By John Shaughnessy

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

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

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

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

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

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

Each of their stories reflects the motto that guided Archbishop Buechlein’s life and faith before he died on Jan. 25 at the age of 79—“Seek the face of the Lord.” Each of their stories will be shared here in detail. Still, it seems best to leave them to tell their stories in their own words.

See FUNERAL, page 8

Right, Indianapolis Archbishop Charles C. Thompson processes in front of the casket of Archbishop Emeritus Daniel M. Buechlein, former shepherd of the Church in central and southern Indiana, at the end of his Jan. 31 funeral Mass at SS. Peter and Paul Cathedral in Indianapolis. Archbishop Buechlein died on Jan. 25 at age 79. (Photo by Natalie Hoefer)
Lent is time to become aware of false prophets, cold hearts pope says

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

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

The pope also called all non-Catholics—who are disturbed by the increasing injustice, inertia and indifference in the world, “to join us then in prayer and fasting, in almsgiving and love.”

False prophets can also be “charlatans,” who offer easy and immediate solutions to suffering that soon prove utterly useless,” he wrote. “They are: ‘mesmerized by momentary allure of drugs, “disposable relationships,” or “virtual,” but ultimately meaningless relations,’ he wrote.

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

It also “expresses our own spiritual isolation—keeping other people at a distance and ignoring their needs in order to open new doors, the elderly have the knowledge of the Lord, he said. They and old—to renew and strengthen their untrusted faith—can show signs of a cold lack of love...”

Pope Francis said strengthening the intergenerational bonds in a religious community also is an antidote to “the barren rhetoric of the ‘good old days’...”

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

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

The feast’s Gospel reading from St. Luke recounts how the aged Simeon and Anna, who were praying in the temple, recognized Jesus as the Messiah. Pope Francis focused on a series of encounters: between people and Jesus; between the young Mary and Joseph and the elderly Simeon and Anna; and between individuals and members of their religious communities or their neighbors.

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

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

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

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

Pope Francis said strengthening the intergenerational bonds in a religious community also is an antidote to “the barren rhetoric of the ‘good old days’...”

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

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

February 17 — 9 a.m.
Men’s Vocation Discernment Day, SS. Peter and Paul Cathedral, Indianapolis

February 17 — 6 p.m.
Mass in Spanish, St. Anthony Church, Indianapolis

February 11 — 9 a.m.
Lenten regulations, Archdiocese of Indianapolis, Indianapolis

February 10 — 10 a.m.
Archdiocesan Pastoral Council Meeting, St. Bartholomew Parish, Columbus

February 11 — 10 a.m.
Mass, Our Lady of Lourdes Church, Indianapolis

February 11 — 2 p.m.
Rite of Election, SS. Peter and Paul Cathedral, Indianapolis

February 12 — 5 p.m.
Annual Indiana Catholic Legislators’ Dinner, Indianapolis

February 13 — 10:30 a.m.
Priests’ Personnel Board Meeting, Archbishop Edward T. O’Meara Catholic Center, Indianapolis

February 14 — Noon
Ash Wednesday Mass, SS. Peter and Paul Cathedral, Indianapolis

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Abortion regulation bill passes Senate, moves to House

By Brigid Curtis Ayer

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

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

“States that do not have an informed consent law are sometimes seen as having a ‘forbidden abortion,’ and not allowing families to have a say about whether their daughters can make an informed decision.”

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

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

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

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

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

Sen. Mike Young

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

The bill, which passed the Senate 38-11, makes various changes to the abortion law concerning license applications and inspections of abortion facilities, including the reporting of abortion complications to the Indiana Department of Health (IDH).

The bill is authored by Sen. Travis Holdman, R-Markle; Sen. Liz Brown, R-Fort Wayne, and Sen. Mike Young, R-Indianapolis. Brown said the bill keeps Indiana current with the progression of health care. She raised concerns about women who obtain “black box” drugs over the Internet and those drugs’ associated risks. Senate Bill 340 would allow the state to track the complications from these drugs. “Black box” drugs are prescription drugs which carry the strictest labeling by the Food and Drug Administration (FDA) due to reasonable evidence associated with potential serious hazards of its use. 

