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Criterion

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Respect Life Month

Archdiocese honors pro-life supporters for their service, page 3. See related story, page 16.

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Archbishop Buechlein leaves archdiocese with humility and a promise of prayer

Retiring shepherd most proud of achievements in education

By John Shaughnessy

On an emotional day when his early retirement was announced, Archbishop Daniel M. Buechlein shared the unexpected words of wisdom that have guided him through the past three years of serious health problems—advice that he drew upon again as he reflected on the end of his 19 years as the spiritual leader of the archdiocese.

During a press conference on Sept. 21, the 73-year-old archbishop recalled a

homemade card that he had received from a then 12-year-old boy in 2008 when the child learned

that the archbishop had been diagnosed with cancer.

“He wrote, ‘Stay glad because God loves you,’” recalled the archbishop, who also suffered a stroke in March of 2011. “Coming from a young kid, that advice has always lifted me up. He really gave me inspiration.”

That tone of graciousness, acceptance and humility flowed through the archbishop’s comments, which were also laced with several touches of ad-lib humor that led to smiles and laughs from an audience filled with priests, friends, archdiocesan employees and members of the media at the Archbishop Edward T. O’Meara Catholic Center in Indianapolis.

Then there was the one moment when the emotion of the day’s significance overwhelmed the archbishop. He first made a reference to the Diocese of Memphis, where Pope John Paul II appointed him as bishop in 1987. Then he referred to the Archdiocese of Indianapolis, where he has led more than 225,000 Catholics in 151 parishes in central and southern Indiana since 1992.

“I leave with fond memories,” he said, fighting back tears.

While shifting emotions marked the day, so did news of the passing of leadership for the archdiocese.

In granting Archbishop Buechlein retirement two years before the usual resignation age of 75, Pope Benedict XVI also appointed the archdiocese’s auxiliary bishop, Bishop Christopher J. Coyne, as apostolic administrator of the archdiocese. Bishop Coyne will lead the archdiocese until a new archbishop is named, but he does not have the authority to make major changes.

No timetable for naming a new archbishop has been set, according to Archbishop Buechlein. He jokingly mentioned that he “got in trouble” when he was appointed archbishop of Indianapolis and stated that the Memphis diocese would have a new bishop within eight months. Still, he added that “the process of consultation has begun” to select his successor for the archdiocese.

Bishop Coyne praised the archbishop during his opening remarks at the press conference.

“Last week, I was over in Rome for a study week that is offered to new bishops,” said Bishop Coyne, who was ordained on March 2. “I was able to tell Church officials that they need not be concerned about the direction the Archdiocese of Indianapolis is going because, under Archbishop Daniel’s leadership, this archdiocese has excelled and is still continuing to do so.”

Bishop Coyne then listed several of the most notable accomplishments that the archdiocese has achieved under Archbishop Buechlein’s leadership.

- The services of Catholic Charities and other social outreach ministries were expanded, which helped about 180,000 people in need in 2010.



Archbishop Daniel M. Buechlein acknowledges the standing ovation that he received from priests, friends, archdiocesan employees and members of the media at the Archbishop Edward T. O’Meara Catholic Center in Indianapolis on Sept. 21 after it was announced that he is retiring as shepherd of the Archdiocese of Indianapolis.

- Twenty-six Catholic schools in the archdiocese received recognition as Blue Ribbon Schools of Excellence from the U.S. Department of Education, more than any other diocese in the country.
- He ordained 40 of the priests who are in active ministry in the archdiocese, and

opened Bishop Simon Bruté College Seminary in Indianapolis in 2004 to prepare college seminarians for major seminary.

- Capital campaigns and annual appeals resulted in \$300 million for building

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A message from Archbishop Daniel M. Buechlein

(Archbishop Daniel M. Buechlein issued the following statement on Sept. 21.)

After much prayer and consultation, I recently requested that His Holiness, Pope Benedict XVI, give me permission to retire early due to my health issues.

Today, the Holy Father has granted my request and appointed the archdiocese’s auxiliary bishop, Bishop Christopher J. Coyne, as the Apostolic Administrator of the Archdiocese of Indianapolis until a new archbishop is named. My retirement is effective immediately.

It has been a joy for me to serve as Archbishop of the Archdiocese of Indianapolis the past 20 years. I want to thank all of the clergy, religious, archdiocesan staff and lay people for the support you have given me over the years. You truly have been a blessing to me.

With your help and the help of God, we have been able to accomplish much. I am aware more than ever that God gives each of us the grace to do what he asks.

As you know, I’ve had some health issues in recent years.

In 2008, I was diagnosed with Hodgkin’s lymphoma, and underwent several months of chemotherapy and radiation treatments.

In March of this year, I suffered a stroke. I went through several

months of intensive physical therapy in the hope that I would regain enough strength to return to work at the Catholic Center.

I have completed my physical therapy, but it still remains a challenge for me to get around without assistance. This decline in my health led me to ask Pope Benedict for an early retirement.

In my retirement, I plan to return to southern Indiana to Saint Meinrad Archabbey to live in the Benedictine community where I took my solemn profession as a Benedictine monk nearly 50 years ago.

In my remaining years, I hope to continue to serve the Church and to bring the Good News of Jesus Christ to people in whatever way God sees fit.

I am most grateful to all of the people of the Archdiocese of Indianapolis for the fulfilling years of ministry as your Archbishop. May God bless you, and may all of the faithful departed of the archdiocese live forever in Christ.

I ask that you continue to pray for me, and know that you will always be in my prayers.

Archbishop Buechlein, A

—Most Rev. Daniel M. Buechlein, O.S.B.

BUECHLEIN

continued from page 1

projects and ministry needs in the archdiocese, including the building of the Holy Family Shelter in Indianapolis, a 30,000-square-foot shelter for homeless families.

• The archdiocesan ministry to young adult Catholics was expanded, and new campus ministry programs were added for college students.

“Those are just a few of the many significant accomplishments of the archbishop’s tenure here,” Bishop Coyne said. “While we are sad to see his ministry here in Indianapolis come to an end, we are so grateful for Archbishop Daniel’s long and successful service to the people of central and southern Indiana.”

The archbishop said that his most important accomplishment during his 19-year tenure was in the area of education.

“I think it was tough. I said that in my first talk 19 years ago that it was going to be a hard thing, but we were going to keep our schools going,” said the archbishop, who was using a wheelchair because of his health problems. “We’ve had to be creative in how we do that, and I wish it would have been less difficult. But it’s working. God is blessing us.”

The archbishop’s legacy of support for Catholic education is remarkable, according to Annette “Mickey” Lentz, chancellor of the archdiocese and former executive director of Catholic education and faith formation for the archdiocese. She praised him for his commitment to keeping Catholic schools open and even building two new schools in urban areas in Indianapolis—a rarity among Catholic dioceses across the country in the past two decades.

“He right away saw them as anchors for

the neighborhoods and the community,” Lentz said. “He went to businesses and benefactors, and found a way to continue those schools.”

The archbishop’s commitment to people who are in need and disadvantaged reflects his appreciation for the works of Blessed Teresa of Calcutta, Lentz said.

“He saw what she did for the people, for the poor, and I know he wanted to do the same in his own humble way,” said Lentz, a longtime friend of the archbishop.

Besides his influence on broad efforts of the archdiocese, Archbishop Buechlein also showed his commitment to people and Church concerns in personal ways.

He visited jails and celebrated the sacrament of confirmation for two men on Death Row at the federal penitentiary in Terre Haute.

He often joined young people in the archdiocese for the March for Life in Washington to protest abortion.

He also faithfully wrote a column in *The Criterion* that appeared in both English and Spanish, and wrote hand-written responses to the mail he received.

“When we’ve had a challenge [in our family], we’ve written to him, and he personally answered our questions. That was invaluable to us,” said Kay Dodds, a member of St. Michael Parish in Greenfield.

The archbishop’s retirement is the end of an era, according to Msgr. Joseph Schaedel, who served as vicar general—the second position of authority in the archdiocese—for 17 of the 19 years that Archbishop Buechlein led the archdiocese.

“I say that it’s the end of an era because the archbishop in his tenure with us has done so much,” said Msgr. Schaedel, the pastor of St. Luke the Evangelist Parish in Indianapolis. “I hope that he will have some much needed time for solitude and prayer. That was his original vocation.”



Catholic Center employees Barbara Kelly, from left, Cyndy Taber, Barbara Samsel, Rosemary O’Brien, Dana Townsend and Dena Perry applaud during the Sept. 21 press conference where it was announced that Archbishop Daniel M. Buechlein is retiring from active ministry.

For his retirement, Archbishop Buechlein will return to Saint Meinrad Archabbey in southern Indiana, where he spent the first 23 years after his ordination as a priest in 1964—a year after he professed solemn vows as a Benedictine monk.

“It’s like going home,” said the archbishop, who first went to Saint Meinrad at age 14 to discern his interest in becoming a priest.

During summer vacations from the seminary, his father insisted that he work so he would understand how people made a living. So he glazed doughnuts in a bakery and stacked lumber for a cabinet company.

The archbishop plans to stay true to that work ethic in retirement.

“I’m not quitting,” said the archbishop, whose cancer is in remission. “I will continue to serve the Church, the archdiocese and God in the way I can. I will continue to write. I’ve been encouraged, even by my doctors, to write my memoirs.”

In parting, Archbishop Buechlein made one request and one promise to the members of the archdiocese he has served for 19 years:

“I ask that you continue to pray for me, and know that you will always be in my prayers.”

(Senior reporter Mary Ann Garber and reporter Sean Gallagher contributed to this story.) †

Administrator has most duties and authority of an archbishop

By Sean Gallagher

When Pope Benedict XVI granted permission on Sept. 21 to



Bishop Christopher J. Coyne speaks during the Sept. 21 press conference announcing Archbishop Daniel M. Buechlein’s retirement from active ministry. Pope Benedict XVI appointed Bishop Coyne the archdiocese’s apostolic administrator.

Archbishop Daniel M. Buechlein to retire as the leader of the Archdiocese of Indianapolis, he also appointed Bishop Christopher J. Coyne as its apostolic administrator until he selects a new archbishop.

Staff members of the archdiocese’s Metropolitan Tribunal prepared a memorandum to explain the responsibilities of Bishop Coyne, and the limits placed on his authority given that there is currently no archbishop to lead the Church in central and southern Indiana.

They did this because the Church’s *Code of Canon Law* sets forth the administrator’s responsibilities and limited authority.

The following is a summary of the information that members of the Metropolitan Tribunal shared.

They note that the *Code of Canon Law* mandates that an interim diocesan administrator be appointed after a diocesan bishop either dies, resigns, is re-assigned or is removed from his ministry by the pope.

This appointment can happen either by the election of an administrator by a body of diocesan priests, known as the

College of Consultors, or a direct appointment by the pope.

In the current case, Bishop Coyne was appointed by Pope Benedict and, because of that, is apostolic administrator of the archdiocese.

According to members of the Metropolitan Tribunal, Bishop Coyne, as apostolic administrator, “is subject to the same obligations and possesses the same powers as a diocesan bishop.”

“However, there are certain limitations on the power of the administrator that hinge upon his status.”

These limits often require the administrator to seek the consent of the College of Consultors before taking certain actions, including issuing letters authorizing the ordination of deacons or priests for the archdiocese.

The administrator is also prohibited by canon law from naming pastors of parishes. However, he is given authority to appoint pastors if no archbishop is named within a year of Archbishop Buechlein’s retirement.

Canon law also prohibits the administrator from closing parishes or relegating churches to secular uses.

“In general,” members of the Metropolitan Tribunal state, “the diocesan administrator, whether elected by the college of consultors or appointed by the Holy Father, maintains the necessary day-to-day functioning of a diocese, but does not make any structural changes that would truly be innovations in the particular diocese.”

“It’s an assurance that there is a leader still,” said Father James Bonke, defender of the bond in the Metropolitan Tribunal, of the *Code of Canon Law*’s provisions regarding diocesan administrators.

“Even though there’s not an archbishop on the scene, it’s not that we’re without a shepherd. We do have a shepherd. And it is [Bishop] Christopher Coyne. He doesn’t have the title ‘archbishop,’ but he is apostolic administrator.”

(To read the memorandum regarding the archdiocesan administrator written by staff members of the Metropolitan Tribunal, log on to www.archindy.org/archbishop.) †

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Respect Life Month

Archdiocese honors pro-life supporters for their service

By Mary Ann Garber

A woman who tirelessly promotes Church teachings about the sanctity of life and a teenager who enthusiastically volunteers as a pro-life cheerleader are the recipients of the 2011 archdiocesan Respect Life awards.

St. Mary parishioner Dianna Meinecke of Navilleton and Bishop Chatard High School senior Victoria Nondorf, a member of St. Pius X Parish in Indianapolis, will receive distinguished pro-life volunteer service awards during the archdiocesan Respect Life Sunday Mass at 1 p.m. on Oct. 2 at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis.



Diana Meinecke

Msgr. Joseph Schaedel, pastor of St. Luke the Evangelist Parish in Indianapolis and director of the archdiocesan Mission Office, is the principal celebrant.

The public is invited to participate in the liturgy with representatives of 38 Catholic parishes, schools and organizations from most of the 11 archdiocesan deaneries.

After the Mass, pro-life supporters will join the Central Indiana Life Chain, a peaceful, prayerful pro-life vigil from 2:30 p.m. until 3:30 p.m. along North Meridian Street in Indianapolis.

Life Chains also are scheduled in the archdiocese in Bedford, Bloomington, Brazil, Columbus, Connersville, Greencastle, Milan and Terre Haute.

A mother's love

Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office for Pro-Life Ministry, said Meinecke will receive the Archbishop Edward T. O'Meara Respect Life Award for her efforts to promote respect for life and greater holiness of families by establishing a

Confraternity of Christian Mothers chapter at St. Mary Parish in Navilleton.

She said Meinecke's "commitment reveals that the liberating message of the Gospel of Life has ever new ways of being communicated and lived in the world today."

Meinecke was nominated by Gayle Schrank, pastoral associate, and Conventual Franciscan Father Pius Poff, pastor of the New Albany Deanery parish.

"Dianna Meinecke has been a pro-life advocate as long as I have known her," Schrank said, "and she is always supportive of Church and family life."

Schrank said the confraternity's mission is to foster "the Christian home education of children by truly Christian mothers."

The mother of three grown daughters participates in the annual 40 Days for Life prayer vigils in front of an abortion center in downtown Louisville.

Schrank said Meinecke's pro-life witness is "a true beacon of Christ's light."

Meinecke said she "has always been pro-life—even back to 1973 when *Roe vs. Wade* was decided. ... It is wrong to kill unborn babies. ... We also need to have respect for elderly people, ... for all people at both ends of the life spectrum."

A cheerleader's voice

Sister Diane said Bishop Chatard cheerleader Victoria Nondorf will receive the Our Lady of Guadalupe Pro-Life Youth Award for her efforts to educate teenagers about the need to respect and protect the sanctity and dignity of life from conception until natural death.

"Victoria's involvement in the pro-life movement has led her to give public witness against legalized abortion in a variety of ways," Sister Diane said. "Being pro-life has also motivated her to consider missionary outreach to people in a developing country. It's obvious that she has internalized the values that are so important to being unconditionally pro-life, which include proclaiming Christ, who is at the heart of the Gospel of Life."

Victoria was nominated by Jennifer Rea, assistant director of

campus ministry at Bishop Chatard High School, who described the senior as having "endless energy, an inspiring attitude [and a] strong faith."

Rea praised Victoria as "a staple in the pro-life group at Bishop Chatard, and an active promoter of the dignity and sanctity of life in the community at large."

During her high school years, Victoria has participated in the March for Life in Washington, D.C., as well as the annual 40 Days for Life prayer vigils, Respect Life Sunday Mass and Central Indiana Life Chain, all in Indianapolis.

At her school, she has helped organize the Teens for Life Forum, Pro-Life Week and Pro-Life Day of Silent Solidarity.

"Victoria has a true heart of service, promoting life in all its forms and applying the 'seamless garment' approach to the pro-life movement," Rea said. "This past

year, Victoria spent her spring break on a mission trip to El Salvador. This experience has inspired her to become a teacher in a third-world country, ... thus combining her love of teaching with her passion for service."

