don't go to confession anymore, I respond, "Because people think they don't sin anymore." One of the realities of a society that follows the dictatorship of relativism and denies both sin and its consequences is that there is no longer perceived a need to go to confession.

If you haven't done anything wrong, then why do you need to go to confession? "Just be yourself;" is a sufficient moral criterion nowadays. Yet at the same time, we cry out that something is wrong if one person hurts or offends another. If no one is hurt or offended, then it must be OK for me to do.

We forget that sin always offends God, and it damages the communion of the Church. Denying the existence of sin, and the need for confession, is like saying we don't need to go to the dentist because we don't have teeth.

The connection with the dentist is nothing new, as the *Catechism of the Catholic Church* recalls, quoting St. Jerome who wrote more than 1,600 years ago, "for if the sick person is too ashamed to show his wound to the doctor, the medicine cannot heal what it does not know" (#1456).

This is why when confessing our sins to a priest, we must tell him all of them. God wants to heal you from your sins—all of them. It's important to state the type of the sin, and how many times. Be specific, but not too detailed.

Don't just say, "bad thoughts," those could be so varied from someone struggling with depression, to lustful thoughts, to anger or something else. Mentioning the number not only keeps nothing hidden, but there's a difference between a bad habit and a one-time mistake.

Dentists recommend a regular cleaning every six months. The Church places the obligation of going to confession at



A priest hears the confession of Pope Francis during a penitential liturgy in St. Peter's Basilica at the Vatican in this March 28, 2014, file photo. The priest in the sacrament acts in the person of Christ, and furthermore represents the Church, so that the penitent may be reconciled to both God and the Church. (CNS photo/L'Osservatore Romano via Reuters)

least once a year, or before receiving Communion anytime we've committed a mortal sin. Even if you aren't having any pain, you still go see your dentist every six months to clean away the buildup of plaque. If you are having a toothache, you go right away.

The same is true with our sins; we go anytime we've committed a mortal sin, but we can also go to be cleansed of the daily accumulation of venial sins.

Dentists encourage daily brushing and flossing. To be better prepared to make a good confession, make an examination of conscience; do so daily, not just as you're rushing from your car to the confessional. Additionally, go to confession not once a year, but once a month, to be cleansed of

the sins that are building up and bearing you down.

The sacrament of reconciliation isn't about God condemning us for our sins, nor is it about the priest; rather, it's an invitation to be healed by God's mercy. When we hold nothing back and regularly seek out the mercy of God that is waiting for us, it will not seem so scary at all.

You might just walk out of the confessional happy, and dare I say, smiling. Just make sure you see your dentist too, so that smile is nice and bright.

(Father Geoffrey A. Brooke, Jr. is a priest of the Diocese of Jefferson City, Mo. His website is frgeoffrey.com and his Twitter handle is @PadreGeoffrey.) †

The Bible retells again and again the story of human sinfulness and God's mercy

By Daniel S. Mulhall

Human sinfulness and God's never-ending forgiveness are central themes of the entire Bible, Old and New Testament alike.

Beginning with the sin in the garden in Genesis 3:1-7, through God's mercy for Cain, on through the histories and prophets, and then into the teachings of Jesus in the Gospels, the story remains the same: We sin, and God calls us back with forgiveness.

One of the high holy days in the Jewish year is Yom Kippur, "the Day of Atonement," described in Leviticus 16:29-30. On this day, people do penance—atone—for the sins they have committed against God during the past year. Before one can seek atonement with God for the sins committed against another person, one must first seek to right the wrong and be reconciled with that person.

Isaiah 58:1-12 beautifully addresses what we are called to do to make amends: We are to recognize our sinfulness and to tell it to others (Is 58:1). Then, we are to act with justice toward those whom we have harmed:

"Is this not, rather, the fast that I choose: releasing those bound unjustly, untying the thongs of the yoke; setting free the

oppressed, breaking off every yoke? Is it not sharing your bread with the hungry, bringing the afflicted and the homeless into your house; clothing the naked when you see them, and not turning your back on your own flesh?" (Is 58:6-7). Only then will we be vindicated; only then will we be forgiven (Is 58:8).

Jesus picks up this theme in his teaching, especially in the presentation of the beatitudes (Mt 5:3-12; Lk 6:20-45) and when he taught his disciples how to pray: "Forgive us our sins for we ourselves forgive everyone in debt to us" (Lk 11:4; see also Mt 6:1-18 and Lk 11:1-13 for the full context).

While in his teaching Jesus echoes the beliefs of his Jewish ancestors, something new enters into the equation with his death and resurrection: "The blood of his son Jesus cleanses us from all sin" (1 Jn 1:7). As the Vatican's International Theological Commission stated in its 1982 statement on penance and reconciliation, "It is not that we reconcile ourselves with God; it is God who through Christ reconciles us to him."

And as 1 John 2:1-2 puts it, "If anyone does sin, we have an advocate with the Father, Jesus Christ the righteous one. He is expiation for our sins, and not for our sins only but for those of the whole world."



A mosaic depicting the risen Jesus, surrounded by his disciples as he pulls Adam and Eve from the depths of hell to salvation, is seen at Sacred Heart University's Chapel of the Holy Spirit in Fairfield, Conn. Human sinfulness and God's never-ending forgiveness are central themes of the entire Bible, Old and New Testament alike. (CNS photo/Tracy Deer-Mirek, courtesy Sacred Heart)

While our current practice of individual confession and penance developed after biblical times, there are numerous scriptural passages that serve as the foundation for it. One in particular stands out.

