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

“September 11th was such, and remains a profound human experience that not only startled our nation and the world, that not only took lives indiscriminately and in the midst of difficult circumstances, St. Elizabeth’s executive director David Siler told supporters during the 16th annual Elizabetha 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 who serve us as our 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 a 16-page commemorative supplement that looks back on the archdiocese’s accomplishments and the many blessings the archdiocese has received in the past 10 years.

By Mary Ann Wyand

St. Elizabeth’s honors former clients and volunteers

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 Elizabetha Ball on Aug. 23 at the Indiana Roof Ballroom in Indianapolis.

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people around the archdiocese should check with their parish or city to see if any events are planned near them. There are some of the Masses and prayer services scheduled around the archdiocese: St. Anthony Parish, 379 N. Warmen 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. Benedictin will be at 5 p.m. and there will be a Mass of Reparation at 3:15 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 also were a great help, she said. Natalie was cared for at the Woods Preschool and Day Care.

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.

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 criterion@archindy.org.

Correction
A portable labyrinth, or prayer walk, can be used without 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. †

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 criterion@archindy.org.

Circle of Life award recipient Jamie Sizer Hunter of Indianapolis accepts congratulations from Archbishop Daniel M. Buechlein during the 16th annual Elizabeth 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.

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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 princi- ple and faithful ministry to his Church and the labor movement.

While consistently loyal, he challenged the two insti- tutions 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 con- tinues 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 vocations, 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 atten- tion 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, par- ent, coach, priest, Church volunteer, housekeeper, busi- ness owner, labor leader, student, professor, stockbroker and so many other ‘everyday’ vocations,” 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 con- tributes to God’s creation and the common good.”

NEW CATHOLIC-JEWISH STATEMENT ON CONVERSION DRAWS CONTROVERSY

WASHINGTON (CNS)—An Aug. 12 Catholic-Jewish statement from groups that target Jews for con- version to Christianity “has drawn controversy, including sharp criticisms in some Catholic quarters and a charge of anti-Semitism,” a top Southern Baptist leader said.

The statement, “Reformulations 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.

In a July 11 letter to Jewish leaders 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 wrote.

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 minister 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 engag- ing in aggressive campaigns aimed at converting Jews, this [Sibley] statement is the height of hypocrisy.”

On the Catholic Church Web site, Crisis magazine publisher and editor Deal W. Hudson questioned the asser- tion 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 acknowl- edges 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, not to create a new one. Without him, no salvation would have been possible.”

Father John Echt, 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 state- ment “strike me as contrary to divine revelation.

Father Echt, who teaches Scripture at St. Thomas University and St. Paul Seminary in St. Paul, Minn., said the document “is an embarrassment, lacks any teaching author- ity and is designed to reveal the thinking of some people who hold powerful positions in the national [bishops’] confer- ence. If a document such as this gains approval, as it can- currently, I will not consider the prospect of whether we are moving into one of the signes of the end times, namely, apostasy.

In answer to another question Aug. 25, Father Echt said “precisely because Jews share an expectation of the coming of the Messiah, they should be targeted and the pri- mary 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.

Most stressed the Baptist belief that “all who believe in the Lord Jesus Christ shall be saved whether Jew or gentile,” while Donohle 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 Sigal of the Union of American Hebrew Congregations.

The statement consisted of a brief joint preface, sum- maring 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, saying it is “the key to the Church’s understanding of Romans that ‘the gifts and the call of God are inviroca- ble’ — 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 some- times 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 king- dom 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 spiritu- nal linkage with Jews” that makes the Catholic-Jewish relationship different from Catholic relations with other non-Jews.

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 one true God. Therefore, and this is characteristic, there exists dialogue, but there does not exist any Catholic missionary organization for Jews. ... The Church believes that the mission is a ‘shaping’ mission, not a ‘saving’ mission.”

See STATEMENT, page 27
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 building on 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 non-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 per 100,000 during the decade.

