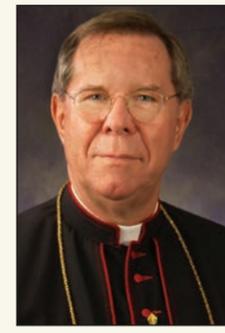




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Remembering our shepherd

Memorial video offers reflections on Archbishop Emeritus Daniel M. Buechlein, www.archindy.org/tribute.

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February 9, 2018

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All of you helped him seek the face of the Lord'

By John Shaughnessy

They each entered SS. Peter and Paul Cathedral in Indianapolis on Jan. 31 with their stories, their memories and their appreciation of a humble man who made prayer the focus of his life.

They each had their reasons for paying their respects during the funeral Mass of Archbishop Emeritus Daniel M. Buechlein, who strived to build up the archdiocese and its faithful during his 19-year tenure as the spiritual leader of the Church in central and southern Indiana.

There was the niece who remembered the comforting way that Archbishop Buechlein reassured her on the day he presided at her wedding Mass.

There was his close friend from their days together at Saint Meinrad Seminary and School of Theology in St. Meinrad who recalled the extraordinary effort that Archbishop Buechlein made to console his friend after the death of the friend's father.

There was the young mother who shared the touching story of how the archbishop nurtured the faith of her husband so much that they named one of their children after him.

And there was the woman who has never forgotten the lesson that Archbishop Buechlein gave her about respecting the dignity of the poor.

Each of their stories reflects the motto that guided Archbishop Buechlein's life and faith before he died on Jan. 25 at the age of 79—"Seek the face of the Lord."

Each of their stories will be shared here in detail. Still, it seems best

See **FUNERAL**, page 8

Right, Indianapolis Archbishop Charles C. Thompson processes in front of the casket of Archbishop Emeritus Daniel M. Buechlein, former shepherd of the Church in central and southern Indiana, at the end of his Jan. 31 funeral Mass at SS. Peter and Paul Cathedral in Indianapolis. Archbishop Buechlein died on Jan. 25 at age 79. (Photo by Natalie Hoefler)



Solemn Evening Prayer Vigil
Archbishop Daniel M. Buechlein's faith, influence celebrated in liturgy, page 7.



Local Church says goodbye
Photo essay highlights archdiocese's sendoff for retired archbishop, pages 10-11.



Going home to God
Monks at Saint Meinrad Archabbey bury their brother and archbishop, page 12.

Lent is time to become aware of false prophets, cold hearts, pope says

VATICAN CITY (CNS)—Catholics should use the season of Lent to look for signs and symptoms of being under the spell of false prophets and of living with cold, selfish and hateful hearts, Pope Francis said.

Together with “the often bitter medicine of the truth,” the Church—as mother and teacher—offers people “the soothing remedy of prayer, almsgiving and fasting,” the pope said in his message for Lent, which begins on Feb. 14 for Latin-rite Catholics.

The pope also invited all non-Catholics who are disturbed by the increasing injustice, inertia and indifference in the world, to “join us then in raising our plea to God in fasting and in offering whatever you can to our brothers and sisters in need.”

The pope’s Lenten message, which was released at the Vatican on Feb. 6, looked at Jesus’ apocalyptic discourse to the disciples on the Mount of Olives, warning them of the many signs and calamities that will signal the end of time and the coming of the Son of Man.

Titled, “Because of the increase of evil-doing, the love of many will grow cold” (Mt 24:12), the papal message echoes Jesus’ caution against the external enemies of false prophets and deceit, and the internal dangers of selfishness, greed and a lack of love.

Today’s false prophets, the pope wrote, “can appear as ‘snake charmers,’ who manipulate human emotions in order to enslave others and lead them where they would have them go.”

So many of God’s children, he wrote, are: “mesmerized by momentary pleasures, mistaking them for true happiness;” enchanted by money’s illusion, “which only makes them slaves to profit and petty interests;” and convinced they are autonomous and “sufficient unto themselves, and end up entrapped by loneliness!”

“False prophets can also be ‘charlatans,’ who offer easy and immediate solutions to suffering that soon prove utterly useless,” he wrote. People can be trapped by the allure of drugs, “disposable relationships,”

easy, but dishonest gains as well as “virtual,” but ultimately meaningless relationships, he wrote.

“These swindlers, in peddling things that have no real value, rob people of all that is most precious: dignity, freedom and the ability to love,” the message said.

The pope asked people to examine their heart to see “if we are falling prey to the lies of these false prophets,” and to learn to look at things more closely, “beneath the surface,” and recognize that what comes from God is life-giving and leaves “a good and lasting mark on our hearts.”

Christians also need to look for any signs that their love for God and others has started to dim or grow cold, the pope said.

Greed for money is a major red flag, he wrote, because it is the “root of all evil” and soon leads to a rejection of God and his peace.

“All this leads to violence against anyone we think is a threat to our own ‘certainties’: the unborn child, the elderly and infirm, the migrant, the foreigner among us, or our neighbor who does not live up to our expectations,” the pope wrote.

Another sign of love turned cold is the problem of pollution, he said, which causes creation to become poisoned by waste “discarded out of carelessness or selfishness.”

The polluted oceans unfortunately also become a burial ground for countless victims of forced migration, and “the heavens, which in God’s plan, were created to sing his praises,” are slashed by machinery that rain down instruments of death, he wrote.

Whole communities, he said, also can show signs of a cold lack of love wherever there is selfish sloth, sterile pessimism, the temptation to become isolated, constant internal fighting and a “worldly mentality that makes us concerned only for appearances, and thus lessens our missionary zeal.”

The remedy for these ills can be strengthened during Lent with prayer, almsgiving and fasting, he wrote.

Praying more enables “our hearts to root out our secret lies and forms of self-deception, and then to find the consolation God offers,” he said in his message.

“Almsgiving sets us free from greed and helps us to regard our neighbor as a brother or sister,” it said.

Urging people to make charitable giving and assistance a genuine part of their everyday life, he asked that people look at every request for help as a request from God himself. Look at almsgiving as being part of God’s generous and providential plan, and helping his children in need.

Finally, “fasting weakens our tendency to violence; it disarms us and becomes an important opportunity for growth,” he said, while also letting people feel what it must be like for those who struggle to survive.

It also “expresses our own spiritual hunger and thirst for life in God. Fasting wakes us up. It makes us more attentive to God and our neighbor,” he wrote, and “revives our desire to obey God, who alone is capable of satisfying our hunger.” †

See list of Lenten regulations, penance services on page 19.

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—Pope Francis



Public Schedule of Archbishop Charles C. Thompson

February 10-17, 2018

February 10 — 10 a.m.

Archdiocesan Pastoral Council Meeting, St. Bartholomew Parish, Columbus

February 11 — 10 a.m.

Mass, Our Lady of Lourdes Church, Indianapolis

February 11 — 2 p.m.

Rite of Election, SS. Peter and Paul Cathedral, Indianapolis

February 12 — 5 p.m.

Annual Indiana Catholic Legislators’ Dinner, Indianapolis

February 13 — 10:30 a.m.

Priests’ Personnel Board Meeting, Archbishop Edward T. O’Meara Catholic Center, Indianapolis

February 14 — Noon

Ash Wednesday Mass, SS. Peter and Paul Cathedral, Indianapolis

February 15 — Noon CT

Tell City Priests’ Deanery Meeting, Saint Meinrad Guest House, St. Meinrad

February 15 — 5 p.m. CT

Installation of Acolyte and Lector Ministries, Archabbey Church of Our Lady of Einsiedeln, St. Meinrad

February 16 — 10 a.m.

Seymour Deanery Priests’ Meeting, Seymour

February 17 — 9 a.m.

Men’s Vocation Discernment Day, SS. Peter and Paul Cathedral, Indianapolis

February 17 — 6 p.m.

Mass in Spanish, St. Anthony Church, Indianapolis

(Schedule subject to change.)

Pope Francis to religious: Your hearts must be open 24-7 to God’s people

VATICAN CITY (CNS)—Lift up your eyes from your smartphones and see your brothers and sisters, those who share your journey of faith and those who are longing for the Word of life, Pope Francis told consecrated men and women.

“Today’s frantic pace leads us to close many doors to encounter, often for fear of others,” the pope said in his homily for the feast of the Presentation of the Lord and the World Day for Consecrated Life. “Only shopping malls and Internet connections are always open.”

Yet believers’ hearts must be open as well, because every believer receives the faith from someone and is called to share it with others, the pope said at the Mass on Feb. 2 in St. Peter’s Basilica.

The feast day commemorates the 40th day after Jesus’ birth when, in accordance with ancient Jewish practice, Mary and Joseph took him to the temple and presented him to the Lord. The feast’s Gospel reading from St. Luke recounts how the aged Simeon and Anna, who were praying in the temple, recognized Jesus as the Messiah.

The Mass, attended by thousands of women and men belonging to religious orders, began with a traditional blessing of candles and a prayer that God would guide people toward his Son, “the light that has no end.”

In his homily, Pope Francis focused on a series of encounters: between people and Jesus; between the young Mary and Joseph and the elderly Simeon and Anna; and between individuals and members of their religious communities or their neighborhoods.

“In the Christian East,” the pope

explained, “this feast is called the ‘feast of Encounter’: It is the encounter between God, who became a child to bring newness to our world, and an expectant humanity.”

The pope, himself a Jesuit, told the religious that their own journeys were “born of an encounter and a call” which, while highly personal, took place in the context of a family, a parish or a community.

Members of religious orders must realize that they need each other—young and old—to renew and strengthen their knowledge of the Lord, he said. They must never “toss aside” the elderly members because “if the young are called to open new doors, the elderly have the keys.”

One’s brothers or sisters in the community are a gift to be cherished, he said before adding a plea: “May we never look at the screen of our cellphone more than the eyes of our brothers or sisters, or focus more on our software than on the Lord.”

Pope Francis said strengthening the intergenerational bonds in a religious community also is an antidote to “the barren rhetoric of ‘the good old days’ ” and the only way “to silence those who believe that ‘everything is going wrong here.’ ”

Religious life, with its vows of poverty, chastity and obedience, always has been countercultural, he said. And yet it is the source of true freedom because while “the life of this world pursues selfish pleasures and desires, the consecrated life frees our affections of every possession in order fully to love God and other people.” †

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Abortion regulation bill passes Senate, moves to House

By Brigid Curtis Ayer

A bill to enhance Indiana's informed consent law for abortion passed the Senate, and moved to the House for further consideration as the Indiana General Assembly reaches its halfway point in the 2018 session.

The Indiana Catholic Conference (ICC), the state's public policy arm for the Church in Indiana, supports the bill.



Glenn Tebbe, executive director who serves as the public policy spokesperson for the bishops in Indiana, said Senate Bill 340 strengthens Indiana's law by updating its requirements for abortion centers, their inspection and reporting.

“The state’s compelling interest in public health and safety, and the health of the mother, clearly justifies these changes and regulations regarding abortion facilities and reporting,” he said.

The bill, which passed the Senate 38-11, makes various changes to the abortion law concerning license applications and inspections of abortion facilities, including the reporting of abortion complications to the Indiana State Department of Health (ISDH). The bill is authored by Sen. Travis Holdman, R-Markle; Sen. Liz Brown, R-Fort Wayne, and Sen. Mike Young, R-Indianapolis.

Brown said the bill keeps Indiana current with the progression of health

care. She raised concerns about women who obtain “black box” drugs over the Internet and those drugs’ associated risks. Senate Bill 340 would allow the state to track the complications from these drugs. “Black box” drugs are prescription drugs which carry the strictest labeling by the Food and Drug Administration (FDA) due to reasonable evidence associated with potential serious hazards of its use.

“Unfortunately, as we have seen with the opioid crisis in the state, a lot of the drugs are coming in through China and illegal ways through the Internet,” said Brown. “We cannot affect that in this bill, but at least we can make sure the citizens in this state are protected, and that they have the knowledge that they need to make an informed decision.”

Holdman said, “Another very important piece of this [bill] is providing information to the pregnant mother with regard to Indiana’s Safe Haven Law, and let her know there is one other option available to them if they wish to relinquish that child for adoption.”

Young said abortion facilities would have to comply with FDA guidelines. He added that records would be kept documenting that the risks were communicated by the physician to the mother. The number of prior terminated pregnancies and the gestational age of the fetus at the time of the chemical abortion would also be reported.

The manufacturers of non-surgical abortion drugs provide instructions to be read prior to taking the drugs. “We want to make sure the patient got it, they understood it, and there is a record of that in her file,” said Young.

Francis, who serves as president of the American Association of Pro-life Obstetricians and Gynecologists, an organization representing more than 5,000 women’s health care facilities nationally, said that medication abortions account for 30 percent of all abortions, and that number is increasing. “Anyone who cares about women’s health and autonomy should support this bill,” she said. “It does not infringe upon their rights. It guarantees

Sue Swayze of Indiana Right to Life supports the plan and said some individuals think taking pills is easier than having a surgical abortion. “The pills are actually harsher and have more side effects on a woman’s body, and could potentially lead to dangerous complications,” she said.

By using the pills to induce abortion, Swayze says women are going to have some unfortunate complications and need medical help, because research shows the complications are four times higher than with surgical abortions.

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‘The state’s compelling interest in public health and safety, and the health of the mother, clearly justifies these changes and regulations regarding abortion facilities and reporting.’

— Glenn Tebbe, executive director of the Indiana Catholic Conference

that they get accurate information so that they can make an informed choice.”

Lynne Bunch, a registered nurse and vice president of patient services for Planned Parenthood of Indiana and Kentucky, said Senate Bill 340 is not about enhancing patient safety, nor does it address the driving force behind the need for abortion, which is unintended pregnancy. She said the bill is about limiting access to safe and legal abortion through the unnecessary reporting and punitive action on providers.

Senate Bill 340 will be sponsored in the House by Reps. Peggy Mayfield, R-Martinsville; Timothy Wesco, R-Oceola; and Ronald Bacon, R-Chandler.

For more information on the legislative efforts of the ICC, go to www.indianacc.org.

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

Pope Francis and Turkish president discuss Jerusalem and Mideast peace

VATICAN CITY (CNS)—Pope Francis welcomed Turkish President Recep Tayyip Erdogan to the Vatican on Feb. 5 for a private discussion that included the status of Jerusalem and the need to achieve peace in the Middle East through dialogue and respect for human rights.

During a 50-minute meeting, the two leaders discussed the current situation in Turkey, “the condition of the Catholic community, efforts in the reception of the many refugees and the challenges linked to this,” the Vatican said in a statement.

Aided by interpreters, Pope Francis and Erdogan also focused on “the situation in the Middle East, with particular reference to the status of Jerusalem, highlighting the need to promote peace and stability in the region through dialogue and negotiation, with respect for human rights and international law.”

Erdogan arrived in Rome amid heavy security measures for a two-day visit that was to include meetings with Italian authorities and business leaders. More than 3,000 police officers had been deployed for the visit, according to Agence France-Presse, and demonstrations had been banned in Rome’s center for 24 hours.

Exchanging gifts, Erdogan gave Pope Francis a boxed collection of works by Jalal al-Din Muhammad Rumi, a 13th-century Muslim mystic, philosopher and poet.

The Turkish president also gave the pope a large panoramic image of the city of Istanbul hand-painted on ceramic tiles.

Pope Francis then gave Erdogan a large bronze medallion of an “angel of peace,” who, the pope said, “strangles the demon of war.” †

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Editorial



Shawn Carney, 40 Days for Life president and CEO, speaks to a crowd outside of the Planned Parenthood abortion facility in Indianapolis in October 2014. The spring 40 Days for Life campaign runs from Feb. 14 through March 25. (File photo by Natalie Hoefler)

Pope Francis and living out our '40-day' Lenten journey

It's not too early to begin thinking about Lent and the "40 days" of opportunities it will present us.

This penitential season of prayer, fasting and almsgiving begins on Ash Wednesday, Feb. 14, and continues for 40 days, leading us to Holy Week and Christ's passion, death and resurrection.

While many of us will add more prayer time to our daily routine, abstain from a favorite food or desert, or volunteer at a food pantry or homeless shelter, we believe Pope Francis recently planted seeds about specific ways to assist us in living out our Lenten journey in 2018.

After reciting the Angelus on Feb. 4 at St. Peter's Square, the pope marked Italy's Pro-Life Sunday, whose theme was "the Gospel of life, joy for the world," and also called for a day of prayer and fasting for peace on Feb. 23, with special prayers for Congo and South Sudan.

For those of us in the U.S., the pope's words after the Angelus about direct attacks on human life through abortion and war were especially providential because we, sadly, commemorated the 45th anniversary of the U.S. Supreme Court's *Roe v. Wade* and *Doe v. Bolton* decisions on Jan. 22, which legalized abortion on demand.

Thanking all the "different Church realities that promote and support life in many ways," Pope Francis said he was surprised there were not more people involved.

"This worries me," the pope said. "There aren't many who fight on behalf of life in a world where, every day, more weapons are made; where, every day, more laws against life are passed; where, every day, this throwaway culture expands, throwing away what isn't useful, what is bothersome" to too many people.

The Holy Father added, "Please, let us pray that our people may be more aware of the defense of life in this moment of destruction and of the discarding of humanity."

With a defense of life in mind, members of parishes in central and southern Indiana and people of all faith traditions are invited to take part in the upcoming "40 Days for Life" campaign that kicks off on Feb. 14 and runs through March 25. It will be held in 354 cities—including Indianapolis and Bloomington in the archdiocese—and 25 countries.

40 Days for Life is an international campaign that seeks to end abortion through peaceful prayer vigils at abortion

centers, and to raise community awareness of the consequences of abortion.

The campaign runs twice a year, once in the spring and once in the fall. During the 40-day campaigns, individuals silently pray during one-hour time slots in front of abortion centers around the world.

Since the national campaign was launched in 2007, the peaceful prayer vigil has resulted in many answered prayers. According to Shawn Carney, 40 Days for Life president and CEO, 13,998 lives have been spared from abortion, 170 abortion workers had conversions and quit their jobs, and 94 abortion centers where 40 Days for Life vigils have been held have closed their doors forever.