Bishop Chatard principal John Atha said Victoria is committed to promoting the cause of life among her peers, and always "treats others with love and compassion and respect."

Victoria said she decided to become a stronger youth voice for the unborn after walking in the March for Life in Washington during her freshman year.

"Abortion is murder," she said. "This is such an injustice. This is so incredibly wrong. ... I just kind of felt like that [march] was God's way of saying, 'Hey! This is something that I need you to do.' I've gone back to the march every year. ... I just know that what I am doing is right, and it's what God wants me to do." †



Victoria Nondorf

Sixth annual Indiana Catholic Men's Conference is set for Oct. 29

The sixth annual Indiana Catholic Men's Conference, sponsored by the Marian Center in Indianapolis, will take place on Oct. 29 at the Indiana Convention Center in Indianapolis.

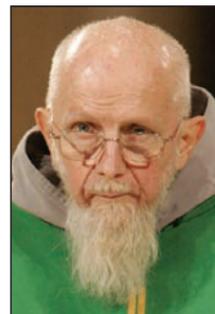
This year's scheduled speakers are Bishop Christopher J. Coyne, apostolic administrator of the archdiocese, as well as Franciscan of the Renewal Father Benedict Groeschel, Benedictine Father Cassian Folsom and Tim Staples.

Father Benedict is the author of several books on Catholic spirituality and host of

"Sunday Night Live" on EWTN. He is director of the Office for Spiritual Development for the Archdiocese of New York, professor of pastoral psychology at St. Joseph's Seminary in Yonkers, N.Y., and an adjunct professor at the Institute for Psychological Sciences in Arlington, Va.

Father Cassian professed vows as a Benedictine monk in 1980 at Saint Meinrad Archabbey in St. Meinrad. He is currently prior of St. Benedict Monastery in Norcia, Italy—the birthplace of St. Benedict. He is a past president of the Pontifical

Liturgical Institute in Rome and is currently a consultant to the Holy See's Congregation for Divine Worship and the Discipline of the Sacraments.



Fr. Benedict Groeschel, C.F.R.

Tim Staples is director of apologetics and evangelization at Catholic Answers in El Cajon, Calif. A convert to Catholicism, Staples is an author on Catholic apologetics and speaks to

Catholic audiences across the nation. Registration fees prior to Oct. 17 are \$45 per person, \$40 per person for groups of

10 or more and \$25 per student. Beginning on Oct. 17, registration for participants will increase to \$50 per person or \$45 per person for groups of 10 or more.



Tim Staples

Priests and seminarians can attend free of charge.

The registration fee includes lunch.

To register or for more information, log on to www.indiana

catholicmen.com, send an e-mail to Marianentr@aol.com or call 317-924-3982 or 317-888-0873. †

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A Day of Reflection
with
Fr. Adrian Burke, OSB

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Editorial



Archbishop Daniel M. Buechlein becomes emotional while reflecting on his 19 years as shepherd of the Archdiocese of Indianapolis during a Sept. 21 press conference announcing his retirement at the Archbishop Edward T. O'Meara Catholic Center. Msgr. William Stumpf, archdiocesan moderator of the curia, right, applauds with other people in attendance.

Thank you, Archbishop Buechlein

Some have called him the education Archbishop.

Other people mention his commitment to priestly formation and expanding young adult ministry.

When discussing his work in embracing the Church's mission of helping brothers and sisters in need, his guidance in expanding social outreach ministries is what many people use as a reference.

Still, others remark about the strong example that he offers in his life of prayer.

Those sentiments—and so many more that could go beyond filling this space—accurately reflect Archbishop Emeritus Daniel M. Buechlein's leadership not only during his 19 years as shepherd of the Archdiocese of Indianapolis, but also as bishop of the Diocese of Memphis, president-rector of Saint Meinrad Seminary and School of Theology, and 47 years as a priest and man of God.

There were mixed emotions—including some tears—throughout the archdiocese on Sept. 21 when it was announced that our Holy Father, Pope Benedict XVI, had accepted Archbishop Buechlein's resignation effective immediately because of health reasons.

As our Church family in central and southern Indiana knows, the archbishop has suffered serious health challenges in the last three years.

The most recent one, a stroke suffered in March, led to several months of intensive physical therapy with the hope that the archbishop would be able to return to ministering to his flock.

Despite what he termed "ruthless" physical therapy, Archbishop Buechlein found it difficult to get around without assistance, and his decline in health brought him to the realization that he could no longer serve as our shepherd.

The Holy Father appointed Bishop Christopher J. Coyne, our auxiliary bishop, as apostolic administrator to oversee governance of the archdiocese until a new archbishop is appointed.

As Archbishop Buechlein said during a press conference announcing the change in leadership, Bishop Coyne will do well in his new role.

"I'm here to say thank you to all of you," Archbishop Buechlein said to the people gathered during the Sept. 21 press conference in Assembly Hall at the Archbishop Edward T. O'Meara Catholic Center in Indianapolis.

"It has been a joy for me as archbishop," he said. "Nineteen years ago, I was introduced across the street in the cathedral [of SS. Peter and Paul]. I want to thank all you clergy, religious, and archdiocesan staff, and all you good people for the wonderful support you have given me over the years. You truly have been a blessing to me. With your help and the help of God, we've accomplished much together."

Bishop Coyne voiced what so many of the faithful no doubt were thinking when he pointed to the leadership over the past two decades which has placed the archdiocese "in excellent financial, pastoral and spiritual shape because of the fine ministry of its shepherd, Archbishop Buechlein."

When you examine how successful stewardship appeals and capital campaigns were brought to fruition, how the Catholic Community Foundation has grown to a value of nearly \$170 million and almost 400 endowments, how Bishop Simon Bruté College Seminary was opened, how the permanent diaconate program was established, how archdiocesan Catholic schools are consistently recognized with national Blue Ribbon excellence awards, and how so many other archdiocesan ministries serve the Church's mission so well, there is one constant—Archbishop Buechlein.

Many seeds of faith planted during Archbishop Buechlein's years of leadership in the Church bore fruit. And he was and is a priest who loved serving the people of God.

"It was emotional when I left Memphis 19 years ago, and it's the same here," he said, choking back tears. "I leave with fond memories."

The archbishop promised to keep the people of the Archdiocese of Indianapolis in his heart, and prayers, as he returns to his roots and moves back to Saint Meinrad Archabbey, where his vocation as a Benedictine monk and priest was nurtured.

"I'll be praying up a storm," he said. We keep Archbishop Buechlein in prayer as he begins this new chapter in his vocation.

As Bishop Coyne said at the end of his remarks during the press conference, "Ad multos annos"—many years—for Archbishop Buechlein.

We, too, pray that God's grace stays with him as he continues his mission in retirement as a humble servant of Christ.

—Mike Krokos

Reflection/Daniel Conway

Archbishop Buechlein is first and foremost a man of prayer

When he was ordained a bishop in Memphis on March 2, 1987, after serving as a monk and priest of Saint Meinrad Archabbey for nearly 25 years,



Daniel Mark Buechlein told the clergy, religious and faithful of his new diocese that his first duty as a bishop was to be a man of prayer.

He repeated that pledge five years later when he was installed as archbishop of Indianapolis on Sept. 9, 1992.

Archbishop Buechlein never forgets that prayer is his primary responsibility. In fact, as he told the clergy, religious and faithful who attended his last official meeting as chief shepherd of the Church in central and southern Indiana on Sept. 21, "I'm not quitting."

In fact, he is returning to his roots in southern Indiana to continue and intensify the ministry of prayer that he first embraced as a monk of Saint Meinrad more than 50 years ago, and that he has accepted as his primary responsibility as a bishop.

According to the *Catechism of the Catholic Church*, "the bishop is the steward of grace of the supreme priesthood especially in the Eucharist ..." (#893).

The phrase "steward of grace" is an especially apt description of Archbishop Buechlein because of his spirituality and his administrative skill. The catechism goes on to say that "bishops and priests sanctify the Church by their prayer and work, by their ministry of the word and of the sacraments. They sanctify her by their example, 'not as domineering over those in [their] charge but by being examples to the flock'" (cf. 1 Pt 5:3, CCC #893).

Archbishop Buechlein takes his responsibilities seriously. Formed by loving parents who practiced their faith with deep devotion and who lovingly handed it on to their two sons, the young Mark Buechlein was well-prepared for the education and training he received at Saint Meinrad.

Ora et labora—prayer and work—is a centuries-old Benedictine motto. Through the teaching and example of his monastic confreres, Father Daniel, as he was known then, grew to appreciate and put into practice the style of life that is sometimes called "contemplation in action."

Even as a young monk, he was very busy—teaching, counseling, providing spiritual direction, and serving as an administrator skilled at planning, motivating and delegating.

But because he is first and foremost a man of prayer, the active life he lived as a seminary rector, bishop and metropolitan archbishop never interfered with his

ministry of word and sacrament or his commitment to sanctify by example.

"I am called to be a man of prayer," he says. "It's my main job."

I have been privileged to know Archbishop Buechlein for 44 years. He was my freshman hall dean at the former Saint Meinrad College. He taught me philosophy, liturgy and the sacraments. He was our director of spiritual formation in college, and afterward, when I attended the graduate School of Theology, he was president-rector.

Later, I worked for him—first in the development office at Saint Meinrad and then in the Archdiocese of Indianapolis.

He is the best administrator—and one of the best fundraisers—that I have ever known.

What is the secret of his success as a spiritual leader, manager of the Church's temporal affairs and "steward of grace of the supreme priesthood"? I can say without hesitation that he is successful because he is first and foremost a man of prayer.

Archbishop Buechlein's early retirement is a bittersweet experience for all of us who have had the privilege of working closely with him over the years.

When he was first installed as archbishop, he was a vigorous young man of 54, a runner whose boundless energy made him impossible to keep up with.

Age and illness have changed him before our eyes—as happened to Blessed John Paul II. That, too, is a part of the witness that popes and bishops now are called to give to a world that disdains aging and suffering as it vainly seeks to remain forever young.

Archbishop Buechlein requested, and received, Pope Benedict XVI's blessing to give up his active duties as a bishop. No more planning, personnel management, budget-cutting or fundraising!

But he did not ask to be relieved of his primary responsibility—to be a man of prayer. In fact, he is renewing his commitment by returning to Saint Meinrad, and once again enrolling in the "school of the Lord's service" that is the form of contemplation in action proposed by the *Rule* of St. Benedict.

We will miss the archbishop's active leadership, but it should be a great consolation to all of us to know—with absolute certainty—that he is not quitting.

He remains a steward of grace whose ministry is to be a man of prayer, and an example of obedient acceptance to God's will no matter what the cost.

"Ad multos annos"—many years!

(Daniel Conway is a consultant for mission advancement for the Archdiocese of St. Louis. He is a member of the editorial committee of the board of directors of Criterion Press Inc., and led the archdiocese's Office of Stewardship and Development from 1993-97.) †

Letters Policy

Letters from readers are published in *The Criterion* as part of the newspaper's commitment to "the responsible exchange of freely-held and expressed opinion among the People of God" (*Communio et Progressio*, 116).

Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect.

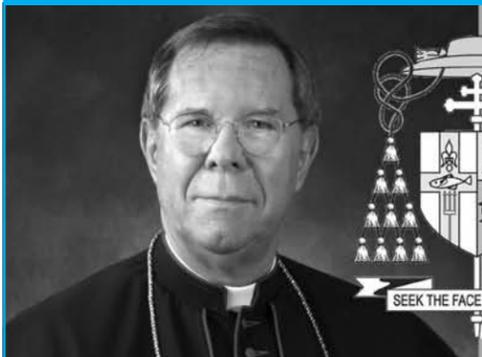
The editors reserve the right to select the letters that will be published and to edit

letters from readers as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 300 words) are more likely to be printed.

Letters must be signed, but, for serious reasons, names may be withheld.

Send letters to: "Letters to the Editor," *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206-1717. Readers with access to e-mail may send letters to criterion@archindy.org.

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Same Eucharist venerated by St. Theodora and Bishop Bruté sustains our faith

(Editor's note: Pope Benedict XVI accepted Archbishop Buechlein's resignation for health reasons on Sept. 21. The following column is from the Oct. 5, 2007, issue of The Criterion.)

October is a significant month for two pioneer missionaries of the Catholic Church in Indiana.

On Oct. 3, we celebrate the feast day of St. Theodora Guérin, foundress of the Sisters of Providence at Saint Mary-of-the-Woods. She was canonized as a saint of the universal Church on Oct. 16, 2006.

On Oct. 28, 1834, the Servant of God Bishop Simon Bruté was ordained as the founding bishop of the Diocese of Vincennes, which would later become the Diocese of Indianapolis. He felt truly unequal to the task.

The Catholic Church in Indiana has been blessed by these two founding pioneer missionaries. From truly austere and primitive beginnings, we are beneficiaries of their persevering faith and evangelical zeal. It is not a coincidence that both of these pioneers of the early days of the Catholic Church in Indiana had a profound and active devotion to the Eucharist, the Blessed Sacrament.

If one studies the life of Bishop Simon Bruté, you learn quickly of his devotion to the Eucharist. As a child, during the French Revolution when many priests had been imprisoned, Simon secretly brought them Communion in prison. He endangered his own life in order to do so. His love of the Eucharist began at an early age.

Besides celebrating daily Mass, often several Masses a day, in his early missionary days and throughout his life, then-Father Bruté walked hundreds of miles to offer Mass or to carry the Blessed Sacrament to the homebound, the sick and the dying.

One of my favorite stories about Bishop Bruté concerns a midnight Communion call that he made to an elderly man who was at death's door. It was in the dead of winter, and the bishop had asked a guide to show him the way to the dying man's home in the dark of night.

There was a deep snow, and after walking a short distance the guide said, "I cannot do this. I am returning home." Bishop Bruté said, "Let me walk ahead of you. Follow in my footsteps." The bishop took Communion to the dying man.

Within weeks of his death, the bishop rode on horseback from Vincennes to offer Mass in Madison in southern Indiana in place of an absent pastor. He could barely stay on the horse. He died of tuberculosis within days of his return to Vincennes. This was a dedicated pastor who loved the Eucharist, and made sure it was available under the most trying circumstances.

Mother Theodore Guérin loved the Eucharist and had a great devotion to the Blessed Sacrament from her early years in France, even before she became a consecrated religious.

Upon arrival in the dark woods west of Terre Haute, her first act, with the accompanying five nuns in her missionary band, was to make a visit to the Blessed Sacrament in the old log chapel of the

local priest.

This gesture would be like a symbolic center of the mission of the Sisters of Providence. Before every foundation of a new school for poor children in Indiana, Mother Theodore spent time in prayer before the Blessed Sacrament. Divine Providence truly blessed her missionary endeavors, of which we are beneficiaries even to this day.

We have received the gift of the same holy Eucharist which Bishop Bruté and Mother Theodore revered. In a certain sense, through Divine Providence, these two holy, courageous and generous missionaries made this gift possible in our part of the world. And in gratitude, we realize it is our turn to hand on the faith in the Holy Eucharist to those who come after us.

It is amazing to realize that the same Eucharist celebrated and venerated by Bishop Bruté and Mother Theodore sustains us and nurtures our life of faith.

Indeed, the same Holy Spirit that guided their lives in challenging circumstances does the same for us.

Mother Theodore and Bishop Bruté both struggled against huge odds in fulfilling their part in carrying on the mission of Christ in our part of the world in primitive times. I am sure they had no idea how fruitful their

endeavors would be. They are ready examples for all of us—no matter what our path in life may be. Despite the limitations of their poor physical health and the limitations of material resources, they forged ahead with courage and tenacity.

We might be inclined to think, well, they were extraordinary people with special gifts. That may be so, but the fact remains that they were human persons like us as well. They responded to God's grace and they sought the strength they needed in the sacraments of the Church, especially the Eucharist.