Following his resurrection, Jesus appears to his disciples. After breathing upon them he said, "Receive the Holy Spirit. Whose sins you forgive are forgiven

them, and whose sins you retain are retained" (Jn 20:22-23; see also Mt 18:18).

The sacrament of penance, also known as the sacrament of reconciliation, encourages us to go and to try to sin no more. This teaching is found also in Ephesians 4:25-32 and 1 John 1:5-10.

(Daniel S. Mulhall is a catechist living in Louisville, Ky.) †

From the Editor Emeritus/John F. Fink

Black Catholics in U.S. history: This week, Mary Lange

Last week, I wrote about Pierre Toussaint, who had been a slave in Haiti (then known as Saint Dominique)



and then in New York. Elizabeth Clarisse Lange was also originally from Haiti. She was among refugees from the revolution in Haiti who made it to Baltimore—then a haven for those who escaped Haiti's

revolution in 1812—when she was 28.

At that time, it was illegal to educate black children. Elizabeth did so anyway. Beginning around 1818, she and a friend, Marie Balas, also a refugee from Haiti, turned Elizabeth's home into a school for black girls.

The Haitian refugees in Baltimore were being helped by the Sulpician Fathers. They had been forced to leave France during the French Revolution. Since both the Sulpicians and the Haitians spoke French and were Catholic, the Sulpicians allowed the Haitian community the use of a basement chapel in the seminary.

They also assigned Father Jacques Joubert to pastor the Haitian refugees. His

family had escaped the French Revolution by moving to Saint Dominique. When a revolution occurred there, too, he alone of his family made it to the United States in 1804. It seemed natural that he would be appointed to pastor the Haitians.

In 1828, when Elizabeth had been teaching black girls for 10 years, Father Joubert suggested to her that they start a religious community of black women with the mission of educating black women. Elizabeth agreed. She and three other Haitian women became the founders of the Oblate Sisters of Providence.

Elizabeth took the religious name of Mary. After the other women elected Elizabeth as the first superior, she was called Mother Mary the rest of her life.

With the help of the four women, Father Joubert wrote the constitution and rules for the new community. Baltimore Archbishop James Whitfield approved them in 1829, and Pope Gregory XVI did so in 1831, making the Oblate Sisters of Providence the first community of religious women of African descent.

The following years, though, were difficult as the sisters suffered from prejudice. They had to endure insults and threats of physical abuse from some of

Baltimore's white Catholics, who objected to "colored" women wearing the habit of a nun.

The sisters suffered from extreme poverty, surviving on the small amounts paid by parents of their students and from the sale of needlework, sewing, mending and working as laundresses at St. Mary's Seminary and Loyola College.

Even ecclesiastical superiors refused to help. After Archbishop Whitfield, no other archbishop during Mother Mary's lifetime supported the community. One of them even suggested that the sisters disband and return to the lay state.

However, they did have some supporters. After Father Joubert died in 1843, the Redemptorist Fathers became chaplains to the sisters in 1847. Redemptorist Father John Neumann, who would later become Archbishop of Philadelphia and a canonized saint, traveled to Baltimore four times a year to serve as the sisters' confessor.

Despite the difficulties, the community continued to add members and schools. The sisters opened schools in Fells Point, Md.; Philadelphia, New Orleans, and another in Baltimore. However, they all closed for financial reasons. †

It's All Good/Patti Lamb

Love connects Ash Wednesday, Valentine's Day this year

"Oh, no!" I heard Margaret yell in a disturbed tone from the kitchen.

I didn't hear anything break, but I



went to check on her anyway. I never quite know what to expect with that one. I found her staring at our wall calendar, pointing to Feb. 14.

When I asked what the fuss was about, my 10-year-old shared her revelation.

"Valentine's Day is on Ash Wednesday this year, and that is not good," she said.

She went on to explain that Ash Wednesday meant going to church, ashes and—she gave a dramatic sigh—no Valentine's Day party candy.

Margaret didn't understand how a day "all about love and chocolate" could also be the first day of Lent.

"They just don't go together," she muttered, and she walked away.

I think Margaret meant that love shouldn't be accompanied by any sort of discomfort.

She thinks that love should be all the good stuff, like tap-dancing unicorns and cupcakes with perfectly piped frosting.

The older she gets, the more she will come to realize that love—the real

kind—isn't always sugarcoated.

Authentic love can be downright unpretty. It's trying to get tangles out of your child's hair in the morning and frantically scrubbing the toothpaste off her sleeve before she boards the bus.

Love isn't always easy. Love is spending an evening helping an impatient child understand a difficult math concept the night before a big quiz. It's shoveling your neighbor's driveway in subzero temperatures even though you'll be late for work.

Love can be hard work. It's forgiving a co-worker who treated you unkindly. It's disciplining a child who needs to do a better job showing respect to others.

Love can also be dirty work—literally. Love is cleaning up after a child with the stomach bug, or scrubbing his new shoes after he walked through mud on his way home from school. It's doing six loads of laundry on a Sunday so that everyone has clean towels, sheets and clothes.

Before bed that night, Margaret and I talked about what love really is. I asked her to share some examples. She talked about cleaning up after her dog (and her brother). She mentioned making a card for a sick friend instead of watching her favorite television show. Margaret also pointed out the time when she let her brother have the last ice cream bar

even though that's her favorite dessert. I pointed out that all of the examples she gave had something in common: sacrifice.