The Central Indiana (Indianapolis) 40 Days for Life campaign takes place on the public right-of-way outside of the Planned Parenthood facility at 8590 Georgetown Road. A kickoff rally will be held at 3 p.m. on Feb. 11 at St. Luke the Evangelist Church, 7575 Holliday Dr., E. Indianapolis. For more information, contact Debra Minott at 317-709-1502 or debra@goangels.org.

The peaceful prayer vigil in Bloomington takes place on the public right-of-way outside of the Planned Parenthood facility at 421 S. College Ave. For more information, contact Monica Siefker at 812-330-1535, 812-345-7988 or monica.siefker@gmail.com. More information on the campaign can also be found at 40daysforlife.com.

With conflict continuing in many parts of the world, the pope announced a special day of prayer and fasting for peace on Feb. 23, especially for our brothers and sisters in the Democratic Republic of Congo and South Sudan.

Fighting between government troops and rebel forces and between militias continue in Congo, especially in the east, but tensions also have erupted as protests grow against President Joseph Kabila, whose term of office ended in 2016. New elections have yet to be scheduled.

South Sudan became independent from Sudan in 2011 after decades of war. But, just two years after independence, political tensions erupted into violence.

Lent is an opportune time to pray for peace—in our hearts, in our homes, and as Pope Francis noted, in countries where God's children "cry to him in pain and in anguish."

—Mike Krokos

Be Our Guest/Sr. Constance Veit, L.S.P.

Getting organized for love

I began the new year with 8,000 college students at the Student Leadership Summit (SLS18) of the Fellowship of Catholic University Students (FOCUS). It was an inspiring event that enabled us Little Sisters of the Poor to engage with hundreds of



Sr. Constance Veit, L.S.P.

enthusiastic young people on fire for their Catholic faith.

As exciting as the whole event was, the most moving moment for me was completely unexpected. During eucharistic adoration, Jesus Christ, present in the monstrance, started moving

through the crowd, carried by a team of bishops and priests. An entourage of altar servers led the procession with candles and incense.

What caught my eye was one of the white robed altar servers walking backward, swinging a thurible from which billowed sweetly scented incense, his attention firmly fixed on Christ in the Eucharist. The only thing that kept him from stumbling into the crowd of young people was a second altar server who kept his hand firmly planted on the first man's shoulder to direct his every move.

It was a highly choreographed and striking scene—this entourage of clergy and altar servers walking together in perfect unity, leading one another, supporting each other's efforts to carry Christ! I was profoundly struck by this "holy teamwork," which must have required significant practice and single-minded focus.

This eucharistic procession was a fitting metaphor for the ideals of solidarity and union of hearts and minds in continuing our Lord's mission on Earth. Imagine the wonderful things we could do for Jesus if each Catholic apostolate, religious community or lay movement were this well ordered and united around a common purpose! In his encyclical "*Deus Caritas Est*" ("God is Love"), Pope Benedict XVI said, "As a community, the Church must practice love. Love thus needs to be organized if it is to be an ordered service to the community" (#20).

As we head into Lent this month, we first celebrate the World Day of the Sick on Feb. 11. Just as the procession I

witnessed at SLS18 kept our eucharistic Lord at the center as it moved through the crowd of young people—a veritable field hospital of souls—Catholic health care is called to place the human person at the center of all its activities, projects and goals.

In his message for this year's World Day of the Sick, Pope Francis wrote, "Wise organization and charity demand that the sick person be respected in his or her dignity, and constantly kept at the center of the therapeutic process."

Our Holy Father continued, "Jesus bestowed upon the Church his healing power. ... The Church's mission is a response to Jesus' gift, for she knows that she must bring to the sick the Lord's own gaze, full of tenderness and compassion. Health care ministry will always be a necessary and fundamental task, to be carried out with renewed enthusiasm by all, from parish communities to the largest health care institutions."

Pope Francis recognized the invaluable contribution of families when he said, "The care given within families is an extraordinary witness of love for the human person; it needs to be fittingly acknowledged and supported by suitable policies."

He also speaks of health care as a shared ministry: "Doctors and nurses, priests, consecrated men and women, volunteers, families and all those who care for the sick, take part in this ecclesial mission. It is a shared responsibility that enriches the value of the daily service given by each."

As we observe the World Day of the Sick and then begin our Lenten practices of prayer, penance and almsgiving, let's resolve to keep Jesus Christ and the human person at the center of our spiritual efforts and works of mercy.

And let's endeavor to give the world a striking witness of the unity of Christ's disciples. May the world be able to say of us, "The believers are of one heart and mind ... sharing everything they have" (Acts 4:32).

May our united efforts to serve the poor, the sick and the most vulnerable among us lead others to believe in the power of God's love at work in the world!

(*Little Sisters of the Poor Sister Constance Carolyn Veit is director of communications for the Little Sisters of the Poor in the United States.*) †

Letters to the Editor

Reader: Staffers did excellent job covering inaugural March for Life

Thanks to *The Criterion* for its coverage of the inaugural Indiana March for Life on Jan. 22.

It was a wonderful day for everyone who was a part of this event, and staff members Natalie Hoefler, John Shaughnessy and Sean Gallagher's articles and pictures were great! They

captured so much for anyone who did not get to all the events.

Thanks to their coverage, those who missed it will surely want to be there in 2019.

Mary Dougherty
Indianapolis

Politicizing faith does nothing to lead people to Jesus Christ, reader says

I would like to address the Jan. 19 article with the headline "Catholics condemn 'racist' comments attributed to President Trump."

Did you ever stop to consider millions of Catholics chose this Church to lead us spiritually—not politically? The Church has such a positive impact on millions of lives every day. Surely, we can find our way to put into print those stories instead. This weekly diatribe is detrimental

to our Church in that it widens our existing political divide. We also need to be cognizant of the people who are considering joining us, and the message we're sending them.

Regardless of your personal leanings, politicizing our faith does nothing to lead people to Jesus Christ.

Jackie Bultman
Indianapolis



Christ the Cornerstone

Abuse of environment threatens human life, dignity

“LAUDATO SI’, mi’ Signore”—“Praise be to you, my Lord.” In the words of this beautiful canticle, St. Francis of Assisi reminds us that our common home is like a sister with whom we share our life, and a beautiful mother who opens her arms to embrace us. “Praise be to you, my Lord, through our Sister, Mother Earth, who sustains and governs us, and who produces various fruit with colored flowers and herbs” (“Laudato Si’,” on Care for Our Common Home,”#1).

For the past six weeks, these columns have focused on human life and dignity. Abortion, euthanasia, suicide, racism, sexism, nativism, all forms of abusive behavior and addiction to prescription and illegal drugs are all social problems that threaten human life and dignity. The Gospels and Catholic social teaching challenge us to overcome these evils in our personal lives and in our culture.

Care for God’s creation is a core element of Catholic social teaching. Our Church honors the beauty of creation, and admonishes us to be responsible stewards of all that God has made.

Pope Francis frequently reminds us that there is an essential link between

stewardship of the environment and our care for our fellow human beings—especially the poor and the vulnerable.

Recently, the pope said, “Even if nature is at our disposition, all too often we do not respect it or consider it a gracious gift which we must care for and set at the service of our brothers and sisters, including future generations. Here, too, what is crucial is responsibility on the part of all in pursuing, in a spirit of fraternity, policies respectful of this Earth which is our common home.”

The Church is not only committed to protecting the environment, but above all we seek to protect humankind from self-destruction. By respecting and caring for human life, we grow in our ability to respect and care for God’s gift of creation!

In order for us to be good stewards of this great gift of God’s creation, we must first acknowledge God’s role as the author and the true owner of everything that is—both the visible and the invisible universe. Our role as stewards is to express our gratitude, in words and in action, and to do our part to nurture and protect all that the Creator God has entrusted to our care. For this to happen, it is essential to develop a profound relationship between

human beings and the environment that mirrors the love of God for all creation.

In the opening sentences of Pope Francis’ encyclical, “*Laudato Si’*” (Praised be to you), the pope tells us that God’s creation is not an object to be manipulated by us. It is like a sister, our “Mother Earth,” to be treated with reverence, respect and loving care.

“*Laudato Si’*” is not a political, economic or scientific treatise. It is an encyclical—a teaching letter—that is deeply rooted in a hymn of praise whose final verse concerning Sister Death was composed by St. Francis of Assisi on his deathbed in 1226. We call this magnificent Franciscan hymn “The Cantic of the Sun,” and unless we appreciate its significance as an expression of authentic Christian ecology, we cannot grasp the full importance of the Holy Father’s teaching in “*Laudato Si’*.”

“*Laudato Si’*” addresses the “inseparable bond” between care for the environment and the love of humanity which alone makes justice and peace possible (#10). The pope tells us we cannot be authentically eco-friendly unless we are also unselfish, loving and fair in our treatment of our fellow human beings—

especially those who are most vulnerable, the poor, the sick and the unborn.

A profound reverence and respect for all God’s creatures springs not from philosophy or science, but from the deeply personal love each of us is called to have for our Creator God. Because we love God, we love every good thing that God has made.

Seven key principles of Catholic social teaching are intertwined throughout “*Laudato Si’*.” These include: life and dignity of the human person; call to family, community and participation; rights and responsibilities; option for the poor and vulnerable; the dignity of work and the rights of workers; solidarity; and care for God’s creation. From the perspective of justice, not one of these principles is optional. This makes “care for creation” a life issue, an essential feature of our efforts to reverence and defend all human life.

As we prepare for the holy season of Lent—a time of repentance and renewal, let’s pray for the grace to be good stewards of all God’s gifts (material and spiritual). Let’s also pray for the courage to defend human life and dignity by caring for our common home! †



Cristo, la piedra angular

El maltrato al medioambiente es una amenaza para la vida y la dignidad humana

“Laudato si’, mi’ Signore”—“Alabado seas, mi Señor.” En la letra de este hermoso cántico, San Francisco de Asís nos recuerda que nuestro hogar común es como una hermana con la que compartimos a nuestra preciosa madre quien nos abre sus brazos y nos recibe. “Alabado seas, mi Señor, por la hermana nuestra madre tierra, la cual nos sustenta, y gobierna y produce diversos frutos con coloridas flores y hierba” (“Laudato Si’,” sobre el cuidado de la casa común,” #1).

En el transcurso de las seis semanas anteriores, he dedicado este espacio a la vida y la dignidad humanas. El aborto, la eutanasia, el suicidio, el racismo, el sexismo, la teoría del nativismo y todas las formas de conductas abusivas y adicción a medicamentos de venta con receta y drogas ilícitas son problemas sociales que amenazan la vida y la dignidad humanas. El Evangelio y las enseñanzas sociales del catolicismo nos desafían a superar estos males en nuestra vida personal y en nuestra cultura.

Uno de los elementos fundamentales de la doctrina social católica es el cuidado de la creación divina. La Iglesia honra la belleza de la creación y nos exhorta a ser administradores responsables de todo lo que Dios ha creado.

El papa Francisco nos recuerda a menudo que existe un vínculo esencial entre la corresponsabilidad con respecto

al medioambiente y el cuidado que debemos a los demás seres humanos, en especial a los pobres y los vulnerables.

Recientemente, el papa comentó que: “Si bien la naturaleza está a nuestra disposición, con frecuencia no la respetamos, no la consideramos un don gratuito que tenemos que cuidar y poner al servicio de los hermanos, también de las generaciones futuras. También en este caso hay que apelar a la responsabilidad de cada uno para que, con espíritu fraterno, se persigan políticas respetuosas de nuestra tierra, que es la casa de todos nosotros.”

La Iglesia no solamente tiene el compromiso de proteger el medioambiente sino que, por encima de todo, procura proteger a la humanidad contra la autodestrucción. Al respetar y cuidar la vida humana, ampliamos nuestra capacidad de respetar y cuidar el obsequio de la creación divina.

Para ser buenos administradores de este magnífico regalo de la creación de Dios debemos primero reconocer el papel que Él desempeña como autor y verdadero amo de todo lo que existe, tanto de lo visible como del universo invisible. La función que nos corresponde como administradores es expresar agradecimiento, en palabras y en obras, y cumplir con nuestra parte para cultivar y proteger todo lo que el Dios Creador nos ha confiado. Para que esto suceda, es esencial que desarrollemos una relación profunda entre seres los humanos y el

medioambiente que refleje el amor de Dios hacia toda la creación.

En las primeras oraciones de su encíclica “*Laudato Si’*” (Alabado seas), el papa Francisco expresa claramente que la creación de Dios no es un objeto que debamos manipular a nuestro antojo. Es como una hermana, nuestra “madre tierra,” que debemos tratar con reverencia, respeto y cariño.

“*Laudato Si’*” no es un tratado sobre política, economía o ciencia sino una encíclica—una carta con valor formativo—que está profundamente arraigada en el himno de alabanza cuyo verso final trata sobre la Hermana Muerte, compuesta por San Francisco de Asís en su lecho de muerte en el año 1226. Este magnífico himno franciscano se llama el “Cántico de las criaturas,” y a menos que apreciemos su importancia como una expresión de la auténtica ecología cristiana, no podremos comprender a plenitud la importancia de las enseñanzas del Santo Padre en “*Laudato Si’*.”

“*Laudato Si’*” explora el lazo inseparable que existe entre cuidar del medio ambiente y el amor por la humanidad, aspectos que por sí mismos hacen que la paz y la justicia sean posibles. El papa nos dice que no podemos ser verdaderamente solidarios con el medio ambiente a menos que amemos desinteresadamente y seamos justos en nuestro trato con los demás seres humanos, especialmente con los más vulnerables, los pobres, los

enfermos y los que no han nacido.

La profunda reverencia y el respeto por todas las criaturas divinas emana no de la filosofía ni de la ciencia, sino del profundo amor que cada uno de nosotros está llamado a sentir por nuestro Dios Creador. Porque amamos a Dios, amamos todo aquello que Él ha creado.

A lo largo del desarrollo de “*Laudato Si’*” se entretienen siete principios clave de la doctrina social católica, a saber: la vida y la dignidad de la persona humana; el llamado a vivir en familia, en comunidad y a participar; los derechos y las responsabilidades; opciones para los pobres y los vulnerables; la dignidad del trabajo y los derechos de los trabajadores; la solidaridad y el cuidado de la creación de Dios. Desde la perspectiva de la justicia, ninguno de estos principios es opcional. Esto convierte al “cuidado de la creación” en una cuestión de vida, en un aspecto esencial de nuestro esfuerzo por reverenciar y defender a toda la vida humana.

Conforme nos preparamos para la temporada santa de la Cuaresma, época de arrepentimiento y renovación, oremos por la gracia de ser buenos administradores de todos los dones de Dios (tanto materiales como espirituales). Oremos también para tener el valor de defender la vida y la dignidad humana y para cuidar de nuestra casa común. †

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 11-18

Our Lady of Lourdes Parish, 5333 E. Washington St., Indianapolis. **8-Day Festival of Prayer**, Sun., 10 a.m. Mass with Archbishop Charles C. Thompson; Mon., 7 p.m. concert; Tues., 5:30 p.m. rosary, 6 p.m. Mass and reception; Wed., 6 p.m. Mass and distribution of ashes followed by soup and bread dinner; Thurs., 1:45 p.m. Living Rosary presented by school children, 3-6 p.m. Exposition of the Blessed Sacrament, 5:30 p.m. rosary followed by Mass; Fri., 5:30-7 p.m. Fish Fry; Sat., 9 a.m. continental breakfast, viewing of the movie *St. Bernadette of Lourdes* (reservations required, 317-3560-7291); Sun., 10 a.m. Mass followed by coffee and donuts. Information: 317-356-7291.

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

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.

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

February 16

Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Sue Ellspermann, Ivy Tech Community College president, speaking, Mass 7 a.m., buffet breakfast and program following. \$15

members, \$21 non-members. Information, registration: 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 21

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

February 23

St. Matthew the Apostle Parish, 4100 E. 56th St., Indianapolis. **Lenten Fish Fry**, hand-breaded all-you-can-eat fish, or breaded shrimp, grilled shrimp kabobs, cheese pizza, clam chowder, fettuccine Alfredo, mac and

cheese, beer, wine and soft drinks, 5-7:30 p.m., prices vary. Information: 317-257-4297, janjoe9@aol.com.

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: 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: 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**, Candace Minster presenting, 1-5 p.m., \$45. Registration deadline Feb. 21. Information: 812-535-2931, wvc@spsmw.org, or spsmw.org/providence-center/events.

Knights of Columbus Council #1461, 624 Delaware Road, Batesville. **St. Louis School PTO Chicken Dinner**, benefiting field trips, classroom needs and student events, cash bar, split the pot, pull tabs, 5-8 p.m., \$10 adults, \$5 children includes dessert, carry-out available. Information: 812-934-3310.

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Catholic Charities of Indianapolis 8th Annual Reverse Raffle and**

Big 30, benefiting the Crisis Office, \$50 for dinner and drink plus ticket for \$1,250 raffle, \$25 for \$750 raffle only, \$20 for dinner only; prize pools, pull tabs, 50/50, silent auction; \$20 tickets for chance at two Harry Styles concert tickets, or two Colts tickets, or two Pacers tickets, or date night package; doors open 6 p.m., dinner 6:30 p.m., raffle 7:30 p.m., need not be present to win. To purchase tickets via credit card, go to goo.gl/g7xEzN. To purchase tickets via check, contact Valerie Bendel at 317-592-4072 or vbendel@archindy.org.

February 25

Holy Family Church, 3027 Pearl St., Oldenburg. **Lenten Mission and Concert Night**, sponsored by the Batesville Deanery Resource Center, featuring artists and speakers from The Vigil Project (thevigilproject.com), doors open 6:30 p.m., program 7-9 p.m., free admission, donations accepted. Information: Kara Tsuleff, 812-932-0789, ksuleff@etczone.com. †

Retreats and Programs

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

February 23

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **Pottery and Beyond**, Franciscan Sister Ann Vonder Meulen presenting, four Fridays, 1:30-4:30 p.m. or 6-9 p.m., \$150. Information and registration: 812-933-6437, www.oldenburgfranciscancenter.org.

February 23-25

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Retrouaille Weekend**, \$150, registration deadline Feb. 15. Information and registration: 317-489-6811 or www.retroindy.com.