We have the same opportunity and the same responsibility to say "yes" to God with whatever limitations we may have. God blesses our efforts, too! †

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

Archbishop Buechlein's
Prayer List
Archdiocese of Indianapolis
1400 N. Meridian Street
Indianapolis, IN 46202-2367

Archbishop Buechlein's intention for vocations for September

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

La misma Eucaristía venerada por Santa Teodora y el Obispo Bruté es el sustento de nuestra fe

Octubre es un mes importante para dos misioneros pioneros de la Iglesia Católica en Indiana.

El 3 de octubre celebramos la solemnidad de Santa Teodora Guérin, fundadora de las Hermanas de la Providencia de Santa María de los Bosques. Fue canonizada como santa de la Iglesia universal el 16 de octubre de 2006.

El 28 de octubre de 1834, el Siervo de Dios, Obispo Simón Bruté, fue ordenado como obispo fundador de la Diócesis de Vincennes, que posteriormente se convertiría en la Diócesis de Indianápolis. En verdad el obispo no se sentía a la altura de la tarea que le había sido confiada.

La Iglesia Católica en Indiana ha sido bendecida con estos dos misioneros y pioneros fundadores. A partir de unos comienzos verdaderamente austeros y primitivos, hoy en día somos los beneficiarios de su fe inquebrantable y su celo evangélico. No es coincidencia que ambos pioneros de la incipiente Iglesia Católica en Indiana tuvieran una profunda y activa devoción a la Eucaristía, el Santísimo Sacramento.

Si se estudia la vida del Obispo Simón Bruté, se descubre rápidamente su devoción a la Eucaristía. Desde niño, durante la Revolución Francesa, cuando muchos sacerdotes habían sido encarcelados, Simón les llevaba clandestinamente la Comunión a la prisión. Ponía en riesgo su propia vida para hacerlo. Su amor por la Eucaristía comenzó desde una edad muy tierna.

Además de la Misa diaria, a veces varias Misas al día, durante sus días como misionero y a lo largo de toda su vida, Simón Bruté caminaba cientos de millas para oficiar la Misa o llevar el Santísimo

Sacramento a aquellos que se encontraban confinados en sus hogares, a los enfermos y a los moribundos.

Una de mis historias preferidas sobre el Obispo Bruté relata la visita que le hizo a media noche a un hombre anciano que estaba al borde de la muerte, para impartirle la Comunión. Estaban en pleno invierno y el obispo le había pedido a un guía que le mostrara el camino a la casa del hombre moribundo en medio de la oscuridad de la noche.

Había gran acumulación de nieve y luego de caminar una distancia corta el guía dijo: "No puedo hacer esto. Voy a devolverme." El Obispo Bruté le dijo: "Déjame caminar delante de ti. Camina sobre mis pasos." El obispo le llevó la Comunión al hombre moribundo.

A tan sólo semanas de su muerte, el obispo cabalgó a Vincennes para oficiar la Misa en Madison, al sur de Indiana, como sustituto de un pastor ausente. Casi no podía mantenerse sobre el caballo. Murió de tuberculosis a pocos días de su regreso a Vincennes. Era un pastor entregado, a quien le encantaba la Eucaristía y se aseguraba de que estuviera disponible para todos, aun en las circunstancias más apremiantes.

La Madre Teodora Guérin sentía un profundo afecto por la Eucaristía y la devoción al Santísimo Sacramento desde sus primeros años en Francia, aun antes de convertirse en religiosa consagrada.

A su llegada en los tupidos bosques al oeste de Terre Haute, su primer acto, junto con las cinco monjas que la acompañaban en su grupo misionario, fue visitar el Santísimo Sacramento en la vieja capilla de leña del sacerdote local.

Este gesto fue una especie de icono simbólico de la misión de las Hermanas de la

Providencia. Antes de fundar cada nueva escuela para los niños pobres de Indiana, la Madre Teodora pasaba tiempo rezando delante del Santísimo Sacramento. En efecto, la Divina Providencia bendijo sus obras misionarias, de las cuales aun hoy en día obtenemos beneficios.

Hemos recibido el don de la misma santa Eucaristía que el Obispo Bruté y la Madre Teodora adoraban. En cierta forma, por medio de la Divina Providencia, estos dos misioneros santos, valientes y generosos hicieron que este don fuera posible en nuestra parte del mundo. Y como señal de agradecimiento, nos damos cuenta de que ahora nos corresponde a nosotros transmitir la fe de la Santa Eucaristía a aquellos que vienen después de nosotros.

Es increíble entender que la misma Eucaristía celebrada y venerada por el Obispo Bruté y la Madre Teodora nos da sustento y nutre nuestras vidas de fe.

En efecto, el mismo Espíritu Santo que guió sus vidas en circunstancias desafiantes, hace lo mismo por nosotros.

Tanto la Madre Teodora como el Obispo Bruté lucharon contra grandes adversidades para cumplir con su tarea de transmitir la misión de Cristo en nuestra parte del mundo, en tiempos primitivos. Estoy seguro que no tenían idea de lo provechosas que llegarían a ser sus obras. Constituyen ejemplos vivos para todos nosotros, independientemente de cuál sea nuestro camino en la vida. A pesar

de las limitaciones impuestas por una mala salud física y las limitaciones de los recursos materiales, batallaron con valentía y tenacidad.

Tal vez pensemos, "bueno, eran personas extraordinarias con dones especiales." Quizás sea así, pero el hecho es que también eran personas humanas, al igual que nosotros. Respondieron a la gracia de Dios y procuraron la fuerza necesaria en los sacramentos de la Iglesia, especialmente la Eucaristía.

Nosotros tenemos la misma oportunidad y la misma responsabilidad de decirle "sí" a Dios con todo y las limitaciones que podamos tener. ¡Qué Dios bendiga también nuestros esfuerzos! †

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

Lista de oración del Arzobispo
Buechlein
Arquidiócesis de Indianápolis
1400 N. Meridian Street
Indianapolis, IN 46202-2367

Traducido por: Daniela Guanipa,
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 dirección del Espíritu Santo cuando pasen la fe Católica a los jóvenes y les den ánimo a ellos a considerar las vocaciones al sacerdocio y la vida religiosa!

Events Calendar

September 30

Oldenburg Academy, 1 Twister Circle, Oldenburg. **Dare to Dance Club**, high school students, learn to dance, 3:45-5 p.m. Information: 812-934-4440 or www.oldenburgacademy.org.

October 1

St. Mary Parish, Marian Center, 311 N. New Jersey St., Indianapolis. **"AuctionFest 2011"**, 6-9:30 p.m., \$20 per family, \$8 adult, \$5 child 2-12. Information: 317-637-3983 or lindayager1@yahoo.com.

Pat Flynn's Pub, 5198 N. Allisonville Road, Indianapolis. **Cathedral grade school, Class of 1956, 55-year reunion**, 6:30 p.m. Information: 317-891-2908.

St. Joseph Parish, 1375 Mickley Ave., Indianapolis. **Altar Society, craft fair**, 10 a.m.-3 p.m., food served, 10:30 a.m.-1:30 p.m. Information: 317-271-5234.

St. Francis Hospital, 1600 Albany St., Beech Grove. **"Walk to Remember,"** 11 a.m. Information: 317-528-5199.

Harrison County Fairgrounds, Corydon. **St. Joseph School,**

Rock'n Roll Car show and street dance, 1 p.m.-midnight. Information: 812-734-6909 or keldocgt@gmail.com.

October 2

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **Respect Life Sunday, Mass**, 1 p.m., Life Chain, 2:30-3:30 p.m., Information: 317-236-1569 or 800-382-9836, ext. 1569.

St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. **St. John Academy, Alumnae Association reunion**, Mass, 11 a.m., brunch follows at Indiana Convention Center, reservations required. Information: 317-892-4798.

Pete Schickel Farm, Lanesville. **St. Mary Parish, high school youth Mass**, 6 p.m., hayride and bonfire after Mass. Information: 812-952-2853 or iluv2fly130@msn.com.

Holy Family Parish, Main St., Oldenburg. **"Fall Festival,"** 9 a.m.-8 p.m., chicken and roast beef dinners, games. Information: 812-934-3013.

St. Joseph Hill Parish, 2605 St. Joe Road West, Sellersburg. **"Fall Festival,"**

11 a.m., turkey shoot, food, games, quilts. Information: 812-246-2512.

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **Monte Cassino pilgrimage, "Mary the Receptive Missionary,"** Benedictine Father Bede Cisco, presenter, 2 p.m. Information: 812-357-6501.

October 4

Saint Meinrad Seminary and School of Theology, Gallery, 200 Hill Drive, St. Meinrad. **John S. and Virginia Marten 21st annual Lecture in Homiletics, "About Whom Does the Prophet Say This?"** Dr. Rein Bos, presenter, 7 p.m. Information: 800-682-0988 or www.saintmeinrad.edu.

October 5

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Solo Seniors**, Catholic, educational, charitable and social singles, 50 and over, single, separated, widowed or divorced, new members welcome, 6:30 p.m. Information: 317-370-1189.

Columbus Bar, 322 Fourth St., Columbus. **"Theology on Tap" series, "There's Something about Mary,"** Franciscan of

the Immaculate Father Elias Mary Mills, presenter, 7 p.m. Information: www.indydot.com or indytheologyontap@gmail.com.

October 7-8

St. Mary Parish, 415 E. Eighth St., New Albany. **Yard sale and bake sale**, 8 a.m.-2 p.m. Information: 812-944-0417 of info@stmarysna.org.

Hillcrest Country Club, 850 N. Walnut St., Batesville. **Oldenburg Academy, Alumnae Homecoming**, Fri., 6 p.m., "Distinguished Alumni event," Sat. ICA Hall, breakfast, 8 a.m., Mass, 10 a.m. Information: 812-933-0737 ext. 244, or rboyle@oldenburgacademy.org.

October 7-9

Flaget Retreat Center, 1934 Lewiston Drive, Louisville, Ky. **"World Wide Marriage Encounter Weekend."** Information: 502-548-3793.

October 8

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **"Gathering of Catholic Singles,"** all single people, never married, widowed or divorced, 21 and

older, Father Noah Casey, presenter, 10 a.m.-noon. Information: 317-250-9838 or drpcrawford@aol.com.

St. Roch Parish, Family Life Center, 3603 S. Meridian St., Indianapolis. **Single Seniors**, meeting, 1 p.m., age 50 and over. Information: 317-784-4207.

St. Andrew the Apostle Parish, 4052 E. 38th St., Indianapolis. **"St. Andrew Fest,"** homecoming, Mass, 4:30 p.m., dinner, entertainment, games, 5:30-8 p.m. Information: 317-546-1571.

St. Vincent de Paul Parish, 1723 I St., Bedford. **"Oktoberfest,"** polka Mass and festival, Mass, 5 p.m., German dinner, 6 p.m., games, 6 p.m. Information: 812-275-6539.

St. Vincent de Paul Parish, 1723 I St., Bedford. **First annual "Holy Moly" 5K run/walk competition**, 8:30 a.m., \$15 pre-registration includes shirt, \$20 day of race. Information: 812-279-6539.

Kordes Center, 802 E. 10th St., Ferdinand. Sisters of St. Benedict of Ferdinand

program, **"To Lead as Jesus Did,"** Benedictine Sister Helen Jean Kormelink, presenter, 9:15 a.m.-12:15 p.m., \$40 per person includes lunch, registration due Oct. 5. Information: 812-367-1411, ext. 2915, 800-880-2777, or www.thedome.org/programs.

October 9

St. Joseph Knights of Columbus Council, 4332 N. German Church Road, Indianapolis. **Baby shower for Birthline**, 2-4 p.m. Information: 317-898-7409.

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Discaled Carmelites Secular Order meeting**, noon. Information: 317-545-7681.

St. Mary-of-the-Rock Parish, 17440 St. Mary's Road, Batesville. **"Turkey Festival,"** dinner, 11 a.m.-4 p.m. Information: 812-934-4165.

Our Lady of Mount Carmel Parish, 14598 Oak Ridge Road, Carmel, Ind. (Diocese of Lafayette). **Lisieux Sorority, "Rosary in the Sky,"** 6:30 p.m. †

Retreats and Programs

October 4-6

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Practical Christianity,"** Benedictine Father Adrian Burke, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

October 7-9

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Living Monastic Values in Everyday Life,"** Benedictine Brother Martin Erspamer, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

October 8

Sisters of St. Francis, Oldenburg. **"Franciscan Wisdom for Challenging**

Times," Franciscan Sister Marya Grathwohl, presenter, 9:30 a.m.-3:30 p.m., \$45 includes lunch. Information: 812-933-6437 or center@oldenburgosf.com.

October 9

Sisters of St. Francis, Oldenburg. **"Coffee Talk-Where and How Faith and Politics Meet,"** Glenn Tebbe, presenter, following 9:30 a.m. liturgy. Information: 812-933-6437 or center@oldenburgosf.com.

October 10

Oldenburg Franciscan Center, Oldenburg. **"Men's Night at the 'Burg,"** Franciscan Father Carl Hawver, presenter, 7-8:30 p.m. Information: 812-933-6437 or center@oldenburgosf.com. †

'Celebrate Life Family Festival' to include fireworks and games

The Knights of Columbus John Paul II Council #1808 in Lanesville is sponsoring a "Celebrate Life Family Festival" at 5 p.m. on Oct. 8 at the council hall, 6104 Highway 62 N.E., in Lanesville.

The festival will include fireworks, food, and games for children and youths. The event is open to the public, and all games, activities and food are free or at a

minimal cost.

For more information, call 812-972-1659 or send an e-mail to mc366@juno.com.

The Knights of Columbus, with members of the newly formed Teens for Life of Southern Indiana, sponsor the "Celebrate Life Family Festival" to promote respect for human life in the wider community. †

All Girls High School Mass and luncheon set for Nov. 6

Students of the former Our Lady of Grace Academy, the former St. Agnes Academy, the former St. Mary Academy, the former St. John Academy, the former Ladywood School and the former Ladywood-St. Agnes Academy, all in Indianapolis, are invited to the fifth annual All Girls High School Mass at 10:30 a.m. on Nov. 6 at St. Mary Church, 317 N. New Jersey St., in Indianapolis.

After Mass, a luncheon will be held at the Rathskeller Restaurant, 401 E. Michigan St., in Indianapolis.

The cost of the luncheon is \$20 per person. Shirts and sweatshirts adorned

with school logos will be available for purchase at that time. Some of the proceeds of the sales will be donated to the Sisters of Providence of Saint Mary-of-the-Woods, the Sisters of St. Francis in Oldenburg and the Sisters of St. Benedict of Our Lady of Grace Monastery in Beech Grove.

Reservations for the luncheon need to be made by Oct. 22. They can be sent to Wilma Peacock, 1030 N. Leland Ave., Indianapolis, IN 46219.

Responses should include your name (with maiden name), school attended, year graduated, return address, telephone number, and e-mail address. †

VIPs



Lawrence A. and Doris J. (Hahn) Frey, members of St. Bernadette Parish in Indianapolis, will celebrate their 60th anniversary on Oct. 6. They were married on Oct. 6, 1961, at St. John the

Baptist Church in Harrison, Ohio. They have six children: Anne, Barbara, Bev, Bill, Brian and Bob Browne, as well as 13 grandchildren and five great-grandchildren. †

Indianapolis parish to host mission from Oct. 7-13

St. Lawrence Parish, 6944 E. 46th St., in Indianapolis will host a parish mission from Oct. 7-13.

Redemptorist Father Tony Judge will lead the mission. He will be joined by Redemptorist Father Greg Schmitt, who will lead sessions in Spanish.

Following the noon Mass on Oct. 7, there will be a catered luncheon to welcome the mission presenters.

Presentations will be given each night at 7 p.m. followed by refreshments and fellowship.

A bilingual Mass to conclude the mission will be celebrated at 7 p.m. on Oct. 13.

Topics include Scripture, the suffering and death of Christ, the forgiveness of sins and the Eucharist.

Transportation and child care for children in kindergarten through the fourth grade will be available for the evening sessions.