A new parish—SS. Francis and Clare of Assisi—was established in 1996 in western Johnson County. In 2000, a second new parish—St. Teresa Beneficent of the Cross—was formed in Deardorff County.

Under the leadership of the archbishop—whom the news media has called “nonsensical” and a “visionary”—we have 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 Excel, 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 5,200 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 immigrants to our archdiocese, most of them from Mexico. Masses in Spanish are now offered at the 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, a guide and a shepherd 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).

A teacher, the archbishop is clear. He is dedicated to the truth. He is patient. But he is also unwavering 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. Brans

n 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 remind ourselves 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 have thought 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 ask by his grace.

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

One need only to drive around our archdiocese and observe 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 gracely, 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, the leader 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, 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, a day of loss.

Our great hopes for peace in our world as we celebrate 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 practice 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 faith. Generous service flows from grateful prayer.†
Buscando la Cara del Señor

Dos aniversarios nos recuerdan el hecho que cesitamos a Dios

En las próximas semanas señalamos dos aniversarios. Con tristeza recordamos el horror de 11 de septiembre que nos fue dado a nuestro pueblo a finales del 2001. Y en el sábado próximo, 10 de septiembre, celebra 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 interín, servir.”

Yo nunca diría que definir la realidad en los últimos tiempos, con la buena ayuda de muchos de ustedes hemos construido una “visión de futuro” y hemos creado un “plan para nuestra próxima misión de desarrollo del trabajo de Dios. Y no será mi última, pero yo creo que la maquinaria de los días anteriores ha empezado a decir gracias aún cuando continuamos sirviendo juntos.

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

Por supuesto, una y otra vez sabemos que su manera no siempre corresponde a nuestra manera. Y en los últimos tiempos hemos estado confundidos, parecieron estrellarse. Y en los últimos meses hemos estado confundidos, avergonzados e tristes al desaparecer en una trágica historia, la del abuso sexual por parte de clérigos.

Existen buenos tiempos y malos tiempos en nuestro mundo y así será. Es por eso que he señalado la importancia de la oración con firmeza 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 acercarnos 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 fragilidad de nuestra familia humana para que olvidemos que necesitamos a Dios. La oración es nuestra primera misión. Dios no pide emociones especiales o complicadas: Él pide la oración fiel.

El servicio generado fluye de la oración agradecida.

Tradicudado por: Language Training Center, Indianapolis

La intención del Arzobispo Buechlein para vocaciones en septiembre

Maestros/Directores de Educación Religiosa: ¿que ellos puedan contar con la fuerza y la fe 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.

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. The writer described enduring six hours of brutal sexual abuse and rape at knifepoint and the resulting 18 months of a criminal trial.

Fait-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 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 that they themselves, priests who preyed on children and young people, and the bishops who enabled and abetted them by covering up crimes that should have been prosecuted in the secular world. It bears repeating for all the Richard Beck’s the word having a homosexual sexual orientation is not the same as having a disposition toward sexual crimes against children. Homosexuals are not predisposed to criminal conduct or more aggressive than heterosexuals.

By applying Beck’s logic, all male homosexuals are rapists. 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 country has taken positive action by publishing its policy on sexual abuse and by appointing a review board for these cases. Bishop Buechlein is to be commended for his rational and intelligent approach to this crisis.

Drew Carey, Indianapolis

Research for the Church

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 change. When one person changes their mind, they are sometimes accused of being two-faced.

Young people who seldom attend church while they are single, but become regular churchgoers when they get married, are not being two-faced. They are simply changing roles from being students to being children to being spouses and social roles (from doing what their teachers expect of them to acting as parents).

People who have children of their own are not phony. They are just changing roles from being single to being parents and social roles (from doing what they used to want whenever they wanted to doing what is best for their family).

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

A young man who is courting a woman, for example, will have to understand the changes and inconsistencies in his behavior. One way is to understand the nature of social positions. There are many social positions. The statuses people occupy, such as pastor, son, lover, golfer, student, child, single woman and mother. Social roles are the behaviors that are expected of people who occupy these social positions.

