



**The**

# Criterion

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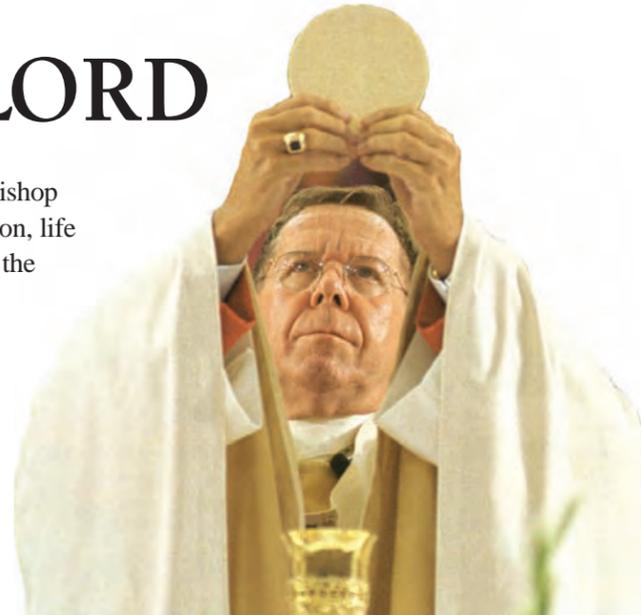
## SEEK THE FACE OF THE LORD

**O**n Sept. 9, the Archdiocese of Indianapolis will mark the 10th anniversary of Archbishop Daniel M. Buechlein's ministry as spiritual leader of the Catholic Church in central and southern Indiana. It also is the 15th anniversary of his ordination as a bishop.

Inside this issue of *The Criterion* is a 16-page commemorative supplement that looks back on the archbishop's accomplishments and the many blessings the archdiocese has received in the past 10 years.

The stories in the supplement highlight Archbishop Buechlein's commitment to stewardship, education, life issues and youth. Also, the archbishop discusses the need for prayer in our lives and talks about the challenges facing the archdiocese.

Also, Archbishop Buechlein writes about his anniversary on pages 4 and 5 in his weekly column, "Seeking the Face of the Lord," and the editorial on page 4 takes a look at the archbishop's "prayerful influence and no-nonsense leadership style." †



## Remembering Sept. 11 with prayer

By Brandon A. Evans

Many different churches and civic organizations will soon be solemnly marking the anniversary of the worst terrorist attacks in the history of the United States.

SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis, will host an ecumenical prayer service along with the Church Federation of Greater Indianapolis at 3 p.m. on Sept. 8.

"It is a time of remembrance and peacemaking on the first anniversary of September 11th," said Father Richard Ginther, pastor of the Cathedral Parish. "It is a prayer gathering of Christians."

Representatives from as many as 15 different denominations will participate in the service, which will have readings, songs, psalms, Scriptures, prayers, a lay witness and a preacher. Bart Peterson, the mayor of Indianapolis, also will be present.

On Sept. 11, 2001, terrorists hijacked four commercial airplanes in the morning hours, crashing one into each of the World Trade Center Towers, one into the Pentagon and one into a field in Pennsylvania.

In the hours to follow, the towers of the World Trade Center collapsed onto the streets of New York City, shrouding the skyline in smoke. The attacks resulted in the deaths of 3,056 people in New York, Washington and Pennsylvania that day.

Among those killed were Lt. Gen. Timothy J. Maude, an Indianapolis native and the highest-ranking U.S. Army officer killed at the Pentagon, and Stacy Peak, a native of Tell City who worked for Cantor Fitzgerald as a broker on the 105th floor of the north tower of the World Trade Center.

"September 11th was such, and remains such, a profound human experience that not only startled our nation and the world, that not only took lives indiscriminately and at

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Blue lights beam into the sky over New York City earlier this year in a memorial to the victims of the World Trade Center terrorist attacks. The Statue of Liberty is seen at right in this view from across the Hudson River in Jersey City, N.J.

## Msgr. Higgins' legacy hailed in Labor Day message

WASHINGTON (CNS)—In a message marking the first Labor Day since the death of Msgr. George G. Higgins, Cardinal Theodore E. McCarrick of Washington called on all Catholics to carry on the late priest's "rich legacy" of



Msgr. George G. Higgins

support for Catholic teaching on work and workers' rights.

"Let us continue his efforts to secure a living wage and greater respect for the dignity and rights of workers," said the cardinal, chairman of the U.S. bishops' Committee on

Domestic Policy, in the statement dated Sept. 2 but released in mid-August in Washington.

"In telling the truth, in building bridges among peoples, in standing with the poor, and in solidarity with the Church's teaching on the importance of the labor movement, Msgr. Higgins calls us to reform and renewal, to leadership and service," he said.

Msgr. Higgins, who died May 1 in Illinois at age 86, was America's foremost labor priest for half a century. For

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## St. Elizabeth's honors former clients and volunteers

By Mary Ann Wyand

It takes faith and courageous love to choose life in the midst of difficult circumstances, St. Elizabeth's executive director David Siler told supporters during the 16th annual Elizabethella Ball on Aug. 23 at the Indiana Roof Ballroom in Indianapolis.

"The reach of St. Elizabeth's

[pregnancy and adoption services] ministry has been very wide over its 87-year history [in Indianapolis]," Siler said. "I thank you for your continued support, and ask you to remember the staff, volunteers and those whom we serve in your daily prayers. Christian service is action, and for that action to be truly effective it must be rooted in prayer."

Archbishop Daniel M. Buechlein also

thanked the gathering for their support of St. Elizabeth's and other Catholic Charities agencies.

"Charity is not optional, it is not incidental, to Christian life," Archbishop Buechlein said. "The diverse ministries that St. Elizabeth's and its sister agencies carry out are integral to the mission of our Church in the archdiocese. They are

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# PRAYER

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random, but as Christians [it] cannot be approached any better way than through prayer," Father Ginther said.

People around the archdiocese should check with their parish or city to see if any events are planned near them.

Here are some of the Masses and prayer services scheduled around the archdiocese:

St. Anthony Parish, 379 N. Warman Ave., in Indianapolis, will have a Holy Hour of eucharistic adoration from 6 p.m. to 7 p.m. on Sept. 11.

Our Lady of the Greenwood Parish, 335 S. Meridian St., in Greenwood, will

have a Mass at 7 p.m. on Sept. 11.

There will be adoration from 9 a.m. to 5 p.m. on Sept. 11 in the chapel at Our Lady of Grace Monastery, 1402 Southern Ave., in Beech Grove. Benediction will be at 5 p.m. and there will be a Mass of Reparation at 5:15 p.m.

Many parishes, like the cathedral, are participating in gatherings with other Christian denominations.

There will be an ecumenical memorial assembly at 7:30 p.m. on Sept. 11 at Holy Spirit Parish, 7243 E. 10th St., in Indianapolis.

There will be a prayer service at 7 p.m. at Legion Field in Tell City. Father Carl Deitchman, pastor of St. Paul Parish in Tell City, said that the purpose will be to

remember the dead, comfort the living and reaffirm faith.

The Sisters of Providence of Saint Mary-of-the-Woods are planning "A Celebration of Peace" at the Church of the Immaculate Conception at the motherhouse on Sept. 10. There will be a candlelight procession that immediately follows the 7:30 p.m. prayer service, which will host Church and community leaders from the Terre Haute area.

Father Ginther said that the first anniversary of Sept. 11 calls not only for prayer, but also for a promise.

That promise, he said, is that "we're going to learn as a people of this nation and of the world that violence is not the answer—that every life is precious." †

## How did 9/11 affect you?

The Criterion would like to hear from people around the archdiocese about how the events of Sept. 11 changed their spiritual life, how they pray, or what they pray for. If you have a personal reflection about the spiritual impact of that day, please send it to: *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206 or e-mail [critterion@archindy.org](mailto:critterion@archindy.org).

# ELIZABELLA

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central to what it means to be the body of Christ—the Church—and they are vitally important to the practice of the virtues of faith, hope and charity. We, as Christians, try to embrace the virtue of charity and to live a life of loving service."

Circle of Life award recipients Jamie Sziber Hunter of Indianapolis and Jenni Prunier of Noblesville, who became pregnant as teen-agers, said God and St. Elizabeth's staff members gave them the courage, love and help they needed to choose life for their babies.

Hunter, whose daughter, Natalie, was born 11 years ago when she was only 15, said St. Elizabeth's staff members helped her trust God and continue her pregnancy.

St. Elizabeth's staff members assisted her during her pregnancy and with the birth of her daughter, Hunter said, then helped her with life skills and parenting skills when she decided to parent her child. She returned to high school, earned her diploma then completed an undergraduate degree at Saint Mary-of-the-Woods College.

The Sisters of Providence also were a great help, she said. Natalie was cared for at the Woods Preschool and Day Care adjacent to the campus.

Now an assistant manager for retail services for Bank One in Indianapolis, Hunter and her husband, Michael, also have two sons, 7-year-old Jacob and 5-week-old Jordan.

"Therese Maxwell, a counselor at St. Elizabeth's, helped me believe in God, believe in myself and believe in my abilities as a person, a parent and a Christian," Hunter said. "She was there for me on every step of my journey."

Hunter said she originally thought



Circle of Life award recipient Jamie Sziber Hunter of Indianapolis accepts congratulations from Archbishop Daniel M. Buechlein during the 16th annual Elizabella Ball on Aug. 23 at the Indiana Roof Ballroom in Indianapolis. When she became pregnant at age 15, Hunter chose life for her baby after turning to St. Elizabeth's Pregnancy and Adoption Services for help.

about abortion because she was only 15, but chose life for her daughter after her mother told her about St. Elizabeth's and she met the staff there.

"I realized that God was calling me to choose life for my child," she said. "I am so grateful every day, and it's all because of St. Elizabeth's. I learned to trust God, and he has always made a way for me."

Jenni Prunier was five months pregnant and a junior at Noblesville High School in Noblesville, Ind., when she came to St. Elizabeth's for assistance and information about adoption.

"The counselors helped me a lot, especially Susan Whitten," Jenni said. "This experience changed me quite a bit. I feel like I'm a lot more mature now. It also helped me see that love can survive pretty much anything."

Jenni said she and her boyfriend, John Coli, are grateful to St. Elizabeth's for helping them arrange an open adoption with "a wonderful couple."

When her daughter is older, Jenni said, "I want to tell her about John and I, and how hard it was for us to make the decision to place her for adoption. I want her to know that we love her and not a day goes by that we don't think about her."

"I'm so happy that St. Elizabeth's was there for me," Jenni said. "My life would

have been a mess without their help. My baby is so beautiful and she's getting so big. She's 16 months old now."

Jenni is a senior at Noblesville High School and John is beginning his freshman year at Columbia University in New York.

"I feel so blessed that I could help a family who couldn't have a baby," Jenni said. "I think about it every single day, and I know they are so happy and that they love me as much as I love them."

"My older sister and brother were adopted," she said, "so I've seen the other side of adoption and that has really helped me too. I was raised Catholic, but I was never really religious before I became pregnant. I thank God every day now. He is very much a part of my life."

For the past 16 years, St. Elizabeth's also has honored dedicated volunteers for servant leadership.

Cynthia L. Kelley, president of St. Elizabeth's advisory council and former interim director of the pro-life agency, received a Circle of Life award for distinguished service.

"It's been a privilege to be involved with St. Elizabeth's," Kelley said. "Every

minute that I've spent there has been very fulfilling. I started volunteering there in 1998 as a member of the advisory council. In 1999, their former director, Mary Rose Nevitt, retired and I was the interim director in July, August, September and part of October until David Siler was hired."

Kelley said St. Elizabeth's has "a solid commitment from the Archdiocese of Indianapolis and our benefactors, St. Francis Hospital, where I'm employed, and St. Vincent Hospital, who have said they are firmly behind St. Elizabeth's ministry and will do whatever it takes to make sure that we continue our mission."

During 2001, St. Elizabeth's served 123 women and infants, including 38 residential clients, and provided 3,900 days of care and 500 hours of counseling. Staff members also assisted 75 prospective adoptive couples.

Now, more than ever, Kelley said, it's important for St. Elizabeth's to have support from donors to continue its lifesaving work of encouraging expectant mothers to choose adoption as an alternative to abortion. †

## Correction

A portable labyrinth, or prayer walk, can be used or borrowed with permission by calling the Franciscan Hermitage in Indianapolis at 317-545-0742. The number was incorrect in a column published in the Aug. 16 issue. †

## The Criterion

8/30/02

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# LABOR

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decades he was the author of the bishops' annual Labor Day statement.

Cardinal McCarrick said Labor Day 2002 finds the Church and the nation facing many challenges, including corporate dishonesty and misconduct, financial insecurity, the continuing war on terrorism and "the pain, hurt and loss of trust resulting from the clerical abuse scandal.

"In tough times like these, we look to people of courage and candor, fidelity and wisdom," the cardinal said, praising Msgr. Higgins for his "decades of principled service and faithful ministry to his Church and the labor movement.

"While consistently loyal, he challenged the two institutions he cared most about—the Catholic Church and the American labor movement—to be faithful to their ideals and values," Cardinal McCarrick wrote. "His work continues to be a source of wisdom and guidance for all of us, especially in these tough times."

The annual observance of Labor Day should serve to remind Americans "that most people fulfill their vocation, their calling, by the work they do day in and day out," the cardinal said.

"At a time when the Church puts so much emphasis on the work of catechetical, liturgical and other ministries within the Church—and rightly so—we must pay attention also to those who work as Christians in what are sometimes denigrated as purely 'secular' tasks," he added.

"In our lives, we live our faith as worker, spouse, parent, coach, priest, Church volunteer, housekeeper, business owner, labor leader, student, professor, stockbroker and in so many other ways," he said. "The Church needs to help each of us understand that what we do in our everyday life has moral purpose, that our work contributes to God's creation and the common good."

Cardinal McCarrick said justice requires changes for both minimum-wage workers, who must work 53 hours a week to support two children at more than poverty level, and "those moving up the economic ladder," whose work obligations keep them from devoting time to family or community pursuits.

"This is not the way it should be," he said. "Work should strengthen our family life, providing resources and respect, benefits and health care for families. Work should enhance our family, community and spiritual lives. Work should allow a family to live in dignity."

The cardinal also noted Msgr. Higgins' long-standing support for Catholic social teaching on the right of workers to organize into unions.

"Employers can and should do the right things for their employees and lawmakers can and should make laws to protect workers," Cardinal McCarrick wrote. "But it was Msgr. Higgins' deep conviction that in many situations, 'only strong and independent organizations can give employees a genuine say in their economic lives.'"

He closed the 2002 Labor Day message with a call to "reflect on how we bring holiness and wholeness to the work we do."



A stylist cuts a boy's hair at a Chicago beauty salon. "Work should enhance our family, community and spiritual lives" and "allow a family to live in dignity" says Washington Cardinal Theodore E. McCarrick in the U.S. bishops' 2002 Labor Day statement.

"No one can fill Msgr. Higgins' shoes, but all of us are called to carry forward his legacy by sharing and acting on the Church's teaching on work and workers' rights," Cardinal McCarrick said. "This Labor Day, let us remember the work of an extraordinary priest and commit ourselves, each in our own way, to continue his mission and share his message." †

## New Catholic-Jewish statement on conversion draws controversy

WASHINGTON (CNS)—An Aug. 12 Catholic-Jewish statement repudiating "campaigns that target Jews for conversion to Christianity" has drawn controversy, including sharp criticisms in some Catholic quarters and a charge of Catholic anti-Semitism by a top Southern Baptist official.

The statement, "Reflections on Covenant and Mission," was issued by Catholic and Jewish participants in a national dialogue co-sponsored by the National Council of Synagogues and the U.S. Conference of Catholic Bishops' Committee on Ecumenical and Interreligious Affairs.

Jim Sibley, coordinator of Jewish ministries for the Southern Baptist Convention, interpreted the document's rejection of "campaigns that target Jews for conversion" as having effectively "targeted the Jews for exclusion from Gospel proclamation."

"There can be no more extreme form of anti-Semitism" than that, he said.

Abraham H. Foxman, national director of the Anti-Defamation League, called Sibley's comments "completely absurd.

"At a time when other faiths are striving for unity and interfaith civility, the leadership of the Southern Baptist ministry has once again shown arrogance and contempt for other religions," Foxman said. "Coming from a ministry with a track record of denigrating other religions and engaging in aggressive campaigns aimed at converting Jews, this [Sibley] statement is the height of hypocrisy."

On the *Catholic Exchange* Web site, *Crisis* magazine publisher and editor Deal W. Hudson questioned the assertion of the Catholic consultation participants that "while the Catholic Church regards the saving act of Christ as central to the process of human salvation for all, it also acknowledges that Jews already dwell in a saving covenant with God.

"If we're saved only through Jesus," Hudson asked, "how can we say that God's covenant with the Jews is 'a saving covenant'? It might be binding, but Jesus came to fulfill that covenant; even though it wasn't broken, it was completed. Without him, no salvation would have been possible."

Father John Echert, a theological expert who responds to questions about faith on the Web site of EWTN, a Catholic cable television network, said Aug. 17 that parts of the statement "strike me as contrary to divine revelation."

Father Echert, who teaches Scripture at St. Thomas University and St. Paul Seminary in St. Paul, Minn., said the document "is an embarrassment, lacks any teaching authority and serves to reveal the thinking of some people who hold powerful positions in the national [bishops'] conference. If a document such as this gains approval, as it currently stands, I will seriously consider the prospect that we are moving into one of the signs of the end times, namely, apostasy."

In answer to another question Aug. 25, Father Echert said that "precisely because Jews share an expectation of the coming of the Messiah, they should be targeted and the primary focus of our efforts for converts to Christ."

The controversy also made it to national television on MSNBC's "Donohue," where Catholic host Phil Donohue

and Rabbi Shmuley Boteach debated the issue with Southern Baptist Theological Seminary President R. Albert Mohler Jr. and Michael Brown, a Jewish convert to Christianity.

Mohler stressed the Baptist belief that "all who believe in the Lord Jesus Christ shall be saved whether Jew or gentile," while Donohue asked whether that means a good Jew who does not come to believe in Jesus "is not going to heaven."

Co-chairmen of the consultation are Cardinal William H. Keeler of Baltimore, the U.S. bishops' moderator for Jewish relations, Rabbi Joel Zaiman of the Rabbinical Assembly of Conservative Judaism and Rabbi Michael Signer of the Union of American Hebrew Congregations.

The statement consisted of a brief joint preface, summing up the thrust of the document, followed by separate Catholic and Jewish reflections.

The consultation's Catholic participants affirmed the continuing validity of the covenant of God with the Jewish people, citing St. Paul's statement in his Letter to the Romans that "the gifts and the call of God are irrevocable"—the passage cited by the Second Vatican Council when it described the Jewish people as "very dear to God, for the sake of the patriarchs, since God does not take back the gifts he bestowed or the choice he made."