For more information, log on to www.saintlawrence.net or call 317-546-4065. †

School donation to National Guard



Adjutant Gen. Martin Umbarger of the Indiana National Guard poses on Sept. 14 with Lori McCormick and Jerry Barnett, sixth-grade students at St. Rose of Lima School in Franklin, at Hickory Stick Golf Course in Johnson County. The donation that the students presented to Gen. Umbarger for the Indiana National Guard Relief Fund was raised during the school's recent "5K Run for Relief." Also posing with Gen. Umbarger, Lori and Jerry is Keith Clark, a member of St. Rose of Lima Parish and an employee of Hickory Stick Golf Course.

'An extraordinary archbishop for us'

Priests pay tribute to their shepherd for his spirituality, vision and legacy

By Mary Ann Garber

Msgr. William Stumpf felt mixed emotions of pride and sadness as he sat next to Archbishop Emeritus Daniel M. Buechlein during a Sept. 21 press conference that announced the archbishop's early retirement for health reasons.

"I'm just so proud of him and everything that he has accomplished," said Msgr. Stumpf, moderator of the archdiocesan curia. "I'm so glad for him to now see all the burdens lifted from him so that he can actually go and just have some well-deserved rest and time for prayer, and go back to the place that he loves. And yet I'm filled with real sadness.

"He's been a big part of my own personal priesthood in terms of work here at the archdiocese," Msgr. Stumpf said, "and I also worked with him very closely for a long part of that, and I'm going to miss him terribly."

His emotions reflected the reactions of many of the archdiocesan priests who attended the press conference at the Archbishop O'Meara Catholic Center in Indianapolis.

The priests expressed happiness that the archbishop's early retirement at age 73 will allow him to return to live at a place he loves—Saint Meinrad Archabbey in southern Indiana.

In mid-October, the archbishop will move back to the monastery where he professed his solemn vows as a Benedictine monk on Aug. 15, 1963, and was ordained to the priesthood on May 3, 1964.

The priests just wished that his return there wasn't the result of the effects of a stroke he suffered in March of 2011.

"Inevitably, there's a certain sadness today accentuated by the fact that his health condition has prompted his retirement," said Msgr. Frederick Easton, who retired as vicar judicial of the archdiocese on July 6.

"And yet, as he said toward the end of his talk, God's Providence is at work," Msgr. Easton said. "... Having this illness probably made his letting go of his administrative duties and his shepherding of the Church of central and southern Indiana a lot easier because he accepts it as God's Providence. I'm happy that he is going to Saint Meinrad, which is like a full circle for him, coming back to his original [Benedictine] vocation in a sense, but yet maintaining his vocation as bishop."

Father John Hall was among the priests



Above, Fathers Peter Marshall, from left, James Farrell, Robert Robeson and Patrick Beidelman stand and applaud Archbishop Emeritus Daniel M. Buechlein after he announced his early retirement for health reasons during the Sept. 21 press conference at the Archbishop O'Meara Catholic Center in Indianapolis.

Left, after his Sept. 21 press conference at the Archbishop O'Meara Catholic Center in Indianapolis, Archbishop Emeritus Daniel M. Buechlein talks with Father William Munshower, a retired archdiocesan priest who still ministers as the chaplain at Cathedral High School in Indianapolis.

who shared their appreciation for the archbishop's support of their ministry.

The archbishop was president and rector of the seminary when Father Hall began his priestly formation at the former Saint Meinrad College in 1972 then at the School of Theology.

Father Hall now serves as the pastor of St. Martin of Tours Parish in Martinsville and administrator of Our Lady of the Springs Parish in French Lick and Christ the King Parish in Paoli.

"I want to thank him for all that he did, all the support that he gave to me and to my brother priests," said Father Hall, who also serves on the archdiocesan council of priests and the Catholic Charities board.

"I just wish him well in this new chapter in his life, and that he be comforted and be at peace," Father Hall said. "He came across that way today, and

I just pray and hope that continues on."

Father Michael O'Mara, pastor of St. Mary Parish in Indianapolis, was a young priest when he was asked by Archbishop Buechlein to minister to Hispanic Catholics. He has studied the Spanish language and cultures in five Latino countries.

"When I was at Saint Meinrad, [then Father] Daniel was considered one of the best spiritual directors available," Father O'Mara said. "He has ... encouraged me to do more than I thought that I could do."

Father O'Mara was pleased when the archbishop completed a cultural immersion and language experience in Guadalajara, Mexico, to better minister to Hispanics.

"He opened up a ... relationship with the Archdiocese of Guadalajara," Father O'Mara said. "Because of his

vision, we now have a priest working here in the Archdiocese of Indianapolis from Guadalajara. ... Archbishop Daniel ... was very supportive of our efforts to recruit young Hispanic men for seminary studies so we have two young men from St. Mary Parish that are studying."

Father William Ernst, a retired diocesan priest, went to the seminary with Archbishop Buechlein at Saint Meinrad. They were ordained on the same day there.

"I joke to people at times that if I had known then what I know now, I would have carried his books for him," Father Ernst said during a Sept. 21 telephone interview. "I think he's had a good business sense. ... It's the end of an era."

(Reporter Sean Gallagher contributed to this story.) †

Archbishop's legacy includes establishing Bishop Simon Bruté College Seminary

Criterion staff report

Daniel Elsener still remembers the conversations with Archbishop Daniel M. Buechlein.

The idea to establish a college seminary in collaboration with Marian University in Indianapolis started when Elsener began his tenure as president of the school in August of 2001, and continued for a time.

"He [the archbishop] said, 'Let's quit talking and let's do it,'" Elsener recalled.

"We had a little conversation around our dining room table at the Allison Mansion where my office is," he said. "He brought a couple of his top advisers, I had a couple of my provosts, and he said, 'Let's go. Let's get it started.'"

Under Archbishop Buechlein's leadership, the archdiocese opened Bishop Simon Bruté House of Formation on the campus of then Marian College in 2004 to prepare college seminarians for major seminary studies.

In 2008, the archdiocese purchased the facilities and 17 acres belonging to the Carmel of the Resurrection, a community of Carmelite nuns, located a mile south of Marian University, and

relocated the college seminary there.

The archdiocesan college seminary has since reached its capacity, and plans are under way to expand in the future to meet the growing demand.

"He had confidence in Marian [to help with the intellectual formation]," Elsener said.

"He brought in wonderful people to run it."

Father Robert Robeson, rector of Bishop Simon Bruté College Seminary, said Archbishop Buechlein played an integral role in the seminary's success.

"I think his vision was quite incredible, envisioning the opportunity for success in establishing a seminary here in Indianapolis in conjunction with Marian University," said Father Robeson, who was ordained by Archbishop Buechlein in 2003. "I think he has a special place in his heart for seminarians, and these young men who are really giving up much in order to discern and discover whether or not God is calling them to be priests.

"His leadership will be an important legacy," the seminary rector said. "And it's a legacy that serves the region. It's larger than just our archdiocese."

Archdiocesan seminarian Daniel Bedel, who is in formation for the priesthood at Saint Meinrad Seminary and School of Theology in St. Meinrad, said in a telephone interview that Archbishop Buechlein's "connection with seminarians is amazing.

"He went out of his way to get to know each one of us personally," said Bedel, who received priestly formation at

Bishop Simon Bruté College Seminary from 2006-10.

"... He is a very holy man, a man of prayer, an excellent person of the Gospel."

Msgr. William Stumpf, moderator of the archdiocesan curia, said the archbishop will continue to nurture vocations in retirement.

"He's going to be so good for our seminarians down there, not just the seminarians from the archdiocese, but all the seminarians that are at Saint Meinrad," Msgr. Stumpf said. "I think he'll be a great witness to them, and I think he'll be inspiring to them."

After the Sept. 21 press conference announcing his retirement, Archbishop Buechlein said that he is looking forward to spending time with the seminarians at Saint Meinrad as he did when he served as president and rector there from August 1971 until March 1987.

"I look forward to being with them," he said. "They give me a lot of life, and I will help them as best I can. I have a lot of experience working with seminarians."

(Editor Mike Krokos, senior reporter Mary Ann Garber and reporter Sean Gallagher contributed to this story.) †



Daniel Elsener



Daniel Bedel

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

Compiled by Brandon A. Evans

Here are some of the major events and moments in the life of Archbishop Emeritus Daniel M. Buechlein, O.S.B., and during his leadership of the archdiocese.

• April 20, 1938—Born in Jasper, Ind.

• Aug. 15, 1963—Solemn profession as a Benedictine monk at Saint Meinrad Archabbey in St. Meinrad.

• May 3, 1964—Ordained a priest.

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

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

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

Six months after the death of Archbishop Edward T. O'Meara, the man who preached at his funeral is called to be his successor. Bishop Buechlein held a press conference on July 14 in Indianapolis and met with archdiocesan employees before flying back to Memphis. Bishop Buechlein said that his "first duty as your archbishop is to be a man of prayer. It is also the greatest gift I can bring with me."



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

Forty years to the day that a young man entered Saint Meinrad Seminary as a high school freshman, he is installed as the fifth Archbishop of Indianapolis. Archbishop Buechlein became the eighth successor to Bishop Simon Bruté, the first bishop of Vincennes, which later became the Archdiocese of Indianapolis. "Like the Apostles Peter and Paul," the archbishop said at the installation Mass on Sept. 9, "I am charged to be a living sacrament of the paschal mystery of God, to be a humble servant for the unity of the body of Christ, and to be teacher in the person of Christ, the head of the body of the Church. What a marvelous way of life! What a great challenge!"

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

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

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

The annual fundraiser, which honors the values and accomplishments of individuals because of their Catholic education, continues to this day. More than \$4.4 million has been raised through corporate and individual investments to offer tuition assistance to enable low-income elementary and high school students in central and southern Indiana to attend Catholic schools.

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

The archbishop leads Catholics in central and southern Indiana on a symbolic journey as a "way of preparing for the opportunities and challenges of the third millennium of Christianity." "Journey of Hope 2001 is more than a program," he wrote. "It is a 'window of opportunity' that allows us to place special emphasis on three vital aspects of our journey to God: spiritual renewal, evangelization—or a new sense of mission—and stewardship as a way of life."

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

The archbishop attended the annual march with tens of thousands of other pro-life supporters for many years. As recently as 2009, the archbishop could be seen walking, speaking and praying with youths on the march as well as concelebrating the annual Vigil for Life Mass at the Basilica of the National Shrine of the Immaculate Conception with other bishops.



Shrine of the Immaculate Conception with other bishops.

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

The new school facility, which opened in the fall of 1999, was believed to be the first new center-city Catholic school built in the United States in the past 40 years. That feat was repeated when ground was broken the same fall on a new Holy Cross Central School in Indianapolis. The archdiocese currently has 68 Catholic schools. The archbishop considers his efforts to solidify Catholic education as his primary accomplishment in his nearly 20 years of ministry here.



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

• October 1998—Catholic schools reach expected enrollment plateau.

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

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

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

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

The parishes of the archdiocese raised a total of \$84 million in pledges and another \$10 million in planned gifts. Individual parishes used \$68 million for their own capital and endowment needs, while the remaining \$26 million was earmarked for the needs of the broader archdiocesan mission and ministries, including seminarian education, priest retirement, lay ministry development and ongoing Catholic educator training.



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

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

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

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

More than 500 people filled the chairs and bleachers in the gymnasium of the new Bright Elementary School to mark with a special liturgy the founding of the parish under the patronage of St. Teresa Benedicta of the Cross. However, icy, snow-covered roads prevented the archbishop from attending. The parish was one of two opened by the archbishop. The other is SS. Francis and Clare Parish in Greenwood, which was founded in 1993.

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

Archbishop Buechlein celebrated a Mass which gathered Catholics from across the archdiocese to celebrate 2,000 years of Christianity, and to thank God for all his blessings. Eighteen bishops, two archbishops and several priests of the archdiocese helped Archbishop Buechlein confirm nearly 3,200 youths and adults at the archdiocese's Celebration in the Spirit of Hope: The Great Jubilee. It was the largest gathering of Catholics in the history of the archdiocese, and one of the largest Jubilee celebrations in the United States that year.



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

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

In two Masses, a total of eight men were ordained to the priesthood by Archbishop Buechlein—the largest ordination class for the archdiocese in nearly 30 years. "This is a joyful occasion for our Church," he said to those gathered on June 1 for the first ordination. To the families of the priests, he said, "we thank you for the gift of your sons." In total, there are now 40 active priests in the archdiocese who were ordained by the archbishop.



In total, there are now 40 active priests in the archdiocese who were ordained by the archbishop.

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

The money was part of an educational grant that would only be awarded if the archdiocese could raise \$5 million in matching funds for its Project EXCEED. In the end, nearly \$8 million was raised. The goals of the project were curriculum changes, better technology, and new programs that will help students and teachers. In 2008, the archdiocese also received a \$5 million grant from Lilly Endowment to support center-city schools and two urban high schools.

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

Pledges totaling about \$5.17 million make for another success of the annual appeal. Funds from the UCA go to directly fund the shared ministries of the archdiocese, such as seminarian formation and Catholic Charities, as well as home missions—those parishes and schools in the archdiocese that are struggling to continue providing their services. In total, during the archbishop's tenure the archdiocese raised more than \$300 million through the annual stewardship appeal and separate capital campaigns. The funds supported building projects and ministry needs, and are in addition to contributions that parishioners made through Sunday and Holy Day collections.



\$300 million through the annual stewardship appeal and separate capital campaigns. The funds supported building projects and ministry needs, and are in addition to contributions that parishioners made through Sunday and Holy Day collections.

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

Thirty-eight years after the restoration of the permanent diaconate by the Second Vatican Council, the archbishop approves its implementation here for the first time. Previously, the only deacons in the archdiocese were transitional deacons on their way to priestly ordination. In 2004, 25 men begin formal preparation to become deacons. After four years of spiritual, intellectual and pastoral formation, the men are ordained in 2008 as our first class of permanent deacons.



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

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

The regular monthly Mass would eventually move to other locations—now it is held at St. John the Evangelist Church in Indianapolis—but its goal is the same: to encourage regular Mass attendance among young adults, and give them a chance to grow in friendship. Over the past decade, Archbishop Buechlein has placed greater emphasis on young adult ministry, starting a Theology on Tap program, adding more campus ministry options and creating staff positions at the archdiocese to head up young adult outreach.



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

Originally founded on the campus of Marian University in Indianapolis, its purpose was to have a place within the archdiocese to prepare college seminarians for major seminary. The title of the house of formation was later changed to the Bishop Simon Bruté College Seminary and, in 2008, it moved to the grounds of the Monastery of the Resurrection, previously a Carmelite monastery a mile south of Marian University. By 2011, the seminary reached its capacity of 35 seminarians and archdiocesan officials are looking to expand it.



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

Five archdiocesan schools and one private Catholic high school in the archdiocese are named No Child Left Behind Blue Ribbon Schools of Excellence by the U.S. Department of Education. As of today, 26 Catholic schools in the archdiocese have been honored with 32 Blue Ribbon distinctions—more than any other diocese in the country.

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

For the first time in seven years, the archdiocesan operating budget is projected to break even. It is a trend that will continue for eight consecutive budgets—including to the present day. It is also announced that nine new endowments—and nearly \$15 million—were added to the Catholic Community Foundation. Today, the foundation has a value of \$170 million—up from less than \$5 million before the archbishop arrived—and manages nearly 400 endowments. Nearly \$70 million from the endowments has been distributed to parishes, schools and archdiocesan agencies for ministry.



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

• August 2005—Six center-city schools start the new academic year as part of the archdiocesan schools consortium.

The consortium, later renamed the Mother Theodore Catholic Academies, was called for the previous year by Archbishop Daniel M. Buechlein. It operates as an umbrella organization for six—now four—Indianapolis center-city schools. The schools are able to operate more efficiently by sharing some resources, such as finances, maintenance and marketing. The schools also developed a common academic curriculum.



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

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

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

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

At a Mass held in St. Peter's Square at the Vatican, the foundress of the Sisters of Providence of Saint Mary-of-the-Woods became the first canonized saint from Indiana. Archbishop Buechlein led a pilgrimage to Rome for the historic event. Upon returning, he announced that, starting in November, he would commemorate the canonization throughout the archdiocese in the coming year during eucharistic celebrations in each of its 11 deaneries.