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

The priest who is a deacon 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 enabled and abetted them by covering up crimes that should have been prosecuted in the secular world.

The Criterion Friday, August 30, 2002
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 9 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 812-623-6218.

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 812-623-3070.

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 Catechism of the Catholic Church teachings on Scripture that have come from the Bishops of the Holy See. All are invited. The service is free. Donations are appreciated. †

St. Andrew’s Parish in Richmond, Indiana, is having an 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 accesories, 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 enrichment. For more information or to request a flyer on the year-round program, call 317-636-3739.

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. †

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.

Check It Out . . .

VIPs . . .

Walter and Pauline Witte, members of St. Andrew’s Parish in Richmond, will celebrate their 65th wedding anniversary with a Mass of thanksgiving and blessing of their marriage vows at 9 a.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. †

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-L (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-L (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-L (Parents are Strongly Cautioned) by the MPAA. †

Check It Out . . .

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.

On the grounds of the Indianapolis Museum of Art
Saturday, September 7th, 2002
9 am to 5 pm
www.penrod.org

Penrod 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

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.

H.O.P.E. (Heritage Of Peace Education) 
S.H.E.E.P. (Strengthening Human Equality Everywhere)

VIPs . . .

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

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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 religious life.

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.

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 neighbors, 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. Possibly, 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?

A Clearly, God does not answer some of my prayers—of course not in the way I would prefer. With hindsight, I am sometimes glad God didn’t answer my prayers in the way I wanted.

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

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

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.

“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.
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 of Catholic Charities in Terre Haute, collect food for the workers at Catholic Charities in Terre Haute.

“Thank you for having responded to God’s generosity 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.

“His constant effort and faith to put into play. That is his best way of preaching the responsible usage of God’s gifts. He has shown himself to be a good steward of God’s gift of making him a successor to the Apostles.

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“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.”

Congratulate Archbishop Daniel M. Buechlein, OSB on 10 years as Archbishop of Indianapolis and 15 years as a bishop.

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Happy 10th Anniversary Archbishop Daniel M. Buechlein, OSB

The Church in the Archdiocese has many new features thanks to your dedication and leadership. You have led us gently through many tremendously difficult and large undertakings that took great effort and faith to put into play. May Almighty God bless you in a very special way and may He be your constant companion as He guides you in the years ahead.

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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.
Promoting respect for life has been a priority for Archbishop Daniel M. Buechlein, 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 of 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

Archbishop Daniel,

Our Congratulations and Best Wishes on the occasion of your anniversaries.

† Peace,
Pamela Storms-Barrett and Family

Archbishop Daniel –

Congratulations on 10 great years!

May God continue to bless you and your work for the students of the Archdiocese of Indianapolis!

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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 whole-heartedly 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.” †

Thank you

Archbishop Daniel and

Congratulations

for ten years of outstanding work and success in service to the Church of the Archdiocese

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Congratulations to Archbishop Daniel M. Buechlein, OSB on your 15th Anniversary of Ordination as Bishop and 10th Anniversary as Archbishop of Indianapolis!

Bishop Dale J. Melczek and the Diocese of Gary
SEEK THE FACE OF THE LORD


Archbishop Daniel M. Buechlein processes into the RCA Dome in Indianapolis on Sept. 16, 2000, to celebrate the 10th anniversary of the Archdiocese of Indianapolis. More than 30,000 Catholics from central and southern Indiana gathered in Indianapolis for the Great Jubilee. More than 11,000 Catholics participated. The archdiocese, 13 other bishops, two archbishops and severalpriests of the Archdiocese of Indianapolis confirmed nearly 3,000 youths and adults.

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, when he was bishop of Memphis, meets with Pope John Paul II in Rome. The pope appointed Archbishop Buechlein bishop of Memphis on Jan. 10, 1987. He was ordained and installed bishop of Memphis on March 2, 1987.