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Sen. Travis Holdman

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

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

Dr. Christina Francis, a board-certified OB-GYN who practices in Fort Wayne, said the current complication rates for abortion are “all over the board” due to a lack of consistent reporting. “In order to allow women to make a truly informed choice, we must have accurate information to give them,” she said. “Unfortunately, many abortion providers report a complication rate of zero or nearly zero because many of them do not see their complications. Many women [go to] a local emergency room, and their complications are not tied back to their abortion. The next woman going to that abortion provider is not being presented with the true risk of complications.”

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

Lynne Bunch, a registered nurse and vice president of patient services for Planned Parenthood of Indiana and Kentucky, said Senate Bill 340 is not about enhancing patient safety, nor does it address the driving force behind the need for abortion, which is unintended pregnancy. She said the bill is about limiting access to safe and legal abortion through the unnecessary reporting and punitive action on providers. Senate Bill 340 will be sponsored in the House by Reps. Peggy Mayfield, R-Martinsville; Timothy Wesco, R-Oceola; and Ronald Bacon, R-Indy.

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

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

Pope Francis and Turkish president discuss Jerusalem and Mideast peace

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

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

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

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

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

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

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

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The criterion Friday, February 9, 2018 Page 3
I began the new year with 8,000 college students at the Student Leadership Summit (SLS18) of the Fellowship of Catholic University Students (FOCUS). It was an inspiring event that enabled us Little Sisters of the Poor to engage with hundreds of enthusiastic young people on fire for their Catholic faith.

As exciting as the week was, the most moving moment for me was completely unexpected. During eucharistic adoration, our Bishop, James M. Fish, took up the entire monstrance, started moving through the crowd, carried by a team of bishops and priests. An entourage of altar servers led the procession with candles and incense.

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

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

This eucharistic procession was a fitting metaphor for the ideals of solidarity and union of hearts and minds in continuing our Lord’s mission on Earth. Imagine the wonderful things we could do for Jesus if each Catholic apostolate, religious community or lay association took up this challenge. This eucharistic procession was a fitting metaphor for the ideals of solidarity and union of hearts and minds in continuing our Lord’s mission on Earth. Imagine the wonderful things we could do for Jesus if each Catholic apostolate, religious community or lay association took up this challenge.

As we head into Lent this month, we will celebrate the “40 Days for Life” campaign on Feb. 11. Just as the procession I witnessed at SLS18 kept our eucharistic Lord at the center as it moved through the crowds of students—a veritable field hospital of souls—Catholic health care is called to place the human person at the center of all its activities, projects and goals.

In his message for this year’s World Day of the Sick, Pope Francis wrote, “Wise organization and charity planning are called to respond to the sick person’s demands in his hour of need, and constantly kept at the center of the therapeutic process.”

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

Pope Francis recognized the invaluable contribution of families when he said, “The Church in the family is an extraordinary witness of love for the human person; it needs to be fittingly understood and supported by suitable means.”

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

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

And let’s endeavor to give the world a striking witness of the unity of Christ’s disciples. May the world be able to say of us, “The believers are of one heart and mind … sharing everything they have” (Acts 4:32). May our united efforts to serve the poor, the sick, and the most vulnerable among us lead others to believe in the power of God’s love at work in the world!

(Mary Dougherty Indianapolis)

**Letters to the Editor**

**Editorial**

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

**Opinion**

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

**Getting organized for love**

**Editorial**

**Popes Francis are living out our ‘40-day’ Lenten journey**

It’s not too early to begin thinking about Lent and the “40 days” of opportunities it will present us. This penitential season of prayer, fasting and almsgiving begins on Ash Wednesday, Feb. 14, and continues for 40 days, leading us to Holy Week and Christ’s passion, death and resurrection.

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

After reciting the Angelus on Feb. 4 at St. Peter’s Square, the pope marked Italy’s Pro-Life Sunday, whose theme was “the Gospel of life, joy for the world,” and also called for a day of prayer and fasting for the Democratic Republic of Congo and South Sudan.

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

Thanking all the “different Church realities that promote and support life in many ways,” Pope Francis said he was surprised there were not more people involved. “This worries me,” the pope said. “There aren’t many who fight on behalf of life in a world where every day, more weapons are made; where, every day, more laws against life are passed; where, every day, this throws away about expanding, throwing away what isn’t useful, what is ‘throwing away’ to too many people.

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

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

“40 Days for Life is an international campaign that seeks to end abortion through peaceful prayer vigils at abortion centers, and to raise community awareness of the consequences of abortion.”