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

Titled "I Was a Stranger and You Welcomed Me: Meeting Christ in New Neighbors," the pastoral was the first of its kind issued collectively by the Indiana bishops in recent times. "We Catholic bishops of Indiana recommit ourselves and our dioceses to welcoming others as Christ himself," the pastoral said. "Together with all our sisters and brothers throughout the state of Indiana, we embrace an authentic and enduring form of Hoosier hospitality that goes beyond superficial slogans to the heart of what it means to be a community of faith that welcomes all who wish to share our way of life."



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

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

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

The school, led by the Sisters of Providence, is part of a national network that has built a reputation for helping students from low-income families through a work-study program. In 2011, the first four-year class of students—25 in all—graduated.

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

Catholics across the archdiocese were invited to take part in a nine-day novena for the archbishop and all the sick. It began on Feb. 3 and ended on Feb. 11, the feast of Our Lady of Lourdes and also the World Day of the Sick. A Mass was celebrated that day at SS. Peter and Paul Cathedral in Indianapolis. In June, Archbishop Buechlein announced that his treatment was successful, and his cancer was in remission.

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

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

The lay leaders of the Legacy for Our Mission: For Our Children and the Future archdiocesan capital campaign celebrate the successful conclusion of the effort. 33,000 Catholics across central and southern Indiana pledged \$104 million, and some 14,000 volunteers worked to make the campaign a success. Thanks to the campaign, parishes across the archdiocese's 11 deaneries constructed new activity centers, made extensive renovations to their current facilities and established new endowments or grew already established ones.

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

"Sisters and brothers, for 175 years in our part of the world, the message of Christ, the Good Shepherd, has been a message of hope," Archbishop Buechlein said at the start of his homily at the Mass. That hope was embodied during the Mass in the celebration of the sacrament of confirmation and in other ways. About 200 couples were honored for 50 or more years of married life. And religious jubilarians were praised for their many decades of faithful ministry and consecrated life.



years of married life. And religious jubilarians were praised for their many decades of faithful ministry and consecrated life.

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

Twenty-five years after welcoming its first temporary residents, the shelter had outgrown its facilities near Sacred Heart of Jesus Church and moved into a brand-new building near Holy Trinity Church. "Holy Family Shelter is a concrete and practical expression of the mission and ministry of charity, which we all share," the archbishop said. The previous year, the shelter served 229 homeless families and helped 206 residents obtain employment. In 2010, Catholic Charities and other social outreach ministries of the archdiocese served nearly 180,000 people.



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

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

• April 2010—Archdiocese gets OK to create two charter schools.

The archdiocese received approval from the City-County Council of Indianapolis and Marion County to create two charter schools in Indianapolis—a move that made it the first Catholic diocese in the United States that has committed to overseeing a school involved in this educational approach. When the 2010-11 school year opened in August, St. Anthony Catholic School and St. Andrew & St. Rita Catholic Academy became charter schools. While they are still managed by the archdiocese, they had to change their names and they are no longer able to promote the Catholic faith or display crucifixes and religious statues during school hours. The move helped keep the schools open.

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

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

In light of his health struggles, Archbishop Buechlein requests a coadjutor bishop—a man who would become his successor. The Vatican declines, but sends a priest from Boston to be ordained as auxiliary bishop. Bishop Christopher J. Coyne was ordained by Archbishop Buechlein on March 2 at St. John the Evangelist Church in Indianapolis. The new bishop is known for his eagerness to engage people through his blog, podcast and Twitter feed.



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

• March 2011—The archbishop suffers a mild stroke.

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

Because of ongoing health struggles, Archbishop Buechlein is granted an early retirement at age 73. He will return to Saint Meinrad Archabbey, the monastic community that he entered more than 50 years ago, to live a life of prayer and poverty. He plans to continue writing, including penning his memoirs. †



continue writing, including penning his memoirs. †

Bishop selection process is thorough and strictly confidential

By Sean Gallagher

During the Sept. 21 press conference at which Archbishop Daniel M. Buechlein announced that Pope Benedict XVI had allowed him to retire early because of health reasons, Archbishop Buechlein noted that the process to choose his successor has already started.

In response to a question from the media, apostolic administrator Bishop Christopher J. Coyne said that it is impossible to know when Pope Benedict will select a new archbishop of Indianapolis.

Part of that is due to the secrecy of the selection process. Part of that process is defined in the Church's *Code of Canon Law*.

Canon #377 stipulates that, at least once every three years, the bishops of an ecclesiastical province must submit to the apostolic nuncio a list of priests who, in their opinion, are qualified to be bishops.

An ecclesiastical province is made up of the dioceses in a geographical area where an archdiocese also exists. All five dioceses in Indiana make up the Province of Indianapolis.

An apostolic nuncio, also known as a papal nuncio, serves as an ambassador of the Vatican to a particular country, and as a liaison between the Church in that country and the Holy See.

Although the previous apostolic nuncio to the United States, Archbishop Pietro Sambi, died on July 27 and his successor has not yet been appointed, Archbishop Buechlein said that staff members at the nuncio's office in Washington have already begun the process to gather information on possible successors.

"It's always a confidential process, but it's going on, which just amazed me because we don't have a nuncio," Archbishop Buechlein said at the Sept. 21 press conference. "But the staff at the embassy in Washington is really working at it."

Canon #377 also states that individual bishops can recommend potential bishops to the nuncio at any time.



Jackie Byers, left, speaks to Archbishop Emeritus Daniel M. Buechlein after a press conference announcing his retirement on Sept. 21. Byers, a member of St. Simon the Apostle Parish in Indianapolis, is past president of the Archdiocesan Finance Council. Bishop Christopher J. Coyne, right, the archdiocese's new apostolic administrator, talks with Kevin Rader, a reporter for WTHR Channel 13 in Indianapolis.

Canon #378 lists the requirements for potential bishops. They must be "outstanding in solid faith, good morals, piety, zeal for souls, wisdom, prudence and human virtues." They also must be at least 35 years of age, and ordained a priest for at least five years.

The canon recommends—but does not absolutely require—that potential bishops have a doctorate or licentiate in Sacred Scripture, theology or canon law from a university approved by the Holy See.

Since becoming a bishop in 1987, Archbishop Buechlein has participated in this selection process several times.

"I give the process a great deal of thought and prayer, and try as best I can to

provide a full and accurate biography of the priest whom I recommend," he said in a 2009 interview with *The Criterion*. "I take this responsibility seriously to help the papal nuncio in drawing up lists of potential candidates for the office of bishop."

According to Father James Bonke, defender of the bond in the archdiocesan Metropolitan Tribunal, when a diocese no longer has a bishop—either because the bishop has died, resigned or been transferred—the nuncio begins a process of assembling a list of three recommendations, known as a "terna," to succeed that bishop.

Eventually, that terna will be prepared and forwarded to the Congregation for Bishops at the Vatican.

"Those three names have to be ranked in order according to his preference," Father Bonke said during a 2009 interview.

A 2009 Catholic News Service article explained that nuncios ordinarily gather 30 to 40 written evaluations of each of the recommended potential bishops.

Archbishop Buechlein discussed being asked to assess potential bishops.

"When the papal nuncio seeks information and judgment concerning a particular candidate, the process becomes more focused. So does one's prayer and responsibility," he said in the 2009 interview. "Candidates proposed for nomination to the office of bishop may or

See SELECTION, page 16

Stewardship promoters reflect on archbishop's commitment and leadership

By Sean Gallagher

When Archbishop Daniel M. Buechlein became the shepherd of the Archdiocese of Indianapolis in 1992, L.H. Bayley was just beginning his service on the archdiocese's finance council.

"He had a new job, and so did I. And I told him that I hoped he knew his job better than I knew mine," said Bayley, a member of St. Luke the Evangelist Parish in Indianapolis, after attending the Sept. 21 press conference at the Archbishop O'Meara Catholic Center in which Archbishop Buechlein announced his retirement.

Over the course of the next 19 years, Archbishop Buechlein, Bayley and scores of other Catholics across central and southern Indiana worked hard to encourage Catholics from all corners of

the archdiocese to live stewardship as a way of life.

The end result was that, thanks to Archbishop Buechlein's leadership, approximately \$300 million was raised through the annual stewardship appeal and separate capital campaigns.

These funds made possible building projects in parishes, schools and charitable agencies across the 39 counties of the archdiocese.

Additionally, endowments managed by the archdiocese's Catholic Community

Foundation grew from \$5 million to nearly \$170 million over the past 19 years.

The funds distributed annually from the endowments will support archdiocesan, parish and educational ministries for years to come.

Bayley, a former president of the board of trustees of the Catholic Community Foundation and co-chair of two archdiocesan capital campaigns, said he was grateful for the opportunity to work with Archbishop Buechlein over the years.

He was also moved at the press conference.

"It struck my heart," said Bayley.

"I'm very thankful that my life got to cross with the archbishop's life, and that he helped me realize the call that came my way through certain positions and responsibilities," Bayley said. "For all of those things, I'm very grateful. He has inspired me in many ways."

Daniel Conway was also grateful for having had the chance to learn about stewardship from Archbishop Buechlein. He led the archdiocese's Office of Stewardship and Development from 1993-97, and is currently a consultant for mission advancement for the Archdiocese of St. Louis.

Conway, who studied at the former Saint Meinrad College and Saint Meinrad Seminary and School of Theology when Archbishop Buechlein was its president-rector, is now known nationally as a leader in promoting stewardship as a way of life.

"There is not a bishop in the entire United States and, I dare say, the entire world, who is better at a comprehensive understanding of stewardship and development than Archbishop Buechlein,"

Conway said. "He is the best there is.

"I learned a lot from him. And I think I was privileged to help him establish stewardship and development as a way of life here in the archdiocese. I think that legacy will last for many, many years."

Don Horan more recently worked with Archbishop Buechlein to secure that legacy. He and his wife, Barbara,

members of St. Mary Parish in Greensburg, were co-chairs of the 2010 Christ Our Hope annual appeal. He is the current president of the board of trustees of the Catholic Community Foundation.

Working with the archbishop helped him see just how much effect that stewardship has across the archdiocese.

"Until we were actively involved in the Catholic Community Foundation," he said, "and until Barb and I traveled around the archdiocese last year with the archbishop talking about the appeal, we really didn't realize how many lives our archdiocese helps, and how many parishes and charities all over the state that we help along the way. He is a good and faithful servant."

Now, Don Horan is looking forward to the future of the archdiocese.

"It's a new page for our archdiocese," he said. "There will be a new chapter in our book here in central and southern Indiana. This is the beginning of it." †



L.H. Bayley



Don and Barbara Horan, members of St. Mary Parish in Greensburg, greet Archbishop Daniel M. Buechlein after he announced his retirement on Sept. 21. The Horans served as general co-chairs for the "Christ Our Hope: Compassion in Community" annual appeal in 2010.

Faith *Alive!*

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The *Gloria* shows ‘the full sweep of the paschal mystery’

By Fr. Daniel Merz

The *Gloria* was first used in the Liturgy of the Hours during Morning Prayer as a hymn of praise for the glory and peace given through Christ’s resurrection, symbolized by the rising sun in the morning. It began to be used at Mass in the early sixth century and has always marked more festive occasions in the Church.

The *Gloria* fittingly follows the penitential act, allowing God’s people to burst into praise for the mercy received in response to our admission of sinfulness. It is a poetic text of numerous scriptural quotes.

The opening lines come from the Gospel of St. Luke: “Glory to God in the highest and on earth peace to those on whom his favor rests” (Lk 2:14).

In the new translation, the *Gloria* slightly alters this biblical phrase to say “peace to people of good will.”

The Church loves to stress the importance of the will, both human and divine. When a human will is ordered to the divine will, then it is a “good will” that allows us to experience true peace.

The current translation—“Glory to God in the highest and peace to his people on earth”—leaves out the reference to “good will.” This new wording is important since peace does not come without real conversion and real justice.

When Jesus appeared in the flesh, he taught us what it looks like when a human will is in perfect communion with the divine

will: “Not my will, but thy will be done” (based on Mt 26:39).

Five verbs then follow, flowing from this good and peaceful will. Conformed to Christ, we praise, bless, adore, glorify and give God thanks for his great glory, ultimately in the eucharistic prayer. The current translation only mentions three of these actions—worship, praise and give thanks—but all five reveal a different response to this appearance of God’s glory in our midst.

Then we have the words of St. John the Baptist from the Gospel of John: “The next day [John the Baptist] saw Jesus

coming toward him, and said, ‘Behold, the Lamb of God, who takes away the sin of the world.’” (Jn 1:29).

The new translation of the *Gloria*, however, renders it this way:

“Lord God, Lamb of God, Son of the Father, you take away the sins of the world, have mercy on us; you take away the sins of the world,

receive our prayer.”

The Baptist provides the theological punch for the whole piece: Christ is the true *Passover Lamb* who takes away the sins of the whole world, not only those of the Jewish people.

In the Scriptures, the Baptist points to the central figure of the whole Gospel, and in the *Gloria*, John fulfills the same function of pointing out the central theme of the whole hymn.

This central theme is further explained with the biblical quote of Jesus ascending to the Father

and being seated at his right hand: “You are seated at the right hand of the Father, have mercy on us.”

This is an important theme, as evidenced by the numerous Scripture verses that relate to it:

“Who will condemn? It is Christ [Jesus] who died, rather, was raised, who also is at the right hand of God, who indeed intercedes for us” (Rom 8:34).

“[God] worked in Christ, raising him from the dead and seating him at his right hand in the heavens” (Eph 1:20).

“If then you were raised with Christ, seek what is above, where Christ is seated at the right hand of God” (Col 3:1).

“When [Christ] had accomplished purification from sins, he took his seat at the right hand of the Majesty on high” (Heb 1:3).

The quote from Romans underscores the reason why Christ is seated at God’s right—to plead God’s mercy upon us.

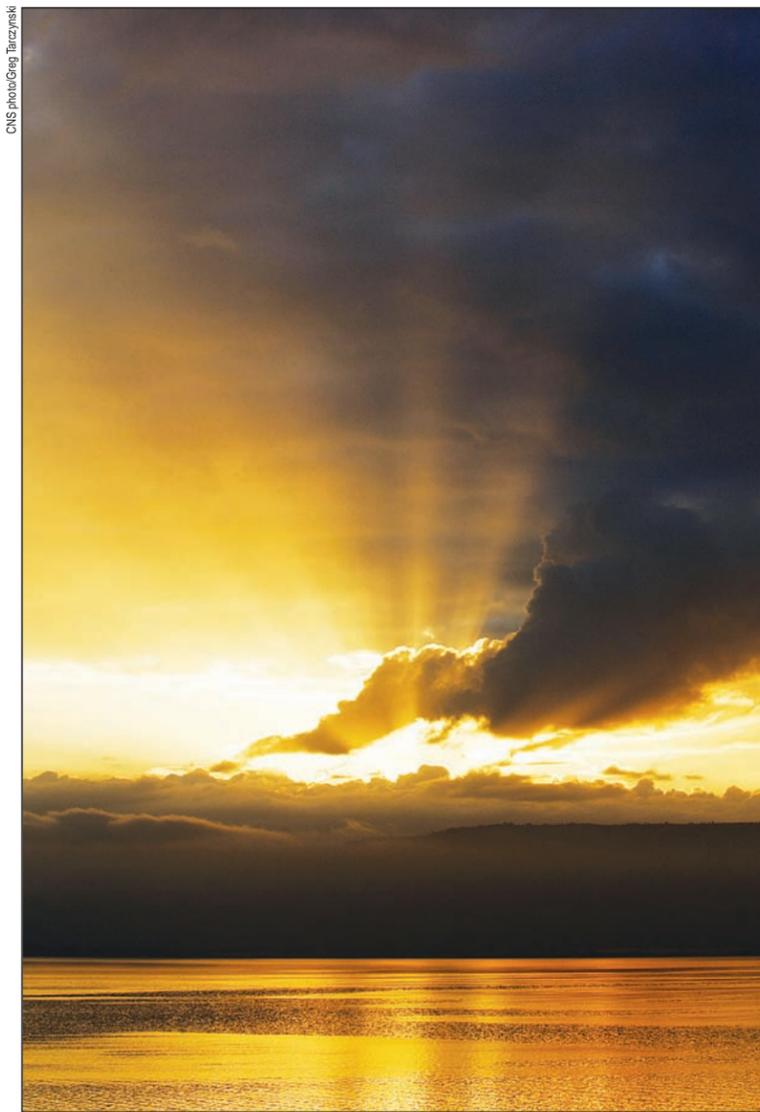
The hymn ends with a flourish of titles for Christ that are placed in the context of a Trinitarian finish with the naming of both the Holy Spirit and God the Father: “For you alone are the Holy One, you alone are the Lord, you alone are the Most High, Jesus Christ, with the Holy Spirit, in the glory of God the Father. Amen.”