Archbishop Daniel M. Buechlein standsearlier this year with the three men he ordained to the priesthood on June 29: Fathers Harold Rightor, Robert Hankee, Todd Goodson and Joseph Feltz.

Ad multos annos!

Congratulations to our confrere, Archbishop Daniel, on his 10th anniversary as Archbishop of Indianapolis.

St. Francis Hospital wishes Archbishop Daniel Buechlein, OSB Happy Anniversary and Congratulations on your 10-year anniversary as Archbishop of Indianapolis.

St. Francis Hospital wishes Archbishop Daniel Buechlein, OSB Happy Anniversary and Congratulations on your 10-year anniversary as Archbishop of Indianapolis.
Archbishop earns reputation as the ‘education bishop’

By Jennifer Del Vechio

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 dioceses 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 archdiocese 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 religious 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 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 with many of the gains.

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Continued on next page
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 $880,000 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, for support of center-city education, and raised $1.6 million in financial aid.

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 endowment needs of parishes and religious education facility in the archdiocese.

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 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.”

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.

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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 punishment and the death penalty.

We proudly salute a native son of Jasper. Congratulations and Best Wishes to The Most Reverend Daniel M. Buechlein, OSB Archbishop of Indianapolis on years of Service and Leadership

The Indianapolis Archdiocesan Catholic Scouting Committee

Thanks Archbishop Daniel Buechlein, OSB for ten years of support and caring.
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 yourself 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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Bishops and archbishops of the Archdiocese of Indianapolis

Right Rev. Simon Guillaume Gabriel Bruté de Rémur

Right Rev. Célestin de la Hailandière

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 Potter 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

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 Franzi, 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

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Our most heartfelt congratulations
On his 10th Anniversary as the Archbishop of Indianapolis
and
his 15th Anniversary as Bishop
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On your 15th Anniversary
As A Bishop
And your 10th Anniversary
As The Archbishop Of Indianapolis
God Bless You!
Catholic Charities and Family Ministries

Archbishop Daniel,

We thank you for cultivating spirituality in our archdiocese, and for practicing the Art of renewal. May spiritual growth and renewal continue to flourish in your next ten years of leadership.

–the staff and volunteers of Fatima
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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 apportioned 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 and his new leadership position in the Church.

A bishop of Memphis selected the motto “Seek Ye the Face of Our 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.’”

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 appointed by the Pope to serve as the papal court, and their shields are kept at the Vatican in Rome.


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Most Rev. George J. Biskup


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Definitions explain the parts of a coat of arms

<table>
<thead>
<tr>
<th>Part of the Coat of Arms</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Azure in chief</td>
<td>The base half of the shield.</td>
</tr>
<tr>
<td>Sinister</td>
<td>The left half of the shield.</td>
</tr>
<tr>
<td>Dexter</td>
<td>The right half of the shield.</td>
</tr>
<tr>
<td>Azure</td>
<td>The color blue. The word comes from the Old French word for “azure.”</td>
</tr>
<tr>
<td>Lion</td>
<td>The traditional symbol of courage.</td>
</tr>
<tr>
<td>Fleur-de-lis</td>
<td>A flower symbolizing grace and beauty.</td>
</tr>
<tr>
<td>Book</td>
<td>Symbolizes the Word of God.</td>
</tr>
<tr>
<td>Spear</td>
<td>Represents the Gospel.</td>
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</tbody>
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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.

Archbishop Daniel, we thank you for the gift of your Priesthood!
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Congratulations,
Archbishop Daniel M. Buechlein!
Eastern Christianity: The East-West Schism

From the Editor Emeritus/John F. Fink

Cynthia Dewes

Eastern Christianity: The East-West Schism

From the Editor Emeritus/as a mess. Pope Benedict IX was forcibly
papacy in the West can only be described
in the East at the same time that the
prayed for during the liturgy).