March 3

Providence Spirituality & Conference Center, 1 Sisters of Providence, Saint Mary-

of-the-Woods, St. Mary-of-the-Woods. **Walking in the Footsteps of a Saint**, Providence Sister Mary Montgomery presenting, 9:30 a.m.-3:30 p.m., \$45 includes lunch. Registration deadline: Feb. 26. Information and registration: 812-535-2952, provctr@spsmw.org or www.spsmw.org/providence-center/events.

March 8-11

Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Dr., St. Meinrad. **Christian Hospitality**, for secretaries and parish administrators, Benedictine Father Adrian Burke presenting, \$350 single, \$515 double. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

March 10

Providence Spirituality & Conference Center, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Praying with the Mystics: Hildegard of Bingen, Teresa of Avila, Catherine of Siena**, Providence Sister Cathy Campbell presenting, 9:30 a.m.-3 p.m., \$45 includes lunch. Registration deadline: March 5. Information and registration: 812-535-2952, provctr@spsmw.org or www.spsmw.org/providence-center/events.

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **A Retreat with Paula D'Arcy**, sponsored by the Sisters of St. Francis and the Sisters of Charity, Cincinnati, 9:30 a.m.-

2:30 p.m., \$70 through Feb. 10, \$80 after, includes lunch. Information and registration: 812-933-6437, oldenburgfranciscancenter.org.

March 13

Providence Spirituality & Conference Center, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Day of Reflection for Women Ministers**, Providence Sister Paula Damiano and Providence Associate Rev. Rebecca Zelensky, 2-8 p.m., quiet reflection, prayer and input with Taizé prayer to conclude the day, all faith traditions welcome, \$25 includes dinner, registration March 8. Information and registration: 812-535-2952, provctr@spsmw.org or www.spsmw.org/providence-center/events.

March 16-18

Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Dr., St. Meinrad. **Winning Relationships—A Married Couples Retreat**, Benedictine Father Noël Mueller, \$425 double. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Lenten Weekend Retreat**, Father James Farrell presenting, 7 p.m. Fri. through 1 p.m. Sun., \$190 per person, \$350 per married couple. Information and registration: Dustin Nelson, 317-545-7681, ext. 101 or www.archindy.org/fatima.

March 17

Mother of the Redeemer Retreat Center, 8220 W. State Road 48, Bloomington. **Lenten Day of Reflection: Saint Patrick and Lent**, Dominican Father Patrick Hyde presenting. Information and registration: www.motheroftheredeemer.com or 812-825-4642, ext. 1. †

Events and retreats can be submitted to The Criterion by logging on to www.archindy.org/events/submission, or by mailing us at 1400 N. Meridian St., Indianapolis, IN 46202, ATTN: Cindy Clark, or by fax at 317-236-1593.

Sisters of Providence to host winter used book sale on Feb. 17-19

Book lovers are invited to the winter used book sale at the Providence Spirituality and Conference Center, 1 Sisters of Providence, Saint Mary-of-the-Woods, in St. Mary-of-the-Woods, from 10 a.m.-4 p.m. on Feb. 17-19.

The sale is sponsored by Linden Leaf Gifts and includes Bibles, hardback and paperback novels, children's books, books on gardening, history, health,

wellness, crafting and more.

Items are not pre-priced; however, freewill donations are accepted. Select items will also be on clearance at up to 50 percent off during the sale.

All proceeds benefit the Sisters of Providence's mission and ministries.

For more information, call 812-535-2948 or e-mail lindenleafgifts@spsmw.org. †

Benedict Inn to offer 'De-clutter Your Life for Lent' retreat on Ash Wednesday

Benedictine Sister Julie Sewell will present a one-day retreat, "De-clutter Your Life for Lent: Living an Intentional 40 Days," at the Benedict Inn Retreat & Conference Center, 1402 Southern Ave., in Beech Grove, from 10 a.m.-4:30 p.m. on Feb. 14 with Mass (optional) at 5:15 p.m.

This Lenten season, take the opportunity to de-clutter and refocus your life to make room for encounters with Christ, creating a heart full of Easter joy.

The cost is \$40 and includes lunch. For more information or to register call 317-788-7581 or www.benedictinn.org. †

St. Lawrence Parish in Indianapolis to offer Lenten program on Feb. 28

A free Lenten program titled "Creative Acts of Worship" is being held at St. Lawrence Church, 4650 N. Shadeland Ave., in Indianapolis, at 7 p.m. on Feb. 28.

This evening of prayerful entertainment features dramatic performances of The Samaritan Woman, The Man Born Blind, and The Raising of Lazarus, along with creative dance and sign language interpretation of contemporary songs.

Performers include children, teenagers and adults from St. Lawrence Parish and other local churches.

The program is being directed by Sandra Hartlieb, professional playwright, director and storyteller. She is also the administrator of faith formation at St. Lawrence Parish.

For more information on this free event, call 317-372-5925 or e-mail shartlieb@saintlawrence.net. †

Dr. Edward Sri to speak at St. Paul Catholic Center in Bloomington on Feb. 28

Nationally-known Catholic speaker and author Dr. Edward Sri will offer a free talk on "Men, Women and the Mystery of Love" at the St. Paul Catholic Center, 1413 E. 17th St., in Bloomington, at 7 p.m. on Feb. 28.

Sri is a founding leader with Curtis Martin of the Fellowship of Catholic University Students (FOCUS) and regularly appears on



Dr. Edward Sri

the Eternal Work Television Network.

His presentation is targeted for young adults and families, and will focus on strengthening relationships, self-giving love, and building intimacy and trust.

For more information on this free event, call 812-339-5561 or e-mail campusministry@hoosiercatholic.org. †

Archbishop Buechlein's faith, influence celebrated in liturgy

By Sean Gallagher

In his many decades of ministry as a bishop and, before that, in leading Saint Meinrad Seminary and School of Theology in St. Meinrad, Archbishop Emeritus Daniel M. Buechlein shaped the lives of many clergy, religious and lay faithful far beyond the confines of the Church in central and southern Indiana.

Indeed, his influence reaches nearly to the ends of the Earth—including to Alaska.

Archbishop Paul D. Etienne of Anchorage, Alaska, served as an archdiocesan priest under Archbishop Buechlein until he became the bishop of Cheyenne, Wyo., in 2009.

Archbishop Etienne preached a homily, at times tinged with emotion, during a Solemn Evening Prayer liturgy on Jan. 30 at SS. Peter and Paul Cathedral in Indianapolis that was part of the funeral rites for Archbishop Buechlein.

"During my years as a priest here in this archdiocese, [Archbishop] Daniel was the only archbishop I served," Archbishop Etienne said. "We did not have an archbishop when I was ordained [on June 27, 1992], and once Daniel was installed a few months later, there was a sense of wholeness that ensued, which was a great lesson regarding the relationship between a priest and his bishop.

"When I was named a bishop, our relationship transitioned from father/son, to that of brothers. My life and

ministry were profoundly influenced by Archbishop Buechlein, and I am truly grateful for him."

The time of the death of Archbishop Buechlein was especially challenging for Archbishop Etienne because his mother, Carolyn Etienne, died on Jan. 28, three days after the archbishop's death.

Archbishop Etienne reflected on how the life and ministry of priests and bishops are an expression of love for Christ that often challenges them to do things they don't think they are capable of doing. He recalled how Archbishop Buechlein asked him many times to take on such challenging responsibilities. But he made those requests, Archbishop Etienne said, because that had been the case in his own life.

"With each new assignment in Daniel's life, his 'Yes' was renewed as he took on greater responsibility," Archbishop Etienne said. "He renewed his trust in God and opened himself to a realm of greater possibilities, tapping resources he did not yet know he possessed. For him, and each of us, this is how we discover the great things God can do in and through us who make a gift of self to God and to others.

"I'm sure these were moments that allowed Daniel to say with Mary: 'God has done great things for me.'"

Archbishop Etienne also reflected on Archbishop Buechlein's dedication to take the word of God to the faithful in his role as a teacher.

"A life of service to God's word, now allows the heavenly Father to see the living Word within Daniel," Archbishop Etienne said, "and this is what pleases the Father most, seeing his Son Jesus in each of us.

"... This archdiocese was blessed in so many ways by Archbishop Buechlein. Tonight, we give thanks to God for his tremendous fidelity to Christ and service to the people of God of central and southern Indiana."

Father Rick Nagel and many young adult Catholics across the archdiocese know these blessings well. The priest and some of these young adults attended the Evening Prayer liturgy in gratitude for Archbishop Buechlein starting the archdiocesan Office of Young Adult and College Campus Ministry in 2009.

"It's an honor to be here," said young adult Maggie Hagenauer. "My faith would not be as deep as it is today were it not for the young adult community being started."

Hagenauer, now a member of St. Joan of Arc Parish in Indianapolis, was confirmed by Archbishop Buechlein



Archbishop Charles C. Thompson spends a quiet moment in prayer by the body of Archbishop Emeritus Daniel M. Buechlein after a Solemn Evening Prayer liturgy on Jan. 30 at SS. Peter and Paul Cathedral in Indianapolis.

in 2002 when she was a student at Father Thomas Scecina Memorial High School in Indianapolis.

Father Nagel, who currently serves as pastor of St. John the Evangelist Parish in Indianapolis and Catholic campus minister at Indiana University-Purdue University Indianapolis, recalled a conversation he had with Archbishop Buechlein shortly before his 2007 priestly ordination in which he expressed an interest in ministering to youths and young adults

"He said, 'Now we're talking,'" Father Nagel remembered. "I always appreciated his trust and confidence in that."

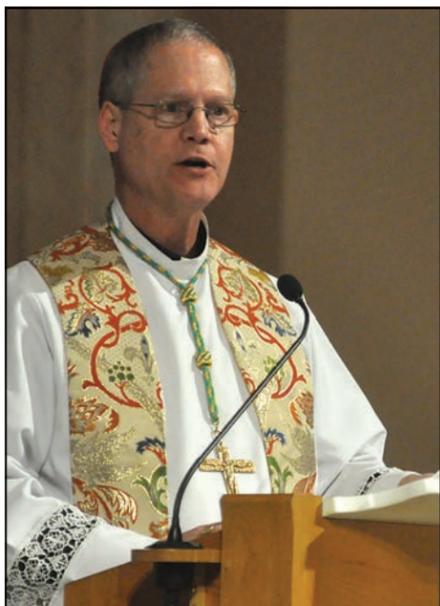
In 2009, Archbishop Buechlein appointed Father Nagel the director of the newly created Office of Young Adult and

College Campus Ministry. At the time, he said there were two college campuses in the archdiocese that had an "intentional Catholic presence" among the 15 colleges in central and southern Indiana.

Today, there are active campus ministry programs for Catholics at 12 of those colleges.

Father Nagel hopes that Archbishop Buechlein will continue to help the ministry of the Church in central and southern Indiana to young adults continue to flourish.

"I can guarantee you that I'm already calling upon his intercession," Father Nagel said. "I'm sure that's going to be a great joy in heaven for him, to be able to do things for the young that he wasn't able to do on Earth." †



Archbishop Paul D. Etienne of Anchorage, Alaska, preaches a homily during a Solemn Evening Prayer liturgy on Jan. 30 at SS. Peter and Paul Cathedral in Indianapolis that was part of the funeral rites for Archbishop Emeritus Daniel M. Buechlein. (Photos by Sean Gallagher)

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FUNERAL

continued from page 1

to start with the reason that brought Cardinal Joseph W. Tobin of Newark, N.J., to return to the Archdiocese of Indianapolis—where he served as Archbishop Buechlein's successor—to deliver the homily at the funeral Mass.

'A desire that sprang from his heart'

Cardinal Tobin viewed the homily as an opportunity to celebrate the life of the man who had blessed him by leaving the archdiocese on such a "very solid foundation."

"During my service here, I confess to being goggle-eyed by all he accomplished in the 19 years that he led this archdiocese," he said. "I always tried to reassure him that my first priority was not to screw it up."

Sharing his homily with the nearly 600 people who attended the funeral Mass, Cardinal Tobin began by noting that the archbishop knew 150 songs "very well."

"Back in 1987, when Archbishop Daniel began his service as a bishop [in the Diocese of Memphis, Tenn.], he took the lyrics of one of those songs for his episcopal motto: 'Seek the face of the Lord.'"

"I think Daniel's motto came from the eighth verse of Psalm 27: 'Come,' says my heart, 'seek his face.' The lyric expresses a desire. It was a desire that sprang from his heart, from the center of himself, from everything that made him *him*. He listened to that whispered invitation—*seek his face*—every day. The lyric gave direction to his life."

It also gave direction to his leadership of the archdiocese from 1992 to 2011.

"His pursuit of the face of God invited the Archdiocese of Indianapolis always to turn its vision beyond itself, toward children, college students and young adults, the homeless, prisoners and even the dark despair of death row," Cardinal Tobin said, alluding to the many new ministries that Archbishop Buechlein started and to the visits he made to inmates who had been sentenced to death, a few of whom he confirmed.

That search for the face of God even guided the archbishop as he neared his own death, the cardinal said.

Mentioning the memoir that the archbishop published in 2012—*Surprised by Grace: Memories and Reflections on Twenty-five Years of Episcopal Ministry*—Cardinal

Tobin shared a passage that Archbishop Buechlein wrote after a stroke and cancer had severely diminished his body:

"I don't know what awaits me, but I believe with all my heart and mind and strength that I am in God's hands. This helps me to continue with confidence, with gratitude and, yes, even with joy."

Looking out on the people in the cathedral, Cardinal Tobin concluded his homily by thanking God "for the gift of Archbishop Daniel" before adding, "All of you helped him seek the face of the Lord."

Sharing and extending the gift of family

The stories of all of our lives begin with family, the family that gives us love, our first memories, and often our faith.

The story of the funeral Mass of Archbishop Buechlein began with the touching image of one of his nieces and three of his nephews—and their spouses—working together to lovingly



Members of Archbishop Emeritus Daniel M. Buechlein's family hold hands while praying the Our Father during the funeral Mass for the retired Indianapolis archbishop on Jan. 31 at SS. Peter and Paul Cathedral in Indianapolis. (Photo by Mike Krokos)

place a pall across his modest wooden casket in which he would be buried.

Thinking of her uncle, Anne Buechlein Wilmes will flash a warm smile when she remembers the moments before her wedding on June 20, 1981.

Recalling how her uncle presided at her wedding to Art Wilmes, Anne notes, "I remember walking down the aisle [toward the front of the church] and feeling nervous. He took my hand and said, 'Are you all right?' Just the comfort of having him look out for me made a difference."

Anne, Art and Anne's brother, Michael Buechlein were part of the procession that accompanied the body of Archbishop Buechlein into the cathedral on the morning of Jan. 30, the day before his funeral Mass. And they were among the first to stand by his casket on that day of his viewing.

Still, a short time later on that morning of Jan. 30, their solemnness gave way for a moment as they sat in the dining room of the cathedral rectory and shared story after story about their uncle—a man who not only made his family a priority, but who also felt and shared that sense of family with his Benedictine

seriously," Michael says. "He really wanted to know the seminarians, and he wanted them to know he cared about their vocation to be a priest."

'It meant everything to me'

Father James Wilmoth was one of the more than 100 priests from across the archdiocese who concelebrated the funeral Mass with Archbishop Charles C. Thompson, Cardinal Tobin, and 15 bishops from across the country, including Bishop Christopher J. Coyne of Burlington, Vt., who served as an auxiliary bishop of the Archdiocese of Indianapolis in Archbishop Buechlein's last year of leadership in 2011.

The 78-year-old Father Wilmoth was also among the priests and monks whom Archbishop Buechlein long ago brought to his parents' home for meals and summer cookouts with his extended family.

"We were good friends in the seminary," Father Wilmoth said before the funeral Mass about the friend he always called "Danny."

"I would go to his house there in Jasper. His mom was just a great, great person."

Still, Archbishop Buechlein's place in Father Wilmoth's heart was forever etched on the day that Father Wilmoth's father died in 1978—a time when Archbishop Buechlein was the president-rector of Saint Meinrad Seminary and School of Theology in the far southwestern part of the archdiocese.

"I'll never forget when my dad died," recalled Father Wilmoth, the longtime pastor of St. Roch Parish in Indianapolis. "I was at home with my mom, and the front door bell of our house rang. Dad died about 9 or 10 in the morning. And this was like three in the afternoon. And here was Danny there. He came up to see me and my mom."

"It meant everything to me. As I say, we

were always good friends. But for him to drive from Saint Meinrad, just after he heard my dad died. ... He got in his car, drove up to Indianapolis from Saint Meinrad, spent about an hour with us, got back in his car and drove back to Saint Meinrad. What a kind, generous fellow, sensitive."

Father Wilmoth became wistful before his usual smile returned and he added, "And of course, we both loved Catholic education. We used to talk about Catholic schools all the time."

'The good things of the Lord'

Archbishop Buechlein's commitment to Catholic education was prominently noted in the funeral Mass' program, which included a litany of the ways that his leadership built up the foundation of the archdiocese in serving the human needs of Catholics and non-Catholics in central and southern Indiana.

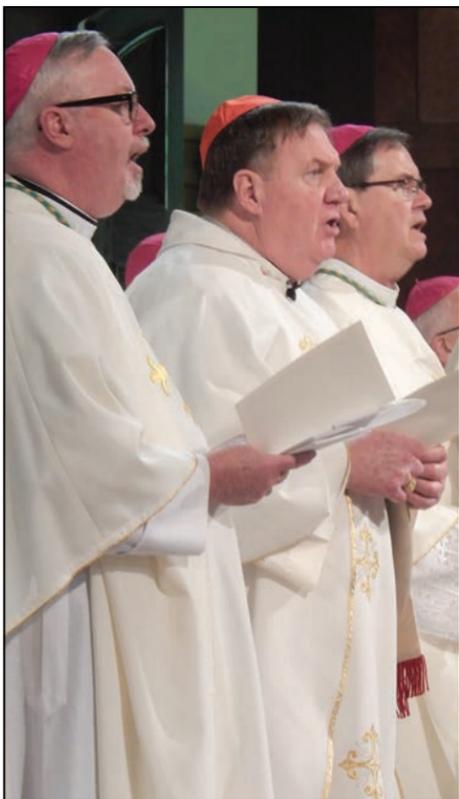
Catholic school enrollment increased by 30 percent during his tenure, and 26 schools were recognized as Blue Ribbon Schools of Excellence by the U.S. Department of Education.