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

Since the national campaign was launched in 2007, the peaceful prayer vigil has resulted in many answered prayers. According to Shawn Carney, 40 Days for Life president and CEO, 15,008 lives have been spared from abortion. 170 abortion workers had conversions and quit their jobs, and 94 abortion centers where 40 Days for Life vigils have been held have closed their doors forever.

The Central Indiana (Indianapolis) 40 Days for Life campaign takes place on the public right-of-way outside of the Planned Parenthood Foundation at 8590 Georgetown Road. A kick-off rally will be held at 3 p.m. on Feb. 11 at St. Luke’s Evangelical Church, 7557 Holliday Dr., E. Indianapolis. For more information, contact Debra Minott at 757-502-6189 or debra@goangels.org.

The peaceful prayer vigil in Bloomington takes place on the public right-of-way outside of the Planned Parenthood facility at 421 S. College Ave. For more information, contact Monica Siefker at 812-330-1555, 812-345-7988 or monica.siefker@gmail.com. More information on the campaign can also be found at 40DaysforLife.com.

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

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

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

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

---Mike Krokos

**Letters to the Editor**

**Reader: Staffers did excellent job covering inaugural March for Life**

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

It was a wonder day for everyone who was a part of this event, and staff members Natalie Hoer, John Stagney and Sean Gallagher’s articles and pictures were great! They captured so much for anyone who did not get to be there.

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

Mary Dougherty Indianapolis

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

I would like to address the Jan. 19 article with the headline, “Catholics condemn ‘racist’ comments attributed to President Trump.”

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

This weekly diatribe is detrimental to our Church in that it widens our eucharistic divide. We also need to be cognizant of the people who are considering joining us, and the message we are sending.

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

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

El papa Francisco nos recuerda que existe un vínculo esencial entre la corresponsabilidad con respecto al medioambiente y el cuidado que debemos a los demás seres humanos, en especial los más vulnerables, los pobres, los enfermos y los que no han nacido. La profunda reverencia y el respeto por todas las criaturas de Dios es una de las primeras leyes que: “Si bien la naturaleza está a nuestro disposición, con frecuencia no la respetamos, no la consideramos un don gratuito que tenemos que cuidar y poner al servicio de los hermanos, también de las generaciones futuras. También en este caso hay que apurar a la responsabilidad de cada uno para que, con espíritu fraterno, se persigan políticas respetuosas de nuestra tierra, que es la casa de todos nosotros.”

La Iglesia no solamente tiene el compromiso de proteger el medioambiente sino que, por encima de todo, procura proteger a la humanidad contra la autodestrucción. Al respetar y cuidar la vida humana, ampliamos nuestra capacidad de respetar y cuidar el obsequio de la creación divina. Para ser buenos administradores de este magnífico regalo de la creación de Dios debemos primero reconocer el papel que Él desempeña como autor y verdadero amo de todo lo que existe; tanto de lo visible como del inmaterial. Todo lo que corresponde como administradores es expresar agradecimiento, en palabras y acciones, por el papel que nos ha sido confiado.

Para que esto suceda, es esencial que desarrollemos una relación profunda entre seres los humanos y el medioambiente que refleje el amor de Dios hacia toda la creación. El papa Francisco ha llevado a cabo su encíclica “Laudato Si’” (Alabado seas), el papa Francisco expresa claramente que la creación de Dios no es un objeto que debamos manipular a nuestro antojo. Es como una hermana, nuestra “madre tierra”, que debemos tratar con reverencia, respeto y cariño.

“Laudato Si’” no es un tratado sobre política, economía o ciencia sino una encíclica—una carta con valor político o económico o científico. Es un docente moral, un sermón, un urdimbre de leyes que le damos a la vida y a la dignidad humana como un derecho. En el transcurso de las seis semanas anteriores, he dedicado este espacio a la vida y la dignidad humanas. El aborto, la eutanasia, el suicidio, el racismo, el victimismo, la teoría del nazismo y todas las funciones que vienen con ella, no son formas legítimas de tratamiento de las personas. Así nos recuerda que nuestro hogar “Laudato Si’, mi’ Signore” (Alabado seas, mi Señor) es arraigado en un himno de alabanza compuesto por San Francisco de Asís en su lecho de muerte en el año 1226. Este magnífico himno franciscano se llama “El Cántico de las criaturas,” y a menudo lo apreciamos por su importancia como una expresión de la auténtica ecología cristiana, no podríamos comprender a plenitud la importancia de las enseñanzas del Santo Padre en “Laudato Si’”.