They affirmed the Church's mission of evangelization, but called evangelization "a complex reality that is sometimes misunderstood by reducing it only to the seeking of new candidates for baptism."

"The Catholic Church must always evangelize and will

always witness to its faith in the presence of God's kingdom in Jesus Christ to Jews and to all other people," they wrote. "In so doing, the Catholic Church respects fully the principles of religious freedom and freedom of conscience, so that sincere individual converts from any tradition or people, including the Jewish people, will be welcomed and accepted."

They said, however, that Catholics have a "unique spiritual linkage with Jews" that makes the Catholic-Jewish relationship different from Catholic relations with other non-Christians.

They quoted the statement by Cardinal Walter Kasper, president of the Pontifical Commission for Religious Relations with the Jews, at an international Catholic-Jewish consultation in May 2001: "The term mission, in its proper sense, refers to conversion from false gods and idols to the true and one God, who revealed himself in the salvation history with his elected people. Thus mission, in this strict sense, cannot be used with regard to Jews, who believe in the true and one God. Therefore, and this is characteristic, there exists dialogue, but there does not exist any Catholic missionary organization for Jews. ... The Church believes

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## Editorial

# A Good Shepherd

At a news conference on July 14, 1992, after being named archbishop of Indianapolis by Pope John Paul II, Archbishop Daniel M. Buechlein told reporters, "I will begin my ministry in Indianapolis by laying its foundation on personal prayer. ... Action flows from prayer."

We've seen lots of action—and lots of prayer—since that day.

On Sept. 9, the Archdiocese of Indianapolis will mark the 10th anniversary of Archbishop Buechlein's ministry as spiritual leader of the Catholic Church in central and southern Indiana. (This year is also the 15th anniversary of his ordination as bishop.) On Sept. 9, 1992, he was formally installed as the fifth archbishop of Indianapolis by Archbishop Agostino Cacciavillan, papal pro-nuncio to the United States.

Sept. 9 will be a day of thanks for the archdiocese and all who have come to know Archbishop Buechlein.

Much good has happened in the archdiocese during the last decade under the archbishop's prayerful influence and no-nonsense leadership style.

Early on in the decade, the archdiocese launched its first-ever strategic plan, which put a lot of projects in motion.

We've seen good growth in the number of Catholics—up about 100,000 during the decade.

A new parish—SS. Francis and Clare of Assisi—was established in 1993 in western Johnson County. In 2000, a second new parish—St. Teresa Benedicta of the Cross—was formed in Dearborn County.

Under the leadership of the archbishop—whom the news media has dubbed the 'education bishop'—we've witnessed a veritable renaissance in Catholic education, with most of our schools operating at capacity. Most important is the firm commitment the Church has made to our Indianapolis center-city schools. During the decade, through partnerships forged with the civic, foundation and business communities, the Church has been able to build two new schools—Holy Angels and Holy Cross Central—in Indianapolis. Holy Angels was the first new center-city Catholic school constructed in the nation in the last 40 years. Holy Cross was the third. New elementary schools have opened at St. Rose of Lima Parish in Franklin, St. Mary-of-the-Knobs Parish in Floyds Knobs and St. Simon the Apostle Parish in Indianapolis. Seton Catholic High School, a new high school in Richmond, has just opened its

doors this school year with 91 students in grades seven through nine.

With the help of a challenge grant from Lilly Endowment Inc., exciting new educational initiatives are being launched under Project EXCEED, which is just getting under way.

As a result of Archbishop Buechlein's vision, we celebrated a Journey of Hope 2001, a five-year preparation for the beginning of the third Christian millennium.

Our Journey of Hope culminated in September 2000, when 30,000 of us gathered in the RCA Dome in Indianapolis to celebrate the Great Jubilee with the confirmation of 3,200 young people and adults. Here we asked the Holy Spirit to empower us in our evangelization efforts to be disciples in mission.

During the last 10 years, we've ordained 33 priests—eight of them this past June, the largest group of ordinands in a quarter century.

Under Archbishop Buechlein's leadership, we carried out the first archdiocesan-wide capital and endowment campaign, which raised \$87 million (with another \$10 million in deferred gifts), 145 percent over its goal!

We have seen the welcomed migration of Hispanic individuals to our archdiocese, most of them from Mexico. Masses in Spanish are now celebrated in at least 20 parishes throughout the archdiocese.

Our Young Church hosted more than 20,000 youth at the National Catholic Youth Conference in 2001; it was the largest and most successful gathering in the history of the conference.

This citing of all the good things that God has accomplished in our midst since 1992 could continue at some length. However, we can summarize the successes of the past 10 years by saying that, in Archbishop Buechlein, the Lord has sent us a teacher, and a good teacher to boot. He has taught us that everything is rooted in prayer and that "unless the Lord builds the house, we labor in vain" (Ps. 127:1).

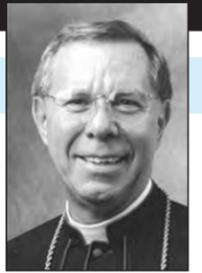
As a teacher, the archbishop is clear. He is dedicated to the truth. He is patient. But he is also unswerving in setting before us the Gospel of Jesus Christ, the Church's understanding of itself and its mandate to carry out the mission of Jesus, and, perhaps the most difficult of lessons—the demands and responsibilities of discipleship.

Congratulations, Archbishop. Thank you for being such a good shepherd. †

— William R. Bruns

## Seeking the Face of the Lord

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



# Two anniversaries remind us how much we need God

In the next few weeks, we mark two anniversaries. With sadness, we recall the horror of the 9/11 terrorist attacks a year ago. That fateful day, we were reminded anew about how much we need God. We continue to pray fervently for the victims of terrorism and its challenge to our world.

Secondly, Sept. 9 marks the 10th anniversary of my installation as archbishop of Indianapolis.

Max Dupre once said, "The first task of a leader is to define reality. The last task is to say thank you. And in between to serve."

I would never claim that I defined reality in the beginning, but with good help from many of you we crafted a "vision statement" and forged a plan to guide our mission of doing God's work. Nor is it my last task, but I think the 10-year mark is time to say thank you even as we continue to serve together.

Our thank you is for God. This is not about our communal success in pursuing our mission. Yes, we formed a vision statement and we have worked hard to address our needs and challenges, but that effort would be fruitless without God's blessing on what is truly *his* mission. God always takes care of us if we abide by his will.

Of course, over and over again, we learn that his ways don't always correspond to our plans or according to our human clock, but he is always with us and his love makes it all work.

One need only to drive around our archdiocese and see how, even physically, so much has changed—the new churches, the new and renovated schools and parish life centers.

More importantly, we are grateful for the spiritual benefits of our Journey of Hope 2001—the spiritual renewal, the fostering of authentic Christian stewardship and our continuing mission of evangelization as "Disciples in Mission."

We remember the tremendous turnout for our Great Jubilee celebration on Sept. 16, 2000, at the RCA Dome in Indianapolis. "They" said it couldn't be done.

Who would have thought that our archdiocese would have one of its own beatified on the way to canonization? We are graced, by Blessed Mother Theodore Guérin.

Each Easter, about 1,500 new Catholics join us through the Rite of Christian Initiation of Adults. We thank God for the ordination of eight priests this last June and for the

10 new seminarians who will replace them in priestly formation this fall.

We have been able to make a good beginning in serving our home missions in the archdiocese. We have been able to place two new schools in the center city of Indianapolis. And much more.

It is amazing to think of all that God has accomplished through our praying and working and serving together during the last 10 years! No one in central and southern Indiana could have or would have planned all that without God's grace. Please join me in saying thanks to our loving Father for the wonders of his grace.

And we express our complete trust that what he has begun during these 10 years he will continue to bless abundantly and in the most surprising ways. Let us never forget, God is in charge.

Over and over again, you hear me say, "Unless the Lord builds the house we labor in vain." And labor we shall for much remains to be done to meet the challenges and needs for ministry in our local Church.

Times have been good in this last decade. And, yes, times have been hard. Even as we mark this 10th anniversary of our shared mission, we also mark the first anniversary of Sept. 11, 2001.

Our great hopes for peace in our world as we celebrated the advent of the new millennium seemed to crash. And, these last months, we are confused, embarrassed and saddened by the awakening to a tragic story of sex abuse among clergy.

There are good times and there are bad times in our world, and so it will be. That is why I have stressed the importance of faithful prayer and spiritual renewal from the time of my arrival in the archdiocese 10 years ago.

We need to pray faithfully because this is our way of remembering that we need God. And it is the way in which God can remind us that he is always with us. I don't believe there is any action more important for our Church, young and old, and for our society, young and old, than the witness of prayer.

Why do I say that? Because I believe the hazard of our times is the temptation of our human family to forget that we need God. Prayer is our first mission. It helps to remember, God doesn't ask for expert or complicated prayer. He asks for faithful prayer.

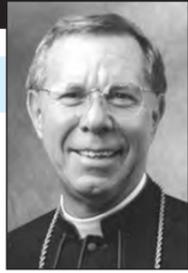
Generous service flows from grateful prayer. †

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

**Teachers/Religious Education Directors:** that they may rely on the strength and guidance of the Holy Spirit as they hand on the Catholic faith to our youth and encourage them to consider vocations to the priesthood and religious life.

## Buscando la Cara del Señor

Arzobispo Daniel M. Buechlein, O.S.B.



# Dos aniversarios nos recuerdan lo mucho que necesitamos a Dios

En las próximas semanas señalamos dos aniversarios. Con tristeza recordamos el horror de los ataques terroristas del 11 de septiembre del año pasado. Aquel día fatal nos recordaron nuevamente lo mucho que necesitamos a Dios. Continuamos rezando fervientemente por las víctimas del terrorismo y sus retos a nuestro mundo.

Segundo, el 9 del septiembre marca el 10° aniversario de mi nominación como arzobispo de Indianápolis.

Max Dupre dijo una vez: "La primera tarea de un líder es definir la realidad. La última tarea es dar las gracias. Y en el ínterin, servir".

Yo nunca diría que definí la realidad en los comienzos, pero con la buena ayuda de muchos de ustedes hemos construido una "visión de futuro" y hemos creado un plan para guiar nuestra misión de desarrollar el trabajo de Dios. Y no será mi última, pero yo creo que la marca de los diez años es el momento para decir gracias aún cuando continuemos sirviendo juntos.

Nuestras gracias son para Dios. Sobre todo, por nuestro éxito comunitario al seguir nuestra misión. Hemos formado la visión de futuro y hemos trabajado duro para dirigir nuestras necesidades y retos, pero ese esfuerzo no hubiese sido fructífero sin la bendición de Dios en lo que verdaderamente es *Su Misión*. Dios siempre nos cuida si seguimos su voluntad.

Por supuesto, una y otra vez sabemos que su manera no siempre corresponde a nuestros planes o de acuerdo a nuestro reloj humano, pero Él siempre está con nosotros y su amor hace que todo funcione.

Uno sólo tiene que manejar alrededor de nuestra arquidiócesis para ver como, aún físicamente, han cambiado, las nuevas iglesias, las escuelas nuevas y las renovadas y los centros de vida parroquiales.

Lo que es más importante, estamos agradecidos por los beneficios espirituales de nuestro Viaje de la esperanza del 2001- la renovación espiritual, el cuidado de la auténtica mayordomía Cristiana y nuestra continua misión de evangelización como "Discípulos en Misión".

Recordamos el tremendo resultado por nuestra gran celebración del Gran Jubileo, el 16 de septiembre del 2000, en el RCA Dome de Indianápolis.

"Ellos" dijeron que no era posible. ¿Quién hubiese pensado que nuestra arquidiócesis tendría a uno de nosotros beatificado y en vías de canonización? Estamos agradecidos por la Beata Madre Theodore Guerin.

Cada Pascua de la Resurrección, cerca de 1,500 nuevos católicos se nos unen a través del Rito de Iniciación Cristiana de Adultos. Agradecemos a Dios por la ordenación de 8 sacerdotes el pasado mes de junio y por los 10

nuevos seminaristas que les reemplazarán en su formación sacerdotal este otoño.

Hemos sido capaces de tener buenos inicios al servir nuestras misiones locales aquí en casa. Hemos sido capaces de abrir dos nuevas escuelas en el centro de la ciudad de Indianápolis. Y mucho más.

Es asombroso pensar en como Dios ha conseguido estos logros a través de nuestra oración, trabajo y servicio juntos durante los últimos 10 años. Nadie en el centro o sur de Indiana pudiese o debiese planear todo esto sin la gracia de Dios. Por favor, únense a mí para dar gracias a nuestro amado Padre por las maravillas de su gracia.

Y expresamos toda nuestra confianza en que lo que ha comenzado en estos 10 años Él lo seguirá bendiciendo abundantemente y de las formas más asombrosas. No olvidemos nunca que Dios está a cargo de todo.

Una y otra vez ustedes me escuchan decir que, "a menos que el Señor construya la casa nuestro trabajo es en vano". Y debemos trabajar porque aún queda mucho por hacer para satisfacer los retos y necesidades del ministerio en nuestra iglesia local.

Los tiempos han sido buenos en la década pasada. Y sí, los tiempos han sido duros. Aún cuando marcamos este décimo aniversario de nuestra misión compartida también marcamos el primer aniversario del 11 de septiembre del 2001.

Nuestras grandes esperanzas de paz en el mundo cuando celebrábamos el advenimiento de un nuevo milenio parecieron estrellarse. Y en los últimos meses hemos estado confundidos, avergonzados y tristes al despertar en una trágica historia, la del abuso sexual por parte del clero.

Existen buenos tiempos y malos tiempos en nuestro mundo y así será. Es por eso que he señalado la importancia de la oración con fe y de la renovación espiritual desde el momento de mi llegada a la arquidiócesis hace diez años.

Necesitamos rezar fielmente porque esta es nuestra manera de acordarnos que necesitamos a Dios. Y es la manera por la cual Dios nos recuerda que Él siempre está con nosotros. No creo que exista ninguna acción más importante para nuestra Iglesia, joven y vieja, y para nuestra sociedad, joven y vieja, que el testimonio de la oración.

¿Por qué digo esto? Porque creo que el peligro de nuestros tiempos es la tentación de nuestra familia humana para que olvidemos que necesitamos a Dios. La oración es nuestra primera misión. Dios no pide oraciones expertas o complicadas: Él pide la oración fiel.

El servicio generoso fluye de la oración agradecida. †

Traducido por: Language Training Center, Indianapolis

## Letters to the Editor

### Sexual orientation and flawed logic

It is significant that before reading Richard Beck's letter to the editor (8/16/02) in which he states that "evidence" suggests male homosexuals are more aggressive than their heterosexual counterparts, I read the letter just above it. That writer described enduring six hours of brutal sexual abuse and rape at knifepoint and the resulting 18 months of a criminal trial.

Fair-minded individuals are able to distinguish between criminal behavior and a sexual orientation that is determined by God, in order to fulfill God's plan through its expression.

I should say that I have found Archbishop (Daniel M.) Buechlein's response to the sexual abuse scandal to be reasonable and compassionate, even in the midst of other Catholic bishops and cardinals blaming an easy target—male homosexuals—rather than the criminals themselves, priests who preyed on children and young people, and the bishops who aided and abetted them by covering up crimes that should have been

prosecuted in the secular world.

It bears repeating for all the Richard Becks of the world: having a homosexual orientation is not the same as having a disposition toward sexual crimes against children. Homosexuals are not more predisposed to criminal conduct or more aggressive than heterosexuals.

By applying Beck's logic, all male heterosexuals are rapists. By following his misguided advice, the priesthood would remain a safe haven for those heterosexual men who have a predisposition to preying on young girls and adolescents.

Instead, let's continue the practice of screening seminarians who have a predisposition to sexual crimes against children of either gender. Let's hold priests and bishops accountable for their crimes in the secular courts.

Our own archdiocese has taken positive action by publishing its policy on sexual abuse and by appointing a review board for these cases. Archbishop Buechlein is to be commended for his rational and intelligent approach to this crisis.

Drew Carey, Indianapolis

### Research for the Church/James D. Davidson

## Changes and inconsistencies in Catholics' behavior

In general, people look for continuity and consistency in one another's behavior.



We like to think people will act in pretty much the same way whenever we observe them or interact with them.

As a result, we are often surprised when people act one way in one place but quite differently in another. We might be surprised to find that a pastor who is a bit of a tyrant at the parish in the morning is a softy when he visits his mother in the nursing home later in the afternoon.

Or we might know a lector who is very polite on Sunday morning, but curses when he plays golf with his buddies on Sunday afternoon.

A group of Catholic school principals recently told me of fourth-grade students who stand erect and behave themselves when they attend Mass at their parochial school, but do not pay attention when they go to Mass with their parents on Sunday morning. We all have known young parents who seldom attended church while they were single, but became regular churchgoers when they got married and had children of their own.

Are these changes and inconsistencies signs of personality disorders? Not usually. Are these people hypocrites and phonies? In most cases, they are not.

Then how are we to explain the changes and inconsistencies in their behavior? One way is to understand the nature of social positions and social roles. Social positions are the statuses people occupy, such as pastor, son, lector, golfer, student, child, single woman and mother. Social roles are the behaviors that are expected of people who occupy these social positions.

People occupy many different social positions and tend to behave as they are expected to act in each one.

The priest who is a bit authoritarian around the parish, but does whatever his mother asks of him when he sees her at the nursing home does not have a personality disorder. He is simply changing positions (from being a pastor to being a son), and his behavior is changing accordingly (from acting like an authority figure to obeying his mother).

The lector who is courteous at church, but swears on the golf course is not schizophrenic. He is simply changing positions

(from being a lector to being a golfer) and social roles (from being polite to expressing his emotions).

Fourth-grade students who behave when they attend Mass at school during the week, but do not pay attention when they go to Mass with their parents on Sunday morning are not being two-faced. They are simply changing social positions (from being students to being children) and social roles (from doing what their teachers expect of them to acting as their parents expect them to act).

Young people who seldom attend church while they are single, but become regular churchgoers when they get married and have children of their own are not phonies. They are just changing social positions (from being single to being spouses and parents) and social roles (from doing whatever they want whenever they want to doing what is best for their families).

I find that the concepts of social positions and social roles are very useful when I talk with college students about what their lives will be like when they settle down and get married.

When we discuss marriage, I ask them to describe how they will be expected to act as husbands or wives. Their responses usually include things such as maintaining a job, sharing household responsibilities and leisure-time activities with their spouse, being lovers and, in some cases, attending church with their spouse.

When the conversation turns to becoming parents, students usually talk about spending time with the children, teaching them to walk, talk and behave, and often making sure their children are raised in their church.

By the time we are finished talking, students understand some of the transitions they will make and some of the inconsistencies that will appear in their own behavior. They also understand the changes and inconsistencies that are likely to appear in their spouse's behavior.