The program also noted that his commitment to Catholic education extended into the center-city of Indianapolis as he kept open schools and built new ones that served low-income families and the increasing immigrant community.

He also established new programs for youths and young adults, created Bishop Simon Bruté College Seminary, started the ministry of permanent deacons in the archdiocese, and laid the groundwork for opening a new shelter for homeless families in Indianapolis.

It was all part of his vision of the Church reaching out to people and making a difference in their lives, in the hope of also bringing them closer to God.

Continued on the next page



Bishop Christopher J. Coyne of Burlington, Vt., left, Cardinal Joseph W. Tobin of Newark, N.J., and Bishop Timothy L. Doherty of Lafayette, Ind., sing a hymn during the Jan. 31 funeral Mass.

(Photo by Mike Krokos)

community and the Archdiocese of Indianapolis.

"When someone commits to being a monk, the Church becomes their first family," Michael said. "He'd do his best to balance and share. The Church community is central, and our family tried to blend."

So did the archbishop.

There were the times when he was at Saint Meinrad, and he brought his fellow monks to his parents' home for meals and summer cookouts with the extended family in Jasper, Ind.

There were the Christmas Eves in Indianapolis when he shared dinner with Anne, Art and their daughters, Mary and Katie, before he headed to SS. Peter and Paul Cathedral to celebrate midnight Mass.

And there were the get-togethers at Bishop Simon Bruté College Seminary in Indianapolis that included the seminarians and his family.

"He took his role as a mentor very



Jonathan Sesay, left, and Robert Brinston, students at Holy Angels School, and Karen King, principal of St. Christopher Catholic School, both in Indianapolis, pray during the funeral Mass on Jan. 31 at SS. Peter and Paul Cathedral in Indianapolis. (Photo by Sean Gallagher)



Annette "Mickey" Lentz, chancellor of the Archdiocese of Indianapolis, proclaims the first reading during the Jan. 31 funeral Mass for Archbishop Emeritus Daniel M. Buechlein. (Photo by Natalie Hoefler)

Continued from previous page

It was all part of his vision that seemed to match the words of the responsorial psalm during the funeral Mass, taken from Psalm 27:13, "I believe that I shall see the good things of the Lord in the land of the living."

The responsorial psalm followed the first reading of the funeral Mass proclaimed by Annette "Mickey" Lentz, the chancellor of the archdiocese who was one of Archbishop Buechlein's close friends and most trusted colleagues.

The reading from the Book of the Prophet Isaiah ended with a line that evoked thoughts of Archbishop Buechlein's motto of "seek the face of the Lord," an ending line that declares, "This is the Lord for whom we looked; let us rejoice and be glad that he has saved us."

Lentz' face reflected joy before the Mass as she shared one of her favorite stories about Archbishop Buechlein, from a moment that showed her the depth of his concern for the poor.

"I was blessed to do the Mexico City pilgrimage with him," Lentz said. "We were there a week. We visited the ruins, and along there, the natives had their wares. I said, 'Oh, I can't wait to wheel and deal with them!' I just get so excited about shopping, and he knew I loved shopping. He looked at me and said, 'Mickey, these people do this for a living. Don't you dare take advantage of them.'

"I said, 'Oh, you're kidding.' He said, 'No, you are not to wheel and deal with them.' I said, 'That takes away all the fun!' I already had purchased a few things, and he followed me back to give them more money."

She shook her head and smiled as she noted, "It just showed again how much he was for the poor. He believed everyone needed to earn some type of living in life and be respected. I took it as he's teaching me another lesson. I

learned many lessons from him."

'We actually named our second son Daniel after Archbishop'

Archbishop Buechlein's focus on faith and sharing the depth of it even continued in the last seven years of his life when his health issues devastated his body.

No one saw the proof of that reality more, perhaps, than Ruby Dlugosz.

The 28-year-old member of St. Michael the Archangel Parish in Indianapolis attended the funeral Mass with her husband Michael and their two children, 2 1/2-year-old Jozef and 1-year-old Daniel. The couple also looks forward to a third child in September.

Before the funeral Mass, she shared the story of how her husband became friends with Archbishop Buechlein following his stroke—and how the relationship between the two men changed her husband's life, her life and her children's lives.

"Archbishop was really like his mentor in teaching him about the faith and how to serve, and how to be a Christian man," Ruby said. "Michael wanted to learn more about the faith, and who better than the archbishop? So I'm very thankful that they had that relationship and friendship."

After that time, Michael began a relationship with Ruby, which led to their marriage in 2014. They sent an invitation to Archbishop Buechlein to attend. Even though he wasn't able to, their relationship with him continued.

"It was nice for me to start a relationship with the archbishop," Ruby said. "We would visit him down at Saint Meinrad. We actually named our second son Daniel after Archbishop. It was really fun to bring Daniel to see him, and Archbishop Daniel would interact with him. He just loved seeing the boys, having visitors and guests. We always looked forward to it, and we always brought him brownies and stuff to make him happy."



Indianapolis Archbishop Charles C. Thompson prays a final blessing over the casket of Archbishop Emeritus Daniel M. Buechlein, former shepherd of the Archdiocese of Indianapolis, during his Jan. 31 funeral Mass at SS. Peter and Paul Cathedral in Indianapolis. (Photo by Natalie Hoefler)

'You have given us a gift'

The first and last words about Archbishop Buechlein during the funeral Mass were shared by Archbishop Charles C. Thompson.

For 35 years, the two men have been friends, a connection that dates back to when Archbishop Thompson was formed for the priesthood in the 1980s at Saint Meinrad Seminary and School of Theology when Archbishop Buechlein was its rector.

At the beginning of the Mass, Archbishop Thompson focused on the members of the Buechlein family seated in the front row of the cathedral and said, "You

have given us a gift in your uncle, in your dad's brother, to this archdiocese and the Church, as well as the Diocese of Memphis and even before that at Saint Meinrad, and all the many lives that Archbishop touched in his many, many years."

In personal remarks about Archbishop Buechlein following Communion, Archbishop Thompson shared how they often teased each other, including the humorous line that Archbishop Buechlein directed at his friend when he was installed in 2011 as the bishop of Evansville, Ind.

Looking at the boyish face of his friend that was posted on a prayer card, Archbishop Buechlein said, "What is this—your first Communion picture?"

At the end of the Mass, Archbishop Thompson shared a prayer of commendation for Archbishop Buechlein, saying, "May our farewell express our affection for him. May it ease our sadness and strengthen our hope. One day, we shall joyfully greet him again—in the love of Christ, which conquers all things and destroys death itself."

He then walked down the steps from the altar and used incense to bless the body of Archbishop Buechlein, the incense representing the community's prayers that the deceased will rise toward union with God.

Moments later, Archbishop Buechlein's three nephews—John, Mark and Michael—were among the pallbearers who slowly escorted the casket down the center aisle of the cathedral.

A day before, Michael Buechlein had offered these words about the life and legacy of his uncle:

"His motto, 'Seek the face of the Lord,' is very telling. Choosing that as his motto was his way of placing it out there—that we should live our lives in search of finding heaven, and gaining heaven."



Andrew Motyka, left, director of archdiocesan and cathedral liturgical music, leads an archdiocesan choir in a hymn during the funeral Mass for Archbishop Emeritus Daniel M. Buechlein on Jan. 31. (Photo by Sean Gallagher)

(See related photo galleries, videos and stories at CriterionOnline.com) †

The Church in central and southern Indiana says goodbye to Archbishop Emeritus Daniel M. Buechlein



Above, Cardinal Joseph W. Tobin delivers a homily during the funeral Mass for Archbishop Emeritus Daniel M. Buechlein on Jan. 31 at SS. Peter and Paul Cathedral in Indianapolis. Archbishop Buechlein died on Jan. 25 at age 79. (Photo by Sean Gallagher)



Above, Archbishop Charles C. Thompson blesses the casket of Archbishop Emeritus Daniel M. Buechlein during the funeral Mass of the former shepherd of the Church in central and southern Indiana on Jan. 31 at SS. Peter and Paul Cathedral in Indianapolis. (Photo by Natalie Hoeller)



Above, Daniel Conway, a member of *The Criterion's* editorial committee, former colleague and longtime friend of Archbishop Emeritus Daniel M. Buechlein, proclaims a reading during a Solemn Evening Prayer liturgy on Jan. 30 at SS. Peter and Paul Cathedral in Indianapolis that was part of the funeral rites for Archbishop Buechlein. (Photo by Sean Gallagher)



Right, members of the Indian-based Franciscan Sisters of the Immaculate Heart of Mary that serve in the archdiocese pray beside the casket of Archbishop Emeritus Daniel M. Buechlein on Jan. 30 in SS. Peter and Paul Cathedral in Indianapolis after a Solemn Evening Prayer liturgy that was part of the funeral rites for the deceased prelate. (Photo by Sean Gallagher)



Above, pallbearers carry the casket of Archbishop Emeritus Daniel M. Buechlein out of SS. Peter and Paul Cathedral in Indianapolis at the end of his Jan. 31 funeral Mass. (Photo by Sean Gallagher)



Above, students from St. Vincent de Paul School in Bedford pray during the funeral Mass for Archbishop Emeritus Daniel M. Buechlein on Jan. 31 at SS. Peter and Paul Cathedral in Indianapolis. (Photo by Sean Gallagher)



Above, Joni Ripa, project manager of administrative and teacher personnel for the archdiocesan Office of Catholic Schools, receives Communion from Father Robert Robeson, pastor of Most Holy Name of Jesus Parish in Beech Grove, during the Jan. 31 funeral Mass. (Photo by Mike Krokos)



Above, Archbishop Charles C. Thompson, center, and bishops, priests and deacons sing the "Salve Regina" on Jan. 31 while Archbishop Emeritus Daniel M. Buechlein is placed in a hearse to be taken to his final place of burial at Saint Meinrad Archabbey in St. Meinrad. (Photo by Mike Krokos)



Right, Benedictine Father Justin Duvall sprinkles holy water on the casket of Archbishop Emeritus Daniel M. Buechlein after it has been placed on Feb. 1 in a grave in the Archabbey Cemetery in St. Meinrad. Father Justin is a former archabbot of Saint Meinrad Archabbey and currently vice rector of Bishop Simon Bruté Seminary in Indianapolis. (Photo by Sean Gallagher)



Right, seminarians in priestly formation at Saint Meinrad Seminary and School of Theology in St. Meinrad serve as pallbearers at the end of a Feb. 1 Mass for a Deceased Bishop in the Archabbey Church of Our Lady of Einseideln in St. Meinrad. (Photo by Sean Gallagher)



Left, priests and bishops process into SS. Peter and Paul Cathedral in Indianapolis on Jan. 31 for the funeral Mass for Archbishop Emeritus Daniel M. Buechlein. (Photo by Sean Gallagher)

Symbolic rituals accompany burial of archbishop at Saint Meinrad

By Sean Gallagher

ST. MEINRAD—When he was a college seminarian, Archbishop Emeritus Daniel M. Buechlein “felt at home” at Saint Meinrad Archabbey in St. Meinrad.

That’s how he described in a 2014 interview with *The Criterion* an essential part of his discernment of religious life in the mid-1950s.

He entered Saint Meinrad’s novitiate in 1958, first professed vows as a monk a year later and was ordained a priest in 1964. Pope John Paul II called him away from his home in 1987 to become a bishop.

Suffering from a number of health challenges, he returned home to Saint Meinrad in 2011 after retiring from leading the Church in central and southern Indiana.

And on Feb. 1, he was laid to rest in the Archabbey Cemetery after the monastic community and many guests thanked God for his life.

“Today, we celebrate his entrance into eternal life, with God, with his parents and with all the saints,” said Benedictine Archabbot Kurt Stasiak at the start of a Mass for a Deceased Bishop that preceded the burial.

“Today, we monks bring back home one of our own. And we know with good reason that you consider Archbishop Daniel one of your own. We welcome you all.”

The rites at Saint Meinrad had begun on the evening of Jan. 31 with a praying of the Office of the Dead, a part of the Liturgy of the Hours. Benedictine Father Justin Duvall, previously the monastery’s archabbot and currently vice rector of Bishop Simon Bruté College Seminary in Indianapolis, gave a remembrance of Archbishop Buechlein during the liturgy.

Many rituals accompanied the two days of prayer for Archbishop Buechlein. At different points, the tolling bell in the Archabbey Church of Our Lady of Einseideln slowly rang 58 times, one for each year of Archbishop Buechlein’s life since first professing vows. At other times, all six of the church’s bells rang out joyously in hope of his entrance into the eternal life of heaven.

All the rituals, though, were directed toward laying Archbishop Buechlein to rest like all the other monks of Saint Meinrad who have died after a life of fidelity to their vows.

“For all his eventual world-wide involvements, Marcus George Daniel Buechlein remained a shy little German kid from Jasper who had found a home on this hill,” said Father Justin in his remembrance. “At the close of his episcopal service, he wanted to return to Saint Meinrad to live out his days. And so he has.”

Quoting a verse from the Book of Sirach that was proclaimed during the Office of the Dead, Father Justin in closing his remembrance offered a prayer for Archbishop Buechlein.

“May the Christ whom Daniel loved and served, the Christ in whom every tension is relaxed, every bitterness sweetened, every disagreement dissolved, every suffering raised up, may this Christ receive his faithful servant into the fullness of life,” Father Justin prayed. “‘For equal to his majesty is his mercy.’”



With monks and seminarians looking on, Benedictine Archabbot Kurt Stasiak tosses a spade of dirt onto the casket of Archbishop Emeritus Daniel M. Buechlein on Feb. 1 after it had been lowered into its grave in the cemetery of Saint Meinrad Archabbey in St. Meinrad. (Photos by Sean Gallagher)

Janis Dopp participated in the rites for Archbishop Buechlein at Saint Meinrad. She now serves as the director of oblates for the monastery. Oblates are lay people affiliated with Saint Meinrad who seek to live out Benedictine values in the world.

Dopp appreciated how Archbishop Buechlein embodied the Benedictine value of prayer as a bishop.

“I don’t know if I was ever at a liturgy where he did not stress prayer,” said Dopp, who previously was the director of religious education at St. Charles Borromeo

Parish in Bloomington for many years while Archbishop Buechlein led the Church in central and southern Indiana.

“And it was always a new revelation, somehow, whenever he said it. It was always so appropriate.”

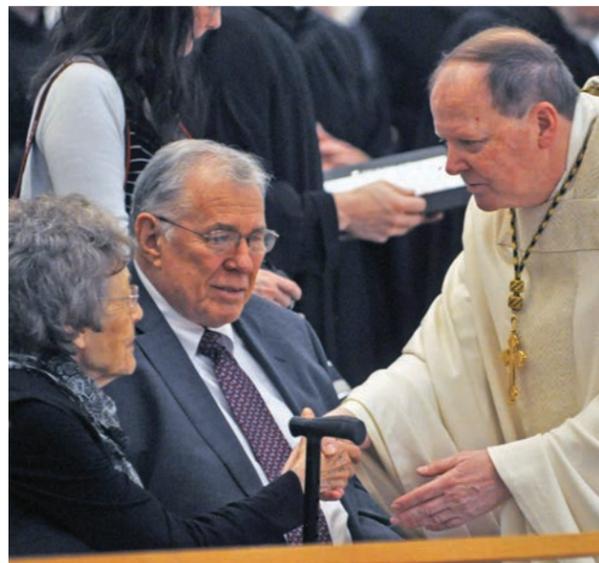
Dopp also reflected on Archbishop Buechlein’s “ultimate simplicity” in his life as a bishop that was fulfilled in his return to Saint Meinrad.

“When he came back here to the monastery, that was sort of like a lived out example of that simplicity of heart that he had that was an abiding quality in everything that he did,” she said.

Benedictine Father Anthony Vinson became a monk of Saint Meinrad more than a decade after



Janis Dopp



Benedictine Archabbot Kurt Stasiak, leader of Saint Meinrad Archabbey in St. Meinrad, gives a sign of peace to Marge and Charles Buechlein of Jasper, Ind., the sister-in-law and brother of Archbishop Emeritus Daniel M. Buechlein, during a Feb. 1 Mass for a Deceased Bishop in the monastery’s Archabbey Church of Our Lady of Einseideln. The Mass was part of the funeral rites for Archbishop Buechlein.

Archbishop Buechlein left the monastery to become a bishop. A connection between the two was forged in 2005 when Archbishop Buechlein ordained Father Anthony a priest.

Their relationship grew even deeper in 2016 when Father Anthony was diagnosed with a brain tumor that has left him deaf in his left ear and partially paralyzed in his face.

In the trying months after his diagnosis, Father Anthony, pastor of St. Boniface Parish in Fulda and St. Meinrad Parish in St. Meinrad, visited with Archbishop Buechlein in the monastery’s infirmary.

The archbishop, who, among other afflictions, had suffered from cancer and a debilitating stroke, consoled the young priest.

“He told me—and I will remember this—that my suffering will be the greatest way for me to know Christ and for Christ to know me,” Father Anthony recalled. “He was a fantastic person to talk to, to sit with and to pray with.”

He sat for the last time with Archbishop Buechlein on Jan. 24, the day before he died as members of the monastic community kept vigil beside the dying prelate.

“It was a very powerful experience sitting with the man who ordained me and holding his hand, knowing that, as Cardinal [John Henry] Newman said, ‘heaven is next door,’” Father Anthony said.

Archbishop Charles C. Thompson’s relationship with one of his predecessors went back much further than Father Anthony’s. Archbishop Buechlein was the rector of Saint Meinrad Seminary and School of Theology when Archbishop Thompson came there for the first time in 1983 as a seminarian for the Archdiocese of Louisville, Ky.

After Archbishop Thompson was ordained a priest, the two grew in their friendship.

Archbishop Thompson reflected on his friend’s episcopal motto, “Seek the face of the Lord,” during his

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Monks, concelebrating priests and other worshippers walk in procession on Feb. 1 from the Archabbey Church of Our Lady of Einseideln in St. Meinrad to the cemetery of Saint Meinrad Archabbey for the burial of Archbishop Emeritus Daniel M. Buechlein.