“Laudato Si’” explora el lazo inseparable que existe entre cuidar del medio ambiente y el amor por la humanidad, así como también la función que hacen la paz y la justicia sean posibles. El papa nos dice que no podemos ser verdaderos líderes sociales con los medios a menudo es intrascendente e injustas en nuestro trato con los demás seres humanos, especialmente con los más vulnerables, los pobres, los enfermos y los que no han nacido.

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“Laudato Si’” no es un tratado sobre política, economía o ciencia sino una encíclica—una carta con valor político o económico o científico. Es un docente moral, un sermón, un urdimbre de leyes que le damos a la vida y a la dignidad humana como un derecho. En el transcurso de las seis semanas anteriores, he dedicado este espacio a la vida y la dignidad humanas. El aborto, la eutanasia, el suicidio, el racismo, el victimismo, la teoría del nazismo y todas las funciones que vienen con ella, no son formas legítimas de tratamiento de las personas. Así nos recuerda que nuestro hogar “Laudato Si’, mi’ Signore” (Alabado seas, mi Señor) es arraigado en un himno de alabanza compuesto por San Francisco de Asís en su lecho de muerte en el año 1226. Este magnífico himno franciscano se llama “El Cántico de las criaturas,” y a menudo lo apreciamos por su importancia como una expresión de la auténtica ecología cristiana, no podríamos comprender a plenitud la importancia de las enseñanzas del Santo Padre en “Laudato Si’”.

“Laudato Si’” explora el lazo inseparable que existe entre cuidar del medio ambiente y el amor por la humanidad, así como también la función que hacen la paz y la justicia sean posibles. El papa nos dice que no podemos ser verdaderos líderes sociales con los medios a menudo es intrascendente e injustas en nuestro trato con los demás seres humanos, especialmente con los más vulnerables, los pobres, los enfermos y los que no han nacido.

La profunda reverencia y el respeto por todas las criaturas de Dios es una de las primeras leyes que: “Si bien la naturaleza está a nuestro disposición, con frecuencia no la respetamos, no la consideramos un don gratuito que tenemos que cuidar y poner al servicio de los hermanos, también de las generaciones futuras. También en este caso hay que apurar a la responsabilidad de cada uno para que, con espíritu fraterno, se persigan políticas respetuosas de nuestra tierra, que es la casa de todos nosotros.”

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February 11-18
Our Lady of Lourdes Parish, 5353 E. 56th St., Indianapolis.
February 18-21
Saint Meinrad Archabbey, 500 Hill Dr., Saint Meinrad.
March 10
Oldenburg Franciscan Center, 200 Hill Dr., Saint Meinrad.
March 15
Oldenburg Franciscan Center, 200 Hill Dr., Saint Meinrad.
March 16-18
Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Dr., Saint Meinrad.
March 17
Mother of the Redeemer Retreat Center, 5220 W. State Road 48, Bloomington.

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

February 11-18
Our Lady of Lourdes Parish, 5353 E. 56th St., Indianapolis.
8-Day Festival of Prayer, Sun., 10 a.m. Mass with Archbishop Charles C. Thompson; Mon., 7 p.m. concert; Tues., 5:30 p.m. rosary, 6 p.m. Mass and reception; Wed., 6 p.m. Mass and distribution of ashes followed by soup and bread dinner; Thurs., 4-12 a.m. The Lourdes Rosary prayed by several community groups, 6 p.m. Exposition of the Blessed Sacrament, 5:30 p.m. rosary followed by Mass, Fri., 5:30-7 p.m. Fish Fry, Sat., 9 a.m. continental breakfast, viewing of the movie ‘Bread and Roses’ by Sandra Hartlieb, professional dance and sign language interpretation by the Eternal Work Television Program. This evening of prayerful reflection, prayer and input for our Lady of Lourdes (reservations required, 317-356-7291), Sun., Jan. 10, Mass followed by coffee and donuts. Information: 317-356-7291.