As I tucked her in, we determined that it's fitting that Ash Wednesday is on Valentine's Day. Ash Wednesday is the beginning of Lent, which leads us to Jesus's sacrifice of death and his resurrection on Easter Sunday—all because of God's love for us. God gave us his only Son and Jesus gave his life as ransom for our salvation. God's love is the most important love to remember on Valentine's Day or on any day.

One of my sisters gave me a great book called *Only Love Today* by Rachel Macy Stafford. The book's title is a sort of mantra to which the author repeatedly circles back. I've adopted my own Lenten mantra from one of the book's passages, which says, "Today I will choose love. If I mistakenly choose distraction, perfection or negativity over love, I will not wallow in regret. I will choose love next. I will choose love until it becomes my first response."

May this Lent bring us all closer to divine love.

(Patti Lamb, a member of St. Susanna Parish in Plainfield, is a regular columnist for The Criterion.) †

Emmaus Walk/Debra Tomaselli

Speaker's powerful experience helps students embrace message of faith

"Bye, Mom, see you in a few." Sara hopped out of my car, slinging her backpack over one shoulder. "Remember



not to feel bad if the kids don't pay attention," she said. "They're kind of like that to everyone."

She raced across the courtyard, disappearing into her seventh-grade classroom at St. Mary Magdalen School.

Soon the door would reopen, and the teacher would signal for me to join them.

Suddenly, fear arose. *Why had I agreed to address the class about my recent illness? What if the kids ridiculed me ... or, worse yet, what if they alienated Sara? What if my message got distorted, focusing attention on my situation instead of God?* I wanted to bolt, but it was too late; the commitment was made. Nervously, I flipped open my Bible.

"Be strong! Be courageous!" Moses exhorted Joshua in the Book of Deuteronomy, "for you shall lead *these* people into the land promised by the Lord to their ancestors; see to it that they conquer it" (Dt 31:7).

How perfect was that? I needed encouragement. And while I wasn't leading people into the promised land, my goal was similar: I wanted the kids to embrace the gift of a Catholic education given by their parents.

I squared my shoulders and read on: "Don't be afraid, for the Lord will go before you and will be with you; he will not fail nor forsake you" (Dt 31:8).

The teacher waved. Strengthened, I entered the classroom, glanced at the crucifix, and began my story.

A mysterious illness had rendered me too weak to function. For months, I couldn't drive my children to school, attend their sports events or volunteer in the classroom. Since, years earlier, I'd been diagnosed with a dormant cancer, my oncologist got involved.

"I believe this is the cancer," he said.

Sara's classmates prayed for me.

The night before learning the test results, I opened my Bible and read: "I will praise the Lord no matter what happens. I will constantly speak of his glories and grace" (Ps 34:1)

I cringed, knowing the next day I might begin battling the dreaded disease that claimed the lives of both my parents. Would I be able to praise God "no matter what"?

With that, an unexpected inner strength immediately arose, accompanied by an unworldly peace. Undoubtedly, I knew the power to give praise would persist.

Sara's classmates listened, all eyes on me. "We have a God we can trust in all circumstances, to the grave and beyond," I advised. "There is no doubt about that."

The illness, which wasn't the cancer, ran its course, I explained. Good health returned.

Concluding, I urged the students to be thankful for the Catholic beliefs handed to them.

"Keep the faith," I said. "You will find it is the most important facet of your life. Keep it, not because it will make you healthy or give you what you want all the time, but because it will give you great peace."

It was an attentive audience. Nobody interrupted. Nobody smirked.

Instead, the kids sensed the power of my experience. They grasped the importance of faith.

(Debra Tomaselli writes from Altamonte Springs, Florida. She can be reached at dtomaselli@cfl.rr.com.) †

The Human Side/Fr. Eugene Hemrick

Homeless must not represent the 'nonsignificant' among us

The homeless person sitting on the corner near our church never moved off his bench despite freezing temperatures.



No matter the time of day, there he sat bundled up in clothes people had donated.

As I handed him \$10, I told him, "Do me a favor, get a good meal and take cover near our rectory." The confused look in his eyes said to me, "He

won't move off that bench."

I was again struck by the plight of the homeless when driving under a viaduct. Overnight, an entire tent city had risen up under it.

Down the hill from the U.S. Capitol, homelessness is visible all along Constitution Avenue. Grates that spew steam are covered by homeless people who prefer—or are left with no choice—

to sleep on them rather than take shelter.

When we consider the world of homelessness, it is mind-boggling. How can people sit outdoors in freezing weather all day doing nothing? Although they may be living in the freedom of the outdoors, their lives are far from free. They are imprisoned in a world of daily meaninglessness.

For many, it is a life of loneliness devoid of social amenities we take for granted. For others who are mentally or physically impaired, it is a life of wandering. Many were victims of abuse as children or faced other traumatic experiences, and many suffer from addiction.

And then there are those who are angry at the world and have divorced themselves from it.

The bane of homelessness is feeling insignificant—to feel you don't count or have anything to contribute to life. When a sense of importance is lost, one's vitality is lost. Zest and gusto, vital for a

wholesome life, ceases to exist.

Abundant success stories about homelessness have been documented. At the core of these stories are dedicated persons who were able to restore another person's self-worth. This is not an easy task. It means breaking into a mind often filled with blockades, resentments, hurts, distrust, disillusionment and bitterness. In many cases, it translates into trying to repair years of mental chaos.