Religious sisters remember archbishop's help and support

By Natalie Hoefler

Sisters of several religious orders honored the memory of Archbishop Emeritus Daniel M. Buechlein at his funeral Mass on Jan. 31 at SS. Peter and Paul Cathedral in Indianapolis.

Some knew him personally, others were present out of respect. But all spoke of the tremendous support he offered to their religious communities.

Below are thoughts and insights from the members of some of those religious orders who attended the funeral Mass.

• **Sister Jane Marie Klein, Sisters of St. Francis of Perpetual Adoration, Mishawaka, Ind.** “I went to school with Archbishop in Jasper [Ind.] at [the former] St. Joseph grade school, and we have a common aunt and uncle and cousins. Obviously, I’ve known him a long time. Beyond that, we have a hospital here in Indianapolis [Franciscan Health Indianapolis]. He’s just been a true friend and support in our Catholic health care ministry for many, many years, always there and available when we needed him. What a legacy. He just forever was in leadership and gave it his all. His episcopal motto was to ‘Seek the Face of [the Lord].’ And he’s there, he’s seeing it.”

• **Sister M. Salvinette, superior of the Missionaries of Charity, Indianapolis** (the order founded by St. Teresa of Calcutta was invited to the archdiocese by Archbishop Buechlein in 2000). “[Archbishop Buechlein] was really a great channel for us to come here. It’s not only here—he also invited our sisters in Memphis, so he was like a part of our family of the Missionaries of Charity. He was like a real spiritual father to us, really. ... And also we had the blessing of going twice to see Archbishop recently [at Saint Meinrad]. We feel like we were able to do something for him, being there for him, because he was a great support for us from the ‘80s in Memphis.”

• **Sister Ushatta Mary, superior of the Franciscan Sisters of the Immaculate Heart of Mary, Indianapolis** (the order was invited to the archdiocese by Archbishop Buechlein in 1998). “He was a most important person for our life here in the United States. ... I still remember standing here [in the Archbishop Edward T. O’Meara Catholic Center in Indianapolis] and talking with



Sisters of various religious orders were present for the funeral Mass of Archbishop Emeritus Daniel M. Buechlein at SS. Peter and Paul Cathedral on Jan. 31. Standing for the recessional hymn in this photo is a row of Franciscan Sisters of the Immaculate Heart of Mary, wearing white veils. Among the religious sisters in the row behind them are three Missionaries of Charity, wearing white veils tucked into dark coats. Behind them wearing tan habits are two sisters and one postulant of the Daughters of Holy Mary of the Heart of Jesus, from Steubenville, Ohio. In the bottom row, right, are Little Sisters of the Poor in gray veils, and one postulant wearing a white veil. (Photo by Natalie Hoefler)

him and Msgr. [Joseph F. Schaedel, then-archdiocesan vicar general] when we came here. He was a great father for us. He was always available for us, always ready to make us feel at home. ... He visited us many times. On a Palm Sunday, he even came and celebrated Mass for us at our house. We always remember his paternal care. ... In the ministry of education and health care, he was an important part of our life and helping us spread our charism here. He helped us to study at Marian [University in Indianapolis] and get credentials for doing some work here. ... There is so much sadness in my heart. Without him and his support, we could not [have done] anything.”

• **Sister Mary Ann Koetter, subprioress of the Sisters of St. Benedict at Our Lady of Grace Monastery, Beech Grove.** “Archbishop Daniel was a powerful advocate for the archdiocesan Catholic schools, which are very near and dear to

the hearts of the Sisters of St. Benedict in Beech Grove. So many of the sisters taught in schools around the archdiocese, and we are grateful for his commitment to and support of education. It was certainly out of respect for his leadership and his years dedicated to the people of God that I wanted to represent our community at his funeral liturgy. The [funeral] Mass was truly a fitting and sacred celebration.”

• **Sister Cathy Campbell, Sisters of Providence of Saint Mary-of-the-Woods, St. Mary-of-the-Woods.** “I was a campus minister here in the archdiocese from 2007-2011, and appreciated the fact that the archbishop met yearly with the high school seniors as a very special moment for them, to remind them of what it meant to be a graduate of a Catholic school. ... I always found him to be a very warm, pastoral type of leader. I was very sad when he had his stroke and had to retire.”

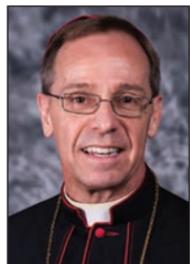
• **Sister Cecilia, Little Sisters of the Poor, Indianapolis.** “I wanted to attend his funeral because he’s done so much for our congregation and for the Little Sisters in general. He’s always supported religious life very strongly, and he would visit our home for the elderly poor [St. Augustine Home for the Aged in Indianapolis]. He would come and talk to the residents, [and] have Mass for them.”

• **Postulant Emily Schafer, Daughters of Holy Mary of the Heart of Jesus, Steubenville, Ohio.** “I went to St. Lawrence grade school and Bishop Chatard High School [both in Indianapolis]. I knew Archbishop Buechlein mostly through his visits to the schools, and then primarily through his being the one who confirmed me when I was in high school. ... God’s providence lined it up so that [she and two of her religious sisters] had the blessing of being able to come here and to [participate in] this Mass for him.” †

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homily in the Mass for a Deceased Bishop on Feb. 1, saying that he “did not choose [it] lightly.”

“As a monk, priest, seminary rector and bishop, he was quite aware that he could not do this alone in isolation of those with whom he served and those entrusted



Archbishop Charles C. Thompson

to his pastoral care,” Archbishop Thompson said. “He sought the Lord in all moments, and among all those he encountered.”

He also recalled the words of Pope Francis during a homily last June when the pontiff gave Archbishop

Thompson his pallium, a woolen band worn over the shoulders that is symbolic of an archbishop’s pastoral responsibilities and his communion with the pope.

“Pope Francis exhorted the new archbishops, ‘Spend your lives for the flock imitating the Good Shepherd who bears you on his shoulders,’” Archbishop Thompson said. “... Indeed, Archbishop Daniel spent his life for the flock here at St. Meinrad, in the Diocese of Memphis, the Archdiocese of Indianapolis and beyond.

“He did so as a leader of prayer, as a teacher of the faith, as a proclaimer of

the word, as a dispenser of sacraments and as a pastor of souls. Imitating the Good Shepherd, he suffered as he lived and celebrated, always seeking the face of the Lord. In doing so, with the pastoral heart of a shepherd, he sought to lead others to encounter the person of Jesus Christ.”

At the end of the Mass, Saint Meinrad seminarians served as pallbearers. The monastic community, with the hoods of their habits worn over their heads as a symbol of mourning, led the slow procession of mourners to the Archabbey Cemetery while carrying candles.

After Archabbot Kurt prayed the final prayers of commendation in the cemetery, the pallbearers lowered Archbishop Buechlein’s simple wooden casket—the kind used for all monks—into the ground.

Then Archabbot Kurt, following a tradition of Saint Meinrad, took a spade of dirt and dropped it on the casket, creating a loud thud for all mourners to hear. Then all present were invited to sprinkle holy water on Archbishop Buechlein’s grave.

Shortly after the mourners left the cemetery to share a lunch together in the seminary, a cold rain began to fall, which soon turned to snow, covering the grave in a blanket of white, much like the pall that had covered the casket in the Archabbey Church, a symbol of the baptismal garment Archbishop Buechlein received at his baptism in 1938.



Benedictine Archabbot Kurt Stasiak, leader of Saint Meinrad Archabbey in St. Meinrad, elevates the Eucharist during a Feb. 1 Mass for a Deceased Bishop in the monastery’s Archabbey Church of Our Lady of Einseideln. Looking on at left is Benedictine Brother Peduru Fonseka, a monk of Saint Meinrad who is a transitional deacon. (Photo by Sean Gallagher)

His brother Charles Buechlein of Jasper, Ind., Charles’ wife Marge, and many of their children and grandchildren attended the rites at Saint Meinrad. He said that they, and the rituals celebrated in Indianapolis, consoled him in his grieving.

“We’re very grateful and appreciative of all the outpouring of gratitude and sympathy for Archbishop Daniel,” Buechlein said. “I think this was his real home. He was at home here after retiring.” †

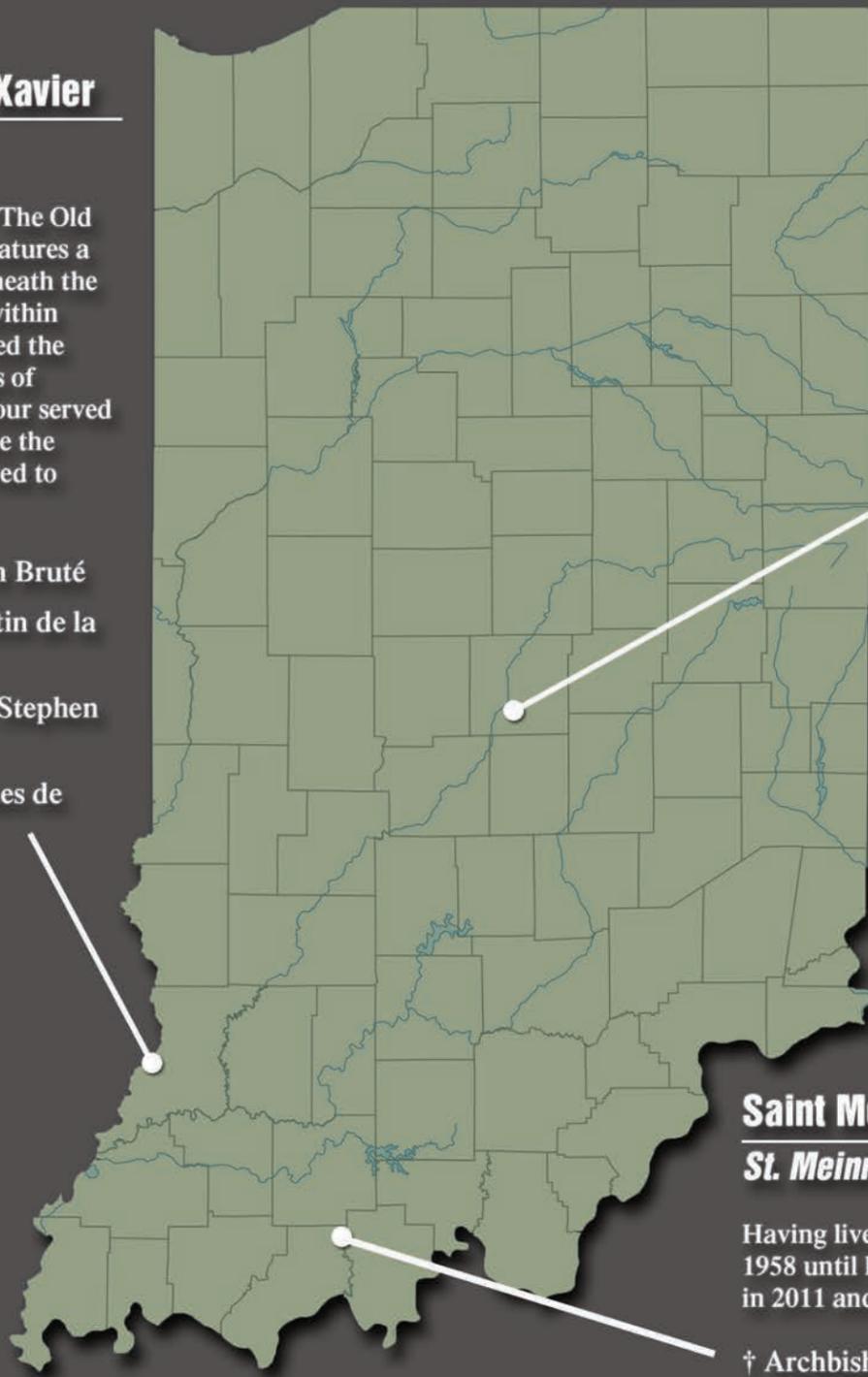
The final resting places of our bishops

Basilica of St. Francis Xavier

Vincennes

Also known as “The Old Cathedral,” it features a crypt church beneath the main building, within which are interred the first four bishops of Vincennes. All four served in the time before the diocese was moved to Indianapolis:

- † Bishop Simon Bruté
- † Bishop Célestin de la Hailandière
- † Bishop John Stephen Bazin
- † Bishop Jacques de Saint-Palais



Calvary Mausoleum Chapel

Indianapolis

After the see city of the diocese was moved in 1898 to Indianapolis, Bishops Chatard and Chartrand were interred in the crypt of SS. Peter and Paul Cathedral. In 1976, however, their remains were transferred to Calvary Cemetery, and its Mausoleum Chapel became the future home of deceased archbishops:

- † Bishop Francis S. Chatard
- † Bishop Joseph Chartrand
- † Archbishop Paul C. Schulte
- † Archbishop George J. Biskup
- † Archbishop Edward T. O’Meara

Cathedral Basilica of St. Louis

St. Louis, MO

The first archbishop of Indianapolis was appointed the archbishop of St. Louis in 1947, and later made a cardinal. As he died there in 1967, he is buried in that archdiocese:

- † Cardinal Joseph E. Ritter

Saint Meinrad Archabbey

St. Meinrad

Having lived as a Benedictine monk of Saint Meinrad Archabbey from 1958 until he became a bishop in 1987, Archbishop Buechlein returned in 2011 and requested a simple burial in the monastery’s cemetery:

- † Archbishop Daniel M. Buechlein, O.S.B.

Graphic by Brandon A. Evans



Benedictine Father Luke Waugh, administrator of St. Isidore the Farmer Parish in Perry County and St. Martin of Tours Parish in Siberia, touches the casket of Archbishop Emeritus Daniel M. Buechlein at the end of his Jan. 31 funeral Mass in SS. Peter and Paul Cathedral in Indianapolis while he and other priests process down the center aisle. Father Luke is a member of Saint Meinrad Archabbey in St. Meinrad. (Photos by Sean Gallagher)



Benedictine monks of Saint Meinrad Archabbey in St. Meinrad carry the casket of Archbishop Emeritus Daniel M. Buechlein into the monastery’s Archabbey Church of Our Lady of Einseideln on Jan. 31 at the start of the Office of the Dead, part of the Liturgy of the Hours, that was part of the deceased prelate’s funeral rites.

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P.O. Box 1410, Indianapolis, IN 46206-1410
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Change, conversion can strengthen hope in our life of faith

By David Gibson

“The one who has hope lives differently; the one who hopes has been granted the gift of a new life” (#2).

Those words appear in Pope Benedict XVI’s 2007 encyclical on hope titled “*Spe Salvi*” (“Saved by Hope”), a title based on St. Paul’s statement in his Letter to the Romans that “in hope we were saved” (Rom 8:24). They sum up certain key goals of the Christian season of Lent.

In Lent, Christians pursue ways of living differently—better and in more hopeful ways, that is. The actual possibility of “new life” is Lent’s promise.

Prayer, fasting and almsgiving for the care of poor and suffering people are three central Lenten practices. A great many Christians enter Lent with the firm intention of praying in a more committed way during these weeks, and a conviction that prayer will open a path for them toward new life and hope.

Vietnamese Cardinal Nguyen Van Thuan testified forcefully in the late 20th century to the intimate relationship between prayer and hope. Pope Benedict’s encyclical speaks of this.

Remarkably, during Cardinal Van Thuan’s long, senseless and cruel imprisonment by Vietnam’s communist authorities beginning in 1975, the virtue of hope, rooted in prayer, was powerful for him. Pope Benedict wrote:

“[The cardinal], a prisoner for 13 years, nine of them spent in solitary confinement, has left us a precious little book, *Prayers of Hope*.

“During 13 years in jail, in a situation of seemingly utter hopelessness, the fact that he could listen and speak to God became for him an increasing power of hope, which enabled him after his release to become for people all over the world a witness to hope—to that great hope that does not wane even in nights of solitude” (#32).

However, the problem of prayer often is that we do not sense it is leading to anything as rewarding as the hope Cardinal Van Thuan experienced. Instead, we start Lent with the best intentions, viewing it as a unique time for prayer and spirituality, but find that this fervor can somewhat readily fade.

Perhaps we do not feel that we really know how to pray, how to “listen” to God and to “speak” with God, as Cardinal Van Thuan did. Instead of conversing openly with God about our most intimate concerns, we may lay out in the same rote way day by day our list of petitions to God for family members, sick friends and people who make their needs known to us.

Certainly, petitions are an integral element of Christian prayer. “I remember you constantly, always asking in my prayers that somehow by God’s will I may at last find my way clear to come to you,” Paul wrote to the Romans (Rom 1:9-10).

Still, at some point we are likely to wonder whether some new ingredient needs to be stirred into our prayer life. What can we do if we feel bogged down by our own ways of praying in private?

One possibility is to make time for meditation, to reflect in ongoing ways on important concerns of Christian faith that relate to the actual life we lead. Hope seems to be a more-than-worthy candidate for this kind of prayer and meditation. It is difficult to envision the possibility of the “new life” Pope Benedict mentions when hope has withered.

“A first essential setting for learning hope is prayer,” said Pope Benedict (#32). “When we pray properly,” he added, “we undergo a process of inner purification that opens us up to God and thus to our fellow human beings” (#33).

Lent is a season of change. It usually is called a season of conversion, which ultimately involves turning in a new direction.

Bishop Robert N. Lynch remarked in 2010 that Lent “at its core” is about “a deep and sincere change of heart.” The now-retired bishop of St. Petersburg, Fla., hoped that “any practice like fasting, which is embraced during this season,” would lead to change that lasts “a lifetime.”

Of course, the term “change of heart” refers to a change of some real consequence, possibly a change in attitude or priorities.