Byzantine diptychs (the listing of persons
1009 when Patriarch Sergius III dropped
as the Western Churches.

Third in a series

As each child took a turn, I wondered
auditorium filled with supportive grand-
nation has never before experienced that
acknowledging that we were responsible for
us as oppressors or manipulators. Instead of
arrogant that we constantly displayed our
pride in the Creed in 589 at the Third
Congress proclamation was signed five
afterward? He had no answer for that.

Apostle Parish in Greencastle, is a regular
columnist for Prime Times

Waving the flag despite our faults

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

Still, because I love the messenger, I
tried to consider his point of view as
objective. It's not, after all, an opinion
that we know is shared by many people
across the globe.

There are things about our country
which I only know as a visitor from abroad may not understand because their
national histories are so different from ours.

The United States was founded upon ideals of human possibilities for
goodness. It's not a homogeneous soci-
ety with a long history of governments
based upon class self-interest or political
power shifting.

This is why our country takes 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. It is an ultimate
guarantee that the Eastern Church's representa-
tives recognized papal supremacy and the
basic tenets of Western doctrine—the Bel-
ique. When they returned home, though,
the people of Constantinople and their bish-
ops let them know that they wouldn't
accept the agreement. The attempt at recon-
iliation fell through.

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, I was thinking
a lot about things American. We may be
so proud that we forget our country means to
us and to the world, about its role and pur-
pose and the ideals upon which it is based.

But should we be surprised when our German grandson, who nat-
urally possesses a European point of view, expressed his dislike of our reac-
tion to 9/11? He wondered why we were so arro-
grant that we constantly displayed our flag
and waved patriotic in the wake of the
attack.

Rather, he felt we should have taken this
even as a wake-up call, overlooking
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 be proud of a country when we remember the horror of 9/11. Our
nation has never before experienced that

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 won-
dered, "Would he be the ones who travelled the further and were sur-
prised to find?" It was an auditorium filled with supportive grand-
parents, some coming from as far as
Porto Rico. Another thing that really dam-
gerous ice storm to make the trip alone,
determined not to leave David, who was in a primary class, behind.

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 love my Grandma because she plays with me.”

"What do you do?" the teacher asked.

He said, “We play school.” He was surprised that choice came out of the many we enjoyed together.

Grandparents' Day is an important
event in many schools in the fall, in
many schools,auditorium is filled
full of grandparents.

Celebrating Grandparents Day is an
important event in many schools in the fall, in
the auditorium filled with grandparents and
mother and grandmother. An official U.S.
Congress proclamation was signed five
years ago by the Speaker of the House.

More information can be found at
www.grandparentday.com

An interesting column about grandpar-
enting, written by Rosanne Pirtle and
Sylvia Reisch, was published in the July
issue of Prime Times, a West Michigan
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

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dered, “Would he be the ones who travelled the further and were sur-
prised to find?” It was an auditorium filled with supportive grand-
parents, some coming from as far as
Porto Rico. Another thing that really dam-
gerous ice storm to make the trip alone,
determined not to leave David, who was in a primary class, behind.

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 love my Grandma because she plays with me.”

"What do you do?" the teacher asked.

He said, “We play school.” He was surprised that choice came out of the many we enjoyed together.

Grandparents’ Day is an important
event in many schools in the fall, in
the auditorium filled with grandparents and
mother and grandmother. An official U.S.
Congress proclamation was signed five
years ago by the Speaker of the House.

More information can be found at
www.grandparentday.com

An interesting column about grandpar-
enting, written by Rosanne Pirtle and
Sylvia Reisch, was published in the July
issue of Prime Times, a West Michigan
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; (3) to listen; (4) to leave essential parenting to them even when they're not present; (5) to pro-
cede cautiously when asked for advice; and (6) to continue building relationships with grandchildren and their parents.

Last year, Reichel published World on
Wing: Ideas for Family Parents and Teachers. It brings with it well-
written anecdotes, guidance, advice, and practical tips also good for grandparents facing more challenges than their prede-
cessors. It's an inspiration for anyone helping to rear healthy children.