Readers also might find the concepts of social positions and social roles to be helpful in explaining people's behavior in their parishes, parochial schools, families and workplaces.

(James D. Davidson is professor of sociology at Purdue University in West Lafayette, Ind. His most recent book is *American Catholics: Gender, Generation, and Commitment*, published by Alta Mira Books in 2001.) †

### La intención del Arzobispo Buechlein para vocaciones en septiembre

**Maestros/Directores de Educación Religiosa:** ¡que ellos puedan contar con la fuerza y dirección del Espíritu Santo cuando pasen la fe Católica a los jóvenes y les den ánimo a ellos a considerar las vocaciones al sacerdocio y la vida religiosa!

## Check It Out . . .

Sacred Heart Parish, 558 Nebeker St., in Clinton, is having a **Little Italy Festival** at Water Street in downtown Clinton from Aug. 30 to Sept. 2. The festival will feature Italian food and entertainment from 7 p.m. to 11 p.m. on Aug. 30, from 11 a.m. to 11 p.m. on Aug. 31, from 11 a.m. to 11 p.m. on Sept. 1 and from 11 a.m. until closing on Sept. 2. For more information, call 765-832-8468.

St. Anthony of Padua Parish, 4773 E. Morris Church St., in Morris, is having a **Labor Day picnic and parish festival** from 10:30 a.m. to 8 p.m. on Sept. 2. There will be chicken and roast beef dinners, turtle soup, a lunch stand, entertainment and quilts. For more information, call 812-934-6218.

St. Peter Parish, 1207 East Road, in Brookville, will have a **Labor Day festival** from 10 a.m. to 7 p.m. on Sept. 2. Dinner will be served from 10:15 a.m. to 2:45 p.m. There will be quilts and booths. For more information, call 812-623-3670.

A **"Be Not Afraid Holy Hour"** will be held for nine weeks on Sunday night from 6 p.m. to 7 p.m. at St. Luke Parish, 7575 Holliday Dr. E., in Indianapolis. Each hour features a video about a teaching of the faith, answers from the *Catechism of the Catholic Church*, a pictorial rosary and comments from Pope John Paul II and the late Mother Teresa. For more information, call the parish at 317-259-4373.

All Saints School, 75 N. Bellevue Place, in Indianapolis, a kindergarten to eighth-grade school that serves St. Joseph, St. Anthony and Holy Trinity parishes, is **accepting late registrations** for those on the near-west side interested in the school's year-round schedule. The first quarter started on Aug. 5 and will end on Oct. 16.

Students have four quarters with three vacations and holiday breaks. During the vacation times, students may opt to take special "intersessions" for remediation and enrichment. For more information or to request a flyer on the year-round program, call 317-636-3739.

The archdiocesan **Birthline ministry**, coordinated by the Office of Pro-Life Activities, needs donations of layettes, disposable diapers and newborn items for boys. Donations of maternity clothing, all types of baby clothing and accessories, cribs, strollers, car seats, playpens and infant formula are always needed. The Birthline ministry helps pregnant women in crisis and young mothers who have recently given birth and need assistance. Donations that are in good condition should be delivered to the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis. For more information, call Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan pro-life office, at 317-236-1521 or 800-382-9836, ext. 1521.

## VIPs . . .



**Walter and Pauline Witte**, members of St. Andrew's Parish in Richmond,

**The Gabriel Project** is a ministry that helps women in crisis pregnancies to choose life for their unborn babies. Training for anyone interested in helping with the ministry will be offered from 8:30 a.m. to noon or 12:30 p.m. to 4 p.m. or 5:30 p.m. to 9 p.m. on Sept. 20 or from 8:30 a.m. to noon on Sept. 21 at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis. To register or for more information, call 877-734-2444 or e-mail [projectgabriel@earthlink.net](mailto:projectgabriel@earthlink.net).

The Indiana Network of Presentation Ministries, a Catholic lay apostolate dedicated to teaching the word of God, will present **"How to Teach the Bible in the Power of the Holy Spirit."** The 13-week series begins with a session from 10 a.m. to noon on Sept. 7 in the Franciscan Room at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis. The classes will teach Catholics how to study the Bible and proclaim the word of God as well as inform them about teachings on Scripture that have come from the *Catechism of the Catholic*

*Church*, the Second Vatican Council and Pope John Paul II. All are invited. The sessions are free. Donations are appreciated. †

## U.S. Conference of Catholic Bishops' Office for Film and Broadcasting movie ratings

**The Adventures of Pluto Nash** (Warner Bros.)  
Rated **A-III (Adults)** because of sporadic sexual innuendo, intermittent violence, fleeting rear nudity and recurring crass language and sexual expressions.  
Rated **PG-13 (Parents are Strongly Cautioned)** by the Motion Picture Association of America (MPAA).

**Serving Sara** (Paramount)  
Rated **A-III (Adults)** because of sporadic comically intended violence, a gross-out scene involving the sexual stimulation of a bull, much crass language and crude sexual innuendos with some profanity.  
Rated **PG-13 (Parents are Strongly Cautioned)** by the MPAA.

**Simone** (New Line)  
Rated **A-III (Adults)** because of brief sexual suggestiveness and fleeting crass language.  
Rated **PG-13 (Parents are Strongly Cautioned)** by the MPAA. †

will celebrate their 65th wedding anniversary with a Mass of thanksgiving and blessing of their marriage vows at 5 p.m. on Sept. 1 at their parish. The Mass will be celebrated by their son, Msgr. John T. Ryan. The couple was married on Sept. 1, 1937, at St. Andrew Church. They have six children: Carolyn Green, Betty Pope, Mary Ann Witte, Msgr. John Ryan and Joseph and Walter Witte. They have 19 grandchildren, 18 great-grandchildren and four great-great-grandchildren. †



### Quilters

Parishioners Doris Seeley, from left, Terri Robbeloth and Sharon Senn stitch a quilt for the St. Michael Parish picnic in Bradford. The picnic, which will feature games, children's rides, booths and a silent auction, will be held from 10:30 a.m. to 5 p.m. on Sept. 22. There will also be a chicken and dumpling dinner from 10:30 a.m. to 3:30 p.m.



Indiana's Nicest Day

On the grounds of the  
Indianapolis Museum of Art  
Saturday, September 7th, 2002  
9 am to 5 pm  
[www.penrod.org](http://www.penrod.org)

Admission on the day of the fair: \$15. Pre-sale tickets available for \$10 at Marsh Supermarkets, the National Bank of Indianapolis and the Indianapolis Artsgarden.

**ST. MARY'S CHURCH  
IRELAND, INDIANA**

# PICNIC

**Sunday, September 8th**  
Hwy. 56 - 4 miles west of Jasper, Indiana  
Cool indoor Chicken & Beef family style dining  
served 10:30 AM - 4 PM (EST)  
Outdoor Chicken Dinners  
serving starts 11 AM (EST)

**Homemade Chicken Noodle Soup • Country Store Games • Spacious Parking • Shaded Picnic Grounds  
Something for the Whole Family**

**OVER 80 HANDMADE QUILTS**  
Novelties • Bingo  
**GRAND PRIZE**  
8 days in Hawaii for 4 people (air fare, accommodations, and transportation included)  
Or Cash Prize \$3,500

9 more cash prizes, plus many more prizes

LIC #98362

# SEEK THE FACE OF THE LORD

Seek the Lord



SEEK THE FACE OF THE LORD



## ANNIVERSARIES

INSTALLED AS ARCHBISHOP OF INDIANAPOLIS ON SEPT. 9, 1992

ORDAINED AND INSTALLED AS BISHOP OF MEMPHIS ON MARCH 2, 1987

# Archbishop Daniel M. Buechlein reflects on the past 10 years

By Greg Otolski

As Archbishop Daniel M. Buechlein approaches his 10th anniversary as archbishop of Indianapolis—15 years since he was ordained a bishop—he answers questions about prayer, hope, challenges facing the archdiocese, issues facing youth and our responsibility to hand on the faith.

**Q** You have stressed the importance of prayer during your 15 years as a bishop and archbishop and have preached that God will take care of us if we abide by his will. For what and whom do you pray?

**A** In addition to the Masses I offer on Sundays and holy days for all the people of the archdiocese, I keep a running list of very special intentions commended to me by many people, especially those who are very ill, and in particular those who are terminally ill. Daily, I pray for our priests, for our seminarians and for an increase of vocations to priesthood and religious life.

I pray for the needs of our archdiocesan mission. My special patrons in prayer are St. Francis Xavier, St. Frances Xavier Cabrini, Blessed Mother Theodore Guérin and St. Benedict, not to mention the Blessed Mother and St. Joseph.

**Q** What is revealed to us through prayer?

**A** That God is God and we are not. The more I pray, the more I realize how completely dependent we are on God's grace to do his work. In prayer, we also experience the love of God and the truth of life. In prayer we find peace.

**Q** Do you ever doubt that God hears our prayers?

**A** Once in awhile, I find myself wondering if I truly deserve God's attention. Clearly, God does not answer some of my prayers on the time line I might prefer and not in the way I would prefer. With hindsight, I am sometimes glad God didn't answer my prayers in the way I wanted.

**Q** What advice can you give people who worry that God doesn't hear us, especially in light of last September's terrorist attacks and the clergy sex abuse scandal?

**A** The question is complex and requires a complex answer. First of all, terrorism and sex abuse do not happen because God does not hear our prayer. The problem of evil lies elsewhere. God has given us human beings free will, and from the time of creation our first parents didn't handle their freedom well. I speak of original sin. Just as Adam and Eve misused their freedom, so we are capable of doing so in our day. And we do. In addition to our personal sin, which causes harm in our world, we also bear the effects of original sin, namely the mortality of our bodies and the possibility of mental and physical illness and consequent irrational behavior that hurts.

**Q** Beyond prayer, what responsibility do we all share in carrying out God's work?

**A** All baptized persons are called to holiness, each in accord with their state in life. At the very least, we should live in such a way that we can be recognized as followers of Jesus. As some of our youth like to say, we should do what Jesus would do. Parents have a special responsibility to hand on the faith to their children. But it all begins with the habit of prayer. Acts of generous Christian charity, looking after the needs of our neighbor,

flows from authentic prayer because that's how we find Jesus in others.

**Q** What is the greatest challenge you face as archbishop of Indianapolis?

**A** There is only one of me to go around. What I mean is that being present to all who are members of the archdiocese is important but really hard to do. I love being with our people. Yet, even though it seems like I am on the road much of the time, I can never respond adequately to all the requests and invitations to participate in various important occasions and events in the 152 parishes around our 39 counties.

Another challenge is communication. I try to be present and to teach through my weekly column in *The Criterion*, but that is pretty limited in comparison to the need for teaching and understanding.

I am challenged to promote a greater understanding about the mounting needs of our home mission parishes, rural and urban, right here in our own archdiocese.

Of course, an almost overwhelming challenge is to find the personnel to help communicate, e.g. priests and teachers and other leaders to staff our parishes, schools and agencies. And then there is the ever-present need for more financial resources to do God's work and carry on the mission of the Church.

I also face a very practical challenge. I am present for so many wonderful parish (and other) receptions, and as a country boy I have a fondness for country-fried chicken. I fear I am failing the challenge of weight control!

**Q** Many of us feel overwhelmed by the challenges we face in meeting family and work commitments and by the hectic pace

of life today. What do you draw strength from and what do you do when you feel anxious about the challenges you face?

**A** I am blessed to have a beautiful chapel with the presence of the Blessed Sacrament in the archbishop's residence. It is a haven of peace and helps me remember that I and we are not alone. The first hour of my day is spent in prayer, and it sets the perspective for the day. At night, I can return to the chapel where the day began. In addition, I take a personal day a week if possible; it's when I do my reading and writing. I try to take a long walk at the end of the day. If possible, I go for a swim. During my exercise routine, I pray the rosary. One day a month is set aside as a prayer day.

**Q** How has the Archdiocese of Indianapolis changed in the past 10 years since you became archbishop?

**A** There are a variety of ways I could respond. I want to think that our Journey of Hope 2001 with its themes of spiritual renewal, Christian stewardship and evangelization have contributed to a spiritual building up of the Church in central and southern Indiana.

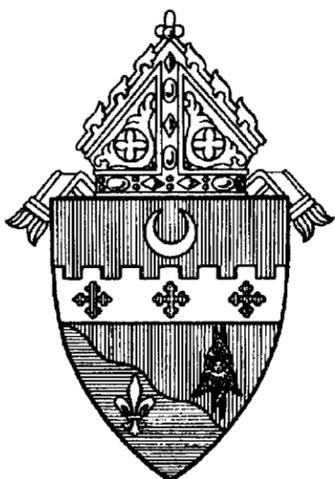
Certainly, anyone who travels around the archdiocese as I do will see that the physical face of the archdiocese is changed—13 new churches, 10 renovated churches, 20 or more new parish life centers, four new schools, a number of renovated and expanded schools, and other facility improvements tell a story. The thing to remember is that these physical plant improvements enable us to carry on our mission more effectively.

**Q** When you reflect on the past 10 years, what do you see as the major blessings

*Hearty  
Congratulations to*

**Archbishop  
Daniel Buechlein, OSB**

from the Diocese  
of  
Fort Wayne-South Bend



*Congratulations*  
to  
*Archbishop Daniel M. Buechlein, OSB*  
on his anniversaries:  
*10 years as Archbishop of Indianapolis*  
*15 years as bishop*

◆

*You have our thanks, prayers and best wishes*

YOUR FRIENDS IN THE  
OFFICE OF STEWARDSHIP AND DEVELOPMENT

*Congratulations, Archbishop Daniel Buechlein*  
*on your 10<sup>th</sup> Anniversary as*  
*Archbishop of Indianapolis!*

*From the*  
*students, parents, faculty, alumni, friends & community of*



*Father Thomas Scecina Memorial High School*

our archdiocese has received from God?

**A** The blessings are many. Of course, the invisible blessings are difficult to count. If we judge by what we can see, for one thing we are many more members of the archdiocese, many joining us through the RCIA process. In 1992, we numbered about 205,000. Now, counting our new migrating Hispanic members, we are probably close to 300,000. An almost invisible blessing might be the thousands of lay people who serve in the mission of our Church either as volunteers or as professionals.

Surely the beatification of Mother Theodore Guérin, one of our own, is an extraordinary gift for any diocese. The largest gathering of Catholics in the history of our archdiocese for the Great Jubilee 2000 celebration at the RCA Dome in Indianapolis says something about the dynamism of faith among us. Our generous priests are an extraordinary blessing. The recent ordination of eight priests replaced by nine new seminarians to date is a sign of hope. We shouldn't take for granted the evidence of a growing sense of Christian stewardship.

**Q** As you look to the future, what areas of concern in the archdiocese do we need to pay particular attention to?

**A** The needs of our home missions are growing rapidly. We have to continue to increase the number of vocations to the priesthood. We will be working to ensure staffing for our parishes and schools and agencies. A continuing response to the multicultural gifts and needs among us is a clear opportunity.

Increasing the resources of people and finance means we can meet the growing needs of ministry more effectively. I am told if we increased the level of participation in our annual stewardship program by 2 percent we would not need to worry

about an operating deficit. Who knows what would happen if we increased the service of volunteer helpers by 2 percent?

**Q** As archbishop, you often meet young people and get to hear what matters most to them. What is your assessment of today's youth and their concerns?

**A** Our youth are a blessing in their own right. I am often impressed at the way they are willing to walk counter to the secular culture of our day. They take us adults seriously, and they want to hear the truth even though they are capable and willing "to push the envelope." Witness the recent attraction of youth to World Youth Day and the seriousness with which they listen and respond to Pope John Paul II. Sometimes I think we underestimate their capacity to live up to the high standards of our Christian faith and their search for authentic meaning in life. We may spend more time meeting their desire to be entertained than to be shown the way of Jesus and love for his Church.

**Q** Are we doing a good job of handing on the faith to young people?

**A** We are doing better and better. We have dedicated teachers and catechists. The task is easier in our schools because we have the youth for a longer time. Catechists in our parish religious education programs are almost heroic in their efforts to do so much in so little time. I must say that we need better help and support from more parents, who are the first teachers of their children, both for our parish programs and our schools.

Since 1994, I have chaired our national bishops' committee on the use of the *Catechism of the Catholic Church*, which was promulgated 10 years ago. The impact of the catechism on religious education was gradual at first, but is very significant now, particularly as it has



Archbishop Daniel M. Buechlein celebrates his 10th anniversary as archbishop of Indianapolis on Sept. 9. It has been 15 years since he was first ordained a bishop. He was bishop of Memphis from 1987-92.

affected textbooks for religion.

Shortly, the bishops will publish a national adult catechism. Our concern continues for a couple of generations who, for a variety of reasons, didn't get the formation and information about our faith that is needed. And many are seeking that knowledge now through our adult education programs.

An interesting phenomenon is occurring at this very time. Young adults are attending a lecture program on the faith titled "Theology on Tap," currently meeting monthly at the Rathskeller Restaurant in Indianapolis. Recently, anywhere from 150 to 180 young adults have been showing up—a message and a sign of hope! I look forward to being a guest teacher. †

## Congratulations Archbishop Buechlein

American United Life Insurance Company® (AUL) congratulates Archbishop Daniel M. Buechlein, OSB, on the 15th anniversary of his ordination as a bishop and the 10th anniversary of his installation as archbishop of Indianapolis. We applaud Archbishop Buechlein's heartfelt commitment to the people of the diocese and the community.

We share his vision for education and compassion for children through Building Communities of Hope, Project Exceed and Celebrating Catholic School Values.

AUL is grateful and proud to be a partner with the Archdiocese of Indianapolis by providing protection for the financial future of its employees.



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# Archbishop encourages Catholics to live a life of stewardship

By Brandon A. Evans

Living a life of stewardship is something that Archbishop Daniel M. Buechlein has stressed in his 10 years of service to the Archdiocese of Indianapolis—and something that was enormously important to our Lord.

Joseph Therber, secretary for stewardship and development, said the success of the Catholic Community Foundation (CCF), which was founded by Archbishop Edward T. O'Meara in 1989, and the United Catholic Appeal (UCA) have increased since Archbishop Buechlein arrived in 1992.

"The archbishop has worked hard to promote the value of endowments by praying for the long-term financial stability of the archdiocese," Therber said.

The value of the CCF has grown from \$5.7 million to \$77.1 million since the archbishop arrived—and the total number of endowments has risen to more than 260.

Jerry D. Semler, a past chairman of the CCF and member of St. Pius X Parish in Indianapolis, said it is through the leadership of the archbishop that the CCF has grown so much.

Archbishop Buechlein also was integral to the success of the 1998 archdiocesan-wide capital and endowment campaign, Legacy of Hope from Generation to Generation. The goal of the campaign was \$40 million, yet it raised \$97.3 million, including about \$10 million in deferred gifts.