Today, we are truly blessed by those devoted people who are out there in the streets and shelters serving the destitute daily. Not everyone is blessed with this vocation. All of us, however, can do our part. When we see homeless people, all it takes is stopping to talk with them, asking them how they are, and in doing so, to make them feel significant.

(Father Eugene Hemrick writes for Catholic News Service.) †

Fifth Sunday in Ordinary Time/Msgr. Owen F. Campion

The Sunday Readings

Sunday, February 4, 2018

- Job 7:1-4, 6-7
- 1 Corinthians 9:16-19, 22-23
- Mark 1:29-39

The Book of Job is the source of the first reading for Mass on this weekend. This book furnishes few details about the identity of Job.

It nonetheless is one of the great literary works in the Old Testament, and one of the best remembered, if not always precisely remembered. Misreading Job has led to a phrase that has gone into English common speech, the “patience of Job.” As the book makes clear, though, Job was not always so patient with God.

For instance, in this weekend’s reading, Job vents his impatience. He asks if life on Earth is not in reality drudgery. Each human being, Job notes, is a slave. Personally, Job says he has been assigned “months of misery” (Jb 7:3). “I shall not see happiness again,” he writes drearily (Jb 7:7).

St. Paul’s First Letter to the Corinthians provides the second reading.

The same source has given earlier weekend liturgies this winter their second readings. In this passage from First Corinthians, Paul insists that he was free to accept the call to be an Apostle or to spurn it. He chose to accept the call.

So, he proclaims the Good News, explaining the identity and mission of Jesus. It is an act of service and of love given for people who otherwise would not know Jesus. Paul sees nothing as more important than bringing people to the knowledge of Christ and to loving Christ.

For its final reading, the Church offers from St. Mark’s Gospel the story of the Lord’s curing of St. Peter’s mother-in-law.

The story’s point is clear. Merely by touching her hand, Jesus cured the woman. She was so fully cured, in fact, that she immediately rose from her sickbed and began to wait on Jesus and the disciples. She was healthy again, but

she used her health to care for others.

Lest it appear that this woman simply resumed routine domestic chores, it should be noted that the verb used by Mark in this reference is the same verb used to describe the ministry of the angels while Jesus was tempted in the desert. For Christians, serving others, even in their physical needs, is holy and a product of union with Christ.

This miracle long has fascinated Christians. Indeed, in the ruins of Capernaum is a site pious pilgrims identified many centuries ago as the place where the house of Peter’s mother-in-law stood.

The story continues. Jesus heals the sick and drives demons away. Then, Jesus went by himself to a distant place to pray. Simon and the others pursue Jesus, longing to be near the Lord, needing him.

When at last they find Jesus, the Lord reminds them that the messianic role is to reach all people.

Reflection

The Church continues to introduce us to Jesus, the Lord, the Son of God, with all the power thus implied. This Liturgy of the Word also puts before us the images of Job, the Apostle Paul, Peter’s mother-in-law and the Apostles accompanying Jesus.

Paul obviously gave his life to the vocation to which Jesus called him, that of being an Apostle, of bearing to people the Lord’s message and mercy. It was the mission of all the Apostles, as Jesus told them. It is the mission of all Christians.

Peter’s mother-in-law, cured by Jesus, did not simply return to life as usual, but, as Mark’s use of a particular verb shows, she served others, as Jesus served.

Job brings to mind who and what we are, limited human beings, whose limitations at times may test our best intentions. Amid this reality, the Lord is our strength and our model. The Apostles knew that there is no other model and none with greater strength and power than the Lord. †

Daily Readings

Monday, February 5

St. Agatha, virgin and martyr
1 Kings 8:1-7, 9-13
Psalm 132:6-10
Mark 6:53-56

Tuesday, February 6

St. Paul Miki and companions,
martyrs
1 Kings 8:22-23, 27-30
Psalm 84:3-5, 10-11
Mark 7:1-13

Wednesday, February 7

1 Kings 10:1-10
Psalm 37:5-6, 30-31, 39-40
Mark 7:14-23

Thursday, February 8

St. Jerome Emiliani
St. Josephine Bakhita, virgin
1 Kings 11:4-13
Psalm 106:3-4, 35-37, 40
Mark 7:24-30

Friday, February 9

1 Kings 11:29-32; 12:19
Psalm 81:10-15
Mark 7:31-37

Saturday, February 10

St. Scholastica, virgin
1 Kings 12:26-32; 13:33-34
Psalm 106:6-7, 19-22
Mark 8:1-10

Sunday, February 11

Sixth Sunday in Ordinary Time
Leviticus 13:1-2, 44-46
Psalm 32:1-2, 5, 11
1 Corinthians 10:31-11:1
Mark 1:40-45



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Question Corner/Fr. Kenneth Doyle

The Church’s funeral rites encourage the faithful to pray for the deceased

Q What does the Church teach about what happens after someone dies? The reason I bring it up is that often when I attend a



Catholic funeral, I hear the priest say in a homily that the deceased is now in heaven and suffering no more. But how does that fit in with the Church’s teaching on purgatory? (Virginia)

A The primary purpose of a funeral Mass is, of course, to pray for the salvation of the deceased—that God will bring the person quickly and gently into the joy of heaven. The liturgy also serves to remind mourners of Christ’s offer of eternal redemption, and to lift the spirits of the bereaved in the glory of that hope.

In praying for those who have died, we are building upon the ancient Jewish practice, according to which Judas Maccabeus made atonement for the dead, that they might be delivered from their sins (2 Mc 12:46).