February 13
Our Lady of the Footsteps of a Saint, 22143 Main St., Oldenburg.
February 18-21
Saint Meinrad Archabbey, 500 Hill Dr., Saint Meinrad.
March 10
Oldenburg Franciscan Center, 200 Hill Dr., Saint Meinrad.
March 15
Oldenburg Franciscan Center, 200 Hill Dr., Saint Meinrad.
March 16-18
Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Dr., Saint Meinrad.
March 17
Mother of the Redeemer Retreat Center, 5220 W. State Road 48, Bloomington.
Lenten Mission and Concert Night, sponsored by the Batesville Deatrisy Center, features music and speakers from The Vigil Project (thelivelove.org), doors open 6 p.m., free admission, donations accepted. Information: Kara Tuelfel, 812-932-0789, wvc@spsmw.org, or spsmw.org.†

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

February 23
Oldenburg Franciscan Center, 22143 Main St., Oldenburg.
February 23-25
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis.
March 8-11
Saint Meinard Archabbey Guest House and Retreat Center, 200 Hill Dr., Saint Meinrad.
March 24-25
Saint Meinard Archabbey Guest House and Retreat Center, 200 Hill Dr., Saint Meinrad.
March 27
St. Lawrence Church, 4650 N. Shadeland Ave., Indianapolis.
March 27
St. Louis School, 121 S. Mickley Ave., Indianapolis.
March 29
St. Mark the Evangelist Parish, 4100 N. Monon Blvd., Indianapolis.
March 31
Northeast Catholic Community Church of the Immaculate Conception, 11037 E. Stop 4 Road, Indianapolis.

Sisters of Providence to host winter book sale on Feb. 17-19
Book lovers are invited to the winter used book sale at the Providence Spirituality and Conference Center, 1 Sisters of Providence, Saint Mary-of-the-Woods. The sale is sponsored by the Lenten program on Feb. 28.

St. Lawrence Parish in Indianapolis to offer Lenten program on Feb. 28
A free Lenten program titled “Creative Acts of Worship” is being held at St. Lawrence Church, 4650 N. Shadeland Ave., in Indianapolis, at 7 p.m. on Feb. 28. This evening of prayerful entertainment features dramatic performances of The Samantha Woman, The Man Born Blind, and The Raising of Lazarus, among with creative dance and sign language interpretation of contemporary songs.

Performers include children, teenagers and adults from St. Lawrence Parish and other local churches. The program is being directed by Sandra Hartlieb, professional playwright, director and storyteller. She is also the administrator of faith formation at St. Lawrence Parish. For more information on this free event, call 317-372-5925 or e-mail shartlieb@saintlawrence.net.†

Benedic Inn to offer ‘De-clutter Your Life for Lent’ retreat on Ash Wednesday
Benedictine Sister Julie Sewell will present a one-day retreat, “De-clutter Your Life for Lent: Living an Intentional 40 Days,” at the Benedictine Inn Retreat & Conference Center, 1402 Southern Ave., in Beech Grove, from 8:30 a.m.-3:45 p.m. with Mass (optional) at 5:15 p.m.

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

The cost is $40 and includes lunch. Check or credit card donations are also accepted. Visit 317-788-7581 or www.benedicinn.org.†

Dr. Edward Sri to speak at St. Paul Catholic Center in Bloomington on Feb. 28
Nationally-known Catholic speaker and author Dr. Edward Sri will offer a free talk on “Men, Women and the Western World,” Feb. 28, at the St. Paul Catholic Center, 1413 E. 17th St., in Bloomington, at 7 p.m. on Feb. 28.

Sri is a founding leader with Curtis Martin of the Fellowship of Catholic University Students (FOCUS) and regularly appears on the Eternal Work Television Network. His presentation is targeted for young adults and families and deals with strengthening relationships, self-giving love, and building intimacy in marriage.

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

Stephen M. Keifer
By Sean Gallagher

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

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

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

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

“When I was named a bishop, our relationship transitioned from father/son, to that of brothers. My life and ministry were profoundly influenced by Archbishop Buechlein, and I am truly grateful for him.”

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

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

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

“I’m sure these were moments that allowed Daniel to say with Mary: ‘God has done great things for me.’”

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

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

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

Father Rick Nagel and many young adult Catholics across the archdiocese know these blessings well. The priest and some of these young adults attended the Evening Prayer liturgy in gratitude for Archbishop Buechlein starting the archdiocesan Office of Young Adult and College Campus Ministry. At the time, he appointed Father Nagel the director of the newly created Office of Young Adult and College Campus Ministry. At the time, he said there were two college campuses in the archdiocese that had an “intentional Catholic presence” among the 15 colleges in central and southern Indiana.