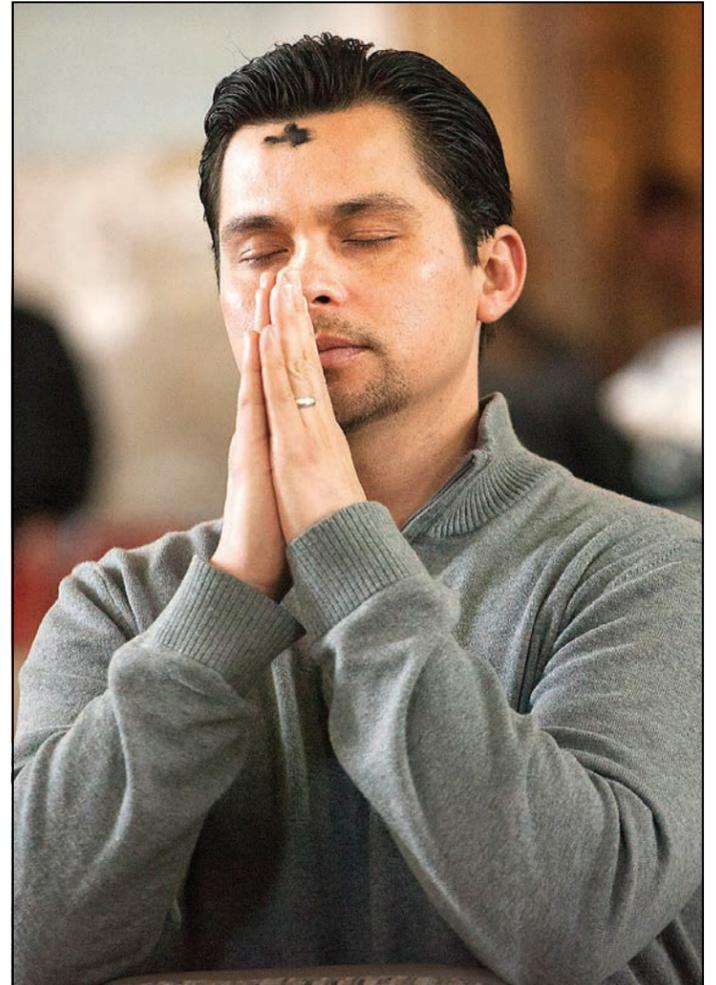
Do certain expectations or judgments—certain established ways of thinking about ourselves, others and our surrounding world—rule our lives, even though they contribute to draining happiness and hopefulness from us?

Have we considered whether our priorities—our set goals, how we allot our limited time—deserve new thought?

Are we in conflict with ourselves or others in noteworthy ways that deserve attention and might benefit enormously from more reconciling, supportive attitudes?

A process of conversion is meant to take place throughout life, Ireland’s Catholic bishops commented in 2012. They explained:

“We can gradually come to know ourselves and our destiny better. It is



A man prays after Ash Wednesday Mass in 2014 at the Cathedral Basilica of St. Louis in St. Louis. Prayer, fasting and almsgiving are three central Lenten practices that foster conversion and strengthen hope. (CNS photo/Lisa Johnston, St. Louis Review)

also true that as life goes on we acquire new blind spots, new denials of our responsibilities, new self-justifications.”

Thus, said the bishops, “the process [of conversion] is never completed, and it involves setbacks as well as growth until we meet the Lord at the end of our lives.”

(David Gibson served on Catholic News Service’s editorial staff for 37 years.) †

Let us die to ourselves as we begin Lenten journey toward the resurrection

By Susan Hines-Brigger

On Ash Wednesday, it’s not hard to identify Catholics. The smudge of ashes in the shape of a cross on their foreheads is a solid giveaway. The interesting part, though, is that the purpose of those ashes is quite the opposite of the “Hey, look at me” message it seems to send.

In fact, the day’s Gospel reading says to avoid looking as if you are fasting, to “anoint your head and wash your face” (Mt 6:17). That seems contradictory, doesn’t it?

As we receive our ashes, we are reminded to “turn away from sin and believe in the Gospel.” Ashes serve as a visible reminder to us—and others—that we have sinned and must now begin again. It’s kind of a spiritual do-over, and Ash Wednesday—the starting line of Lent—is when the work begins.

The first and second readings serve as a wake-up call for us, urging us to “return to the Lord, your God,” and to remember that “we are ambassadors for Christ, as if God were appealing through us” (Jl 2:13; 2 Cor 5:20).

Now that we are awake, Ash Wednesday’s Gospel truly instructs us how to go forth on our Lenten journey.

Matthew highlights the three pillars of Lent—prayer, fasting and almsgiving—and gives us a simple guide to what we should and should not be doing. He reminds the reader that “your Father who sees in secret will repay you” (Mt 6:4).

Matthew lays out very clearly terms of how to carry out the pillars of Lent.

He writes that when we give alms, we should “not blow a trumpet before you, as the hypocrites do in

the synagogues and in the streets to win the praise of others,” but rather, “when you give alms, do not let your left hand know what your right is doing, so that your almsgiving may be secret” (Mt 6:2-3).

He provides similar advice regarding prayer and fasting. When praying we are not to “be like the hypocrites, who love to stand and pray in the synagogues and on street corners so that others may see them” (Mt 6:5).

In this age of Facebook, selfies and constant contact, it’s hard to do things quietly. Or maybe it’s that people don’t want or know how to do things quietly.

It seems as if all our actions are captured and instantly communicated with as wide of an audience of people as we can manage. We gauge ourselves on likes, shares, followers.

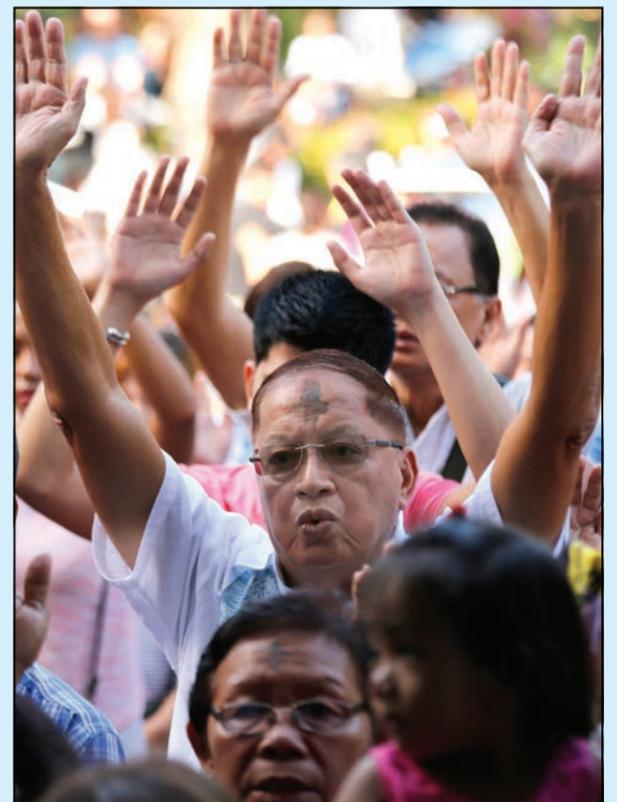
Listening to the Gospel, you would think that Matthew had a sneak peek into today’s culture when he wrote it.

As the Gospel continually reminds us, our actions are seen by God and that is what truly matters. That should be enough.

So, yes, on Ash Wednesday we will wear our ashes that tell those who see us that we are Catholic. Some Catholics may even take a selfie while wearing them.

We must remember, though, to see the ashes for what they remind us to do: Look inward and prepare ourselves. For it is only in dying to ourselves that we can begin our Lenten journey toward the resurrection.

(Susan Hines-Brigger is a columnist with St. Anthony Messenger.) †



Filipinos attend an outdoor Mass on Ash Wednesday, March 1, 2017, in Manila. Although Catholics can easily be identified on Ash Wednesday, the point of the season of Lent is to bring about interior change with the help of God’s grace. (CNS photo/Francis R. Malasig, EPA)

From the Editor Emeritus/John E. Fink

Black Catholics in U.S. history: This week, Augustus Tolton

Augustus Tolton was the first American Catholic priest known to be black.

(Father Patrick Healy and his brother Bishop James Healy, ordained earlier, were of mixed ancestry.) Tolton's life shows just how racist some of our Catholic ancestors were.



He was born the son of slaves in Missouri in 1854, just prior to the Civil War. His family escaped, crossed the Mississippi River into free territory, and settled in Quincy, Ill. There he met Father Peter McGirr, an Irish immigrant priest, who took a liking to him. The priest allowed him to attend St. Peter's School, over the opposition of parishioners who objected to a black student in their school.

Augustus felt a calling to the priesthood, so Father McGirr tried to get him admitted to a seminary. Not a single seminary in the country would admit him. But Father McGirr continued to support Augustus at St. Francis Solanus College

(now Quincy University) in Quincy.

In order to prepare for the priesthood, he had to go to Rome, where he attended the Pontifical Urbaniana University. He was ordained to the priesthood in Rome in 1886 when he was 31. Father Tolton expected to be sent to Africa as a missionary, but the cardinal who ordained him arranged for him to be sent back to Illinois to serve the black community. That cardinal is reported to have said, "America has been called the most enlightened nation. We will see if it deserves that honor. If America has never seen a black priest, it has to see one now."

Back in Quincy, Father Tolton was met with opposition from clergy and lay people alike. He organized St. Joseph Catholic Church and school, but the bishop's delegate told him that white people should not attend his church. Black Protestant ministers also opposed him because they didn't want him taking parishioners away from them.

Three years after his ordination, he was transferred to Chicago by Archbishop Patrick Feehan. There he led a mission society, St. Augustine's, which

met in the basement of St. Mary's Church. That led to the development of St. Monica Parish, at 36th and Dearborn streets, to serve the black community. The church was built with money from philanthropist Anne O'Neill and St. Katharine Drexel.

The parish started with only 30 parishioners before the church was built, but grew to 600. Father Tolton threw himself into administering the parish, and soon earned a national reputation. One article about him said that he was known for his "eloquent sermons, his beautiful singing voice and his talent for playing the accordion."

However, Father Tolton began to be plagued by spells of illness in 1893, so much so that he had to take a temporary leave of absence from his duties at St. Monica's in 1895. Then, during a severe heat wave in 1897, he collapsed on the street and died the next day when he was only 43.

One hundred priests attended his funeral before he was buried in St. Peter's Cemetery in Quincy. His case for canonization was introduced by Cardinal Francis E. George in 2010. †

Cornucopia/Cynthia Dewes

The nature of God and his eternal love is all we need to know about love

Love is blind. Love is a many-splendored thing. Love makes the world go 'round. And on and on they go.



Apparently, love is many things to many people. But then, we know that God is love and since God is so various, perhaps all these definitions are true in one way or another.

Most of us experience love in some form. We love our parents, even if they're not the Waltons or even Archie and Edith. And we love our siblings, although maybe not all the time or not equally. Our love extends to other relatives, too, plus our friends and neighbors, teachers or employers. That's a lot of people, but we hope to have a lot of love to deal with them.

Sometimes we say we love our work or the subjects we're studying. We claim to love a book we're reading or a movie we've seen. We even try to share with others some loving moments we've had with kids or the dog, just because they were too great to forget. That's the thing

about love: you want to share it with someone.

There is also "tough love," in which someone is urged to forgo a relationship or a practice because they cause harm to themselves or other people. It's hard, but sometimes parents or other authority figures must crack down because they love the person they are correcting.

On Valentine's Day, we focus on romantic love although we don't forget the other kinds. In romantic love, there is attraction and passion, often physical but not always. There's a kind of suspension of objectivity, and we tend to perceive the object of our romantic interest as being better than they actually are.

Some people equate sex with love. They "love" this person until going to bed together is not fulfilling enough to sustain the relationship. It seems to me they have the cart before the horse; in order to have long-term, fulfilling sex, the couple must first establish the other parts of their relationship. These include, but are not limited to, similar moral values, compatible goals and attitudes about having and raising children.

Now, we don't hear as much about what love is not. For one thing, love is

not selfish. Not ever. When we are in love with someone, we want the best for them. We are happy to share our material goods as well as our time with them. We listen to them when they speak and decipher what they're thinking when they don't. Maybe we argue with them now and then, but we are hearing what the other means.

Maybe we save the last piece of cake for the beloved, or give them the choicest piece of meat. Maybe we sit through a boring TV show that the beloved likes to watch, or we tag along and are pleasant when we're asked to visit the beloved's friends. Maybe we sacrifice all reason and eat sushi with them with feigned enthusiasm. "The Things We do for Love" song comes to mind.

The Golden Rule is still Golden: "Do unto others as you would have them do unto you" means of course to love others as we love ourselves. Our example is God, whose love is eternal. What a great thing to celebrate on Valentine's Day. Maybe it will even be romantic!

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

Twenty Something/

Christina Capecchi

Waltzing on ice: on crisis and community

When it came time to interview prospective sailors for his expedition across Antarctica, Ernest Shackleton had clear-cut



criteria. He had to pick the right men for his journey to the bottom of the world, a news-making attempt to be the first to cross the continent via the coldest place on Earth: the South Pole.

It was 1914, the Heroic Age of Antarctic Exploration, and the famed British explorer had received hundreds of applications. In interviews, recalled one applicant, Shackleton "asked me if my teeth were good, if I suffered from varicose veins, if I had a good temper and if I could sing."

This final question surprised the young man, and Shackleton clarified: "Oh, I don't mean any [opera singer Enrico] Caruso stuff, but I suppose you can shout a bit with the boys?"

Singing and what it screened for in shorthand—the ability to fraternize and maintain high spirits—would prove even more vital than the long underwear, Burberry coats and finnesko boots they would pack. It would be just as imperative as the food they meticulously prepared, including a "composition cake" the explorer formulated with a chemist, a precursor to today's energy bars.

Shackleton knew this. He had just turned 40, and the advent of middle age made him antsy. It was etched on his face: a prominent lower lip and restless blue eyes framed by black hair. He was poring over maps, seeking a bold adventure to make him young again.

Endurance set sail for Antarctica on Dec. 5, 1914, and the 28 men aboard soon encountered unusually heavy ice, travelling more than 1,000 miles from the remote island of South Georgia, the gateway to the Antarctic Circle. Then one ominous January day, the wooden ship became trapped in pack ice. It groaned under the pressure of millions of tons of ice.

Eventually the ship sunk, stranding the men on the ice and beginning the long wait, what one sailor described as a "white interminable prison."

Shackleton was vigilant in his effort to keep up morale, veiling his private worry. He visited every tent after dinner to recite poetry or play cards. He led sing-alongs and waltzed on ice. He greenlighted an "Antarctic Derby," with dog races and cigarette wagers. He ordered everyone to cut one another's hair, stepping up for the first shearing and causing fits of laughter as amateur barbers vied to produce the most hideous cut. As the months dragged on, he made a point to celebrate holidays with extra food and hot drinks.

Finally, the men boarded their life boats and made their way to the nearest island, the uninhabited Elephant Island. They arrived on April 15, 1916—16 months since they'd last touched land.

Still, a smaller band had to press on in search of civilization, beginning an improbable 800-mile journey back to South Georgia Island in a 22-foot open boat. They endured the roughest waters, somehow surviving a hurricane that sunk a 500-ton steamer in the vicinity.

Shackleton returned every shipmate back to England—frostbitten, weary but alive.

For all our modern-day creature comforts, each of us will experience our own sense of abandonment, our own long Lent—be it a family crisis, a medical crisis, a financial crisis or a spiritual one.

But like Jesus in the desert, we will not be alone: "He was among wild beasts, and the angels ministered to him" (Mk 1:13).

See CHARITY, page 20

See CAPECCHI, page 20

Our Works of Charity/David Bethuram

Our moral obligation to change the future for our children and families

When you woke up this morning, it's unlikely you had to choose whether to buy groceries for your empty pantry or pay your rent. You probably didn't worry that your power might be turned off.



But for more than 900,000 people in Indiana, they did just that. Nearly 1 million people in our state live on less than \$24,600—the federal poverty level for a family of four. If the family's income is based on a single minimum-wage earner, that total is only \$12,060.

Just to cover the basics of rent, utilities, insurance, transportation, food and necessities, \$2,000 a month doesn't stretch very far. If anything goes wrong, the family is instantly underwater—with no savings and nowhere to turn.

Poverty is a world most of us can't imagine. We say we care about "the poor"—and mean it—but who exactly do we care about? Perhaps the disabled veteran in a wheelchair at the local food pantry? The senior on a fixed income? The recently laid-off dad? The single mom with young children?

At Catholic Charities and the Church as a whole, the poor have names. They also have joys, sorrows, strengths and challenges. They are Ellen and Joe, Joan and Bob, LaKeasha and Mohammed. Their faces reflect every ethnicity, race and nationality, and they tell a thousand different stories.

Please consider how we might find ways to make a difference in the lives of the people we call "the poor."

1) **Recognize that a great divide between rich and poor is bad for individuals—and bad for our country.**

People with no income cannot put dollars back into the economy. Without education, without hope, without resources, they cannot help us enact change or stem the tide of growing resentment between people living at the extremes.

2) **Advocate for systems, policies and programs that help break the cycle of poverty.**

Many of us gladly donate groceries during the holidays and perhaps even volunteer our time to nonprofits. Sadly, what is often missing are people who will speak in support of programs that ensure poor families are able to see doctors and dentists, receive early-childhood education, are provided sufficient food and safe housing, and are

receiving adequate job training that moves families from struggling to stable.

3) **Get to know someone living in poverty.** It's easy to keep "the poor" at arm's length. Volunteer for an organization that introduces you to some of the people who lost their jobs this year, who struggle with health issues, or who are trying to turn their lives around.

4) **Realize the poor are your neighbors.** It's easy to miss the families sleeping in their cars or waiting in line at the food pantries. It's easy to forget that the people in need might attend your church, be your child's school friend or be the friendly person at the retail counter.

5) **Help us close the gap.** Please support programs that help young children learn to read and have books in their homes. Support programs that teach people how to find and keep jobs—and how to connect to resources. Support programs that offer scholarships to low-income students, that mentor young people and that help change the future of the next generation.

Collaboratively, this great state has enough resources, know-how, love and compassion to bring those on the margins fully into our communities. If we can help Indiana come together to fulfill this moral

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

The Sunday Readings

Sunday, February 11, 2018

- Leviticus 13:1-2, 44-46
- 1 Corinthians 10:31-11:1
- Mark 1:40-45



The first reading for Mass this weekend comes from the Book of Leviticus. In sequence, Leviticus is the fourth book in modern translations of the Bible. As such, it is part of the Pentateuch. The Pentateuch includes the five books of the Bible attributed to Moses. These five books are what the Jews call the Torah.