(Shelley Vogler Meister, a member of Christ the King Parish in Indianapolis, is a regular columnist for The Criterion.)

Perspectives

New school year is a chance to share faith

Thomas Merton was an avowed secular-
ist in the 1930s when he wrote his famous
Catholicism in the 1930s and eventually became a Trappist abbey
of Gethsemani, near Bardstown, Ky. In his autobiog-
(Shelley Vogler Meister is director of religious education at St. Joseph Parish in Shively.)
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 around them was a great, antagonistic force with which they had to cope every day. Very much a part of this culture was a glorification of lust, along with all other forms of selfishness and earthly satisfactions.

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 union 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 is alone truly rewarding.

In our religious tradition, many have understood the value of life with God. Mary has 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.

Scripture stories refer to only one Mary Magdalene

During Mass on the feast of Mary Magdalene (July 22), the priest tells us that the Mary Magdalene who went to the tomb and found it empty (Jn 20:14) was not the same Mary who was a repentant sinner (Lk 7:36). I was always taught that it was the same person, and that Mary Magdalene is the patroness of penitent sinners.

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 20:11-18). Sometimes Mary Magdalene is identified with the repentant sinner you mention, who anoints the feet of Jesus and bathes his feet. That woman is not named, however.

In one case 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 who is said to have “the better part” in her relationship with Jesus (Lk 10), and she is much involved in the story of blessing of her brother from the dead (Jn 11).

In spite of traditions otherwise, and the popular fictions of the Magdalenes 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 confused with 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 jjdietz@aol.com.)
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.


BERNDT, Janie, Alvey. Grandmother of three.


CRACKENBERGER, Lawrence J., St. Therese of the Infant Jesus (Little Flower), Indianapolis, Aug. 20. Father of Judi and Mike Jordan. Grandfather of two.


HAYMOND, Mary Milik, 84, St. Pius X, Indianapolis, Aug. 12. Mother of Barbara Adams, Mary Jo Brock, Rebecca Shelton, Christopher and Thomas Haymond. Great-grandmother of 3.


LAMM, Mary (Wilders), 82, St. Lawrence, Indianapolis, Aug. 15. Mother of Cathie Ferguson, Mickey Shank, Tammy Posey, Penny Williams, Robert B. and Robert L. Lamb Jr. Grandmother of 15. Great-grandmother of 11.


MEADE, Robert, 90, St. Lawrence, Indianapolis, Aug. 12. Brother of Agnes McCrory, Howard McNally, Jim Williams, Dave, Mike, Martinelle and Patrick Griffin.


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


WASSINGER, Robert, 97, St. Paul, Tell City, Aug. 3. Husband of Catherine (Borgmann). Brother of Mark Waiz.

*Since its earliest beginnings, St. Francis Hospital & Health Centers has been committed to its community. To meet the needs of those it serves, St. Francis offers a full range of services including cardiac care, bone marrow transplant, OB and women’s services and orthopedic surgery, for which it was recently rated “Best in the Nation.” Call (317) 782-7997 for more information.*

Leading the way to a healthier community.

Since 1937, Franciscan Sister Mary Paula Bauman 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.

Franciscan Sister Mary Paula Bauman 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 Bauman 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 at other locations.

In 1996, she retired to the motherhouse at Oldenburg.
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 were highlighted, with the Baptist view regarding Jews as a separate people requiring specific evangelization efforts. The Catholic view, on the other hand, emphasized the universal call to witness, regardless of gender or ethnicity, emphasizing the importance of the mission to reach all people in their own communities.

The text also discusses the practice ofWitnessing in contemporary urban environments, with a focus on the role of young adults in religious movements. The passage suggests that young adults are often seen as the bridge between the ‘elder brothers and sisters’ and themselves, illustrating the generational gap that exists in contemporary religious contexts.

Pray for peace
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