These titles—Holy One, Lord and Most High—emphasize Christ’s divinity and his relationship to the other persons of the Holy Trinity.

There are two scriptural sources behind these titles: “Who will not fear you, Lord, or glorify your name? For you alone are holy” (Rev 15:4), and “You alone are the Lord, the Most High over all the earth” (Ps 83:19).

The quote from Revelation refers to Christ as the Lamb of God.

‘The Gloria fittingly follows the penitential act, allowing God’s people to burst into praise for the mercy received in response to our admission of sinfulness.’



The sun rises over the Sea of Galilee. The *Gloria* was first used in the Liturgy of the Hours during Morning Prayer as a hymn of praise to God.

The quote from the psalm refers to the one God of the universe.

In both quotations, the use of “Lord” refers to the name of God as revealed to Moses in the burning bush.

The *Gloria* is not a hymn only for the baby born on Christmas night. It takes us through the full sweep of the

paschal mystery, and the new translation highlights this theology.

(Father Daniel Merz is associate director of the U.S. bishops’ Secretariat of Divine Worship. For more information about the new Mass translation, log on to www.archindy.org/worship or www.usccb.org/romanmissal.) †

The new translation of the *Gloria* has clear ties to Scripture

By Maureen E. Daly

In the second sentence of the new translation of the *Gloria*, entire phrases that were left out of the current translation have been recovered.

“We praise you, we bless you, we adore you, we glorify you” has been added to precede “we give you thanks,” explained Dominican Father Carleton Parker Jones, pastor of SS. Philip and James University Parish in



From left, Sherry Williams, Vivian Morton and Melvin Williams of the SS. Monica and Luke Parish choir sing during Mass on the feast of the Epiphany in their parish’s church in 2007 in Gary, Ind. The *Gloria* is an ancient hymn of praise to God with clear ties to Scripture.

Baltimore, Md. “Liturgical prayers, like poetry, say the same thing several times in different words,” he added. “In an act of praise, it is nice to draw it out, repeating something in different ways.”

Father Carleton, who was a priest in the Church of England before being ordained a Catholic priest in 1982, considers the new translation of the *Gloria* to be “superior because it references Scripture more clearly.”

For example, the new opening—“Glory to God in the highest, and on earth peace to people of good will”—replaces the phrase “and peace to his people on earth,” thereby reflecting “more clearly the song of the Nativity in Luke’s Gospel,” he said.

This change in the *Gloria*’s first sentence emphasizes that the message “is meant to be for people of good will of any sort,” Father Carleton said, noting too that the change “communicates more clearly the meaning of the Scripture passage that Christ came for the whole world. ...

“Coming at the beginning of Mass, the *Gloria* is a way of coming into the presence of God, not just conscious of one’s own sins and need for forgiveness, but also specifically to give thanks and praise to God for the gift of his Son. That is the meaning of ‘eucharistia’—it is ‘thanksgiving.’”

Father Carleton also noted that the repetition in the *Gloria*’s third sentence, where “You take away the sins of the world, have mercy on us” is followed by the addition of “You take away the sins of the world, receive our prayer,” adds rhythm, emphasis and a sense of poetry.

Bill McNamara, who is chairman of the liturgy

committee at St. Vincent de Paul Parish in Baltimore, said one of the positive things about the new translation is that it makes him more thoughtful.

“One of the blessings of the new *Roman Missal* is that it makes me much more present, [prompting me] to really think about what I am saying in the celebration of the Mass,” he said.

McNamara concedes that some of the changes are “awkward” to him because he has been saying the same words since he was a child.

To overcome the awkwardness, he welcomed the training that was provided for him and others on his parish’s liturgy committee who are responsible for helping the parish adapt to the changes.

“I have been dealing with this new translation for a long time, looking at it on my own and attending a training some months ago for liturgy planners,” McNamara said.

“I am choosing to take a positive view because we are going to do this, to implement the changes,” he said. “... The Mass being a little more formal is not in itself a bad thing. Language that is a little richer, a little more formal, can be a very good thing for us.”

(Maureen E. Daly is a former associate editor for CNS and a freelance writer in Baltimore, Md. For more information about the new Mass translation, log on to www.archindy.org/worship or www.usccb.org/romanmissal.) †

From the Editor Emeritus/John F. Fink

Biblical readings: St. Paul's First Letter to Timothy

St. Paul's First Letter to Timothy is included as part of the Office of Readings next week, the 27th week in Ordinary Time. The six chapters in the letter are read a chapter a day, except that the sixth chapter is divided between Friday and Saturday.



The two letters to Timothy and the Letter to Titus are called "pastoral epistles" because they are concerned with the work of a pastor as he cares for the community for which he is responsible. In Timothy's case, this was the Church in Ephesus, in modern Turkey, that St. Paul established.

We first met Timothy in the Acts of the Apostles, Chapter 16. His mother was a Jew, and his father a Greek. He traveled with Paul on Paul's second and third missionary journeys, and was frequently sent by Paul on special missions, as we learn from Acts (Acts 19:22) and Paul's first letters to the Corinthians (1 Cor 4:17) and

Thessalonians (1 Thes 3:2).

Most modern biblical scholars question whether Paul actually wrote this letter. If he did, it obviously was toward the end of his life, perhaps between his first Roman imprisonment and his later execution. If he didn't, the letter could have been written as late as the end of the first century or the beginning of the second century.

Whether Paul wrote it or not, the letter tells us something about early Christian life and is an important part of Scripture.

It reads as if it were written by Paul, beginning by repeating "the request I made of you when I was on my way to Macedonia, that you stay in Ephesus to instruct certain people not to teach false doctrines" (1 Tm 1:3). The aim of this instruction, he said, was "love from a pure heart, a good conscience, and a sincere faith" (1 Tm 1:5).

Chapters 2-4 all concern problems of discipline in the Church. The letter asks, first of all, for prayers for kings and all those in authority because this is pleasing to God "who wills everyone to be saved and to come to knowledge of the truth" (1 Tm 2:4).

Chapter 3 gives the qualifications for bishops and deacons, and Chapter 4 warns against false asceticism. Chapter 5 gives rules for widows—some of which might sound strange to us—and presbyters. Chapter 6 begins with rules for slaves then turns to the right use of wealth. This is where we hear, "The love of money is the root of all evils, and some people in their desire for it have strayed from the faith" (1 Tm 6:10).

It says that men should pray with uplifted holy hands, without anger or argument.

Women, it says, should adorn themselves with proper conduct, "with modesty and self-control, not with braided hairstyles and gold ornaments, or pearls, or expensive clothes" (1 Tm 2:9).

It then says, "I do not permit a woman to teach or to have authority over a man. She must be quiet." This is one of the reasons for doubt that the letter was written by Paul since women often played important roles in his communities.

Chapter 6 ends with personal exhortations to Timothy. †

Faith and Family/Sean Gallagher

Prayer can help us see God in daily life

It might be natural to think that most learning for children, youths and college students takes place in a classroom or, in our emerging modes of education, on a computer when they take a class online.



That's probably how I thought about it when I was in school. But as a parent, I'm learning a new perspective on education.

My two oldest sons, Michael and Raphael, may not know it, but they're learning before they get to their school as I drive them most mornings along East Washington Street in Indianapolis.

As we drove along that route recently, I pointed out to them the old apartment buildings and houses that I suspect were built 75 to 100 years ago in the heyday of Indianapolis' near east side.

Back then, those apartments and homes would have been quite nice with many of the luxuries available at the time. Today, many of the buildings are run down, and don't have the amenities found in many of today's houses and apartments.

But many of their striking architectural features remain.

As we drove by them, I had Michael and Raphael choose which ones they liked best.

Each found buildings that they really liked. But they also noticed that many of them needed work. And, at one point, 6-year-old Raphael said, "Even if there are problems with some buildings, each one has something special about it."

That little comment got me thinking, and I replied that what he said about the apartment buildings and homes is also true about people.

Sometimes their schoolmates might be mean or seem strange. But each of them is still special because each is made in the image and likeness of God and each has a soul.

Raphael, in his precocious way, said in reply, "Yeah, and it will live forever!"

That was a simple conversation that any parent or grandparent can have with their children or grandchildren. You don't need to be a theologian to help your children see how such spiritual insights can be found in everyday life.

But you can't give what you don't have. We can't help our children to see how their faith connects in relevant ways to their daily lives if we don't see those connections ourselves.

And if we don't see them, then we need to re-examine our views on our education. Do we think that it ended when we got our high school diploma or college degree? If so, then we're selling short the place of education in our lives.

We could learn more things about this world every day for the rest of our lives, and there would still be more to learn. If that's true about this world, how much more true is it about the things of God?

We can learn more about God and our relationship with him in simple ways. Prayerfully reading short passages from the Bible each day is one way. Listening to trustworthy Catholic podcasts is another.

But essential to any of these or any other means of learning more about the faith is a commitment to prayer, hopefully on a daily basis.

When we take time to speak in our hearts with God about what is happening in our daily lives, his grace will eventually help us see how he is working in all our ups and downs. He may even show us how we can see his Good News coming to us in the sometimes run-down yet architecturally interesting buildings that we drive by each day.

A regular life of prayer is a gift that keeps blossoming in our lives and in the lives of our loved ones, especially our children. Take time for prayer. It will obviously pay dividends in the life to come. But it can also transfigure the ordinary daily moments of this life with the glory of God. †

Coming of Age/Erick Rommel

A simple rule to guide all of your actions: Be a good person

Parents spend years teaching their children right from wrong, urging them to be polite, not be mean and help people in need.

These and countless others are life lessons designed to make a child a good person and an exceptional adult.



Those rules are important, but they can be summarized in one statement: Be a good person. It is a guideline that leaves flexibility for the areas of gray that are encountered daily.

Are you impolite? You are not being a good person.

Are you acting mean? You are not being a good person.

Did you leave someone in need because it would be inconvenient? You are not being a good person.

Think about how much better life would be if people followed that one simple rule.

Trey Harbert, for example, is a good person. The Illinois seventh-grade student was eating lunch with friends at school when he turned around to ask a classmate a question.

When he saw the classmate, Emmanuel Marte Gil, Emmanuel's face was red. Emmanuel used his hands to indicate that he was choking.

Trey quickly asked several questions:

Could Emmanuel talk? Could he breathe?

Emmanuel shook his head, indicating "no" to both questions.

Trey and his friends told a lunchroom supervisor, who ran to get help.

When Trey looked back at Emmanuel, he knew that he couldn't wait. Emmanuel's face was turning purple.

Trey took action. He performed the Heimlich maneuver the best that he could. The food didn't pop out of Emmanuel's mouth, but it did the next best thing. The force of Trey's compression caused enough movement that Emmanuel was able to swallow the food that was blocking his airway.

With Trey, it is easy for him to determine what a good person would do, and we praise him for doing the right thing.

But sometimes you have to consider doing something wrong in order to be someone good.

Alan Ehrlich learned that lesson firsthand. The South Pasadena, Calif., resident was walking his children to school when he noticed cars backed up for blocks due to a broken traffic light. A local business owner believes there were several near-accidents before Ehrlich arrived.

Ehrlich put on a bright orange shirt and grabbed two orange safety flags. He began directing traffic, easing the congestion. In less than 15 minutes, the backup was gone.

When police arrived on the scene, they

gave him a citation, charging him for being a "pedestrian on roadway." He said that they also told him that, under California law, they are not required to regulate traffic.

Did Ehrlich do the right thing?

People could disagree. He solved the problem, but he wasn't properly trained. What if an accident occurred? Would he be at fault?

Instead of attempting to place a value of right or wrong, ask a different question: Did Ehrlich take the actions of a good person? If so, he could still be punished, but it shouldn't affect how we think of him. If anything, our opinions should be greater. He accepted the risk of punishment to do something that potentially improved the lives of countless people who otherwise would have been stuck in traffic.

The next time you are in a position to do something for others, don't ask yourself if what you are considering is either right or wrong. Ask if it is good. It is a higher standard and one that will make everyone proud, yourself included.

If you do that often enough, you will feel the results. When you walk by people that you know, you will see the same thought in their eyes: "That's a good person."

You can't do better than that.

(Erick Rommel is a columnist for Catholic News Service.) †

Emmaus Walk/Debra Tomaselli

Jesus' words help us see a miracle even when it's hard to see

At age 33, my brother died of sudden kidney failure. We prayed for a miracle, but it never came.



However, reading the Gospel of Mark (Mk 2:4-11), paraphrased below, my perspective changed.

"Try going to the left," the Pharisee shouted.

The men carrying a stretcher paused, surveying the crowd

overflowing the tiny house. It was impassable to the left, too. Their paralyzed friend was on the mat, and they were determined to get him inside where Jesus was preaching.

Everyone sought Jesus, who dispelled demons, diminished fevers and cleansed a leper. The mob consisted of religious leaders and teachers, sick and elderly, young and healthy people, including the men who brought their paralytic friend in hopes of a cure.

"We've got to get him to Jesus," the man carrying the stretcher said, motioning to the crowd. He pushed forward, but there was no way through the throng.

They looked at each other. One surveyed the clay roof of the tiny house. The other nodded.

"We can do it," he said. "Let's get up on the roof and then we can lower him in to see Jesus."

One man scrambled onto the roof while the other pushed the stretcher up from the ground. Others offered assistance, stabilizing the paralytic and his mat.

Finally, they dug a hole in the roof and were able to lower the sick man on his pallet inside—near Jesus.

When Jesus saw how strongly they believed that he would help, Jesus said to the sick man, "Child, your sins are forgiven" (Mk 2:5).

Disgruntled murmurs permeated the crowd. The religious leaders cast angry glances at one another.

"Who does this guy think he is?" they mumbled. "Only God can forgive sins."

I can only imagine the feelings of the people who struggled to get their friend in front of Jesus. They battled the crowds, lifted the paralytic, labored to dig the hole, and lowered him into the room, and now this? "Your sins are forgiven?"

Where was the healing? Why wasn't he walking? Had they wasted their efforts?

I have been there. When my brother lay dying of kidney failure, I prayed for his healing. I asked Jesus to be with him. I

interceded on his behalf. Yet, while Jim was still connected to IV needles and tubes, pumps and monitors, he succumbed to the dreaded disease.

Where was God? Where was the healing?

I found the answer in Jesus' response to the crowd surrounding the paralytic. His words resonate today. He points to the real miracle. Listen again, as I paraphrase Mark 2:9-11.

Why does this bother you? I, the Messiah, have the authority on Earth to forgive sins. But talk is cheap. Anybody could say that. So I'll prove it to you by healing this man.

Then he ordered the man to get up and go home, and he did.

Miracles happen. They attract us to Jesus. But the physical healing simply underscores a greater gift. The ultimate healing is the forgiveness of sins. That's what Jesus first offered. That's what Jesus is all about.

My brother didn't pick up his mat from that hospital room and go home. At least not in the way I expected.

And yet, he did go home—to God.

(Debra Tomaselli lives in Altamonte Springs, Fla. Her column appears in several diocesan newspapers. Her e-mail address is dtomaselli@cfl.rr.com.) †

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

The Sunday Readings

Sunday, Oct. 2, 2011

- Isaiah 5:1-7
- Philippians 4:6-9
- Matthew 21:33-43

The first section of the Book of Isaiah provides this weekend's liturgy with its first reading.



The Book of Isaiah is outstanding in its eloquence. It is one of the most splendid works of literature in the Scriptures.