In answer to a frequently asked question, the Church still believes in purgatory, a purification after death before entrance into heaven, as stated in the *Catechism of the Catholic Church* (#1030).

True, the Church does not teach that everyone who dies must necessarily pass through this cleansing, and admits the possibility that certain of the deceased may have practiced such fervent charity on Earth that, at the point of death, no temporal punishment would remain (#1472).

But I think that it’s safer to assume, along with Chapter 24 of the Book of Proverbs, that even the good person falls seven times and that many of us will have temporal penance for our sins that will still need to be fulfilled, and attachment to sinful behavior that will need to be cleansed from us.

Like you, I, too, have heard funeral homilies which seemed to consider it a certainty that the deceased had already passed into paradise. But I, for one, would much prefer at my own funeral that the priest ask people to pray for me—in case I am still en route. Thus, the wisdom of the Catholic funeral ritual, which prays that the deceased will be cleansed of any sin and

granted “the fullness of redemption.”

Q Our daughter has moved back to our area after a divorce, along with her two children—now ages 8 and 10. The children are baptized; the older one has received her first Communion and the younger one will do so next month. My daughter is the product of Catholic grade school, high school and college, but she does not attend church with them except for Christmas and Easter.

Is it my husband’s and my responsibility to get these children to Mass each Sunday? We have taken them at times, but now they are coming up with any excuse not to go. We took our own four children to Mass every Sunday. (Location of origin withheld)

A I do not think that you are under any strict moral obligation to get your grandchildren to Mass each Sunday. It was your daughter who chose to have her children baptized.

Presumably, in the baptismal preparation class, she was reminded that she was accepting the responsibility of raising her children as regularly practicing Catholics. And hopefully, during the first Communion preparation, that point was made once more. If your daughter has chosen to not fulfill this duty that she freely took on, the burden is on her conscience, not yours.

At the same time, though, you and your husband are grateful for your Catholic faith and practice, consider it the preferred way of Christ, and feel that it offers the clearest path to salvation. Because of that, you naturally desire to pass it on to your grandchildren.

Perhaps, when the opportunity presents itself, you and your husband could convey to your daughter how much your faith means to you and why you would like your grandchildren to share in that same benefit.

On occasion, you might also gently let the little children know of the satisfaction and peace you receive from your faith.

In answer to your question, then, I believe that you are presented not with an obligation, but with an opportunity.

(Questions may be sent to Father Kenneth Doyle at askfatherdoyle@gmail.com and 30 Columbia Circle Dr., Albany, New York 12203.) †

My Journey to God

Two Prayers

By Elizabeth Bennett

O God, in Your mercy, please grant unity among the peoples of our nation.
In Your charity please end the discord that prevails in our nation.
In your compassion remove the prevalent hate that has been exhibited.
Let us all remember the death Your Son endured for our salvation.
Let us also remember to practice justice and charity toward our neighbor. In Your holy name we pray.

Dear Jesus, each day help me to choose good over evil,
justice over injustice,
caring over apathy,
and love over hatred
that I may remain on the Path to Life.
In Your Holy Name, I pray.



(Elizabeth Bennett is a member of St. Elizabeth Ann Seton Parish in Richmond. A youth from the Diocese of Orlando prays during the closing Mass of the National Catholic Youth Conference in Indianapolis on Nov. 18.) (File photo by Natalie Hoefler)

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.

BARNETT, Max R., 89, St. Matthew the Apostle, Jan. 12. Father of Lynn and Scott Barnett. Stepfather of Ann Tully. Brother of Anita McMillan. Grandfather of seven. Great-grandfather of one.

BOSTON, Mary L. (Knoebel), 93, Prince of Peace, Madison, Jan. 17. Mother of Louise Parker, Garry and Ralph Boston. Grandmother of three. Great-grandmother of three.

DOBBINS, Robert A., 88, St. John Paul II, Sellersburg, Jan. 17. Father of Cindy Alexander, Teresa Caldwell, Yvonne Ray and Steve Dobbins. Grandfather of 11. Great-grandfather of 16. Great-great-grandfather of three.

DURLAUF, Gene, 92, St. Mary, New Albany, Jan. 14. Husband of Joan Durlauf. Father of Jenifer Evans, Janet Howard, Kim Payne, Becky Schooler, Frank Hill, Lex and Michael Durlauf. Grandfather of eight. Great-grandfather of 12.

GINN, Gerald R., 80, St. Teresa Benedicta of the Cross, Bright, Jan. 4. Husband of Virginia Ginn. Father of Michelle Murray, Deborah Wassler, Daniel, Gerald, Jr., Jeff and William Ginn. Brother of Peggy Friedman, Betty Landess,

Mary Theobald, Mark, Steve and Terry Ginn. Grandfather of 10. Great-grandfather of 10.

GONZALEZ, Jose Enrique, 71, Our Lady of Perpetual Help, New Albany, Jan. 12. Husband of Mary Gonzalez. Father of Elizabeth, Emily and Charles Gonzalez. Brother of Carmen Gibson, Vilma Perkins, Evelyn Salmon, Rosa Sherwood, George and Raul Gonzalez. Grandfather of one.

HAMMACK, Daniel E., 66, St. Paul, Tell City, Jan. 15. Husband of Cathy Hammack. Father of Danielle Naviaux, Andy, Bryce and Tyler Hammack. Brother of Lana Feltner, Garnetta Hoehn, Jeff and Mike Hammack. Grandfather of 10.