The archbishop has spoken of the ability of endowments to reach many generations.

"In many ways, endowments are forever," the archbishop said at the CCF annual meeting last November. "They allow a donor to have a perpetual and a positive dynamic influence on our Church to carry out our many ministries and to see that our ministries continue into the far distant future, as we say, from generation to generation."

In other words, the money from donors gives the archdiocese the ability to better minister to people—and gives the donors the chance to help people into perpetuity via their endowments.

"Success in this realm is more about being faithful to biblical values than it is about reaching monetary goals," Therber said. "When our focus is on gratefully receiving and sharing God's gifts in a spirit of love and justice, financial goals are steps toward a higher calling and more

File Photo by John Starkey



Priests from the archdiocese took turns laying hands on the new priests who were ordained on June 1 at SS. Peter and Paul Cathedral in Indianapolis. Contributions to the annual United Catholic Appeal help pay for the cost of educating the archdiocese's seminarians. Eight men were ordained priests for the archdiocese this year. It was the largest ordination class in nearly 30 years.

people-centered ministry results."

One such result has come in the area of education with the opening of two new center-city Catholic schools.

"I think that the greatest thing that I see in [Archbishop Buechlein's] 10 years has been his commitment to education," Semler said.

"Building Communities of Hope" was a 1997 campaign directed toward the corporate community to raise money for the center city. Some of the nearly \$30 million raised was used to build Holy Angels and Holy Cross Central schools in Indianapolis.

*Continued on next page*

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One priest that benefited from the generosity of the people of the archdiocese is Father Stephen Giannini, pastor of Sacred Heart of Jesus Parish in Terre Haute. He was ordained in 1993 and has been a pastor for five years.

"I certainly know that the archbishop's stewardship efforts made it possible for me to be a priest," he said. It would have been extremely difficult to pay the nearly \$20,000 a year for him to go to seminary. That bill was paid for by part of the annual UCA collection.

"Resources for Church ministries through the UCA have noticeably increased during the archbishop's tenure," Therber said. "Early in his stay here, pledges to the UCA were approximately \$2.6 million, and the most recent UCA generated pledges of nearly \$5.4 million.

"Much of the credit for this growth goes to the archbishop's personal ownership of the stewardship way of life, his vision for expanding this notion to every household in the archdiocese, the high degree of lay ownership at the parish and archdiocesan levels that have occurred as a result of the archbishop's vision and prayer, and, of course, the unfailing generosity and confidence of thousands of Catholics in central and southern Indiana," Therber said.

Stewardship as a way of life is a priority for the arch-

bishop. To live stewardship is to make grateful use of the gifts that God has given to you—whether that means talents, money, energy or time.

Father Giannini said he tries to lead by example in forming a life of stewardship. That is his best way of preaching the responsible usage of God's gifts.

He said that he takes his example not only from older priests, but from the archbishop, who he views as a spiritual father who is supportive of his priests.

He added that the archbishop, in going above and beyond in his role to serve the priests and laity, has shown himself to be a good steward of God's gift of making him a successor to the Apostles.

Semler said the archbishop is a compassionate man who cares for the people entrusted to him—and that it is compassion is important to stewardship.

It is this example that has inspired Father Giannini.

"One of the distinguishing elements of our stewardship and development programs is that we [the archbishop] view them as moments to increase and express our faith and our spirit of community," Therber said. "Fundraising programs are not ends in and of themselves. They are practical ways for us to be reminded of, to reflect on, and to share in love and justice the many, many blessings we have received from our God who loves us without condition or reservation."

As the archbishop begins work on his next 10 years in ministry, Semler said that he will continue to be successful.

"He's constantly building a strong foundation," Semler said.

Therber also sees continuing success in the archbishop's vision of stewardship, in particular because of his commitment to prayer.

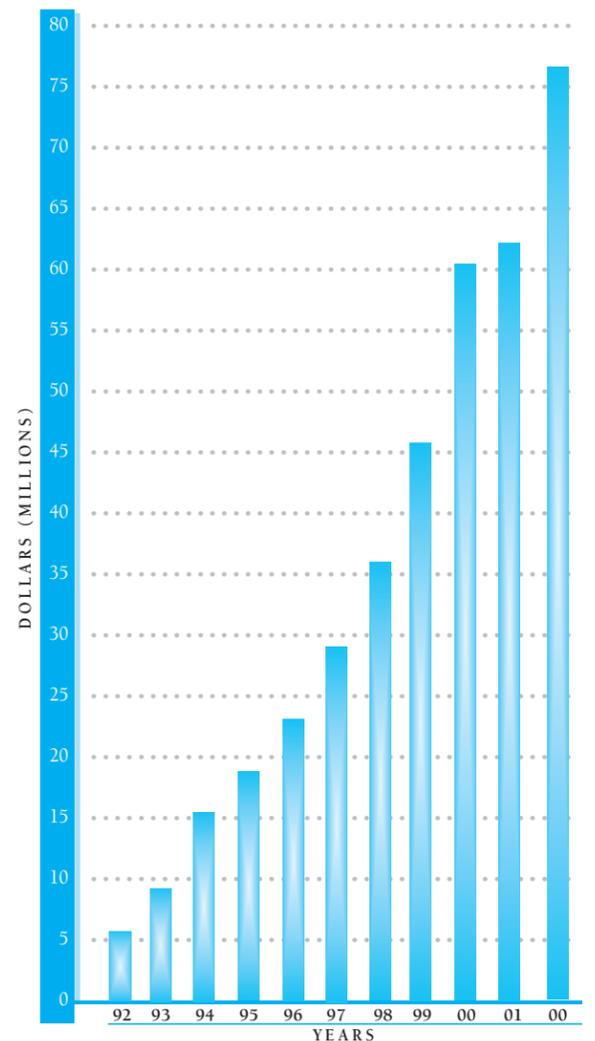
The continuation of lived stewardship, though, relies also on those living in the archdiocese and their response to the archbishop.

Semler thinks that the archbishop has confidence in his people—and that the success of living stewardship depends on everyone's participation.

The archbishop is also grateful to those who have already responded lovingly to his call, which is the call of the Apostles before him and of Jesus Christ before them.

"Thank you for having responded to God's generosity with such generous hearts—the hearts of good stewards," the archbishop said at the annual meeting of the CCF. "God bless you all." †

## Catholic Community Foundation (Total Assets In Millions of Dollars as of June 30, 2002)



Under Archbishop Daniel M. Buechlein's leadership during the past 10 years, the value of the Catholic Community Foundation's assets have grown from \$5.7 million to \$77.1 million and the number of endowments has increased to more than 260.



Workers at Catholic Charities in Terre Haute collect food for the agency's food bank. Catholic Charities and Catholic Social Services agencies throughout the archdiocese are supported through stewardship efforts.

### Archbishop Daniel Buechlein, OSB

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# Promoting respect for life has been a priority for archbishop

By Mary Ann Wyand

The Gospel of Life has been a cornerstone of Archbishop Daniel M. Buechlein's ministry as the spiritual leader of Catholics in central and southern Indiana.

His efforts to promote respect for the sanctity and dignity of life from conception until natural death are evident in his prayers, homilies, public appearances, press conferences and weekly columns in *The Criterion*.

As a member of the U.S. bishops' Pro-Life Activities Committee from December 1992 until November 2001, Archbishop Buechlein also worked on the national level to help shape Church policies on a variety of life issues and develop programs that educate people about the consistent ethic of life.

Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office of Pro-Life Activities, recently praised the archbishop for his "extraordinary leadership" in advocating support for life issues.

"In the present baleful condition of American society, the pro-life apostolate is the most urgent of all," Sister Diane said. "Whether it's his defense of innocent human life in the womb or his opposition to the death penalty, the archbishop teaches that all human beings are made in the image and likeness of God and possess infinite value that cannot be compromised."

Sister Diane also expressed "gratitude to the archbishop for allowing me to create a [diocesan] pro-life office that mobilizes numerous volunteers and collaborators in the areas of pro-life education and evangelization."

"With his support and blessing," she said, "I have also begun the formation of the Servants of the Gospel of Life, a [women's religious] community dedicated to promoting the Gospel of Life in its fullness. I feel privileged to serve under Archbishop Daniel and am happy in my new spiritual home."

The Office of Pro-Life Activities coordinates a youth bus trip to Washington, D.C., each January so hundreds of high school students from central and southern Indiana can participate in the annual March for Life.

On the night before the pro-life rally and march, Archbishop Buechlein participates in the Mass for Life at the Basilica of the National Shrine of the Immaculate Conception adjacent to The Catholic University of America.

He also joins other bishops on the podium during the March for Life rally near the Ellipse to peacefully protest the anniversary of the Supreme Court's *Roe vs. Wade* decision that legalized abortion in 1973.

After the rally, the archbishop prays the rosary and walks with hundreds of archdiocesan teen-agers—and hundreds of thousands of pro-life supporters from many states—in the March for Life up Constitution Avenue to the Supreme Court building on Capitol Hill to prayerfully oppose the killing of unborn babies.

Because the U.S. Penitentiary at Terre Haute houses Death Row inmates and the federal execution chamber is located there, Archbishop Buechlein's statements opposing capital punishment garnered national and international attention last year.

The archbishop frequently spoke out against the death penalty before convicted Oklahoma City bomber

Timothy J. McVeigh and drug dealer and murderer Juan Raul Garza were executed by lethal injection at the prison in June 2001.

In a statement titled "We must choose life, even for McVeigh," the archbishop emphasized that, "The death penalty does more harm than good because it feeds a frenzy for revenge while there is no demonstrable proof that capital punishment deters violence."

Calling for a "Day of Prayer for Peace and an End to Violence" in our country and throughout the world on May 15, 2001, Archbishop Buechlein urged people to "pray for victims of violence in all its forms and for a renewed respect for the precious gift of life."

He often uses his weekly column, "Seeking the Face of the Lord," in *The Criterion* to decry attacks on the culture of life and educate readers about the evils of abortion, euthanasia and capital punishment.

"The evil of abortion is arguably the one topic which has most frequently appeared in my weekly columns over the years and in more homilies and talks than I can recall," he wrote in the Jan. 19, 2001, issue of the diocesan newspaper.

"I have made the point repeatedly that a practicing Catholic simply cannot be pro-abortion," he wrote. "Repeatedly, I teach that within the spectrum of a 'consistent ethic of life,' abortion claims unquestionable priority."

"The culture of life needs greater support," he said, "among lay Catholics in the marketplace and the workplace."

Another column, published on Sept. 29, 2000, addressed his concerns about "the throw-away mentality" that infects society.

"Our Church teaches that there is a consistent ethic of life, sometimes referred to as a 'seamless garment,'" he wrote. "All human life, from the unborn to those who pass on to God's kingdom in natural death, is sacred and inviolable. There is no exception to this principle."

"All life issues are important, but abortion of the voiceless takes precedence," he emphasized. "We must continue to pray for an end to the circumstances that promote a culture that considers human life disposable ... because nothing we do is more powerful than prayer."

*Continued on next page*

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In his Oct. 20, 2000, column, the archbishop noted that human embryo research has telling moral consequences.

Scientific research on embryonic stem cells is "a grave step in the wrong direction," he wrote, adding that it is "immoral and illegal, not to mention destructive," because it "destroys developing human beings in the name of progress.... It is always wrong directly to destroy one innocent member of the human family to help another."

In a column titled "Capital punishment, justice and mercy" published on Feb. 26, 1999, Archbishop Buechlein wrote, "It is everyone's duty to recognize the sacredness of all human life and to recognize, name and reject as anti-life any action that threatens, diminishes or extinguishes life."

Another column, published on Nov. 20, 1998, dealt with "the contraceptive mentality that trivializes sexual expression" and promoted Church teachings on Natural Family Planning.

"Conjugal love serves life not only insofar as it generates new life but also because, rightly understood as the total gift of spouses to one another, it shapes the loving and caring context in which new life is wholeheartedly welcomed as a gift of incomparable value," he wrote. "There are perfectly valid reasons why parents decide they must plan their family. For such, our Church proposes a method of natural family planning as opposed to artificial family planning."

"A 'contraceptive mentality,' which practices artificial birth control for selfish reasons, is wrong," he wrote. "When society claims for itself the role that is properly God's, bad things start to happen."

Care for the environment is another consistent ethic of life issue featured in Archbishop Buechlein's column. On June 30, 2000, he emphasized "the connection or integration of environmental concerns with our overall concern for the respect for all life, particularly human life."

Earlier this year, in his Jan. 18, 2002, column, Archbishop Buechlein urged Catholics to continue working to restore a culture of life.

"All together, we will build a culture of life," he wrote. "Pastors and teachers teach the message. Laity take to heart the message. Parents hand on the message to children. All of us bear witness to our neighbors even in a sometimes unfriendly milieu. Please God, may it be so." †

File photo by Mary Ann Wyand



Archbishop Daniel M. Buechlein walks with Bishop Chatard High School graduate Zygmont Mazanowski, left, of St. Luke Parish in Indianapolis and Chatard junior Jim Rawlinson of St. Matthew Parish in Indianapolis during the March for Life in Washington, D.C., in 1998.

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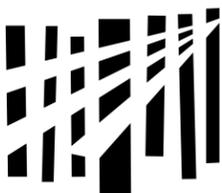
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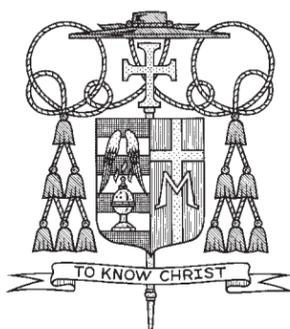
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and 10th Anniversary as  
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Bishop Dale J. Melczek  
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Archbishop Daniel M. Buechlein, when he was bishop of Memphis, meets with Pope John Paul II in Rome. The pope appointed Archbishop Buechlein bishop of Memphis on Jan. 16, 1987. He was ordained and installed bishop of Memphis on March 2, 1987.



Above, Archbishop Daniel M. Buechlein processes into the RCA Dome in Indianapolis on Sept. 16, 2000, to celebrate the Great Jubilee Mass. More than 30,000 Catholics participated. The archbishop, 18 other bishops, two archabbots and several priests of the Archdiocese of Indianapolis confirmed nearly 3,200 youths and adults.

# SEEK THE FACE OF THE LORD



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



Archbishop Daniel M. Buechlein talks with pilgrims from the Archdiocese of Indianapolis before a public audience with Pope John Paul II on Oct. 11, 2000, in St. Peter's Square.



Above, more than 30,000 Catholics from central and southern Indiana gathered in Indianapolis for the Great Jubilee on Sept. 16, 2000, to celebrate 2,000 years of Christianity and to thank God for all his blessings. It was the largest gathering of Catholics in the history of the archdiocese and one of the largest Jubilee celebrations in the United States that year.

Left, as part of his commitment to youth, Archbishop Daniel M. Buechlein celebrates a Mass at St. Peter and Paul Cathedral in Indianapolis each year to honor youth involved in Scouting.



Archbishop Buechlein, far right, and pilgrims from the archdiocese walk to the Basilica of St. Francis in Assisi during an archdiocesan pilgrimage to Italy in 2000.



Archbishop Daniel M. Buechlein stands earlier this year with the three men he ordained to the priesthood on June 29: Fathers Harold Rightor, from left, front, Christian Kappes and Justin Martin. Behind them are the five men that were ordained on June 1: Fathers Eric Johnson, from left, John McCaslin, Robert Hanke, Todd Goodson and Joseph Feltz.

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Leading the Way to a  
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# Archbishop earns reputation as the 'education bishop'

By Jennifer Del Vecchio

He's been hailed as the "education bishop," a man who cares for the youth—whether it's praying the rosary with students at a local high school or making headlines for building new center-city schools in Indianapolis neighborhoods that many people had given up on.

As Archbishop Daniel M. Buechlein celebrates 10 years as the archbishop of Indianapolis, his education initiatives for the archdiocese have focused on encouraging all Catholic schools to proclaim and celebrate their Catholic identity, making sure religious textbooks are in line with the *Catechism of the Catholic Church* and implementing what has become a national model for testing students' knowledge of the Catholic faith.

One of his most prominent and public acts as archbishop was building two new center-city Catholic schools, Holy Angels and Holy Cross Central, in Indianapolis. The undertaking was the first in almost 40 years in the nation. When other cities and diocese were closing schools in center-city neighborhoods, Archbishop Buechlein was building new ones.

Under the umbrella of the archdiocesan-led Building Communities of Hope campaign, Archbishop Buechlein got businesses to pledge their support for education in some of Indianapolis' most economically depressed neighborhoods.

Calling the archbishop the "education bishop" isn't the full story though, said Stephen Goldsmith, a former mayor of Indianapolis who showed strong support for the archdiocese's Building Communities of Hope campaign.

"Of course, he was the education bishop in one sense, but I think that is too narrow," Goldsmith said. "To me, the archbishop saw education as a part of his

faith, and a component in the moral upbringing of a just and virtuous society."

Goldsmith, now special adviser to President Bush on faith-based and not-for-profit initiatives, said the archbishop brought leadership and moral clarity to educational needs.

More importantly, he allowed hope to prevail in neighborhoods that had been forgotten about.

"The Church and the Indianapolis Catholic community raised the issue and the standard in a way that caused the business community to see the problem in this larger sense," said Goldsmith.

It's not the only issue the archbishop has raised in his tenure.

Since becoming archbishop, he has mandated that Catholic schools stay close to their Catholic identity and initiated a way to test it called Faith 2000. It tests whether students are learning the tenets of Catholic faith at specific grade levels. Faith 2000 has been so successful that other dioceses across the nation are buying the curriculum from the archdiocese to test their students.

Archbishop Buechlein's role as chairman of the United States Conference of Catholic Bishops ad hoc committee to oversee the use of the *Catechism of the Catholic Church* has helped him take an active role in the development of the archdiocesan religion curriculum.

Calling him an "involved leader," Annette "Mickey" Lentz, secretary for Catholic education and faith formation, said the archbishop cares about youth.

"Archbishop Daniel is a strong advocate for the youth," Lentz said. "He always wants what is best for kids. His interest and concern are for the spiritual and intellectual growth of our students, both in our Catholic schools and in our



Archbishop Daniel M. Buechlein greets students at Holy Angels School in Indianapolis two years ago on the first day at the new center-city school. Holy Angels is one of two center-city Catholic schools built with money raised from the archdiocese's Building Communities of Hope campaign.

parish faith formation programs."

Holy Cross Brother Joseph Umile, president of Bishop Chatard High School in Indianapolis, has witnessed how the archbishop relates to youth.

For about seven years, the archbishop has made it a tradition to pray the rosary with Bishop Chatard students before school on Holy Thursday.

The tradition started after a student asked the archbishop to pray with them.

In response, students have begun to pray for the archbishop's intentions, often going to the school chapel.