The author of this section of Isaiah was very disappointed with his people. At the

time, the people were lax in their religious observance, at least in the prophet's mind, and certainly their leaders were flirting with neighboring pagan states and allowing the paganism of these neighbors to influence policy.

He saw these patterns as creating a path that inevitably would lead to the nation's destruction.

Very devoted to God, the author intensely believed that God's people would create their own doom if they were not loyal to God.

This weekend's reading is typical of this book's superb writing. The prophet describes the land of God's people as a vineyard, belonging to God, tended by God. Lavish in generosity and care, God fills the vineyard with the choicest vines.

However, wild grapes appear. Using this example, the prophet then speaks directly to the people. He speaks as God, in the first person. What more can God do? His love is seen everywhere. Yet, the people sinned. They are the wild grapes. They sinned at their own peril.

For the second reading this weekend, the Church presents St. Paul's Epistle to the Philippians.

Philippi was an important military post in the Roman Empire, located in modern Greece, a thoroughly pagan community. Christians were outside the mainstream, to say the least.

To encourage and reassure Philippian Christians, Paul urges uncompromising faithfulness to God.

St. Matthew's Gospel is the source of the third reading.

As has been the case for Mass readings on other recent weekends, the selection

for this weekend is a parable. Also, once again, the setting is a discussion between Jesus and the priests and elders.

Jesus refers to a "landowner," who of course is God. This landowner has planted a vineyard. Vineyards often were used in the Old Testament to describe the nation of Israel, as in the case of the reading this week from Isaiah.

The owner protected the vineyard by surrounding it with a hedge. He allowed the tenants to use the vineyard, although he retained ownership, then he went on a journey, leaving the tenants to tend the vineyard.

The message is clear. First, the vineyard belongs to God. Those who occupy the vineyard merely are tenants.

Second, the tenants are unworthy of the owner's trust. They defy all the accepted rules of responsibility and propriety.

So, in due course, the landowner sends his servants to the tenants to collect the yield. The tenants kill these servants. Then the owner sent more servants. They too were killed.

Finally, he sent his son, who also was killed. The final result is that the owner drives the tenants from the vineyard, but not in an unjust rage. The tenants brought their plight upon themselves.

Reflection

The Church restates once more its call to discipleship. To furnish detail and to give guidance, this weekend's lesson is not in the end about doom and destruction.

While it makes clear that salvation is not forced upon us, it also insists that God gives every opportunity and aid to us to enable us in seeking our salvation.

Still, the choice belongs to us individually. We must place ourselves within God's plan. We must obey God. We must live as God has taught us. Only in such obedience will we find salvation.

First Isaiah and Matthew are very instructive. By disobeying or ignoring God, we bring chaos upon ourselves.

God does not hurl thunderbolts of anger and revenge at us. Instead, we create our own eternal situation. We are with God or we are not. It is up to us to decide. †

Daily Readings

Monday, Oct. 3

Jonah 1:1-2:2, 11
(Response) Jonah 2:2-5, 8
Luke 10:25-37

Tuesday, Oct. 4

Francis of Assisi, religious
Jonah 3:1-10
Psalm 130:1-4, 7-8
Luke 10:38-42

Wednesday, Oct. 5

Jonah 4:1-11
Psalm 86:3-6, 9-10
Luke 11:1-4

Thursday, Oct. 6

Bruno, priest
Blessed Marie-Rose Durocher,
virgin
Malachi 3:13-20b
Psalm 1:1-4, 6
Luke 11:5-13

Friday, Oct. 7

Our Lady of the Rosary
Joel 1:13-15; 2:1-2
Psalm 9:2-3, 6, 8-9, 16
Luke 11:15-26

Saturday, Oct. 8

Joel 4:12-21
Psalm 97:1-2, 5-6, 11-12
Luke 11:27-28

Sunday, Oct. 9

Twenty-eighth Sunday in
Ordinary Time
Isaiah 25:6-10a
Psalm 23:1-6
Philippians 4:12-14, 19-20
Matthew 22:1-14
or Matthew 22:1-10

Question Corner/Fr. Kenneth Doyle

Eulogy at conclusion of funeral Mass should be brief, faith-filled remarks

Q I am wondering why I was almost unable to read a eulogy at my mother's funeral.



The pastor of the parish said that they were eliminating family eulogies because of occasional improprieties in such talks and the extended length of the service.

Due to the undertaker's pleas on my behalf, I was finally allowed three minutes to speak about her.

My parents were both devout Catholics, and I am greatly offended by this experience. I will continue to pray, but I will never return to church. (Sewell, N.J.)

A The issue of family remarks at a funeral Mass calls for a delicate balance between what is proper and what is pastoral.

Fortunately, the official ritual book, *Order of Christian Funerals*, published by the Vatican in 1989, gives a pastor room to create that balance during the Mass of Christian Burial.

Paragraph #141 of the ritual restates the long-standing prohibition of eulogies at Catholic funerals: "A brief homily based on the readings should always be given at the funeral liturgy, but never any kind of eulogy."

But further on, the same ritual (#170) allows that "a member or friend of the family may speak in remembrance of the deceased before the final commendation begins."

While these two sections may first appear to be contradictory, they are actually not, and they hint at what a funeral Mass is supposed to signify.

It is not—despite what many funeral programs say—a celebration of the life of the deceased person and even less a canonization.

Instead, it is a tribute to the merciful love of Christ and to the victory over death won by Jesus, together with a prayerful plea that the merits of that victory be extended now to the person being prayed for.

The homily, then, should focus on the promises of Jesus about eternal life. It is helpful—and comforting to the family—if the priest can speak personally and give some examples of the ways in which the deceased person gave witness to Christian belief and values.

Sometimes, though, the priest never knew the deceased person. This may be

especially true in large suburban parishes or in areas where neighboring parishes have recently merged.

Particularly, in such circumstances, it is desirable—I would almost say necessary—for a friend or family member to speak about the deceased person.

But the ritual's guidelines envision that such personal remarks be brief—coming, as they do, at the end of the liturgy while the priest is standing and waiting to pray over the casket—and should use examples of how the deceased person's life was one guided by faith.

Most of the priests that I know consider three to five minutes as an appropriate length of time for such remarks.

These family comments should not consist of a biography. The place for that is an obituary.

The comments also should not include an endless chain of humorous stories about the decedent. Those are more appropriate at the wake service the night before or at a luncheon following the funeral.

The celebration of a funeral Mass ought to be comforting for the family—and even uplifting—focused as it is on the promise of eternal life and the hope of eventual reunion.

But sometimes, when a celebrant has done all that he can to highlight those themes, the good he has done unravels when a family member gets up at the end and, overcome by emotion, actually deepens the grief of the mourners.

I know of a few parishes where pastors have chosen to place these "words of remembrance" at the very beginning of the liturgy rather than at the conclusion so that people can be assured of leaving the church in an upbeat mood.

All of which brings us back to the need for balance.

A funeral Mass should be hopeful and faith-filled, not a heavy lesson in theology.

Personal references can help to soothe a family's sorrow so care should be taken to work those into the liturgy.

I am sorry for your unfortunate experience, and I hope that the Church's guidelines were explained to you with understanding.

But I am even more saddened to think that you would deprive yourself forever of the strength and comfort of receiving the Eucharist as a result.

(Questions may be sent to Father Kenneth Doyle at askfatherdoyle@gmail.com or 40 Hopewell St., Albany, N.Y. 12208.) †

My Journey to God

God Gave Me Life

God gave me life
So that I can know His love
By following His Son,
Living the virtues,
Letting His life grow,
So that others may know
His wondrous love.

God gave me life
To know Him through His Word,
To let it flow in me
So that we may be one
In mind, heart and soul
As I pass through this life
Sharing His love.

God gave me life
To share in His wonders,
To receive His grace
Through the sacraments
Of love and forgiveness,
To give to others



The love He has shown.

By Sandy Bierly

(Sandy Bierly is a member of Our Lady of Perpetual Help Parish in New Albany. Irio Ottavio Fantini created this illustration of the Christ Child being held in the arms of Mary for the 2001 Vatican Radio Christmas card.)

Rest in peace

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

ALHAND, James R., 77, former member of St. Michael the Archangel, Indianapolis, Sept. 8. Husband of Ann Alhand. Father of Mary Lynn Flanigan, Liz and Dennis Alhand. Brother of Mary Rose Redlich. Grandfather of seven.

BERKEMEIER, Donald, 83, St. Mary, Rushville, Sept. 17. Husband of Mabel (Palmer) Berkemeier. Father of Susan Jones, Joan Martz, David, Douglas, Gary and Greg Berkemeier. Grandfather of 12. Great-grandfather of 10.

BUSHMAN, Marie E., 92, Mary, Queen of Peace, Danville, Sept. 17. Mother of Mary Kite and Ann Wright. Grandmother of eight. Great-grandmother of six.

CARMODY, John H., 88, St. Luke the Evangelist, Indianapolis, Sept. 15. Father of Carol Harrell, Molly Purcell, Jeannie, Dan, John III and Phil Carmody.

DIEKHOFF, Francis Joseph, 81, St. Denis, Jennings County, April 28. Husband of Ruth Diekhoff. Father of Margie Georgi, Charles, Joseph and

Kenneth Diekhoff. Brother of Esther Hill, Helen Kramer, Rose Ann Schwering, Alfred, Arthur, Bernard and Maurice Diekhoff. Grandfather of eight.

ECKRICH, Matthew John, Jr., 84, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Sept. 19. Husband of Mary Helen Eckrich. Father of Betsy Glowinski, Denise Stone, Christina Tebbe, Cathy Walter, Kevin Klaiber, Teresa, Mark, Matthew III and Tom Eckrich. Brother of Franciscan Sister Helen Eckrich and Tom Eckrich. Grandfather of 18. Great-grandfather of eight.

GRUNDY, Katherine L. (Moore), 88, Holy Angels, Indianapolis, Sept. 4. Wife of Oscar Grundy. Mother of Angela Sallee and Troy Grundy. Grandmother of eight. Great-grandmother of five.

HANAGAN, Joseph Julian, 75, St. Mark the Evangelist, Indianapolis, Aug. 30. Husband of Judy (Ayd) Hanagan. Father of Deborah Mueller, Audrey, David, Ronald and Steven Hanagan. Stepfather of Tracy Corbett, Audrey Staats and Daniel Hart. Brother of Judy Belva, Mary Lassen, Ann Smith, Shirley, John and Vincent Hanagan. Grandfather of three.

HENDERSON, Donald B., 75, St. Bartholomew, Columbus, Sept. 15. Husband of Mary Catherine Henderson. Father of Mary Jo Berry, Lisa Lawson, Benjamin, Donald and Gregory Henderson. Brother of Patricia Hobbick, Mary Kathleen Nicholas, Paul Barrett Jr. and Raymond Henderson. Grandfather of 16. Great-grandfather of 11.

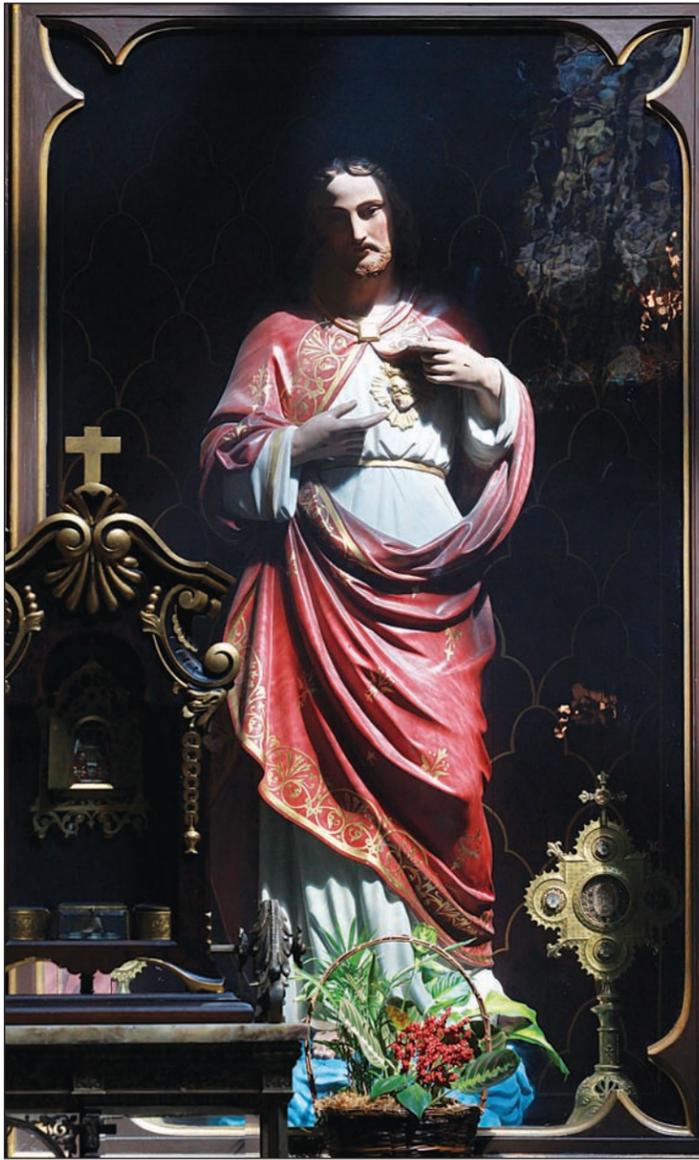
JONES, Preston, 80, St. Paul, Tell City, Sept. 15. Husband of Leona Jones. Father of Darla Brewster, Diana Knight and Debbie Jones. Brother of Dorothy Vaught. Grandfather of three. Great-grandfather of six. Great-great-grandfather of two.

JUGG, Aileen Laverne (Scoggan), 84, Holy Trinity, Indianapolis, Sept. 18. Wife of Arthur Jugg. Mother of Sheila Terhune, David, Douglas and Stephen Jugg. Grandmother of 10. Great-grandmother of several. Great-great-grandmother of two.

KLEIN, Donald E., 77, St. Joseph, Sellersburg, Sept. 14. Husband of Rosella (Andres) Klein. Father of Diane Bush, Debbie Canada, David and Donald Klein. Brother of Virgil Klein. Grandfather of five. Step-grandfather of two.

LUX, Helen E., 92, St. Vincent de Paul, Shelby County, Sept. 17. Mother of Jannette Alexander, Beth Ann Garrett, Linda Stewart, Frank, Greg, Jerry, Mark, Max, Nick, Ralph and Thomas Lux.

Sacred Heart of Jesus



Reliquaries are displayed in front of a statue of the Sacred Heart of Jesus at historic St. Anthony Chapel on Troy Hill in Pittsburgh. The chapel houses more than 5,000 holy relics, the largest collection of its kind on public display, and life-size Stations of the Cross, valuable 19th-century wooden pieces carved by ecclesiastical artists at Mayer and Co. in Munich, Germany. The chapel was built in the early 1880s to hold the relics amassed by Father Suitbert G. Mollinger, a Belgian-born priest who served as the first pastor of Most Holy Name of Jesus Parish on Troy Hill.

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Sister of Marguerite Roller. Grandmother of 41. Great-grandmother of 67.

McGOVERN-INLOW, Ruth, 90, Holy Spirit, Indianapolis, Sept. 12. Mother of Maureen Botts, Kathleen Cornelius, Brian, Kevin, Mark and Matthew McGovern. Grandmother of 11. Great-grandmother of four.

REUTER, Dolores M. (Zobel), 81, Sacred Heart of Jesus, Indianapolis, Sept. 17. Wife of Francis Reuter. Mother of Judy Bussell, Donna Graham, Linda Rowland, Joyce Taylor and Francis Reuter Jr. Sister of Kathryn Carpenter, Edward and Thomas Zobel. Grandmother of seven. Great-grandmother of one.

RODEWIG, William, Sr., 84, St. Mary, New Albany, Sept. 10. Father of Donna Thompson, Lucinda Vincent, Michael and William Rodewig Jr. Brother of Freda Cambell, Katherine Kemp, Richard and Robert Rodewig.

Grandfather of nine. Great-grandfather of 10.