The Pentateuch forms the fundamental law and philosophy of Judaism, both in current understandings and in ancient practices as well.

In this reading, God speaks to Moses and to Aaron, his brother. The topic is leprosy. Today it is not known whether these references to leprosy in the Scriptures referred to Hansen's disease, or to some other illness. Regardless of the exact scientific nature of what the ancients called leprosy, however, the problem was chronic and severe.

An entire social system developed around the disease. Victims were outcasts. They totally were shunned, so most often they virtually had to forage, or steal, for food and search for any shelter they could find.

Ancient Jews would never blame God for the fact of such a serious malady. God was regarded as good, loving and merciful. The ancient Hebrews saw human sin as ultimately the cause of all earthly misery.

St. Paul's First Epistle to the Corinthians, this weekend's second reading, includes the great Apostle's counsel that Christians should do everything with the intention of glorifying God.

He admonished the Christians of Corinth never to offend either Jew or Gentile. Paul urges Christians to follow his example because he says that he imitates Christ.

The reading therefore sets Christ as the example and insists that believers must follow the example of the Lord in their lives.

For its last reading, the Church gives us a passage from the Gospel of St. Mark. In this reading, a leper approaches Jesus,

pleading for a cure. Jesus cured the man, the Lord being "moved with pity," according to Mark (Mk 1:41).

This cure came when Jesus touched the man. (As an aside, but nevertheless instructive, symbolic touching is very important in the liturgy. Touch creates contact and enables transference. In ordinations, the ordaining bishop lays his hands upon the candidates to be ordained. At weddings, the bride and bridegroom hold each other's hands during the exchange of their marriage vows.)

Jesus miraculously healed the man through the power of God by touching him.

The Lord ordered the man to go to the priests. The man had been exiled from the community because of his illness. If the priests saw that he was free of disease, they would re-admit him to society.

The reading closes by noting that great crowds pursued Jesus.

Reflection

Strong in the reading from Mark is the image of desperation on the part of the leper. It is no wonder. While modern scientists debate exactly what the Bible means when it refers to leprosy, this is clear: it was an awful disease and people avoided to the extreme anyone suffering from it. It brought utter isolation and want.

In the minds of the ancient Hebrew people, it somehow resulted from sin.

Mark recalls that Jesus, moved by pity, cured the man. He accepted the man who had been completely banished from society.

An interesting consideration in these miracle narratives from Mark's Gospel is that people so yearn for Jesus. Several weeks ago, a paralytic so wanted to find Jesus that others let him through the very roof of the house where Jesus was in order to get their afflicted friend to him. When Jesus withdrew into the desert to pray, the Apostles spontaneously followed, unwilling to be without him. This reading says people came to Jesus from everywhere.

These reports all reveal something basic and true: Jesus alone is the source of life and peace, and, blessedly, Jesus lovingly imparts life and peace. †

Daily Readings

Monday, February 12

James 1:1-11
Psalm 119:67-68; 71-72; 75-76
Mark 8:11-13

Tuesday, February 13

James 1:12-18
Psalm 94:12-15, 18-19
Mark 8:14-21

Wednesday, February 14

Ash Wednesday
Joel 2:12-18
Psalm 51:3-6a, 12-14, 17
2 Corinthians 5:20-6:2
Matthew 6:1-6, 16-18

Thursday, February 15

Deuteronomy 30:15-20
Psalm 1:1-4, 6
Luke 9:22-25

Friday, February 16

Isaiah 58:1-9a
Psalm 51:3-6a, 18-19
Matthew 9:14-15

Saturday, February 17

The Seven Holy Founders of
the Servite Order
Isaiah 58:9b-14
Psalm 86:1-6
Luke 5:27-32

Sunday, February 18

First Sunday of Lent
Genesis 9:8-15
Psalm 25:4-9
1 Peter 3:18-22
Mark 1:12-15

Question Corner/Fr. Kenneth Doyle

Church law regulates offerings for Masses, does not require them

Why does the Church solicit stipends for Mass requests? It seems that we haven't learned anything from the Protestant Reformation in 1517. I wish that the Church would discontinue this practice. What do you think? (Arkansas)



I certainly would not mind if the Church were to discontinue the present practice of Mass stipends, but

let me offer some background. First, the Church's *Code of Canon Law* uses the word "offering," not "stipend"—to highlight that this is a free-will gesture and not an obligation.

To require payment would be wrong, and in fact the code specifies that priests should "celebrate Mass for the intention of the Christian faithful, especially the needy, even if they have not received an offering" (#945.2).

Next, in some developing countries, priests do not receive a regular salary but are totally dependent on Mass offerings to meet their living expenses.

Third, the code is especially concerned that "any appearance of trafficking or trading is to be excluded entirely from the offering for Masses" (#947). There is no financial incentive for a priest to celebrate multiple Masses a day since he is permitted to keep for himself the offering from only one Mass (#951.1).

That having been said, I would still feel more comfortable if there were another way of doing things. I cannot count how many times, in my 50-plus years of priesthood, people have asked me, "How much does a Mass cost?" I have to explain that there is no set fee, that the suggested offering is \$10, but if that's any problem, you can donate something less or nothing at all, and the Mass will still be offered for the intention you desire.

Practically speaking, if there were no Mass offerings at all, I suppose some people might submit pages of intentions regularly while others might be embarrassed ever to ask. And I also think there is some merit in the present practice, when one makes a nominal financial sacrifice to request a Mass for a loved one. So I'm not sure what the ultimate solution is, and the floor is open, at least in my opinion, for suggestions.

I recently attended a bioethics seminar. During the portion

concerning marriage, the leader explained how there could be no such thing as marriage between two men or two women because there could be no proper consummation. Fair enough.

One of the participants then asked, "If that is the case, could a paraplegic man not marry a woman, since such a union could not be consummated?" The leader, who is a member of a religious order, responded that such a marriage could not take place, that such a couple could certainly be regarded as best friends but never man and wife. Is that, in fact, the case? (Virginia)

I will leave aside the question of whether a paraplegic man is necessarily impotent. (I think this may not always be so.)

But to your basic question—whether impotence is an impediment to a Catholic marriage—the *Code of Canon Law* answers clearly: "Antecedent and perpetual impotence to have intercourse, whether on the part of the man or the woman ... nullifies marriage by its very nature" (#1084.1).

So the Church teaches as essential to Christian marriage the mutual and exclusive right to the conjugal act—i.e., to the total self-giving of the two spouses to one another.

That having been said, if there is any reasonable doubt as to the purported impotence, the marriage is considered sacramentally valid. Also, a judicial canon law trial or a ruling by the Holy See is required for certitude about the purported impotence to be established.

It's also important here to note the difference between impotence and sterility. Impotence—which can be physical or psychological—means the inability to perform the act of sexual intercourse; sterility (infertility) is the inability to conceive or to induce conception. Impotence is an impediment to marriage; sterility is not.

Also key is the fact that to be an impediment, the impotence must be both antecedent and perpetual; impotence that is correctable—either by surgery or medication—does not invalidate a marriage. Neither is impotence that develops later in marriage—after surgery, for example, for prostate cancer.

(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

A Light in the Fog

By Sonny Shanks

As I watched them lower her into the ground all I could think of or feel was hurt.

It hurt.

Decades of sermons and lessons and prayers and songs all evaporated, and their dew drops formed a thick fog of disillusionment and despair.

The fog continued for a time, times, and half a time. Somehow there was a voice there in the fog, but I couldn't/wouldn't listen.

Finally one day I did.

"Jesus wept" was all it said.

"Why?" I asked in response.

"Because it hurt" the voice said.

I was taken in my mind to John 11:35

where the loss of Lazarus moved Jesus to tears.

I was taken in my mind to an earlier scene, where an elderly Joseph passed away in Jesus' arms, with Mary at his side.

Jesus and Mary wept there too, because it hurt.

I realized that pain of separation is normal and a sign of love and value.

Without hurt the relationship had no meaning and no one would weep at its loss.

In 1 Corinthians 15:22 Paul said that one day all "will be made alive" again.

And slowly but surely, rays of light dispersed the fog.



(Sonny Shanks is a member of St. Joseph Parish in Corydon. Transitional Deacon Jeffrey Dufresne places an open Book of the Gospels on the casket of Archbishop Emeritus Daniel M. Buechlein during the episcopal leader's funeral Mass on Jan. 31 at SS. Peter and Paul Cathedral in Indianapolis.)

(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.

ALLISON, Mary Jane, 84, St. Roch, Indianapolis, Jan. 26. Sister of Judith Allison and Emily King. Aunt and great-aunt of several.

BADER, Ronald W., 63, St. Jude, Indianapolis, Jan. 23. Husband of Debra Bader. Father of Stacy Bader. Son of Robert Bader. Brother of Cindy Dall and Nancy Smith.

BENNETT, Richard, 84, St. Anthony of Padua, Clarksville, Dec. 16. Husband of Marie Bennett. Father of Jackie Flanigan and Tony Bennett. Grandfather of five.

BRUGGENSCHMIDT, Marian F., 86, St. Paul, Tell City, Jan. 22. Mother of M. Jane and Jim Bruggenschmidt. Grandmother of two. Great-grandmother of two.

BURDETTE, Hazel K., 96, St. Paul, Tell City, Jan. 26. Mother of Jean Floyd, Gary and Jerry George. Sister of Billie Jean Suiter. Grandmother of 10. Great-grandmother of 22.

CALLAHAN, Mildred, 94, St. Lawrence, Indianapolis, Jan. 12. Mother of Janice Griffith, Rita Wampler, Charles Jr., James and Robert Callahan. Grandmother of 12. Great-grandmother of five.

CERAMI, Joyce, 70, St. Anthony of Padua, Clarksville, Jan. 15. Mother of Paula Callis and Tonia Kopp. Sister of Allen and Leo O'Hara. Grandmother of three. Great-grandmother of two.

CLEMONS, Ernie, 94, St. Mary, Greensburg, Jan. 26. Father of Marty Ogden and Jeff Clemons. Grandfather of two. Great-grandfather of five.

CONCANNON, Virginia A., 91, St. Vincent de Paul, Bedford, Jan. 23. Mother of Jane Scott, Patrick and William Concannon. Sister of John Richards. Grandmother of two. Great-grandmother of two.

CONVERY, Hugh, 82, Holy Family, New Albany, Jan. 21. Husband of Sandra Convery. Father of Shannon Fairfield, Heather Powell and Hugh Convery. Brother of Patty Janus, Gerald, Terry and Tim Convery. Grandfather of six.

DANGLER, Robert J., 93, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Jan. 21. Father of Coleen Martin, Pattiann Sharp, James and John Dangler. Grandfather of 13. Great-grandfather of 30.

ECKART, Paul E., 91, St. Joseph, Corydon, Jan. 22. Husband of Winnona Eckart. Father of John and Sam Eckart. Grandfather of five. Great-grandfather of 10.

GREHL, Anita, 72, St. Charles Borromeo, Milan, Jan. 24. Wife of Jim Grehl. Mother of Bob and Steve Grehl. Sister of Carol Greenwood, Sheila Lehrter, Bob, Brian, Gene, Jerry and Mike Voegelé. Grandmother of six.

HAGNER, Herman F., 89, St. Jude, Indianapolis, Jan. 26. Father of Andrea Schultz and Joseph Hagner. Grandfather of three. Great-grandfather of one.

HALAS, Margaret J. (Daw), 80, St. Mary-of-the-Knobs, Floyd County, Jan. 27. Wife of James Halas. Mother of Vikki and James Halas. Sister of Louann Bell, Virginia

Connelly-Daw, JT and Roy Daw. Grandmother of four. Great-grandmother of two.

HAMILTON, Mary M., 84, St. Christopher, Indianapolis, Jan. 27. Wife of Richard Hamilton. Mother of Susan Leonard, Shelly Ochs, Sherry Toms, Mark, Matt and Mike Hamilton. Grandmother of 11. Great-grandmother of one.

HUFF, Bernard L., 84, Immaculate Conception, Millhousen, Jan. 24. Husband of Darlene Huff. Father of Tammy Condra, Robyn Greiwe, Kelly King, Brian and Randy Huff. Brother of Andrew Huff. Grandfather of 11. Great-grandfather of three.

JACKSON, Evelyn C. (Dunkman), 90, St. Therese of the Infant Jesus (Little

Flower), Indianapolis, Jan. 23. Mother of Linda Hargraves, LeAnn Hittle and Michael Jackson. Sister of Joann Worton. Grandmother of nine.

MANG, Leroy C., 74, St. Louis, Batesville, Dec. 6. Husband of Judith Mang. Father of Harold and Henry Mang. Brother of Mary Ann Klingworth and Paul Mang, Sr. Grandfather of five.

MCMAHON, James P., 75, Holy Spirit, Indianapolis, Jan. 22. Brother of GERALYN Davis, Mary Ann Lowe, Karen Stein, Bill, Jack and Kevin McMahon. Uncle and great-uncle of several.

MEDJESKY, Hazel M., 99, St. Christopher, Indianapolis, Jan. 18. Mother of Rosalie Vawter. Grandmother of nine. Great-grandmother of 14. Great-great-grandmother of 20. Great-great-great grandmother of seven.

MOORE, Nancy M. (Salyers), 85, St. Gabriel, Connerville, Jan. 27. Mother of Karen Powell and Michael Moore. Grandmother of one. Great-grandmother of three, great-great-grandmother of three.

NOCTON, June (Steinken), 91, St. Elizabeth Ann Seton, Richmond, Jan. 22. Mother of Susan Brunner, Carol Craig, Catherine Taylor and Michael Nocton. Grandmother of nine. Great-grandmother of 22.

PRUETT, Robert D., 83, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Jan. 18. Brother of Richard Pruett. Uncle and great-uncle of several.

PUKALA, Bonnie, 95, St. Anthony of Padua, Clarksville, Jan. 20. Grandmother of two. Great-grandmother of three.

REILLY, Ada, 95, St. Lawrence, Indianapolis, Jan. 12. Mother of Kathleen Damisch, Eileen Guerrieri and Mary Krespach. Sister of Elmo Giacomelli. Grandmother of four. Great-grandmother of four.

ROBERTSON, Sylvia, 91, St. Mary, New Albany, Jan. 19. Mother of Mark Cox. Grandmother of seven. Great-grandmother of seven.

SCOTT, James C., 69, St. Jude, Indianapolis, Jan. 18. Husband of Mary Scott. Father of Laura Scott.

SMART, BRIAN E., 57, St. Matthew the Apostle, Indianapolis, Jan. 17. Husband of Tracy Smart. Father of Eileen, Sarah and Colin Smart. Brother of Michelle Lael, Joni Schmalzried and David Smart.

THEOFANIS, Colleen F., 86, St. Christopher, Indianapolis, Jan. 20. Mother of Stephanie Beatty and Tony Theofanis. Grandmother of five. Great-grandmother of one.

WALLACE, Leonard J., 95, Holy Spirit, Indianapolis, Jan. 12. Husband of Eileen Wallace. Father of Nancy Daugherty, Terri DeFabis and Cindy Wallace Luce. Grandfather of one. Step-grandfather and step-great-grandfather of several.

WARNER, Betty, 90, Annunciation, Brazil, Jan. 5. Mother of Cathy Bennani and David Warner. Grandmother of three. Great-grandmother of two.

WENZEL, Mary T., 74, Christ the King, Indianapolis, Jan. 20. Sister of Paul and Peter Wenzel. Aunt and great-aunt of several. †



Hardwood heroine

Sister Pauline Wolpert, a member of the Leaven of the Immaculate Heart of Mary Sisters in South Sioux City, Neb., poses for a 2017 portrait. Sister Pauline coaches the St. Michael's Catholic School's boys basketball team in South Sioux City. (CNS photo/Jerry L. Mennenga for the *Catholic Voice*)

Carolyn Etienne, 82, mother of Archbishop Paul D. and Benedictine Sister Nicolette Etienne, died on Jan. 28

Carolyn (Voges) Etienne, the mother of Archbishop Paul D. Etienne of Anchorage, Alaska, and Benedictine Sister Nicolette Etienne of Our Lady of Grace Monastery in Beech Grove, died on Jan. 28. She was 82.

The Mass of Christian Burial was celebrated on Feb. 1 at St. Paul Church in Tell City, where she was a lifetime member along with her husband Paul D. Etienne.

Etienne attended the former Academy of the Immaculate Conception in Ferdinand, Ind., and continued her studies at Indiana State University in Terre Haute.

She is survived by her husband, whom she married in 1957. In addition to Archbishop Etienne and Sister Nicolette, she is survived by her daughter Angie Ward, and her sons, Rich and Fathers Bernard and Zachary Etienne (both of the Evansville, Ind., Diocese). She is also survived by her siblings, Benedictine Sister Jeanne Voges, Kathy Peabody, Hubert and Jim Voges, and eight grandchildren.

In addition to living as a faithful wife, mother and homemaker, she also worked as an office manager at a State Farm office where her husband was an agent, and was the first female member of the Tell City Chamber of Commerce and a member of the

Daughters of Isabella. Etienne loved theatre and was a cast member in many Tell City summer play productions. She was an accomplished pianist, organist and choir member. She enjoyed music, gardening and the outdoors.

In his "Truth in Love" blog entry on Jan. 29, Archbishop Etienne noted that his mother's "faith was certainly the driving force of her life, and the adornment of the home she created. As she learned her faith from her mom, she passed it on to us, and through her witness of life, brought many others into the warmth and compassion of Jesus."

He wrote that, "By God's providence, I was already in southern Indiana rather than Alaska when we put her in the hospital Friday evening. We surrounded her with love and prayers during the final two days of her life. We told stories, laughed and cried, embraced and said our goodbyes. It was a sacred moment, and one I'm sure would have pleased mom very much."

Memorial gifts may be sent to Our Lady of Grace Monastery, 1402 Southern Ave., Beech Grove, IN 46107, or to St. Paul Parish, 824 Jefferson St., Tell City, IN 47586. †

Franciscan Sister Adele Zahn served at Marian University for 55 years

Franciscan Sister Adele Marie Zahn, formerly Sister Mary Karen, died on Jan. 24 at the motherhouse of the Congregation of the Sisters of the Third Order of St. Francis in Oldenburg. She was 98.