"It is much easier for the students to

see the archbishop as an administrator with many, many responsibilities, but when he takes the time to come and pray with them and for them, I think they develop a whole new appreciation for him as a person, a priest and a bishop," said Brother Joseph. "It helps the kids understand that Church is more than their parish or Bishop Chatard."

Since the archbishop's tenure, enrollment has increased at Catholic schools.

Participating in the Advance Marketing Program for Catholic Schools soon after his installation, the archbishop is credited

*Continued on next page*

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And your 10th Anniversary as the  
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On His 10th Anniversary

As

Archbishop of Indianapolis

with helping Catholic school enrollment grow by more than 30 percent, an addition of 6,000 students, between 1990 and 1999, Lentz said.

Often, he brought together many studies done on Catholic schools and sought consensus from many people on the best route for Catholic education in the archdiocese.

Indianapolis' center-city Catholic schools were one of the top priorities the archbishop tackled soon after arriving in Indianapolis.

He began with the "Making a Difference Campaign," the first corporate campaign for support of center-city education, and raised \$1.6 million in financial aid.

Later, the Building Communities of Hope campaign was created, raising nearly \$29 million to build Holy Cross Central and Holy Angels schools in Indianapolis.

It also led to repairs and renovations for other center-city schools.

In addition, he presided over six "Celebrating Catholic School Values Scholarship and Career Achievement Awards" dinners that recognized successes in Catholic education and raised money for the schools. More than \$800,000 has been raised for student financial aid since the dinners began.

The archbishop's involvement in education doesn't stop with center-city schools, but reaches out to provide resources for all Catholic schools within the archdiocese.

With the Legacy of Hope from Generation to Generation campaign, nearly \$98 million was raised for capital and endowment needs of parishes and schools. Virtually every school and religious education facility in the archdiocese received some type of renovation or maintenance from the campaign. Also, many additions to existing facilities were built, Lentz said.

Encouraging the creation of other new

Catholic schools led to the opening of Richmond Catholic High School in Richmond this school year and a new grade school, St. Mary-of-the-Knobs School in Floyds Knobs, last year.

There also have been improvements made at CYO Camp Rancho Framasa in Brown County that include new year-around facilities that are used by different diocesan schools and groups. There also are outdoor education facilities on the grounds used by students from many schools.

Between 1994 and 1997, the archbishop led the Comprehensive Development Project to consult with the six interparochial high schools.

Resulting in major structural changes that involved operations, marketing and financial support, the schools all adopted a board of trustees and the president-principal model.

A school president acts as the chief executive officer by concentrating on external roles, including fundraising, business matters and strategic planning.

A principal is the chief educational officer and is responsible for academic affairs, student and athletic affairs, and the majority of issues dealing with staff and student life.

Since the project's implementation, development funding for high schools has increased by 533 percent, Lentz said.

Currently, the archbishop is working to help the Hispanic Catholic community by encouraging the translation of the "Echoes of Faith" catechist formation program into Spanish.

Another education initiative, Project EXCEED, will help schools in various capacities. Project EXCEED, a \$10 million challenge grant from Lilly Endowment Inc., will make possible technology enhancements for schools, increase teacher pay and professional development, implement programs for student performance and assessment, and research the needs of Hispanic and disabled

students who attend Catholic schools.

The archbishop's involvement also extends to personal encounters with teachers, students and administrators that have nothing to do with policies and procedures.

Regularly, the archbishop hosts high school seniors from across the archdiocese for annual Masses.

He also participated in the National Catholic Youth Conference, when more than 20,000 youth came together in Indianapolis last December to learn about their faith.

He's attended numerous graduations and usually attends the annual March for Life in Washington, D.C., to walk with archdiocesan students in their peaceful protest against abortion.

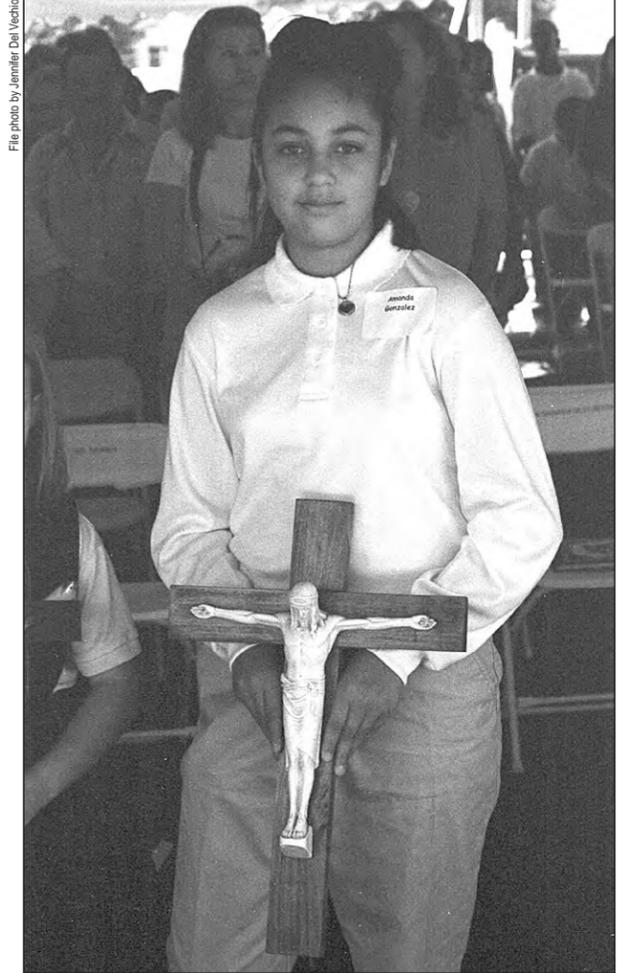
During visits to Roncalli High School in Indianapolis, Archbishop Buechlein always reminds students that they may have a calling to the priesthood or religious life, said president Joseph Hollowell.

"From the beginning of his visits here, I've noticed that every time he is in front of the students he reminds them to listen to God's call for them," Hollowell said.

Hollowell said it's apparent that the archbishop "is very open with kids and enjoys hearing from them and spending time with them."

Having the archbishop visit schools is important to students and staff, Hollowell said.

"First of all, the bishop is the chief teacher in any diocese, and that's not



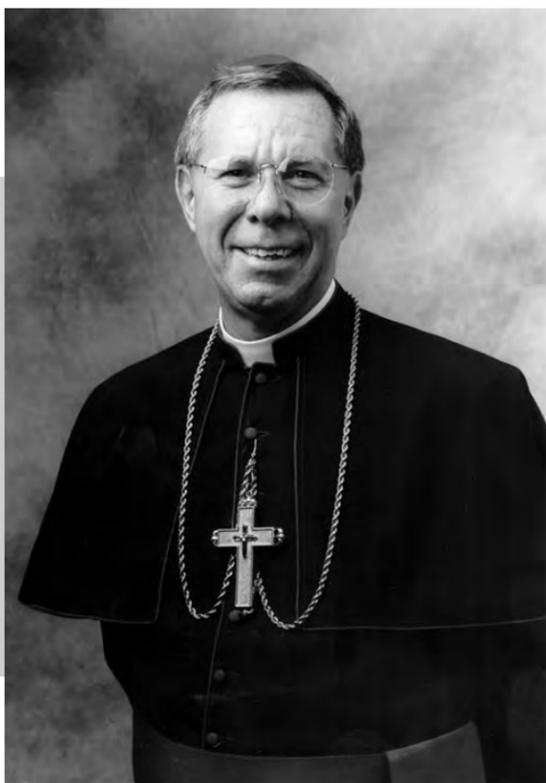
Amanda Gonzalez, a sixth-grade student at Holy Cross Central School in Indianapolis, holds one of the crucifixes to be blessed. The crucifixes hang on the classroom walls of the new \$3 million school made possible by the archdiocesan Building Communities of Hope campaign.

always understood," Hollowell said. "It's important for us to have our lead teacher be seen and visible.

"It's a great encouragement to the staff that he takes time out of his busy schedule to visit," Hollowell said. "It gives us the encouragement to move forward with our mission." †

# Archbishop Daniel . . .

. . . . On the occasion of your anniversaries:

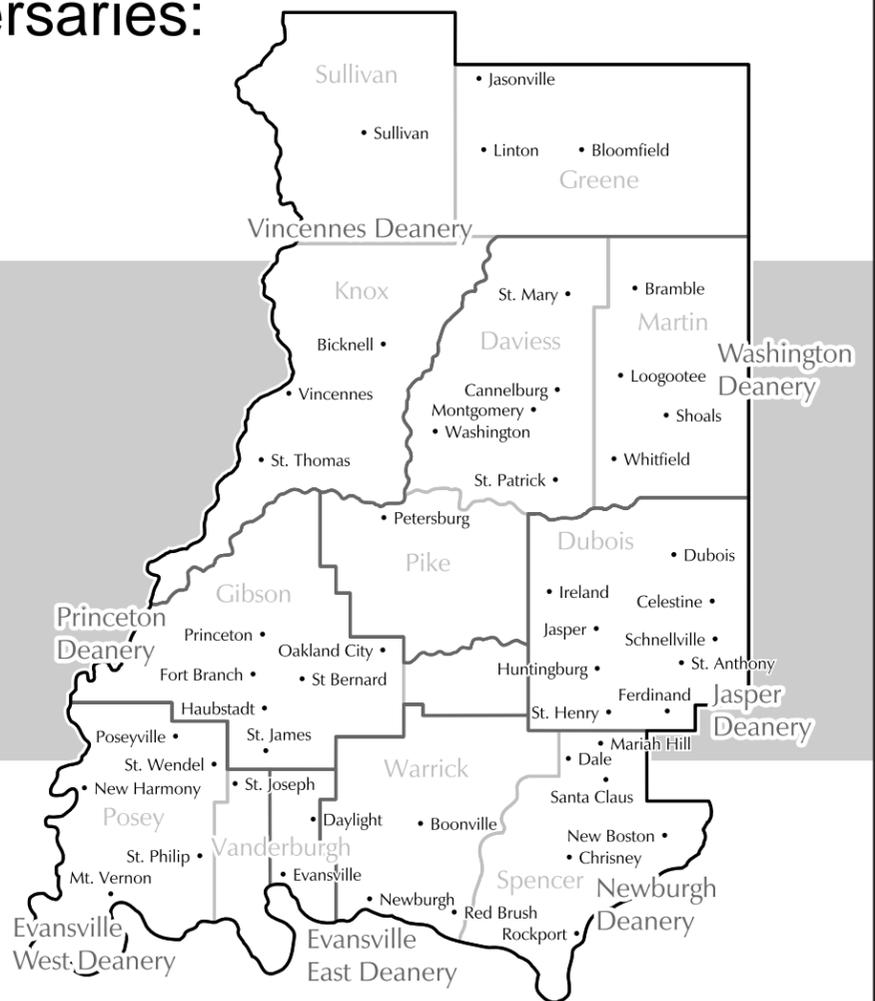


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# Archbishop Buechlein challenges young people to live their faith

By Mary Ann Wyand

"Youth are a priority," Archbishop Daniel M. Buechlein told media representatives in July 1992 during his first press conference after being appointed archbishop of Indianapolis.

"Wherever I go, I tell the young Church that we need them, we love them and we support them," he said. "My whole approach will be to encourage and support young people to want to serve in the Church, not only as priests and religious but also as witnesses" to their Catholic faith.

During a vespers service on the eve of his Sept. 9, 1992, installation, Archbishop Buechlein emphasized that, "Our youth need and deserve the witness of sacrificial love. I have no doubt in my mind that, given the guidance and support they need, our young Church wants to respond to a prophetic, countercultural way of living because our youth are looking for a life of meaning and love that is real."

At his request, archdiocesan teen-agers helped with his installation Mass as hospitality ministers and banner carriers.

And throughout his 10 years as the spiritual leader of Catholics in central and southern Indiana, Archbishop Buechlein has participated in the youth forum during the annual Archdiocesan Youth Conference sponsored by the Office for Youth and Family Ministries.

Fielding questions from teen-agers on topics ranging from prayer to religious vocations to Church teachings on controversial issues, the archbishop thoughtfully responds to their concerns and opinions.



On the topic of prayer, Archbishop Buechlein frequently tells young people that how they pray to God is not as important as how often they spend time in prayer. "God doesn't ask us to be experts" on prayer, he explained. "It's like the Nike commercial. 'Just do it!'" During the 1997 youth conference, the archbishop asked the teen-agers to support each other in their faith. "Affirm each other in trying to live what we believe as Catholic Christians," he said. "St. John, in his first epistle, says something to the effect that, 'Yes, we need to

know the faith, but we also have to live it.' Use the sacraments of the Church. That's what they're for. You get strength from the Mass, from the Holy Eucharist. You get strength when you participate in the sacrament of reconciliation. You get strength from the sacrament of confirmation, when you're given the gifts of the Holy Spirit." As he has at youth conferences in previous years, the archbishop celebrated Mass with the teen-agers, who assisted in the liturgy as lectors, servers, eucharistic ministers and music ministers.

During the homily at that Mass, he echoed the theme of youth empowerment and stressed the importance of prayer.

"You, our young Church, are the bridge to the new millennium," he said, "and you are a great reason for hope. Spiritual renewal is one of the challenges of our journey, and the first step to spiritual renewal begins with prayer. Let's think about what it means to become holy. It comes down to living our faith, living what we believe."

During the Archdiocesan Youth Conference forum on Feb. 5, 2000, Archbishop Buechlein discussed Church teachings about sin, the "just war" theory, capital

*Continued on next page*

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on his 10th anniversary as  
Archbishop of Indianapolis  
and his 15th anniversary as a Bishop.

◆ ◆ ◆ ◆

May God continue to grant you "the grace to guide  
and defend his Church with strength and prudence  
as a father and pastor" (from the *Catechism of the  
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punishment, abortion, celibacy, homosexuality, premarital sexual relations, the sacrament of marriage, indulgences and why women cannot be ordained to the priesthood.

Again emphasizing the importance of daily prayer, he encouraged the teen-agers to participate in the sacrament of reconciliation and think about whether God is calling them to the priesthood or religious life.

"In 1985, Pope John Paul II wrote a letter to the youth of the world," Archbishop Buechlein explained. "He made a point at the beginning of that letter about how tremendously important the [teen-age] years are because during this time of your life you begin to take personal responsibility for your decisions and make choices about your destiny in life. You deal with the questions 'What does God want for me?' and 'What can I do to make a difference in this world?'"

To answer those questions, the archbishop said, "Look to Christ. If you pray every day in your own way, everything will be OK."

As he has at past youth forums, the archbishop asked the teen-agers to pray daily, attend Mass each week, become active in parish life and fully open their hearts to Christ by receiving the sacrament of reconciliation more often.

"It will make all the difference in the world," he said. "You'll find yourself a lot more peaceful, a lot happier and a long way down the road toward figuring out what you can be and do to make a difference in life."

"Our challenge is to bravely carry the cross of Christ," he told the youth. "I'm very optimistic about the future of the Church. I urge you to keep the faith. Look to Christ. Pray the Our Father. Wear the cross. Purify your relationship with God."

Last December, Archbishop Buechlein welcomed more than 20,000 Catholic teen-agers from throughout the United States and three foreign countries to the National Catholic Youth Conference in Indianapolis.

"Without any doubt, some of you are called to be courageous priests and religious women for the new millennium," he wrote in his Dec. 7, 2001, "Seeking the Face of the Lord" column in *The Criterion*, which was distributed to conference participants.

"To be sure, all of you are called to stand up for Christ," he noted. "Yours is the challenge to keep yourselves alert to God's inspiration and to grow strong in your faith. A sure way to keep alert to God's inspiration is to develop the practice, the habit, of personal prayer. You'll be surprised by the spiritual power of God's grace." †



Above, teen-agers celebrate on the opening night of the National Catholic Youth Conference at the RCA Dome in Indianapolis on Dec. 6, 2001. Some 24,000 young people from across the nation gathered for the three-day event.

Left, this girl was among hundreds of National Catholic Youth Conference participants that prayed and received the sacrament of reconciliation on Dec. 7-8, 2001, at St. John the Evangelist Church across the street from the RCA Dome and Indiana Convention Center in downtown Indianapolis.

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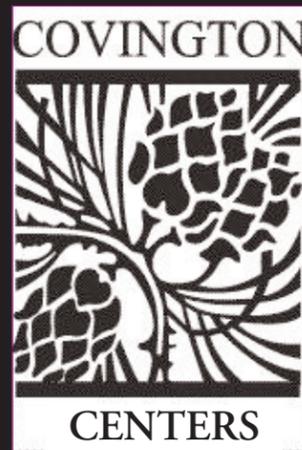
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# Bishops and archbishops of the Archdiocese of Indianapolis

**Right Rev. Simon Guillaume Gabriel Bruté de Rémur**  
Born in Rennes, France, March 20, 1779. Ordained priest at Rennes, June 11, 1808. Consecrated bishop of Vincennes in the cathedral at St. Louis, Oct. 28, 1834, by Bishop Benedict Joseph Flaget of Bardstown, assisted by Bishop Joseph Rosati of St. Louis and Bishop John Baptist Purcell of Cincinnati. Bishop Bruté died at Vincennes, June 26, 1839. His body is interred in the Old Cathedral, Vincennes.

**Right Rev. Célestin de la Hailandière**  
Born in Combourg, Archdiocese of Rennes, May 3, 1798. Ordained priest at Paris, May 28, 1825. Vicar general of the Diocese of Vincennes, 1839. Named bishop coadjutor of Vincennes, May 17, 1839. Consecrated at Paris, Aug. 18, 1839, by Bishop Charles Forbin-Janson of Nancy, assisted by Bishop Louis Blanquart de Bailleuil of Versailles and Bishop John Louis la Mercier of Beauvais. Resigned July 16, 1847, and returned to France. Died May 1, 1882. His body was brought from France and interred in the Old Cathedral, Vincennes.

**Right Rev. John Stephen Bazin**  
Born in Duerne, Archdiocese of Lyons, France, Oct. 15, 1796. Ordained priest at Lyons, July 22, 1822. Came to the United States in 1830 and was appointed vicar general of Mobile. Consecrated bishop of Vincennes in the cathedral at Vincennes, Oct. 24, 1847, by Bishop Michael Portier of Mobile, assisted by Bishop Purcell of Cincinnati and Bishop de la Hailandière, his predecessor. Died at Vincennes, April 23, 1848. His body is interred in the Old Cathedral, Vincennes.