HOEING, Romilda L., 88, St. Mary, Greensburg, Jan. 21. Wife of Alfred Hoeing. Mother of Melinda Herbert, Deborah Navarra, Diane Wenning and Randall Hoeing. Sister of Nicholas and Sylvester Riehle. Grandmother of eight. Great-grandmother of two.

KIDWELL, Sally A., 64, Sacred Heart of Jesus, Indianapolis, Jan. 17. Wife of Charles Kidwell, Jr. Mother of Abigail Borders and Charles Kidwell III. Sister of Lorean Kegriss, Maribeth Perry, Carol Rupert, Tim Duggan and Tom Perry.

LEIDOLF, Errol F., 71, St. Mary-of-the-Knobs, Floyd County, Jan. 23. Step-brother of Barbara Wolfe.

LEWIS, Mary Ann, 84, St. Vincent de Paul, Shelby County, Jan. 13. Sister of Sylvia and Charles Lewis.

MARTIN, Bill, 75, St. Francis Xavier, Henryville, Dec. 29. Husband of Beverly Martin. Father of Victoria McMasters, James and William Martin, Jr. Grandfather of seven. Great-grandfather of two.

MCFARLAND, Janie L., 43, All Saints, Dearborn County, Jan. 18. Wife of Jason McFarland. Mother of Emma and Hannah McFarland. Daughter of Betty Armstrong. Sister of Christina Goerner and



Praying for unity

Pope Francis presides over a Jan. 25 ecumenical prayer service with Orthodox Metropolitan Gennadios of Italy and Malta, left, and Anglican Archbishop Bernard Ntuhouri, the archbishop of Canterbury's personal representative to the Holy See, at Rome's Basilica of St. Paul Outside the Walls. The service marked the end of the Week of Prayer for Christian Unity. (CNS photo/Alessandro Bianchi, Reuters)

Joseph Moody. Granddaughter of John Wendling.

MORGAN, Jane, 58, St. Michael the Archangel, Indianapolis, Jan. 10. Wife of Greg Morgan. Mother of Shelby Morgan.

MORGAN, Ruth M., 92, St. Mary, New Albany, Jan. 13. Mother of Leigh Ann Morgan. Sister of Janet Paris.

PFLUMM, Paul E., 92, Holy Spirit, Indianapolis, Dec. 29. Father of Pamela Chermansky, Peggy Loschky, Paul and David Pflumm. Grandfather of 11. Great-grandfather of eight.

POPP, Alfred J., 89, St. John Paul II, Sellersburg, Jan. 14. Father of Linda Everage, Janet Lanham, Donnie and Ronnie Popp. Grandfather of eight. Great-grandfather of seven.

ROGERS, June A., 72, St. Anne, New Castle, Jan. 18. Mother of Anne Rogers.

Daughter of Robert Scott. Sister of Mary Sealy and John Scott. Grandmother of four. Great-grandmother of two.

REUSS, Frank A., 91, St. Bartholomew, Columbus, Jan. 19. Father of Linda Pfleiger, Karen Rutigliano, Diane Stafford and James Reuss. Grandfather and great-grandfather of several.

SANTO, Ruth A., 91, St. Lawrence, Indianapolis, Jan. 20. Mother of Teresa Adams, Katrina Brown, Keith and Kirk Santo. Sister of Barbara Brice. Grandmother of four.

SAULEY, William E., 92, Prince of Peace, Madison, Jan. 15. Father of Sue Patterson and Kerry Sauley. Brother of Kerry Sauley. Grandfather of four. Great-grandfather of two.

SPICUZZA, Betty J., 92, Sacred Heart of Jesus, Indianapolis, Jan. 16. Mother of

Bob, Gus and Jason Spicuzza. Grandmother of seven. Great-grandmother of five.

STRASSELL, Dolores M., 86, St. Charles Borromeo, Milan, Jan. 17. Mother of Mary Browning, Lisa Davis, Diana Schilling, Pamela Shannon, Lois Smith, Donna VanCleave, James, John, Mark, Paul and Robert Strassel. Sister of Marjorie Kramer. Grandmother of 33. Great-grandmother of 53.

SVARCZKOPF, Margaret, 86, St. Elizabeth Ann Seton, Richmond, Jan. 13. Wife of Ambrose Svarczkopf. Mother of Andrea Mosey, Kyle and Timothy Svarczkopf. Sister of Roland Williams. Grandmother of 13. Great-grandmother of 14.

VANNICE, Lawrence, G., III, 73, Immaculate Heart of Mary, Indianapolis, Jan. 13. Husband of Ann Vannice. Father of Andrew, Charles, Jack, Nathan and Quentin Vannice. Brother of Katherine,

Thaddeus and William Vannice. Grandfather of two.

WERNER, Alvin G., 61, All Saints, Dearborn County, Jan. 18. Husband of Darlene Werner. Father of Renee Eppert, Blain, Chad, Clint and Wayne Werner. Son of Alvin and Annie Werner. Brother of Anita Smith, Anthony, Art, Charlie, Eric and Jerry Werner. Grandfather of five.

YOUNT, Emma J., 85, St. Michael, Charlestown, Jan. 14. Mother of Rebecca Burns, Patrick, Robert and Steven Yount. Sister of Mary Garrett, Francis and Robert Lindenmayer. Grandmother of 12. Great-grandmother of 28.