The Mass of Christian Burial was celebrated on Jan. 29 at the Motherhouse Chapel in Oldenburg. Burial followed at the sisters' cemetery.

Adele Marie Zahn was born on May 12, 1919, in Dayton, Ohio.

She entered the Sisters of St. Francis on Dec. 28, 1937, and professed final vows on Aug. 12, 1942.

Sister Adele graduated from the former Athenium of Ohio Teachers College in Cincinnati. She later earned a bachelor's degree in French at Marian College (now

Marian University) in Indianapolis, a bachelor's degree in French literature from the University of Cincinnati, and master's and doctorate degrees in French from Fordham University in New York.

During 81 years as a Sister of St. Francis, Sister Adele ministered as an educator for 67 years in universities and Catholic schools in Indiana, New York and Ohio, including 55 years at Marian University. Her positions there included professor of literature, French and humanities; academic dean; dean of students; and professor of courses in the school's honors program.

Memorial gifts may be sent to the Sisters of St. Francis, P.O. Box 100, Oldenburg, IN 47036-0100. †

Lenten penance services are scheduled at archdiocesan parishes

Parishes throughout the archdiocese have scheduled communal penance services for Lent. The following list of services was reported to *The Criterion*.

Batesville Deanery

- Feb. 26, 6:30 p.m. at St. Lawrence, Lawrenceburg
- Feb. 27, 6 p.m. at St. Michael, Brookville
- Feb. 28, 6:30 p.m. at St. Peter, Franklin County
- Feb. 28, 6:30 p.m. for St. Joseph, Shelbyville and St. Vincent de Paul, Shelby County at St. Vincent de Paul
- March 2, 10 a.m.-10 p.m., 12 Hours of Grace, for All Saints, Dearborn County, at St. Martin Campus, Yorkville
- March 5, 7 p.m. at St. Mary, Greensburg
- March 11, 1:30 p.m. for St. Maurice, Napoleon; St. John the Baptist, Osgood; and Immaculate Conception, Millhouse, at St. Maurice, Napoleon
- March 15, 7 p.m. for St. Catherine of Siena, Decatur County, at St. John the Evangelist, Enochsburg
- March 16, 10 a.m.-10 p.m., 12 Hours of Grace, for All Saints, Dearborn County, at St. Martin Campus, Yorkville
- March 20, 7 p.m. at Holy Family, Oldenburg
- March 21, 7 p.m. at St. Louis, Batesville

Bloomington Deanery

- March 1, 6 p.m. at Our Lord Jesus Christ the King, Paoli
- March 7, 7 p.m. for St. Mary, Mitchell, and St. Vincent de Paul, Bedford, at St. Vincent de Paul
- March 8, 6 p.m. at Our Lady of the Springs, French Lick
- March 20, 7 p.m. at St. Agnes, Nashville
- March 21, 6:30 p.m. at St. Jude the Apostle, Spencer
- March 22, 6 p.m. at St. John the Apostle, Bloomington
- March 28, 4-9 p.m. confession for St. Charles Borromeo, Bloomington, and St. Paul Catholic Center, Bloomington, at St. Paul Catholic Center

Connersville Deanery

- February 27, 7 p.m. at St. Elizabeth of Hungary, Cambridge City
- February 28, 6:30 p.m. confession at St. Bridget of Ireland, Liberty, after 6 p.m. Mass
- March 20, 6 p.m. confession for St. Elizabeth Ann Seton at St. Mary Church, Richmond, after 5:15 p.m. Mass

Indianapolis East Deanery

- Feb. 13-March 27, 6-7 p.m. confessions every Tuesday at St. Mary
- Feb. 28, 7:30 p.m. at Holy Spirit
- March 5, 7 p.m. for St. Therese of the Infant Jesus (Little Flower) and Our Lady of Lourdes, at St. Therese of the Infant Jesus (Little Flower)
- March 8, 7 p.m. at St. Philip Neri
- March 12, 7 p.m. for Holy Angels and St. Rita, at St. Rita
- March 16, 6-8 p.m. confessions at St. Michael, Greenfield
- March 17, 10 a.m.-noon confessions at St. Michael, Greenfield
- March 22, 7 p.m. at St. Thomas the Apostle, Fortville

Indianapolis North Deanery

- March 18, 2-3:30 p.m. at St. Simon the Apostle
- March 19, 7-8:30 p.m. at St. Pius X
- March 20, 7-8:30 p.m. at St. Pius X

Indianapolis South Deanery

- Feb. 21, 6:15 p.m. for St. Ann and St. Joseph, at St. Joseph
- Feb. 21, 7 p.m. at Holy Name of Jesus, Beech Grove
- Feb. 21, 7 p.m. at Our Lady of the Greenwood, Greenwood
- March 4, 2 p.m. at Good Shepherd
- March 5, 7 p.m. at Nativity of Our Lord Jesus Christ
- March 6, 8 p.m. at St. Jude
- March 21, 7 p.m. for St. Barnabas, St. Mark the Evangelist and St. Roch, at St. Barnabas
- March 24, 9 a.m. SS. Francis and Clare of Assisi, Greenwood

Indianapolis West Deanery

- Feb. 14-March 28 (except March 21), "The Light is on for You" confessions on Wednesdays 6-7 p.m. at Mary, Queen of Peace, Danville
- Feb. 16-March 25, confessions every Fri. 3-4 p.m.; every Sat. 9-11 a.m., 3-5 p.m. and 6-7 p.m.; every Sun. 7-8 a.m., 9-10 a.m., 11:30 a.m.-12:30 p.m., 2-3 p.m. and 5-6 p.m. at St. Monica
- Feb. 21, 6:15 p.m. for St. Ann and St. Joseph at St. Joseph
- Feb. 27, 6:30 p.m. for St. Anthony and St. Christopher, at St. Anthony

- March 8, 7 p.m. at St. Malachy, Brownsburg
- March 12, 7 p.m. for Holy Angels and St. Rita, at St. Rita
- March 13, 7 p.m. at St. Michael the Archangel
- March 21, 7 p.m. at St. Gabriel the Archangel
- March 22, 6:30 p.m. at St. Susanna, Plainfield

New Albany Deanery

- Feb. 23, 8 p.m. at Our Lady of Perpetual Help, New Albany
- Feb. 28, 6:30 p.m. at St. Michael, Bradford
- March 1, 6:30 p.m. for St. John Paul II, Sellersburg, at St. Paul Church, Sellersburg
- March 21, 7 p.m. at St. Mary, Navilleton
- March 22, 8 a.m.-8 p.m., "12 Hours of Grace" at Our Lady of Perpetual Help, New Albany
- March 25, 1 p.m. at St. John, Starlight

The following additional confession times are part of New Albany Deanery's "The Light is on for You"

- 6-7 p.m. each Tuesday in Lent at St. Anthony of Padua, Clarksville
- 5:45-7:30 p.m. with adoration each Wednesday in Lent at St. Michael, Charlestown
- 6:30-7:30 p.m. each Wednesday in Lent (except Ash Wednesday) at St. Mary-of-the Knobs, Floyd County
- 7 p.m. each Wednesday in Lent at St. Mary, Lanesville
- 7-8:30 p.m. each Wednesday in Lent at Holy Family, New Albany
- 5:40-7:30 p.m. each Thursday in Lent with adoration at St. Francis Xavier, Henryville
- 4-6 p.m. each Friday and 8-10 a.m. each Saturday in Lent at Most Sacred Heart of Jesus, Jeffersonville

Seymour Deanery

- Feb. 20, 7 p.m. for Most Sorrowful Mother of God, Vevay, and Prince of Peace, Madison, at Prince of Peace
- Feb. 28, 7 p.m. at St. Rose of Lima, Franklin
- March 7, 7 p.m. at St. Ambrose, Seymour
- March 14, 6 p.m. at St. Patrick, Salem
- March 15, 6 p.m. at American Martyrs, Scottsburg
- March 21, 6:30 p.m. for St. Ann, Jennings County; St. Mary, North Vernon; and St. Joseph, Jennings County, at St. Mary
- March 22, 7 p.m. for St. Bartholomew, Columbus, and Holy Trinity, Edinburg, at St. Bartholomew, Columbus

Terre Haute Deanery

- March 15, 1:30 p.m. for St. Mary-of-the-Woods, St. Mary-of-the-Woods; Sacred Heart of Jesus; St. Benedict, St. Patrick, St. Joseph University and St. Margaret Mary, all in Terre Haute, at Sacred Heart of Jesus, Terre Haute
- March 15, 7 p.m. for St. Mary-of-the-Woods, St. Mary-of-the-Woods; Sacred Heart of Jesus; St. Benedict; St. Patrick; St. Joseph University; and St. Margaret Mary, all in Terre Haute, at St. Patrick, Terre Haute
- March 21, 7 p.m. at Annunciation, Brazil
- March 21, 7 p.m. at Sacred Heart, Clinton
- March 26, 7 p.m. at St. Paul the Apostle, Greencastle
- March 28, 9 a.m. at St. Joseph, Rockville

(An updated version of this list along with other Lenten resources can be found at www.archindy.org/lent/.) †



Lenten disciplines include fasting, almsgiving, prayer

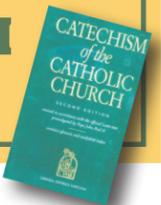
Abstinence from meat is to be observed by all Catholics 14 years and older on Ash Wednesday and on all Fridays of Lent. Ash Wednesday is on Feb. 14.

Fasting is to be observed on Ash Wednesday by all Catholics who are 18 years of age but not yet 59. Those who are bound by this may take only one full meal. Two smaller meals are permitted if necessary to maintain strength according to one's needs, but eating solid foods between meals is not permitted.

The special Paschal fast and abstinence are prescribed for Good Friday and encouraged for Holy Saturday.

By the threefold discipline of fasting, almsgiving and prayer, the Church keeps Lent from Ash Wednesday until the evening of Holy Thursday, which is on March 29. †

CATECHISM CORNER



The season of Lent is mentioned in the *Catechism of the Catholic Church* in various sections.

It is brought up in #540 in the section that explains Christ's public ministry.

In #1095, Lent is discussed in regards to the way in which the Church, especially in its liturgy, sees Christ prefigured in various ways in the Old Testament.

Finally, in #1438, the penitential nature of Lent is discussed in the section on the sacrament of reconciliation.

#540 "Jesus' temptation reveals the way in which the Son of God is Messiah, contrary to the way Satan proposes to him and the way men wish to attribute to him (see Mt 16:21-23).

"This is why Christ vanquished the Tempter for us: 'For we have not a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tested as we are, yet without sinning' (Heb 4:15). By the solemn forty days of Lent, the Church unites herself each year to the mystery of Jesus in the desert."

#1095 "... the Church, especially during Advent and Lent and above all at the Easter Vigil, re-reads and re-lives the great events of salvation history in the 'today' of her liturgy. But this also demands that catechesis help the faithful to open themselves to this spiritual understanding of the economy of salvation as the Church's liturgy reveals it and enables us to live it."

#1438 "The seasons and days of penance in the course of the liturgical year (Lent, and each Friday in memory of the death of the Lord) are intense moments of the Church's penitential practice."

(To read the *Catechism of the Catholic Church* online, log on to www.usccb.org/catechism/text/.) †

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Employment

COMMUNICATIONS & MARKETING COORDINATOR

St. Elizabeth Seton Catholic Church is seeking a full-time Communications & Marketing Coordinator to provide leadership for all communications for Seton to help promote our mission and outreach. This position reports to the Director of Parish Operations and has secondary working relationships with the Director of Formation and Parish Life, Preschool Director, Parish Publications and program staff. This position is responsible for developing a comprehensive communications strategy to cast the parish's vision and priorities and effectively communicate the ministries, programs, and activities of the parish.

This person responds to all communication and marketing needs of the parish and ministry departments; supports the pastoral ministry of the parish with creative use of communications and social media. Responsibilities include, but not limited to, planning, development and implementation for all of Seton's marketing strategies, marketing communications, and public relations in print material, social media forms, website content and press media. Creating and daily updating digital media on numerous social media platforms and new media sites including, but not limited to: Facebook, Twitter, Instagram, LinkedIn, YouTube, etc. and weekly newsletters. This position would produce/oversee the production of weekly publications, videos, church-wide emails, letters, newsletters (including electronic/printed versions), brochures, flyers, postcards, banners, signage, annual reports, etc. while maintaining a consistent theme and message.

Minimum Qualifications

- Must be a practicing Roman Catholic in good standing with the Church who has the ability to respect, promote, and not be in conflict with the mission, moral and social teachings, doctrines, and laws of the Roman Catholic faith.
- Bachelor's degree in communications, marketing, public relations, mass media, or related field with 2-4 yrs experience in Communications or Marketing.
- Project manager, brand manager, marketing guru, copywriter, social media, videographer, and graphic designer.
- Experience in Creative Suite programs such as Photoshop, InDesign, Illustrator, Publisher, etc.
- Ability to work well with a team, as well as, independently.
- Excellent writing and proofing abilities.
- Working knowledge of WordPress, or other web CMS platforms.
- In-depth understanding of rapidly evolving media and communications platforms and excellent public speaking, presentation and writing skills.

To apply email a cover letter, resumé, list of references and salary requirements in confidence to:

Kevin Sweeney, Director of Parish Operations, St. Elizabeth Seton Catholic Church
10655 Haverstick Road • Carmel, IN 46033 • kevin.sweeney@seas-carmel.org



St. Mary Magdalene Church

This photo shows the original church and rectory of the former St. Mary Magdalene Parish in Ripley County. The original grounds of the parish were located within what later became the Jefferson Proving Ground, a munitions testing facility operated by the U.S. Army. The land for the proving ground was selected in December 1940. St. Mary Magdalene and several other churches that were located within the proving ground were forced to close or move. The final Mass in the original church was celebrated on Feb. 16, 1941, by then-Bishop Joseph E. Ritter. The parish was closed for six years before being re-opened in 1947 in New Marion. St. Mary Magdalene Parish was merged in December 2013 with Prince of Peace Parish in Madison as part of the “Connected in the Spirit” planning process.

(Would you like to comment on or share information about this photo? Contact archdiocesan archivist Julie Motyka at 800-382-9836, ext. 1538; 317-236-1538; or by e-mail at jmotyka@archindy.org.)

Major flu outbreak prompts dioceses to implement prevention protocols

WASHINGTON (CNS)—The nationwide flu outbreak has prompted dioceses to take steps to suspend traditional rituals to prevent the spread of the virus as much as possible.

From encouraging a simple nod or a smile during the sign of peace to draining holy water fonts, the actions come as the flu sweeps through virtually every corner of the country in the worst outbreak of the disease in nearly a decade.

The Centers for Disease Control and Prevention reported on Jan. 26 that most people are being infected with the influenza B, or H3N2, virus. Tens of thousands of people have been hospitalized since Oct. 1, the start of the flu season.

The U.S. Conference of Catholic Bishops maintains a page on its website devoted to the liturgy and influenza. It offers information about the flu, as well as how to prevent the spread of any disease at liturgy. The page can be found at <http://bit.ly/2nuetHf>.

Meanwhile, Bishop Edward C. Malesic of Greensburg, Pa., advised parishioners not to shake hands during the sign of peace and stopped the use of consecrated wine during Communion.

Across the state in Allentown, the diocese implemented similar restrictions. Diocesan spokesman Matt Kerr told local media the practice occurs most years during the flu season.

In the Diocese of El Paso, Texas, Chancellor Patricia Fierro sent a memo to all parishes asking clergy and others to practice proper hygiene during the flu season. The diocese also asked sick parishioners to refrain from drinking from the cup during holy Communion. †



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Stop loan sharks with fair lending options, frugal lifestyles, Pope Francis says

VATICAN CITY (CNS)—Usury is a grave sin that must be fought by building more just and humane economic and financial systems as well as by teaching people to live within their means, Pope Francis said.

The practice of usury—lending money at exorbitantly high interest rates—“humiliates and kills” just like a snake by “strangling its victims,” the pope on Feb. 3 told members of an Italian association dedicated to fighting usury and loan sharking. “It is necessary to prevent it, saving people from the illness of debt incurred for subsistence or for saving one’s business.”

But prevention also should include teaching people to live a more frugal lifestyle, he said.

People need to be able to tell the difference between what is “superfluous” and what is absolutely necessary, he said, while learning to never take on debt for things that one could live without.

“It’s important to recover the virtue of poverty and sacrifice: poverty, to avoid becoming a slave to things, and sacrifice, because one cannot receive everything in life,” he said.

The pope praised the association’s work in saving more than 25,000 families in Italy from loan sharks, thereby helping them save their homes or small businesses and recover their human dignity.

At the root of every economic and

financial crisis, he said, lies a worldview that puts profits, and not people, first.

“Human dignity, ethics, solidarity and the common good must be the focus of economic policies,” he said.

Measures should be enacted to discourage practices that then push people to turn to unethical lenders, such as legalized gambling, which is “another scourge,” the pope said, that “grabs you and kills you.”

“Usury is a grave sin; it kills life, tramples people’s dignity and is a vehicle for corruption and impedes the common good,” he added.

According to studies on payday lending in the United States by the Pew Charitable Trusts, 58 percent of those who turn to payday lenders have persistent difficulties in paying their monthly expenses rather than find themselves facing an unexpected temporary emergency.

Severe financial desperation drives 37 percent of borrowers to accept whatever terms are offered while the majority of borrowers—78 percent—are unaware of the huge cumulative costs and time required to pay back such loans, which often results in repeated borrowing, the Pew studies said.

An average payday loan carries an annual percentage rate of 300 to 500 percent, and is due in a lump sum on the borrower’s next payday, according to the Pew Charitable Trusts. †

CHARITY

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obligation, we will lead the nation. More importantly, we will completely change the future of more than 170,000 children. Imagine that.

(David Bethuram is executive director of the archdiocesan Secretariat for Catholic Charities. E-mail him at dbethuram@archindy.org.) †

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We will emerge stronger and wiser, able to appreciate life’s little pleasures anew.

The opportunity in crisis is to lead like Shackleton, to knit people together on the coldest days, to waltz on ice. That’s how you all make it home together.

(Christina Capecchi is a freelance writer from Inver Grove Heights, Minn.) †