**Right Rev. Jacques M. Maurice Landes d'Aussac de Saint-Palais**  
Born at LaSalvetat, France, Nov. 15, 1811. Ordained priest at Paris, May 28, 1836. Administrator of the diocese after the death of Bishop Bazin. Named bishop of Vincennes, Oct. 3, 1848. Consecrated in the cathedral at Vincennes, Jan. 14, 1849, by Bishop Pius Miles, O.P., of Nashville, assisted by Coadjutor Bishop Martin John Spalding of Louisville and Very Rev. Hippolyte Du Pontavice, vicar general of Vincennes. Died at St. Mary-of-the-Woods, June 28,

1877. His body is interred in the Old Cathedral, Vincennes.

**Right Rev. Francis Silas Marean Chatard**  
Born in Baltimore, Dec. 13, 1834. Ordained at Rome, June 14, 1862. Vice-rector of the American College, Rome, 1862-1878. Named bishop of Vincennes, March 26, 1878, at which time he took the name Francis Silas. Consecrated in Rome, May 12, 1878, by Cardinal Alexander Camillus Franchi, assisted by Bishop Santori of Fano, Italy, and Bishop Edward Agnelli, president of the Academia Ecclesiastica at Rome. Enthroned in the cathedral at Vincennes, Aug. 11, 1878. Arrived in Indianapolis, Aug. 17, 1878. Died at Indianapolis, Sept. 7, 1918. His body was interred in the cathedral, Indianapolis. On June 8, 1976, Bishop Chatard's remains were transferred from the cathedral, Indianapolis, to the Calvary Chapel Mausoleum, Indianapolis.

**Most Rev. Joseph Chartrand**  
Born in St. Louis, May 11, 1870. Ordained priest at  
**See BISHOPS, page 21**

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Our most heartfelt congratulations  
On his 10th Anniversary as the  
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*Congratulations to*  
**Archbishop  
Daniel M. Buechlein, OSB**  
On your 15th Anniversary  
As A Bishop  
And your 10th Anniversary  
As The Archbishop Of Indianapolis  
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# Archbishop's coat of arms reflects his Benedictine vocation

By Mary Ann Wyand

When Memphis Bishop Daniel M. Buechlein was named archbishop of Indianapolis in 1992, he asked Benedictine Father Donald Walpole of Saint Meinrad to revise his bishop's coat of arms.

An artist and Saint Meinrad faculty member, Father Donald designed Archbishop Buechlein's first coat of arms when Pope John Paul II appointed him bishop of Memphis in 1987.

Changes to the archbishop's coat of arms were necessary because he selected a new motto and made symbolic additions to the original design to reflect his Benedictine vocation

## BISHOPS

continued from page 20

Indianapolis, Sept. 24, 1892. Appointed vicar general, Feb. 13, 1910. Named bishop of Flavia and coadjutor to the bishop of Indianapolis, July 27, 1910. Consecrated in the cathedral at Indianapolis, Sept. 15, 1910, by Archbishop Diomedo Falconio, apostolic delegate to the United States, assisted by Bishop Denis O'Donoghue of Louisville and Bishop Herman Alerding of Fort Wayne. Bishop of Indianapolis, Sept. 7, 1918. Named assistant at the pontifical throne, Feb. 4, 1928. Died at Indianapolis, Dec. 8, 1933. His body was placed in the crypt of the cathedral, Indianapolis. On June 8, 1976, Bishop Chartrand's remains were transferred from the cathedral, Indianapolis, to the Calvary Chapel Mausoleum, Indianapolis.

### Most Rev. Joseph Elmer Ritter

Born in New Albany, July 20, 1892. Ordained priest at St. Meinrad, May 30, 1917. Named rector of the Cathedral of SS. Peter and Paul, Indianapolis, in 1924. Appointed titular bishop of Hippo and auxiliary to the bishop of Indianapolis, Feb. 3, 1933. Consecrated in the cathedral at Indianapolis, March 28, 1933, by Bishop Chartrand, assisted by Bishop Emmanuel Ledvina of Corpus Christi and Bishop Alphonse J. Smith of Nashville. Made vicar general of the Diocese of Indianapolis, Feb. 5, 1933. Bishop of Indianapolis, March 24, 1934. Installed as first archbishop of Indianapolis, Dec. 19, 1944, by the Most Reverend Amleto Giovanni Cicognani, apostolic delegate to the United States. Transferred to St. Louis by virtue of apostolic letters dated July 20, 1946. Formally installed in the cathedral of Saint Louis, Oct. 8, 1946. Named a cardinal by Pope John XXIII on Jan. 16, 1961. Died at St. Louis, June 10, 1967. Buried in Calvary Cemetery, St. Louis.

### Most Rev. Paul C. Schulte

Born in Fredericktown, March 18, 1890. Ordained priest at Kenrick Seminary, St. Louis, June 11, 1915. Appointed bishop of Leavenworth, May 29, 1937. Consecrated in the new cathedral at Saint Louis, Sept. 21, 1937, by Archbishop John J. Glennon, assisted by Bishop Christopher Byrne of Galveston and Bishop Christian H. Winkelman, auxiliary of St. Louis. Named archbishop of Indianapolis, July 20, 1946. Formally installed in metropolitan see of Indianapolis by the Most Rev. Amleto Giovanni Cicognani, apostolic delegate, Oct. 10, 1946. Appointed assistant to the pontifical throne, Feb. 3, 1961. Appointed archbishop of Elicroca, Jan. 14, 1970. Died Feb. 17, 1984, in St. Augustine Home, Indianapolis. Funeral, Feb. 22, 1984, SS. Peter and Paul Cathedral, Indianapolis. Interment in Calvary Chapel Mausoleum, Indianapolis.

### Most Rev. George J. Biskup

Born in Cedar Rapids, Iowa, Aug. 23, 1911. Ordained priest in Rome, March 19, 1937. Appointed titular bishop of Hemeria and auxiliary to the archbishop of Dubuque, March 9, 1957. Consecrated in St. Raphael Cathedral, Dubuque, April 24, 1957, by Archbishop Amleto Giovanni Cicognani, apostolic delegate, assisted by Archbishop Leo Binz of Dubuque and Bishop Loras T. Lane of Rockford. Appointed bishop of Des Moines, Feb. 3, 1965. Named titular archbishop of Tamalluma and coadjutor, with the right of succession, to archbishop of Indianapolis, July 26, 1967. Formally received in the metropolitan see of Indianapolis in SS. Peter and Paul Cathedral, Oct. 10, 1967. Became archbishop of Indianapolis, Jan. 14, 1970. Resigned as archbishop of Indianapolis, March 26, 1979. Died on Oct. 17, 1979, in St. Vincent Hospital, Indianapolis. Funeral, Oct. 22, 1979, at SS. Peter and Paul Cathedral, Indianapolis. Interment in Calvary Chapel Mausoleum, Indianapolis.

### Most Rev. Edward T. O'Meara

Born in St. Louis, Aug. 3, 1921. Ordained priest in St. Louis, Dec. 21, 1946, by Archbishop Joseph Ritter. Appointed national director of the Society for the Propagation of the Faith in the United States, Dec. 28, 1966. Named titular bishop of Thisiduo and auxiliary bishop to the cardinal archbishop of St. Louis, Jan. 28, 1972. Ordained in the Basilica of St. Peter, Rome, Feb. 13, 1972, by Pope Paul VI. Named fourth archbishop of Indianapolis, Nov. 27, 1979. Formally installed in metropolitan see of Indianapolis by the Most Rev. Jean Jadot, apostolic delegate in the United States, in SS. Peter and Paul Cathedral, Jan. 10, 1980. Died Jan. 10, 1992, at his residence, Indianapolis. Funeral, Jan. 16, 1992, at SS. Peter and Paul Cathedral, Indianapolis. Interment in Calvary Chapel Mausoleum, Indianapolis. †

and his new leadership position in the Church.

As bishop of Memphis, his motto was "I Seek Your Face O Lord." Now his motto is "Seek the Face of the Lord."

Archbishop Buechlein's motto refers to the Benedictine vocation to seek God as well as the Gospel call to seek the face of Jesus in every person, especially those who are poor.

It is taken from Psalm 27, a Psalm of David, which reads, in part:

"Hear, O Lord, when I cry aloud,  
be gracious to me and answer me!  
Thou hast said, 'Seek ye my face.'  
My heart says to thee,  
'Thy face, Lord, so I seek.'  
Hide not thy face from me."

The practice of creating a coat of arms, also called an escutcheon or shield of arms, dates back centuries and identifies the person's title or rank and status as a member of a court.

Bishops and cardinals are members of the papal court, and their shields are kept at the Vatican in Rome. Cardinals are called Princes of the Church to indicate their higher rank in the papal court. Each bishop has his own personal coat of arms and each diocese has its own coat of arms. They are combined for official diocesan communications.

Each detail incorporated into a coat of arms is symbolic. A bishop's coat of arms features 12 tassels, while an archbishop's coat of arms has 20 tassels and a cardinal's coat of arms is decorated with 30 tassels.

According to the official description of Archbishop Buechlein's coat of arms provided by Father Donald, "the dexter impalement on the left half of the shield displays the coat of arms of the Archdiocese of Indianapolis, a cross of blue on a gold field; the cross, the symbol of our faith; blue and gold are the old French heraldic colors, the early explorers and settlers of this territory having been French.

"On the cross is placed in gold a fish upheld by a three-pronged fishing spear. This is a reference to the name of the See—Indianapolis. When this territory became 'Indiana' the Indians who were here were mostly Algonquin. The word 'Algonquin' is said to be derived from a Micmac expression meaning 'at the place of the spearing fish' referring to one of their early places of residence.

"Above the fish is placed a gold fleur-de-lis in honor of the first bishop, Simon Gabriel Bruté. He, as well as the next three successors, were born in France.

"The personal coat of arms of Archbishop Daniel Mark Buechlein, O.S.B., is displayed in the sinister impalement to the right of the viewer. The field of azure in chief is charged with a lion atop a book. The lion is the traditional symbol of Mark the Evangelist, the patron of Archbishop Buechlein at his baptism. It also recalls the story of the prophet Daniel, the name given Archbishop Buechlein at his profession as a Benedictine monk.

"The book on which the lion stands symbolizes the Word of God, and the family name, Buechlein, German for 'little book.' The sinister base quarter has a bison, taken from the Buechlein family coat of arms, also reminiscent of the State of Indiana seal; the raven in the dexter base quarter calls to mind both St. Benedict and St. Meinrad, patrons from Archbishop

Buechlein's monastic heritage. The red and gold of the base quarters and the black of the charges recall the colors of the city of Jasper, Ind., the birthplace of Archbishop Buechlein.

"The external embellishments of the shield are composed of the green bishop's hat with its 20 tassels indicating the rank of archbishop. The cross with two cross arms signifies the archbishop as the metropolitan." †

## Definitions explain the parts of a coat of arms



- **Impalement**—The joining of two coats of arms side by side.
- **Dexter**—The right-hand side of the shield, which is on the viewer's left.
- **Sinister**—While sinister means "left-handed," on a coat of arms this is the right hand of the viewer. (The right hand of the shield is the left hand of the viewer.)
- **Azure in chief**—Azure is a name for one shade of the color blue. The word comes from the Old French and Middle English languages.
- **Chief**—The top of the shield.
- **Base**—The bottom of the shield.
- **Sinister base quarter**—The left-hand bottom quarter of the shield.
- **Dexter base quarter**—The right-hand bottom quarter of the shield.
- **Charges**—Figures on a colored field.
- **External embellishments**—Ornamentation surrounding the shield.
- **Metropolitan**—An archbishop ranking first among the bishops of a province. †

## The Knights and Ladies of the Equestrian Order of the Holy Sepulchre of Jerusalem...

...wish to congratulate The Most Reverend Daniel M. Buechlein, OSB, on his 15 years of service as Bishop to the Catholic Communities of Indianapolis, Indiana and Memphis, Tennessee.



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## The Active List

The Criterion welcomes announcements of archdiocesan Church and parish open-to-the-public activities for "The Active List." Please be brief—listing date, location, event, sponsor, cost and time. Include a phone number for verification. No announcements will be taken by telephone. Notices must be in our office by 10 a.m. Monday the week of (Friday) publication: The Criterion; The Active List; 1400 N. Meridian St. (hand deliver); P.O. Box 1717; Indianapolis, IN 46206 (mail); 317-236-1593 (fax); mklein@archindy.org (e-mail).

### August 30

Marian College, St. Francis Hall Chapel, 3200 Cold Spring Road, **Indianapolis**. Catholic Charismatic Renewal, prayer meeting, 7-8:30 p.m. Information: 317-927-6900.

### August 30-September 2

Sacred Heart Parish, 558 Nebeker St., **Clinton**. Little Italy Festival, Water Street in downtown Clinton, Fri. 7-11 p.m., Sat. 11 a.m.-11 p.m., Sun. 11 a.m.-11 p.m., Mon. 11 a.m.-closing, Italian food, entertainment. Information: 765-832-8468.

### August 31

Cathedral High School, Auditorium, 5225 E. 56th St., **Indianapolis**. Theater sale, surplus costumes and props from the former Edyvean Repertory Theatre, 10 a.m.-3 p.m. Information: 317-543-4942, ext. 344.

Mount St. Francis Retreat Center, **Mount St. Francis**. Picnic, booths and activities, 11 a.m.-11 p.m., chicken or ham dinner with dumplings, dinner served 11:30 a.m.-6 p.m.

### September 1

Mary's King's Village Schoenstatt, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles). "Helping Mary's Plan for Worldwide Moral and Spiritual Renewal," 2:30 p.m., Mass 3:30 p.m. with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail [eburwink@seidata.com](mailto:eburwink@seidata.com).

### September 2

St. Anthony of Padua Parish, 4773 E. Morris Church St., **Morris**. Labor Day picnic and parish festival, 10:30 a.m.-8 p.m. (EST), chicken and roast beef dinners, turtle soup, lunch stand, entertainment, quilts. Information: 812-934-6218.

St. Peter Parish, 1207 East Road, **Brookville**. Labor Day festival, 10 a.m.-7 p.m., festival booths, quilts, 10:15 a.m.-2:45 p.m., dinner served. Information: 812-623-3670.

### September 5

Holy Family Parish, Main St., **Oldenburg**. Saint Meinrad School of Theology, Ecclesial Lay Ministry (ELM) course, "What Is the Church?" 10 sessions, 6:30-9:30 p.m., \$160. Registration: 317-955-6451.

St. Gabriel Church, 6000 W. 34th St., **Indianapolis**. RCIA (Rite of Christian Initiation of Adults) program, 7-9 p.m. Information: 317-291-7014.

### September 6

St. Paul Hermitage, 501 N. 17th Ave., **Beech Grove**. Ave Maria Guild, rummage sale, 8:30 a.m.-2:30 p.m.

### September 7

Sacred Heart of Jesus Church, 1530 Union St., **Indianapolis**. "Angels for the Heart Day," mission day of "ora et labora" (prayer and work), volunteers report 7-8 a.m., closing Mass, 5 p.m. Information: 317-638-5551.

### September 8

Marian College, St. Francis

Hall Chapel, 3200 Cold Spring Road, **Indianapolis**. Secular Franciscan order fraternity, People of Peace, Mass, 11 a.m., followed by social and pitch-in brunch. Information: 317-251-3851.

St. Augustine Parish, 315 E. Chestnut St., **Jeffersonville**. Harvest chicken dinner, 11 a.m.-3 p.m., Skip's famous fried chicken and homemade noodles, adults \$7, children 10 and under \$4, 5 and under free. Information: 812-282-2677.

St. Pius Parish, **Troy**. Fall festival, famous soup, fried chicken or roast beef dinners, homemade pie, yard sale, flea market, games, 11 a.m. (EDT). Information: 812-357-8320.

St. Mary Parish, **Ireland, Ind.** (Diocese of Evansville). Church picnic, games, country store, quilts, family-style chicken and beef dinners, served inside 10:30 a.m.-4 p.m., outdoor chicken dinners, served 11 a.m.

### September 9

Holy Rosary Church, Parish Council Room, 520 Stevens St., **Indianapolis**. Information sessions on the Catholic faith, 6:15-7:30 p.m. Information: 317-236-1521.

### September 10

Church of the Immaculate Conception, **St. Mary-of-the-Woods**. Sisters of Providence, "A Celebration of Peace," non-denominational prayer service for anniversary of terrorist attacks, 7:30 p.m. Information: 812-535-3131, ext. 434.

St. Paul Hermitage, 501 N. 17th Ave., **Beech Grove**. Ave Maria Guild meeting, 12:30 p.m.

### September 13-15

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. "Weaving with Clare of Assisi," Benedictine Sister Diane Jamison, presenter, \$160, \$120 commuter. Information: 317-788-7581 or e-mail [benedict@indy.net](mailto:benedict@indy.net).

Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. Tobit Weekend, retreat for engaged

couples, \$250. Information: 317-545-7681 or e-mail [fatima@archindy.org](mailto:fatima@archindy.org).

### September 14

St. Mary Church, 415 E. Eighth St., **New Albany**. *Fiesta Latina*, Mass in English and Spanish, 5:30 p.m., commemoration of Mexican independence, 6:30 p.m., music, dancing, games, Latin artifacts.

### September 15

St. Roch Parish, Parish Life Center, 3600 S. Pennsylvania St., **Indianapolis**. Women's Club, fall dessert card party, 1 p.m., \$4. Information: 317-787-5602.

SS. Peter and Paul Cathedral, Blessed Sacrament Chapel, 1347 N. Meridian St., **Indianapolis**. Family Mass for separated and divorced Catholics, 2 p.m. Information: 317-236-1596 or 1-800-382-9836, ext. 1596.

St. Louis Parish, 13 St. Louis Place, **Batesville**. Parish festival, country store, 10 a.m.-8 p.m., chicken and roast beef dinners. Information: 812-934-3204.

### September 16

Holy Rosary Church, Parish Council Room, 520 Stevens St., **Indianapolis**. Information sessions on the Catholic faith, 6:15-7:30 p.m. Information: 317-236-1521.

### September 20-21

St. Malachy Parish, 326 N. Green St., **Brownsburg**. Country fair, 4-11 p.m., hog roast, carnival. Information: 317-852-3195.

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. The Gabriel Project, training session, Fri., 8:30 a.m.-noon, 12:30-4 p.m., 5:30 p.m. Sat., 8:30 a.m.-noon. Registration: 877-734-2444.

### September 20-22

Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. Retrouvaille weekend for married couples experiencing difficulties, \$75 per couple. Information: 317-236-1596 or 1-800-382-9836, ext. 1596.

### September 21-22

St. Teresa Benedicta of the Cross Parish, 23670 Salt Fork Road, **Bright**. Fourth annual fall festival, attractions for all ages, fried chicken dinner, Sat. 5-11 p.m., Sun. noon-8 p.m. Information: 812-656-8700.

### September 22

St. Lawrence Auxiliary and Knights of St. John, 312 S. Wilder St., **Greensburg**. Fall

festival, country store, turkey or beef dinners, 10:30 a.m.-3 p.m.

St. Michael Parish, 11400 Farmers Lane, N.E., **Bradford**. Parish picnic, booths, quilts. Chicken, ham or chicken and dumpling dinner served 10:30 a.m.-3:30 p.m. Information: 812-364-6646.