ZOLLMAN, Richard J., 58, Prince of Peace, Madison, Jan. 16. Father of Samantha Zollman. Stepfather of Jeremy Law. Son of Mary Zollman. Brother of Doris Henderson and Larry Zollman. Grandfather of two. †

Church leaders express concern over suspension of U.S. aid to Palestinian refugees

JERUSALEM (CNS)—The U.S. suspension of \$65 million in aid to the United Nations agency that deals with Palestinian refugees alarmed advocates who work with Palestinians living in camps.

Hilary DuBose, country representative to the Palestinian territories for the U.S. bishops' Catholic Relief Services, said her agency is "deeply concerned about the impact such a dramatic cut in aid will have."

She said the agency, UNRWA, "is one of the major providers of critical, basic life-sustaining support services—including food assistance, education, health care, sanitation management—in the refugee camps. These needs exist."

Bishop Oscar Cantu of Las Cruces, New Mexico, chairman of the U.S. Conference of Catholic Bishops' Committee on International Justice and Peace, said cutting the aid to refugee assistance would be inhumane.

"We have visited the refugee camps in Gaza and, even with the assistance they receive, they live very meager and undignified lives," said Bishop Cantu, who was participating in the Hispanic Bishops' Pilgrimage for Peace in the Holy Land. "The separation wall

has already devastated their economy. Able-bodied Palestinians who would want to work and are trying to work can't find sufficient work to support their families. It would be absolutely inhumane to cut the aid."

He added that politicians must move away from taking offense at the words they say to one another and move toward thinking what is best for humanity.

U.S. President Donald Trump has expressed frustration with the lack of movement in Mideast peace. Early in January, Trump blamed the Palestinians and threatened to cut U.S. funding. Later, the U.S. government suspended a \$65 million payment to UNRWA, which serves more than 5 million Palestinian refugees and their descendants scattered across the Middle East.

On Jan. 25, Trump said the Palestinians must return to peace talks to receive U.S. aid money.

In a statement at the United Nations on Jan. 25, Archbishop Bernardito Auza, permanent observer of the Holy See to the U.N., noted that the Vatican "deplores the sufferings of millions in the Middle East due to armed conflicts." He called on the U.N. Security Council to end the humanitarian crises in the region based on solutions in the U.N. Charter.

Speaking during the Security Council open debate on the situation in the Middle East, Archbishop Auza also emphasized the "urgent need" to resume negotiations between Israelis and Palestinians toward a negotiated two-state solution. †



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REPORT SEXUAL MISCONDUCT NOW

If you are a victim of sexual misconduct by a person ministering on behalf of the Church, or if you know of anyone who has been a victim of such misconduct, please contact the archdiocesan victim assistance coordinator. There are two ways to make a report:

1 Ethics Point
Confidential, Online Reporting
www.archdioceseofindianapolis.ethicspoint.com or 888-393-6810

2 Carla Hill, Archdiocese of Indianapolis, Victim Assistance Coordinator
P.O. Box 1410, Indianapolis, IN 46206-1410

317-236-1548 or 800-382-9836, ext. 1548
chill@archindy.org

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New loan product preys on low-income persons

By Brigid Curtis Ayer

A proposal to expand short-term loan products which prey on low-income persons advanced in the Indiana House. The Indiana Catholic Conference (ICC) opposes the proposal.

House Bill 1319 would create a new class of high interest, unsecured, consumer loans designed for persons who need cash, but do not qualify for traditional loans. After a lengthy hearing, the bill passed the House Financial Institutions panel by an 8-5 vote on Jan. 24.

The proposal would preserve two-week payday loans up to \$605, and would expand allowable predatory loans up to \$1,500 over 12 months with up to a 222 percent annual percentage rate (APR). The bill stipulates that the minimum payment set for the borrower cannot exceed 20 percent of the person's gross monthly income. Under current law, payday loans may charge borrowers up to 391 percent APR.

While the new class of loans authorized in House Bill 1319 have a lower interest rate and a longer term to pay back than the current payday loans, the high interest rates still have the same effect on working people with low income, says Glenn Tebbe, ICC executive director who serves as the public policy

spokesperson for the bishops in Indiana. He testified in opposition to the bill.

Tebbe says although employed, the borrowers earn pay that is not enough to make ends meet. As a result, those struggling financially seek out resources to provide for ordinary or sudden, unexpected needs. The borrowers' paycheck is not enough for living expenses plus the high interest rates and fees of these loans, Tebbe says.

The bill's author, Rep. Martin Carbaugh, R-Ft. Wayne, said the concept of the bill was brought to him by the payday loan industry. He said the goal is to create a product for hard-working people with bad credit who need to secure emergency funding for various reasons.

"When I say bad credit, these are folks who can't get credit from a traditional bank or even a credit card," Carbaugh said. He added similar products exist in other states and have been shown to help people meet immediate needs and build credit.

Public testimony given at a recent hearing in the House of Representatives offered a bleak perspective on the effects a new small loan product, authorized in House Bill 1319, would have for low-income persons.

Erin Macey, policy analyst for the Indiana Institute for Working Families, called the bill "a dramatic expansion of payday lending." Macey disagreed that these loans would be a credit building product because research has shown that half of all borrowers with these types

of loans default. Under this bill, Macey calculates a borrower making \$17,000 in annual income, who took a 12-month loan, could pay up to \$1,800 in fees alone. Macey sees the bill as the legalization of "criminal loan-sharking."