ROELL, Catherine (Beyer), 90, St. Vincent de Paul, Shelby County, Sept. 14. Mother of Linda Hodson, Donna Yarling, David and Joe Roell. Sister of Gertrude Ariens, Rita Teal, Bernard and Bill Beyer. Grandmother of 10. Great-grandmother of 17.

ROSENBERGER, Richard C., 75, St. Michael, Brookville, Aug. 22. Father of Darcelle Bullock, Sharon Green and Connie Mergenthal. Brother of Carol Ferkinhoff, Linda Gillispie, Bernie, Bill, Kenny and Larry Rosenberger. Grandfather of 11. Great-grandfather of four.

ROSENFELD, Emma, 102, St. Vincent de Paul, Shelby County, Sept. 10. Aunt of several.

SCHRODER, Mary C. (Zimmerman), 91, St. Joseph, Sellersburg, Sept. 14. Mother of Angela Hayes, Bernard, James

and Mark Schroder. Grandmother of 13. Great-grandmother of 25.

TOSCHLOG, Carol (Honious), 69, Holy Family, Richmond, Sept. 16. Mother of Mary Catey, Mike and Tim Toschlog. Sister of Michael Honious. Grandmother of seven.

TYRA, Elizabeth, 86, St. Barnabas, Indianapolis, Sept. 5. Mother of Jerry and Kevin Tyra. Sister of Darlene Wieszczeccinski.

WILSON, Mary F. (Fitch), 97, Good Shepherd, Indianapolis, Sept. 16. Mother of Jim Wilson. Sister of Harold Fitch. Grandmother of several. Great-grandmother of several. Great-great-grandmother of several.

WIWI, Elsie Anna, 91, St. Michael, Brookville, Aug. 24. Mother of Carol Hornberger, Luella and Rose Lanning, Leona Oyler and Helen Wiwi. Grandmother of six. Great-grandmother of seven. †

Dolores Hope dies at age 102, was supporter of numerous Catholic causes

LOS ANGELES (CNS)—Dolores Hope, a lifelong Catholic who was the widow of comedian Bob Hope and an entertainer in her own right, died on Sept. 19 at age 102 at her home in Toluca Lake outside of Los Angeles.

A family spokesman said she died of natural causes. "Dolores Hope was a Catholic of deep and abiding faith, and her own spiritual journey was her highest priority," Los Angeles Archbishop Jose H. Gomez said in a statement. "Her deep life in Christ was the springboard for her charitable giving to countless ministries, apostolates and works of mercy across the country and around the world.

"Both the entertainment world and the Church have lost a woman of profound faith, gifted musical talent and dedication to the betterment of peoples worldwide," he said. "The death of Dolores Hope leaves a huge void in southern California."

With her husband, she supported numerous Catholic causes over the years and continued to do so after his

death in 2003. Among other efforts, the couple was the benefactor of the Chapel of Our Lady of Hope of Pontmain, France, at the Basilica of the National Shrine of the Immaculate Conception in Washington.

Funeral services for Hope were private, followed by burial next to her husband at the Bob Hope Memorial Garden in the San Fernando Mission in Mission Hills.

Hope and her husband were longtime members of St. Charles Borromeo Parish in North Hollywood. But it wasn't until 1996 that Bob Hope officially became a member of the Church. She and Bob had been married for 69 years when he died on July 27, 2003. She was praised as an instrument in her husband's baptism into the Church.

"Dolores has always known the gift of faith is the greatest gift you give," said Cardinal Theodore E. McCarrick, at a memorial Mass celebrated for her husband in August 2003 at the national shrine. The cardinal, then archbishop of Washington, was a longtime friend of the Hopes.

Among the many Catholic charities the Hopes supported was Catholic Relief Services, the U.S. bishops' overseas relief and development agency. In 1999, the couple matched actor Paul Newman's \$250,000 donation to CRS to assist Kosovar refugees. †

In Germany, pope says godlessness poses new risks for society

FREIBURG, Germany (CNS)— On a four-day visit to Germany, Pope Benedict XVI warned that godlessness and religious indifference were undermining the moral foundations of society and leaving its weakest members exposed to new risks.

He repeatedly mentioned the duty to protect the unborn, and proposed this responsibility as an area where Catholics and non-Catholics can witness together and help resist ethical erosion.

The pope, making his first official state visit to his homeland, said after arriving on Sept. 22 that he had come “to meet people and to speak about God.”

He took that message to the country’s political leaders, to the Church’s ecumenical partners, to the Catholic faithful and, through the mass media, to the German people.

The 84-year-old pope at times looked tired during the heavy program of events, but generally held up well. He beamed when enthusiastic Catholics in central and southern Germany chanted his name and waved banners with the trip’s slogan, “Where there is God, there is a future.”

When the pope stepped off his plane in Berlin, the German capital, he was greeted by President Christian Wulff and Chancellor Angela Merkel. The pope smiled as a boy and a girl presented him with a bouquet of flowers, and cannons boomed out a 21-gun salute.

At a welcoming ceremony at the presidential Bellevue Palace in Berlin, the pope strongly defended the Church’s voice in public affairs, and said that to dismiss religious values as irrelevant would “dismember our culture.”

Wulff, in his own speech to the pope, agreed that the Church’s message is needed in modern society. But the president, a 52-year-old Catholic who is divorced and civilly remarried, added that the Church too is challenged by important questions today: “How compassionately will it treat points of rupture in the lives of individuals? How will it approach points of rupture in its own history or the wrongdoing of members of its clergy?”

The pope’s main event in Berlin was his speech to the German parliament, the first time he has addressed a legislative body. Although dozens of parliamentarians boycotted the event, he received a standing ovation from the assembly.

The pope’s speech, philosophical in tone, argued that belief in God was the foundation for Western progress in law, social justice and human rights through the centuries.

Germany’s Nazi past, he said, illustrates that without justice, the state becomes “a highly organized band of robbers, capable of threatening the whole world and driving it to the edge of

the abyss.”

Today, he said, with unprecedented opportunities to manipulate human beings, the threat is even more dramatic. He pointed to Germany’s ecology movement as a step in the right direction, but said an “ecology of man” was needed to protect human dignity.

The pope later met with Jewish representatives and recalled the Nazi “reign of terror” in his homeland, saying it showed what people are capable of when they deny God.

“The supposedly ‘almighty’ Adolf Hitler was a pagan idol, who wanted to take the place of the biblical God, the Creator and Father of all men,” he said.

Celebrating Mass in Berlin’s Olympic Stadium for 70,000 people, the pope appealed for a better understanding of the Church, one that goes beyond current controversies and the failings of its members.

On the plane carrying him from Rome, the pope told reporters he understood the feelings of German Catholics who have left the Church because of revelations about clerical sex abuse, but he urged them to work against such crimes “on the inside.” The pope later met with five sex abuse victims in Erfurt, an encounter that the Vatican said left the pontiff “moved and deeply shaken.”

The pope presided over major ecumenical events on Sept. 23 in Erfurt, the town where Martin Luther was ordained and the site of an Augustinian monastery where he lived for several years. Meeting with Lutheran leaders, the pope prayed for Christian unity and said ecumenism today faces threats from both secularization and Christian fundamentalism.

“God is increasingly being driven out of our society. ... Are we to yield to the pressure of secularization, and become modern by watering down the faith?” he said.

The pope also cautioned against viewing ecumenism as a type of negotiation. The best path to Christian unity, he said, is witnessing the Gospel courageously in a society that is often antagonistic toward the faith.

Meeting with Orthodox representatives on Sept. 24, the pope urged Christian Churches in Germany to speak up jointly in defense of human life “from conception to natural death,” and defend “marriage between one man and one woman from any kind of misinterpretation.”

In encounters with the faithful in Erfurt and Freiburg, the pope did not enter into details of the contentious issues that have divided German Catholics, such as priestly celibacy, women’s ordination and Church teaching on homosexuality.



Pilgrims hold candles as Pope Benedict leads a prayer vigil with young people in Freiburg im Breisgau, Germany, on Sept. 24. The German-born pontiff visited his homeland on Sept. 22-25.

Instead, the pope preached the importance of living the Gospel and held out German saints as models of the “radical” embrace of Christ.

In Erfurt, a city in former East Germany, the pope said at a Mass that Nazism and communism had been like “acid rain” for Christianity. But he said the oppression and difficulties in those dark years actually left many Catholics with a stronger faith—stronger, perhaps, than under current freedoms.

Addressing German lay leaders in Freiburg on Sept. 24, the pope said the Church in Germany was clearly “superbly organized.” Then he asked, “But behind the structures, is there also a corresponding spiritual strength?”

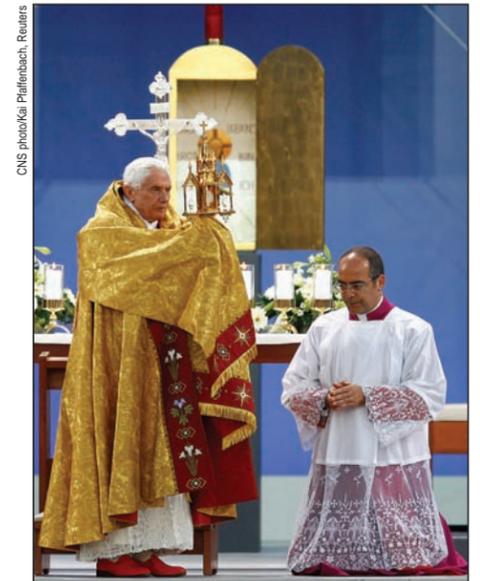
He suggested that small Christian communities may be the most promising path toward renewing the Church’s impact in society.

At a prayer vigil in Freiburg, the pope rode his popemobile past screaming teenagers who snapped photos with cell phones. An oversized road sign proclaimed in English, “Highway to Heaven—B16.”

His talk to the youths emphasized that human efforts to make a better world were never enough, and that only faith in God cuts through the “darkness and gloom” of suffering and evil.

At a Mass on his final day in Freiburg, the pope told an estimated 100,000 people that agnostics who are troubled by the question of God are closer to the kingdom of God than “routine” Catholics whose hearts are untouched by faith.

He said that the Church in Germany would make an impact in society only if



Pope Benedict XVI holds a monstrance as he leads a prayer service at the Marian sanctuary of Etzelsbach in Germany on Sept. 23. The German-born pontiff was on a four-day visit to his homeland.

everyone works together “in fidelity to their respective vocations,” and in unity with their bishop and the pope.

In a meeting afterward with Catholics involved in Church institutions, lay movements and political life, the pope said the best way for the Church to influence society was to “set aside her worldliness” and stop adapting to the standards of secular society.

History has shown that when it is liberated from organizational and political burdens, the Church’s “missionary witness shines more brightly,” he said. †

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SELECTION

continued from page 10

may not be from the Metropolitan Province of Indianapolis. For thorough investigation, the nuncio 'throws the net wide' at times.

"Those who are consulted are presumed to respond as completely and honestly as possible. Usually, a good number of



Fr. James Bonke

people—clerical, religious and lay—are consulted."

The CNS article explained that the cardinals and archbishops who are members of the Congregation for Bishops ordinarily meets every two weeks for an entire morning at a time. Members of the

congregation receive "extensive documentation" on each episcopal candidate to review in advance of the meeting.

American members of the Congregation for Bishops are cardinals Raymond L. Burke, Bernard F. Law, William J. Levada, Justin F. Rigali and J. Francis Stafford.

Much of the paperwork on episcopal candidates that the congregation's members receive is made up of the evaluations gathered by nuncios and their staffs.

When asked to evaluate potential bishops, they are told that their answers and the name of the person they have been asked to assess are to remain strictly confidential.

"Their responses are supposed to be top secret, equal to the seal of confession," Father Bonke said.

"It is done so in order to ensure the protection of the objectivity and integrity of the process," said Archbishop Buechlein in the 2009 interview. "It is also kept confidential out of sensitivity for the potential candidate being considered.

Photo by Mary Ann Gabor



Bittersweet farewell

Archbishop Emeritus Daniel M. Buechlein thanks Martin Jones, an archdiocesan maintenance technician who helped take care of his residence as well as the Archbishop O'Meara Catholic Center and other archdiocesan properties, for his hard work through the years after the Sept. 21 press conference at the Catholic Center in which the archbishop announced his early retirement for health reasons. "He's one of a kind," Jones said about Archbishop Buechlein. "He's always got time for you. It won't be easy to replace him."

"Obviously, it also obviates the possibility of politicizing the process," the archbishop said. "The Church has a long and vast experience of ensuring that competent and faithful candidates are selected to serve as bishop for the common good."

The process of gathering evaluations of potential bishops and assembling a list of three recommendations is not specifically laid out in the *Code of Canon Law*, but is a procedure established by the Congregation

for Bishops.

Although a nuncio and his staff will have done much work to assemble the *terna*, the Congregation for Bishops or the pope may reject all three recommendations. Then the nuncio may have to start work on a new *terna*.

But if one of the recommendations is accepted first by the members of the Congregation for Bishops and then by the pope, then the nuncio will pick up his

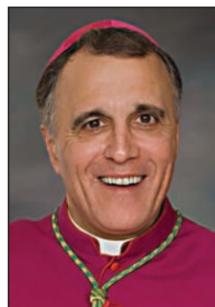
phone and make that fateful call to the man chosen to become the next archbishop of Indianapolis.

"The phone call to become a bishop changes one's life immediately," Archbishop Buechlein said. "It usually comes as a shock. One time when I visited the papal nuncio's residence, I asked him if I could see the phone that changed my life. He laughed, but he showed it to me." †

Life issues, disdain for religion linked in cardinal's Respect Life Month message

WASHINGTON—In a message marking Respect Life Month in October, the chairman of the U.S. bishops' Committee on Pro-Life Activities addressed multiple direct threats to human life as well as threats to religious liberty and conscience rights.

Echoing Pope Benedict XVI, Cardinal Daniel N. DiNardo of Galveston-Houston also invited Catholics



Cardinal Daniel N. DiNardo

to "pray and reflect on how each of us might renew our commitment and witness to 'respecting, promoting and teaching the transcendent nature of the human person.'"

"Jesus' promise of 'life to the full' is especially poignant today," Cardinal DiNardo wrote, "when our culture and sometimes our government promote values inimical to the happiness and true good of individuals and society."

The cardinal reflected on the Respect Life Program's theme—"I came that all might have life, and have it to the full" (Jn 10:10).

"The unborn child, the aging parent who some call a 'burden' on our medical system, the allegedly 'excess' embryo in the fertility clinic, the person with a disability, the cognitively impaired accident victim who needs assistance in receiving food and water to live—each today is at risk of being dismissed as a 'life unworthy of life,'" he said.

Cardinal DiNardo highlighted factors that undermine efforts to build a culture of life.

"We face increasing attempts to expunge God and religious discourse from public life. ... Some now even seek to eliminate religiously motivated people

and organizations from public programs by forcing them to violate their moral and religious convictions or stop serving the needy," he said.

Cardinal DiNardo objected to the Department of Health and Human Services' requirement to cover all forms of contraception and sterilization as "preventive services for women."

"The decision [by HHS] is wrong on many levels," he said. "Preventive services are aimed at preventing diseases [e.g., by vaccinations] or detecting them early to aid prompt treatment [e.g., screening for diabetes or cancer]."

"But pregnancy is not a disease," he emphasized. "... Mandating such coverage shows neither respect for women's health or freedom, nor respect for the consciences of those who do not want to take part in such problematic initiatives."

Cardinal DiNardo specifically countered claims that contraception is necessary for women's health, and that it reduces the abortion rate.

"Far from preventing disease, contraceptives can have serious health consequences of their own, for example, increasing the risk of acquiring a sexually transmitted disease, such as AIDS ...," he said. "Studies report that most women seeking abortions were using contraception in the month they became pregnant. Again and again, studies show that increasing access to contraception fails to reduce rates of unplanned pregnancies and abortions."

The HHS's "religious employer exemption" is "so extremely narrow that it protects almost no one," he said. "Jesus himself, or the Good Samaritan of his famous parable, would not qualify as 'religious enough' for the exemption since they insisted on helping people who did not share their view of God." †



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