Holy Family Parish, 950 E. Church Ave., **Jasper, Ind.** (Diocese of Evansville). Picnic, booths, music, quilts, chicken and beef dinners, 10:30 a.m.-5 p.m., mock turtle soup.

### Daily

Our Lady of the Greenwood Parish, Chapel, 335 S. Meridian St., **Greenwood**. Perpetual adoration.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine (Latin) Mass, Mon.-Fri., noon; Wed., Fri., 5:30 p.m. Information: 317-636-4478.

St. Joan of Arc Parish, 4217 Central Ave., **Indianapolis**. Leave a telephone number to be contacted by a member of the prayer group. Prayer line: 317-767-9479.

St. Therese of the Infant Jesus (Little Flower) Parish, Chapel, 4720 E. 13th St., **Indianapolis**. Perpetual adoration. Information: 317-357-3546.

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Perpetual adoration.

### Monthly

#### First Sundays

St. Paul Church, 218 Scheller Ave., **Sellersburg**. Prayer group, 7-8:15 p.m. Information: 812-246-4555.

Fatima Knights of Columbus, 1040 N. Post Road, **Indianapolis**. Euchre, 1 p.m. Information: 317-638-8416.

Holy Cross Church, 125 N. Oriental St., **Indianapolis**. Mass for Catholics in recovery, 5 p.m. Information: 317-637-2620.

#### First Mondays

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Guardian Angel Guild board meeting, 9:30 a.m.

#### First Tuesdays

Divine Mercy Chapel, 3354 W.

30th St., **Indianapolis**. Confession, 6:45 p.m., Benediction of the Blessed Sacrament, 7:30 p.m.

St. Joseph Church, 2605 St. Joe Road W., **Sellersburg**. Holy hour for religious vocations, Benediction and exposition of the Blessed Sacrament after 7 p.m. Mass.

#### First Fridays

St. Vincent de Paul Church, 1723 "I" St., **Bedford**. Exposition of the Blessed Sacrament after 8:30 a.m. Mass-9 p.m., reconciliation, 4-6 p.m.

Holy Name Church, 89 N. 17th Ave., **Beech Grove**. Mass, 8:30 a.m., devotions following Mass until 5 p.m. Benediction. Information: 317-784-5454.

St. Peter Church, 1207 East Road, **Brookville**. Exposition of the Blessed Sacrament after 8 a.m. Communion service-1 p.m.

Holy Guardian Angels Church, 405 U.S. 52, **Cedar Grove**. Eucharistic adoration after 8 a.m. Mass-5 p.m.

Christ the King Church, 1827 Kessler Blvd. E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament after 7:15 a.m. Mass-5:30 p.m. Benediction and service.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Adoration of the Blessed Sacrament after 5:30 p.m. Mass-9 a.m. Saturday. Information: 317-636-4478.

Our Lady of Lourdes Church, 5333 E. Washington St., **Indianapolis**. Exposition of the Blessed Sacrament, prayer service, 7:30 p.m.

St. Anthony Church, 379 N. Warman Ave., **Indianapolis**. Exposition of the Blessed Sacrament after 5:30 p.m. Mass, hour of silent prayer and reflection followed by Benediction of the Blessed Sacrament.

St. Joseph Church, 1375 S. Mickle Ave., **Indianapolis**. Adoration of the Blessed Sacrament, 4 p.m., rosary, 5 p.m., Benediction, 5:30 p.m., Mass, 5:45 p.m. Information: 317-244-9002.

Our Lady of Perpetual Help Church, 1752 Scheller Lane, **New Albany**. Adoration, concluding with confessions at 6 p.m. Benediction at 6:45 p.m.

St. Mary Church, 415 E. Eighth St., **New Albany**. Eucharistic adoration, reconciliation, after 9 p.m. Mass-midnight.

St. Joseph Church, 113 S. 5th St., **Terre Haute**. Eucharistic adoration, 9 a.m.-4:45 p.m. Benediction, rosary, noon, Mass, 5:15 p.m. Information: 812-235-4996.

#### First Saturdays

Our Lady of the Greenwood Church, 335 S. Meridian St., **Greenwood**. Devotions, Mass, sacrament of reconciliation, rosary, meditations, 8 a.m.

Holy Angels Church, 740 W. 28th St., **Indianapolis**. Exposition of the Blessed Sacrament, 11 a.m.-noon.

St. Therese of the Infant Jesus (Little Flower) Parish, Chapel, 4720 E. 13th St., **Indianapolis**. Apostolate of Fatima holy hour, 2 p.m.

St. Anthony Church, 379 N. Warman Ave., **Indianapolis**. Reconciliation, 7:45 a.m., Mass, 8:15 a.m. followed by rosary.

St. Mary Church, 415 E. Eighth St., **New Albany**. Eucharistic adoration and confessions after 9 p.m. Mass.

St. Nicholas Church, 6461 E. St. Nicholas Dr., **Sunman**. Mass, praise and worship, 8 a.m., then SACRED gathering in the school.

#### Second Mondays

Church at **Mount St. Francis**. Holy hour for vocations to priesthood and religious life, 7 p.m.

#### Second Thursdays

St. Luke Church, 7575 Holliday Dr. E., **Indianapolis**. Holy hour for priestly and religious vocations, 7 p.m.

#### Third Sundays

Christ the King Church, 1827 Kessler Blvd., E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament, 2 p.m.-7 a.m. (Monday), rosary, 8 p.m. Open until midnight. †

## Enochsburg, Indiana Sunday, September 1st St. John's Church Festival "Old Style Country Cooking"

Famous Fireside Inn Chicken •  
Tender Roast Beef Dinners • Homemade Pies  
• Mock Turtle Soup • Sandwiches  
and Carry-outs  
Serving begins at 11:00 a.m.  
Prizes • Quilts • Variety Stands • Games •  
Music • Country Store

Take New Point exit 143 off I-74, go north on County Road 850 E.  
¼ mile, turn right on Base Road, go 3 mi.  
Festival License #2001 97649

St. Mary's Church  
34th Annual  
**FALL FESTIVAL**  
Sunday, Sept. 8 † 9 a.m.-4 p.m.  
**Chicken or Roasted Hog Dinners**  
Serving 11:00 to 2:00 (EST)  
Carry Outs Available

Adults  
in advance  
**\$7<sup>00</sup>**

At  
Door  
**\$7<sup>50</sup>**

Children  
(under 12)  
**\$4<sup>00</sup>**

**GRAND PRIZE \$1,000**  
Other Prizes:  
\$250 - \$150

Charmayne's Dancers  
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Games For All Ages

St. Mary Church Festival  
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**5th and Perkins  
Rushville, IN**

From the Editor Emeritus/John F. Fink

## Eastern Christianity: The East-West Schism

Third in a series

After the problems with Photius I described last week, the disagreements between the popes of the Western Church and the patriarchs of the Eastern Church continued during the 10th century. The Eastern Church accepted the pope's claim of primacy, granting him first in honor, but not supremacy of power and jurisdiction. The popes, on the other hand, insisted on exerting control over the Eastern as well as the Western Churches.

The matter began to come to a head in 1009 when Patriarch Sergius III dropped the name of Pope Sergius IV from the Byzantine diptychs (the listing of persons prayed for during the liturgy).

In 1043, Patriarch Michael Cerularius in Constantinople came to the patriarchate in the East at the same time that the papacy in the West can only be described as a mess. Pope Benedict IX was forcibly

removed for the first of two times in 1044 and at one point there were four men claiming the papacy. In 1053, Pope Leo IX was imprisoned for nine months.

While this was going on in the West, Patriarch Michael Cerularius closed down the Latin Churches in Constantinople and launched an attack on western religious practices, such as the use of unleavened bread in the Eucharist. Pope Leo, though still in prison, sent Archbishop Humbert of Sicily to Constantinople to attempt a reconciliation. This proved a complete failure, ending with Archbishop Humbert excommunicating the patriarch and his supporters.

Eight days later, on July 24, 1054, Patriarch Michael Cerularius countered by excommunicating the pope. The East-West Schism is dated from that time. The Eastern Church became known as the Orthodox Church.

Aside from the refusal of the Orthodox Churches to recognize the supremacy of the pope, there is only one doctrinal issue that has remained a source of division. It is known as the *filioque*, Latin for "and the Son." The Catholic Church inserted this word in the Creed in 589 at the Third

Council of Toledo, although it was not part of the original Creed. It asserts that the Holy Spirit proceeds from the Father and the Son. The Orthodox believe that the Holy Spirit proceeds only from God the Father.

There have been efforts at reconciliation. An attempt was made at the Council of Lyons in 1274. The Byzantine delegates of Emperor Michael VIII Palaeologus accepted the supremacy of the pope and the articles of faith of the Western Church. The agreement didn't last though.

Another attempt was made at the Council of Florence in 1438-39. At this time, the Ottoman Turks were threatening Constantinople and Emperor John VIII Palaeologus, hoping for help from the West, agreed to talk about reunion. An agreement was signed at the council on July 5, 1439, in which the Eastern Church's representatives recognized papal supremacy and the basic tenets of Western doctrine—the *filioque*. When they returned home, though, the people of Constantinople and their bishops let them know that they wouldn't accept the agreement. The attempt at reconciliation fell through. †



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Cornucopia/Cynthia Dewes

## Waving the flag despite our faults

With the approach of Labor Day, plus the first anniversary of the terrorist attack on the United States on 9/11, we may be thinking a lot about things American. We may be reflecting upon what our country means to us and to the world, about our national purpose and the ideals upon which it is based.

So, imagine my surprise when our German grandson, who naturally possesses a European point of view, expressed his dislike of our nation's reaction to 9/11. He wondered why we were so arrogant that we constantly displayed our flag and waxed patriotic in the wake of the attack.

Rather, he felt we should have taken this event as a wake-up call that we were making mistakes in the world, that others saw us as oppressors or manipulators. Instead of waving flags, we should have been humbly acknowledging that we were responsible for past mistakes and had fences to mend.

It's hard to hear this kind of criticism when we remember the horror of 9/11. Our nation has never before experienced that

kind of attack upon our homeland. We've participated in wars in foreign places, but until now we've never had death and destruction wreaked on us in the States.

Still, because I love the messenger, I tried to consider his point of view as objectively as I could. It is, after all, an opinion that we know is shared by many people across the globe.

As the only superpower left in the world, we do have obligations and responsibilities we may not want. But we must realize that any action we take, whether economic, political or military, affects every other country as well as our own. The burden of assessing each instance is terrible, but we must carry it.

There are things about our country which I believe my grandson and others abroad may not understand because their national histories are so different from ours. The United States is a nation of immigrants founded upon ideals of human possibilities for goodness. It's not a homogeneous society with a long history of governments based upon class self-interest or political power shifting.

We in this country take the terms "liberty" and "justice" seriously, even when those who implement them in our system

fail us through weakness or sin. We've created checks and balances to try to keep as much as possible of this human frailty in check, but ultimately we trust in the essential goodness of people.

We make mistakes sometimes because we are so blessed with natural and human resources that we're oblivious to the needs so evident in other parts of the world. We also are lazy about understanding others' cultures, religions and histories.

It's imperative that we learn about these things. We need to know how to cooperate with those who seek ideals similar to our own, or how to combat those who represent political evil, as some inevitably will. That's why we can wage an all-out war on terrorism at the same time that we're trying to help Afghans rebuild their country.

I asked my grandson what other country in history, which has decisively defeated its enemies, as we did the Germans and Japanese in World War II, has ever helped them to recover so dramatically that they've actually surpassed the victors economically afterward? He had no answer for that.

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

Faithful Lines/Shirley Vogler Meister

## Good contemporary grandparenting

When my older grandson attended a grade school in Plymouth, Ind., one of the events held each year was Grandparents Day. Most often, my husband and I attended together.

While driving north the first time, I wondered if we'd be the ones who traveled the farthest. We were surprised to find a huge auditorium filled with supportive grandparents, some coming from as far as Puerto Rico. Another time, I braved a dangerous ice storm to make the trip alone, determined not to disappoint David, who was in a primary grade.

His teacher asked the students what they liked most about their grandparents. As each child took a turn, I wondered what David would say. His reason turned out to be entirely different from the other children's responses. He said, "I like my Grandma because she plays with me."

"What do you do?" the teacher asked.

He said, "We play school."

I was surprised he chose that activity out of the many we enjoyed together. Obviously, that pleased the teacher.

Celebrating Grandparents Day is an important event in many schools in the fall, although the day itself is officially celebrated on the first Sunday after Labor Day.

The idea was started in 1970 by Marian McQuade, a West Virginian mountaineer mother and grandmother. An official U.S. Congress proclamation was signed five years later by President Jimmy Carter. (More information can be found at [www.grandparentsday.com](http://www.grandparentsday.com).)

An interesting column about grandparenting, written by Rosanne Pirtle and Sylvia Reichel, was published in the July issue of *Prime Times*, an Indianapolis monthly billed as offering "a world of information for people over 50." Dr. Pirtle, professor emerita at Marian College, served on Marian's education faculty nearly two decades. Reichel taught preschool for more than two decades as well as education classes part-time at Marian.

Among their many ideas striking me as

important for grandparents were how important it is: 1) to affirm one's children in their parenting roles; 2) to avoid blatant criticism of our children's parenting; 3) to leave essential parenting to them even when grandchildren are in the grandparents' home; 4) to respect parents' rules even when they're not present; 5) to proceed cautiously when asked for advice; and 6) to continue carefully building relationships with grandchildren and their parents.

Last year, Reichel published *When Words Take Wing: Insights for Parents and Teachers*. It brims over with well-written anecdotes, guidance, advice, and practical tips also good for grandparents facing more challenges than their predecessors. It's an inspiration for anyone helping to rear healthy children.

(The book is available from Sylvia Reichel; 5339 N. Capitol Ave., Indianapolis, IN 46208, for \$17.95 including postage and handling.) †

Faith and Family/Sean Gallagher

## New school year is a chance to share faith

Thomas Merton was an avowed secularist in the 1920s who converted to



Catholicism in the 1930s and eventually became a monk at the Trappist abbey of Gethsemani, near Bardstown, Ky. In his autobiography, *The Seven Storey Mountain*, he poetically described the beginning of the school

year as a "fine and dangerous season."

"It is a wonderful time to begin anything at all," he wrote. Such were his reflections on the days when he began his fall semester as a student at Columbia University in 1935.

Maybe I'm a bit naïve, but I tend to think that even the most jaded of students enter into the new year with some small portion of the zeal for the learning that lies ahead that Merton had back in 1935. (OK, all you teachers out there—you can stop laughing now.) But perhaps this hope is a bit (if only a little bit at times) more realistic for those students who are Catholic.

Catholic students at all levels should consider the opportunities that lie ahead of them at the beginning of the new school year. Through the smallest of their actions and words, Catholic students have the chance to share the Gospel with their classmates.

Now this kind of evangelization can be and, frankly, usually is indirect. This does not mean, however, that it is no less effective. St. Francis of Assisi once told his followers to proclaim the Gospel always and to use words if necessary.

Students from elementary school through college can show others the Good News of the Gospel with remarkable clarity if they use the example of Jesus as the guide for their words and their deeds. When they do this, they will, in Pope John Paul's words, be building a "civilization of love."

This faith that our students will be sharing in quiet and loving ways has been growing in them from their earliest days. Their parents and other relatives, their religion teachers and their pastors have all planted and helped to water the seeds of faith in their hearts.

The blossoming faith of all students at all levels, however, needs constant nourishment. First and foremost, it happens in our Catholic homes.

For many of our elementary, middle and high school Catholics, it also happens in the schools of our archdiocese. Our parish religious education and youth ministry programs are also fundamental in fostering the life of faith in our young people.

Catholic collegians have many opportunities to continue to strengthen their faith. Attending Mass regularly on campus or at a nearby parish is essential. That practice in itself can also be a great way for Catholic college students to model the life of faith to their friends. They can also visit their campus ministry office or Newman Center to learn of other ministries.

Finally, college students might also get in touch with FOCUS (Fellowship of Catholic University Students at [www.focusonline.org](http://www.focusonline.org)).

In any case, the more that we help our students nurture their faith through all of the stages of their young life, the more that it will become a conscious and deliberate part of their daily lives.

And when their faith influences their words and deeds on a day-to-day basis, then they will become evangelists for their fellow students. Then the start of school will be for them "a fine and dangerous season" "a wonderful time to begin anything at all."

(Sean Gallagher is director of religious education at St. Joseph Parish in Shelbyville.) †

Twenty-second Sunday in Ordinary Time/Msgr. Owen F. Campion

# The Sunday Readings

Sunday, Sept. 1, 2002

- Jeremiah 20:7-9
- Romans 12:1-2
- Matthew 16:21-27

The Book of Jeremiah is the source of this weekend's first reading.



Reading the prophets of ancient Israel always is more fruitful if some reference is given to the life of the prophet, if such details are available, and to the times in which the prophecy was composed. While details of a prophet's

life are not always available, the circumstances surrounding the life of each of these prophets almost inevitably can be recounted.

Jeremiah, who was one of the Major Prophets, is an example of a prophet about whom some information can be gathered. He was from Anathoth, a very small town only three miles northeast of Jerusalem. This would have put him in the kingdom of Judah, the southern section of the divided nation once intact under King Saul, David and Solomon.

Being in Judah would have meant that Jeremiah had easy access to Jerusalem, then as now the heart of the Hebrew religion. Furthermore, his father was Hilkiah, a priest of the Hebrew religion. These circumstances indicate why religion, and fidelity in religion, were so important to Jeremiah.

As so often occurred with the prophets, Jeremiah met considerable resistance from even his closest associates. Other people in Anathoth responded so negatively to his teachings that they literally threatened to kill him. He also flew very near the flame when he predicted that one day the temple in Jerusalem would be destroyed. This prophecy led to his being accused of blasphemy, the worst of crimes in the Hebrew system of ethics and propriety.

To understand the significance of the destruction of the temple and the angry reaction to Jeremiah's forecasting of such a development, it helps to know that the temple was much, much more than a building. It was the very house of God.

To say that the temple might one day be destroyed by humans was tantamount to saying that humans could overwhelm God. Thus came the accusation of blasphemy.

Despite all this hostility mounted against him, Jeremiah was relentless in proclaiming the need for all to obey God.

Even so, he did not welcome the retorts of those around him. He

complained in his writings themselves that others laughed at him. He admitted being tempted to forget that he was a prophet, to retreat from announcing God's Word. But he also confessed that he could not forsake his calling. His choice to remain true to his vocation was prompted and strengthened by God.

St. Paul's Epistle to the Romans provides the second reading.

As is the case in reading the writings of the prophets, reading the Pauline epistles is enhanced if the conditions in which Paul lived are considered. In time, the political environment grew to be very deadly for Christians. Paul himself was a victim of this turn of events.