The panel heard testimony from members of the armed services who said the bill would hurt veterans. Jim Bauerle, a retired Army brigadier general who represented the Indiana Veterans Coalition, said soldiers he knew used to get caught up in a revolving loan crisis. It took Congress to step in and limit the interest rate to 36 percent on predatory loans to protect those on active duty, he noted.

Bauerle called the interest rates on these products "outrageous," and added that federal law doesn't protect those serving in the reserves or veterans. He said reservists serving in Indiana who gather intelligence to help those on active duty could lose their security clearance if they get into credit trouble. Many veterans are young and lack financial literacy. Creating a new high-interest loan product could hurt reservists' clearance status and national defense.

Steve Hoffman, president and CEO for Brightpoint in Ft. Wayne, Ind., which serves low-income persons, opposed

the bill. "The costs are just too high," he said. "We do a lot of research in our organization. We found that 89 percent who had previously had a payday loan say they never want to use the product again."

Brightpoint, whose mission is to help communities, families and individuals remove the causes and conditions of poverty, about 15 months ago launched an alternative loan program which fills a need for those with bad credit who need money.

The loans have an APR of 21 percent. The alternative loans they offer also help low-income persons build credit. Hoffman says the loans created in House Bill 1319 won't help citizens; they will actually hurt them.

Members of the payday loan industry, who testified in support of the measure, asserted the new product would help meet the immediate needs of low-income persons, and help them in the long term by enabling them to establish good credit.

The ICC is actively working to protect low-income Indiana consumers from predatory loans. One effort is to support a payday loan bill, Senate Bill 325, which caps high-interest loans at 36 percent. The other effort is to halt final passage of this new class of predatory loans contained in House Bill 1319.

To follow the ICC priority bills or to view the position papers on various bills or issues, go to www.indianacc.org.

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

Young people need well-formed consciences for marriage, pope says

VATICAN CITY (CNS)—The Catholic Church must dedicate itself to properly forming and safeguarding the conscience of its faithful, especially young people so they can see God's plan for the sacrament of marriage as a great joy for the Church and all of humanity, Pope Francis said.

The recent synods on marriage and the family, as well as the apostolic exhortation on the family, "*Amoris Laetitia*," were focused on "how to save young people from the uproar and deafening noise of the ephemeral, which leads them to reject taking on stable and positive commitments for the individual and collective good," the pope said.

In a speech on Jan. 29 to members of the Tribunal of the Roman Rota, which mainly deals with appeals filed in marriage annulment cases, the pope examined the central role conscience plays in the process of discerning the nullity or validity of the bond of marriage.

"The conscience takes on a decisive role in the demanding decisions engaged couples must face in accepting and building a conjugal union and family according to God's plan," he said.

That means all those involved in pastoral programs or ministry for marriage and the family need to dedicate themselves with renewed concern to helping engaged couples build and safeguard "the inner sanctuary of their Christian conscience."

It is critical, the pope said, to help young people have a continuous

experience of faith, hope and charity, so that they can recognize, "with a sure and clear conscience, that the conjugal union, open to the gift of children, is a great joy for God, the Church and humanity."

The conscience is that inner space "that only God enlightens and opens to life, if people let him in," the pope said.

Pastoral activity dedicated to "the recovery, the protection and the care of a Christian conscience, enlightened by Gospel values," he said, is "so priceless and urgent" right now.

It is a long and difficult task that must involve bishops and priests who "tirelessly work for enlightening, defending and upholding the Christian conscience of our people."

The synods and exhortation made a key point, he said, about the "necessary relationship between the '*regula fidei*' [rule of faith], that is, the Church's faithfulness to the magisterium that must not be touched, as it is in regards to the Eucharist, and the urgent attention of the Church to the psychological and religious processes of all people," who are called to choose a life of marriage, he said.

The union of marriage "can be called true only if the human intention of the spouses is oriented toward that which Christ and the Church wants," he said. Guiding couples so they will be aware of this will require the work of all Church leaders, religious and the lay faithful, he said.

Quoting from the teachings of Blessed



'The conscience takes on a decisive role in the demanding decisions engaged couples must face in accepting and building a conjugal union and family according to God's plan.'

— Pope Francis

Paul VI, the pope said that enlightening consciences according to the rule of the faith requires "avoiding the opposite extremes—both from those who appeal to tradition in order to justify their own disobedience to the supreme magisterium and to the ecumenical council," and from those who uproot themselves from the

very heart of the Church by "corrupting the genuine doctrine of the Church."

"Both attitudes are a sign of illicit and perhaps unconscious subjectivism" or else "obstinacy, stubbornness or mental imbalance. These are postures that wound the heart of the Church," he quoted Blessed Paul as writing in 1976. †

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Archbishop Daniel M. Buechlein offers a blessing to an infant during an archdiocesan Mass honoring the beatification of Mother Teresa of Calcutta on Oct. 19, 2003, at St. Philip Neri Church in Indianapolis. (File photo by Mary Ann Garber)



Archbishop Daniel M. Buechlein smiles during a United Catholic Appeal luncheon on Oct. 16, 2003, at the Archbishop Edward T. O'Meara Catholic Center in Indianapolis. (File photo by Brandon A. Evans)

The joy of serving the Lord and his people



Archbishop Daniel M. Buechlein speaks to nearly 110 youths and adults who would join him for a pilgrimage in 2005 to Cologne, Germany, to celebrate the 20th World Youth Day with Pope Benedict XVI. (File photo by Brandon A. Evans)



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