However, Christians in the first century A.D. had to face more than political animosity. The very culture all around Christians was a great, antagonistic force with which they had to cope each day. Very much a part of this culture was a glorification of lust, along with all other forms of selfishness and earthly satisfaction.

So, in this reading, as he does so often elsewhere in his epistles, Paul calls the Christian Romans away from the culture and instead to the Gospel.

For the last reading, the Church gives us St. Matthew's Gospel.

In this reading, the Lord discourses with the Apostles. There is a tart exchange with Peter when Jesus forecasts the Crucifixion. The Lord makes clear that his forthcoming death in the pain and loneliness of Calvary is the culmination of the Redeemer's mission to obey the Father, come what may, and to restore humankind to unity with God.

After the words between Jesus and Peter, Jesus turns to the other Apostles. He broadens the concept of the Crucifixion. All disciples must die themselves. They must follow the Lord, come what may.

## Reflection

These three readings remind us that nothing is more precious in life than a knowledge of God and, through this knowledge, achieving union with God. Of all things, life in God alone will endure. Therefore, it alone is truly rewarding.

In our religious tradition, many have understood the value of life with God. Many have lived through very harsh circumstances to realize union with God.

We celebrate Jeremiah, and we still turn to Jeremiah for wise guidance after all these many centuries, because he knew that nothing exceeded life with God.

We venerate Peter, Paul and all the other martyrs. They are our heroes and heroines.

## Daily Readings

Monday, Sept. 2  
1 Corinthians 2:1-5  
Psalm 119:97-102  
Luke 4:16-30

Tuesday, Sept. 3  
Gregory the Great, pope and  
doctor of the Church  
1 Corinthians 2:10b-16  
Psalm 145:8-14  
Luke 4:31-37

Wednesday, Sept. 4  
1 Corinthians 3:1-9  
Psalm 33:12-15, 20-21  
Luke 4:38-44

Thursday, Sept. 5  
1 Corinthians 3:18-23  
Psalm 24:1-6  
Luke 5:1-11

Friday, Sept. 6  
1 Corinthians 4:1-5  
Psalm 37:3-6, 27-28, 37-40  
Luke 5:33-39

Saturday, Sept. 7  
1 Corinthians 4:6b-15  
Psalm 145:17-21  
Luke 6:1-5

Sunday, Sept. 8  
Twenty-third Sunday in  
Ordinary Time  
Ezekiel 33:7-9  
Psalm 95:1-2, 6-9  
Romans 13:8-10  
Matthew 18:15-20

Among these heroic figures, some actually tasted death because of their faithfulness to the Gospel of Jesus. Others took up their crosses and walked to other Calvaries.

Perhaps, much more often, the crucifixion that Christians endure is in turning away from, and withstanding, the temptations of a world unfriendly to God.

We are very much removed from the time of Paul and of the pagan Roman Empire. But we have much in common with him and the Christians of Rome to

whom he wrote his epistle.

In facing our own adversaries, we are not alone. If we were alone, we would fail. However, with us, beside us and within us is God, through the power of our identity with Jesus, in the strength of the Holy Spirit.

Without this grace, Peter found that understanding Jesus was impossible. With this grace, occasioned by his own repentance and faith, Peter became the chief bearer of the words of Jesus upon which we all must rely. †

## Question Corner/Fr. John Dietzen

# Scripture stories refer to only one Mary Magdalene

**Q** During Mass on the feast of Mary Magdalene (July 22), the priest told us that the Mary Magdalene who went to the tomb and found it empty (Jn 20) was not the same Mary who was a repentant sinner (Lk 7).

I was always taught that it was the same person and that Mary Magdalene is the

patroness of penitent sinners. Is there more than one Mary Magdalene mentioned in the Gospels? (Illinois)

**A** No, there is only one Mary Magdalene written about in the Gospels, but your priest was correct.

The Gospels mention Mary Magdalene by name several times. She is also referred to as Mary of Magdala, a town on the western shore of the Sea of Galilee between Tiberias and Capernaum.

We are told (Mk 16:9) that Jesus expelled seven demons from her. She was one of the women ministering to the needs of Jesus (Lk 8:2), and she witnessed his crucifixion (Jn 19:25) and burial (Mt 27:61).

Finally, on the Sunday of the Resurrection, she was a witness to the empty tomb, and the risen Jesus appeared to her alone (Jn 20:1-18).

Sometimes Mary Magdalene is identified with the penitent sinner you mention, who anoints the feet of Jesus and bathes his feet. That woman is not named, however.

It's true there is a long tradition in Christian writing and art that portrays the repenting sinner as Mary Magdalene, perhaps because Mary was the one from whom Jesus expelled the demons.

But there's no reason in the Gospels for making that connection, and it is

generally considered unfounded by Scripture scholars.

The other woman with whom Magdalene is sometimes confused is Mary, the sister of Lazarus and Martha of Bethany. It is she who is said to have "the better part" in her relationship with Jesus (Lk 10), and she is much involved in the story of the raising of her brother from the dead (Jn 11).

In spite of traditions otherwise, and the paintings and sculptures through the years depicting the "Repentant Mary Magdalene," from all the evidence that we have these Marys were three different women.

Mary Magdalene herself is without doubt one of the most distinguished women involved with the earthly life of our Lord. Next to the mother of Jesus, Mary Magdalene has the primary role of all women in the Gospels.

She figures prominently in five of the six stories of the Resurrection (except Jn 21:1-23). In John and, along with some other women, in Matthew and Mark, she is the first witness to the rising of Jesus from the dead.

She is honored as a saint, not only by the Catholic and Orthodox Churches, but also by the Church of England, the Episcopal Church in the United States and the Evangelical Lutheran Church in America.

How Mary Magdalene became misconstrued as the public sinner mentioned in Luke 7 is a matter of some fascinating conjecture.

(A free brochure answering questions that Catholics ask about receiving the Holy Eucharist is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 325, Peoria, IL 61651. Questions may be sent to Father Dietzen at the same address or by e-mail in care of [jjdietzen@aol.com](mailto:jjdietzen@aol.com).) †

## My Journey to God

# The Wider Sky

My whistle turns the hawk  
in his rain-blown tree.  
Swooping, he comes to me  
For the bit of meat upon my glove,  
his talons weightless, his wings rising  
like Dracula's cape. My fingers catch  
and hold his jesse straps.  
No longer free, his fierce eye gleams  
as he folds his wings.  
For a morsel offered without the hunt,  
he gives up the wider sky, permits the  
tether.

I stroke his feathers, ask myself, do I?

By Sandra Marek Behringer

(Sandra Marek Behringer is a member of St. Luke Parish in Indianapolis. She went hawking during a recent visit to Ireland.)



Submitted photo

# Rest in peace

Please submit in writing to our office by 10 a.m. Mon. the week of publication; be sure to state date of death. Obituaries of archdiocesan priests and religious sisters serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.

**ALEXANDER, Ann C.** (Stahl), 78, St. Lawrence, Indianapolis, Aug. 15. Mother of Judith Miles and William Alexander. Sister of Dody Alvey. Grandmother of three. Great-grandmother of four.

**BERNDT, Janie**, 63, St. Thomas Aquinas, Indianapolis, Aug. 12. Mother of Robin Cunningham, P.C. and Christopher Berndt. Grandmother of three.

**CARTER, Patricia Ann**, 72, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Aug. 11. Mother of Barbara Baugh, Mary Jean Dunn, Pam Jennings, Kris Kinghorn and

Rosemary Thilman. Sister of Rosemary Disher, Kitty Kuntz and Frank Kistner. Grandmother of 14. Great-grandmother of five.

**CARTER, Rosemary**, 82, Our Lady of Perpetual Help, New Albany, Aug. 15. Mother of Connie Scott, Bruce and Jimmy Carter. Grandmother of six.

**EHRINGER, Viola B.**, 71, St. Paul, Sellersburg, Aug. 15. Wife of Arthur Ehringer. Mother of Douglas and Philip Ehringer. Sister of Gene and Harvey Taylor. Grandmother of four.

**FLEETWOOD, Charles L.**, 84, St. Michael, Indianapolis, Aug. 11. Husband of Margaret Ann (McCarthy) Fleetwood. Father of Eileen Carr, Joan King, Mary Ann, Maureen, Charles, James, Michael and Stephen Fleetwood. Grandfather of 13. Great-grandfather of two.

**GRIFFIN, Jean A. (Jones)**, 57, Holy Spirit, Indianapolis, Aug. 16. Wife of John K. Griffin. Mother of Amy Geisler,

Theresa Jasper, Jennifer Martinelle and Patrick Griffin. Sister of Judy Carter, Susie Jarosinski, David, James and Timothy Jones. Grandmother of three.

**HANLOH, Lena**, 79, St. Paul, Tell City, Aug. 4. Cousin of several.

**HARPRING, Edna M.**, 93, St. Mary, Greensburg, Aug. 11. Mother of Phyllis Acra, Marilyn Briley and Kenneth Harpring. Grandmother of 12. Great-grandmother of 22.

**HAYMOND, Mary Milek**, 84, St. Pius X, Indianapolis, Aug. 12. Mother of Barbara Adams, Mary Jo Brock, Rebecca Shelton, Christopher and Thomas Haymond.

**HORRIGAN, Gerald R.**, 75, St. Luke, Indianapolis, July 31. Husband of Margaret Patricia Horrigan. Father of Erin Dando, Kathleen, Kevin and Michael Horrigan. Brother of Grace Callen, John and Matthew Horrigan. (correction)

**JORDAN, John R.**, 86, St. Gabriel, Connorsville, Aug. 20. Father of Judi and Mike Jordan. Grandfather of one.

**KRACKENBERGER, Lawrence J.**, 73, St. Therese of

the Infant Jesus (Little Flower), Indianapolis, Aug. 6. Husband of Beatrice Krackenberger. Father of Darlene Bowden, Rhonda "Susie" Gill, Marilyn Howell and Kathy Noerr. Brother of Agnes McCrory, Martha Quinn, Mary Jane and Donald Krackenberger. Grandfather of seven. Great-grandfather of three.

**LAMB, Margo (Wilder)**, 82, St. Lawrence, Indianapolis, Aug. 15. Mother of Cathie Ferguson, Mickey Shirk, Tammy Posey, Penny Williams, Robert B. and Robert L. Lamb Jr. Grandmother of 15. Great-grandmother of 11.

**MARSDEN, Thomas C.**, 92, Annunciation, Brazil, Aug. 12. Father of Millicent "Mitzi" Giles, Catherine Williamson and Thomas "Sam" Marsden. Brother of Alfreda Binge. Grandfather of six. Great-grandfather of 12.

**McCLARNON, Loretta Elizabeth**, 67, St. Malachy, Brownsburg, Aug. 13. Mother of Jane Brumley, Mary Beth Lair, Helen, Linda, Loretta, Paul III and Stephen McClarnon. Sister of David Dixon. Grandmother of 16. Great-grandmother of two.

**McGLOTHLIN, Betty**, 75,

St. Agnes, Nashville, Aug. 21. Wife of Raymond McGlothlin. Mother of Angela, Barbara, Christine and Marty McGlothlin. Sister of Conrad and Hans Baumgart.

**McNALLY, Howard J.**, 76, St. Gabriel, Connorsville, Aug. 18. Husband of Jenny (Parks) Wilson McNally. Father of Sandy McDonald, Mary Porter, Linda Pritchard, Rita Self and Howard McNally. Stepfather of Christine Whipple, Darrin and Vincent Wilson. Grandfather of eight. Step-grandfather of 10. Great-grandfather of 11. Step-great-grandfather of eight.

**MEADE, Keith Edward, Sr.**, 88, Our Lady of Perpetual Help, New Albany, Aug. 18. Husband of Stella Meade. Father of Valerie Green, Harriet Taylor, Keith Jr. and Paul Meade. Grandfather of 13. Great-grandfather of four.

**MURPHY, Mary Ann (Ellis)**, 75, Holy Family, New Albany, Aug. 16. Mother of Patricia Crowe, Dana and Michael Murphy. Sister of James Ellis. Grandmother of two. Great-grandmother of two.

**NAAMAN, Phillip G. "Jerry"**, 70, St. Michael, Indianapolis, Aug. 13. Husband

of Priscilla Ann (Ison) Naaman. Father of James, Jason, Jeffrey and Joseph Naaman. Brother of William Naaman. Grandfather of nine.

**NEWBOLD, John R.**, 34, Christ the King, Indianapolis, Aug. 6. Son of Mark and Janice (Hall) Newbold. Brother of Debbie Borgmann and Mark Newbold Jr.

**PITSTICK, Glee**, 61, St. Mary, Richmond, Aug. 17. Wife of James Pitstick. Mother of Mary Ann Lowblad. Sister of Mary Watts.

**PROCTOR, Rosemary**, 73, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Aug. 5. Wife of Paul Proctor. Mother of Anna Marie House, Joan Kimbrey, Don, Jack, Joseph and Mark Proctor. Grandmother of 13. Great-grandmother of five.

**RETTIG, Laura Patricia "Pat"**, 94, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Aug. 11. Mother of Mary Abbott, Linda Hill and J. Ronald Rettig. Grandmother of 12. Great-grandmother of 20. Great-great-grandmother of one.

**SACKSTEDER, Alice M.**, 90, Holy Guardian Angels, Cedar Grove, Aug. 16. Mother of Donald, Eugene, James and Michael Sacksteder. Sister of Mildred Losekamp and Alvis Meier. Grandmother of 10. Great-grandmother of 17.

**SIEFERT, Marjorie A.**, 70, Holy Family, Oldenburg, Aug. 16. Wife of Louis Siefert. Mother of Nancy Meyer, Patti Valliere, Sue Waechter, Dennis and Greg Siefert. Sister of Jaunita Metz, Carl and Robert Griesbop. Grandmother of 11.

**SIMON, Daniel Joseph "Frank"**, 48, St. Pius, Troy, Aug. 10. Husband of Paula Simon. Father of Andy, Greg and Michael Simon. Son of Mary Agnes Simon. Brother of Jane Bunner, Judy, Charles, Edward and Paul Simon.

**VOGES, Stephen J.**, 40, St. Paul, Tell City, Aug. 9. Husband of Barbara (Smith) Voges. Father of Ashley, Natasha and Derek Voges. Son of David Voges Sr. Stepson of Martha Voges. Brother of Julie, Adam, David Jr, Hans and William "Bill" Voges.

**WAIZ, Lillian Hortense**, 78, St. Paul, Sellersburg, Aug. 12. Wife of Charles Waiz. Mother of Peggy Craig, Daniel and David Waiz. Grandmother of six.

**WANINGER, Robert**, 97, St. Paul, Tell City, Aug. 3. Husband of Catherine (Reckelhoff) Waninger. †

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### Franciscan Sister Mary Baumann died on Aug. 17

Franciscan Sister Mary Paula Baumann died on Aug. 17 at the motherhouse of the Sisters of the Third Order of St. Francis at Oldenburg. She was 82.

A Mass of Christian Burial was celebrated on Aug. 20 in the motherhouse chapel. Burial followed in the sisters' cemetery.

The former Marie Baumann was born in Cincinnati, Ohio. She entered the Oldenburg Franciscan community in 1937 and professed final vows in 1943.

In the archdiocese, Sister Paula was a teacher or principal at St. Louis School in Batesville, Our Lady of Lourdes School in Indianapolis, St. Mary School in North Vernon and St. Andrew School in Richmond. She also taught in Ohio and Missouri.

In 1996, she retired to the motherhouse at Oldenburg. †

# STATEMENT

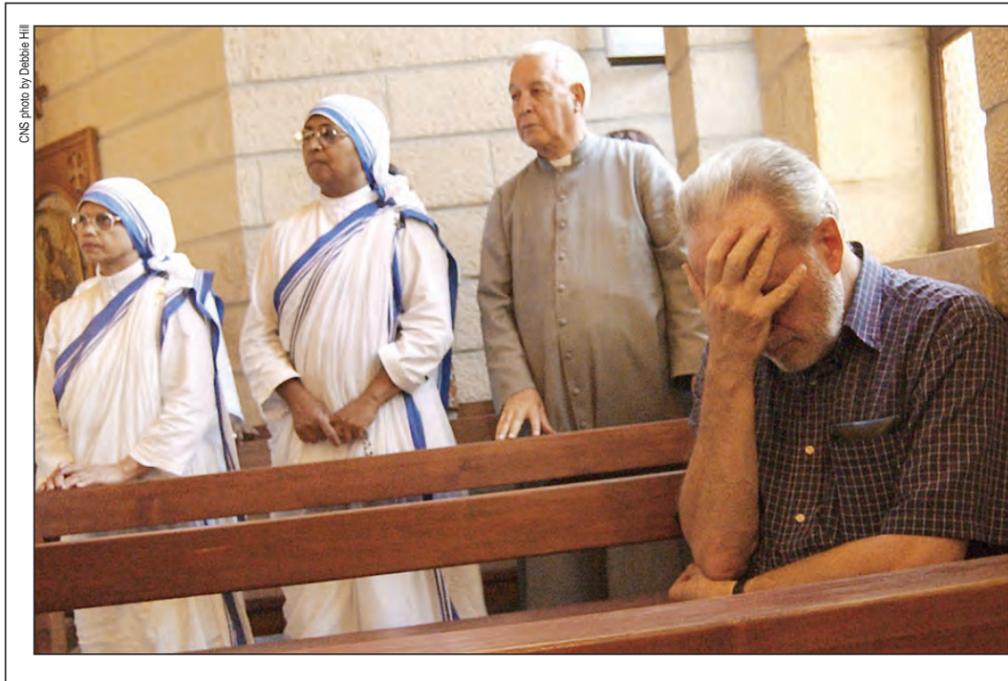
continued from page 3

that Judaism, i.e. the faithful response of the Jewish people to God's irrevocable covenant, is salvific for them, because God is faithful to his promises."

Differences between Catholic and Baptist views on evangelization and the Jews are not new.

In 1996, the Southern Baptist Convention adopted a resolution on Jewish evangelism which criticized those who "deny that Jewish people need to come to their Messiah, Jesus, to be saved" and resolved to "direct our energies and resources toward the proclamation of the Gospel to the Jewish people."

Two weeks later, the Catholic, Anglican and Lutheran bishops of New York, addressing "the question of whether Jews should be singled out specifically for evangelization programs," said: "We see no conflict between a dialogue based on mutual respect for the sacredness of the other and the Christian mission to preach the Gospel. An aggressive direct effort to convert the Jewish people would break the bond of trust built up for over 30 years and recreate enmity between our 'elder brothers and sisters' and ourselves." †



## Pray for peace

Holy Land Christians gather in a chapel at the Catholic Syrian Vicariate in East Jerusalem on Aug. 26 for a special prayer service. Leaders of various Christian Churches called for a period of daily prayers for peace in churches across Jerusalem in August.

# Classified Directory

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