Father Nagel said. “I’m sure that’s going to be a great joy in heaven for him, to be able to do things for the young that he wasn’t able to do on Earth.”
FUNERAL

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

‘A desire that sprang from his heart’
Cardinal Tobin viewed the homily as an opportunity to celebrate the life of the man who had blessed him by leaving the archdiocese on such a “very solid foundation.”

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

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

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

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

It also gave direction to his leadership of the archdiocese from 1992 to 2011. “The archbishop pursued the vision of God as he understood the Archdiocese of Indianapolis always to turn its vision beyond itself, toward children, college students and young adults, the homeless, prisoners and even the dark despair of death row,” Cardinal Tobin said, alluding to the many new ministries that Archbishop Buechlein started and to the visit he made to inmates who had been sentenced to death, a few of whom he confirmed.

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

Mentioning the memoir that the archbishop published in 2012—Surprised by Grace: Memoirs and Reflections on Twenty-Five Years of Episcopal Ministry—Cardinal Tobin shared a passage that Archbishop Buechlein wrote after a stroke and cancer had severely diminished his body:

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

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

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

The story of the funeral Mass of Archbishop Buechlein began with the touching image of one of his nieces and three of his nephews—and their spouses—working together to lovingly place a casket amid the modest wooden casket in which he would be buried.

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

Recalling how her uncle presided at her wedding to Art Wilmes, Anne notes, “I think Daniel’s motto came from the lyrics of one of those songs for his episcopal motto: ‘Seek the face of the Lord.’”

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

Still, a mere 11 months later on that morning of Jan. 30, their smiles were gone. A new boy gave way for a moment as they sat in the dining room of the cathedral rectory and shared story after story about their uncle—a man who not only made him a family’s priority, but who also felt and shared that sense of family with his Benedictine community and the Archdiocese of Indianapolis.

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

So did the archbishop.

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

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

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

“He took his role as a mentor very seriously,” Michael says. “He really wanted to know the seminarians, and he wanted them to know he cared about their vocation to be a priest.”

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

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

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

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

Still, Archbishop Buechlein’s place in Father Wilmoth’s heart was special, he recalled on the day that Father Wilmoth’s father died in 1978—a time forever etched on the day that Father Wilmoth’s heart was forever broken.

“I’ve never forgotten when my dad died,” recalled Father Wilmoth, the longtime pastor of St. Roch Parish in Indianapolis. “I was at home with my mom, and the front door bell of our house rang. Dad died about 9 or 10 in the morning. … He got in his car, drove up drive from Saint Meinrad, just after he heard my dad died. … He got in his car, drove up to Indianapolis from Saint Meinrad, spent about an hour with us, got back in his car and drove back to Saint Meinrad. What a kind, generous fellow, sensitive.”

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

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

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

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

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

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

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

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

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

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

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

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

She shook her head and smiled as she noted, “It just showed again how things, and he followed me back to give me more money.”

In personal remarks about Archbishop Buechlein following his death—and how the relationship between the two men changed her husband’s life, her life and her children’s lives.

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

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

“It was nice for me to start a relationship with the archbishop,” Ruby said. “We would visit him down at Saint Meinrad. We actually named our second son Daniel after Archbishop. It was really fun to bring Daniel to see him, and Archbishop Daniel would interact with him. He just loved seeing the boys, having visitors and guests. We always looked forward to it, and we always brought him brownies and stuff to make him happy.”
The Church in central and southern Indiana says goodbye to Archbishop Emeritus Daniel M. Buechlein
Symbolic rituals accompany burial of archbishop at Saint Meinrad

By Sean Gallagher

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

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

He entered Saint Meinrad’s novitiate in 1958, first professed vows as a monk a year later and was ordained a priest in 1964. Pope John Paul II called him away from the monastery for a year later and was ordained as the director of religious life in the mid-1950s.

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

Their relationship grew as the bishop, a friend and mentor, who continued to offer advice and guidance throughout Father Anthony’s career, even when he was no longer a monk.

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

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

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

The criterion of a monk was to lead the Church in central and southern Indiana.

He was in his last years while Archbishop Buechlein led the Church in central and southern Indiana.

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

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

"We learned the deep meaning of the words of Thomas à Kempis, that, as Cardinal [John Henry] Newman said, ‘heaven is next door,’" Father Anthony said.

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

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

Archbishop Thompson reflected on his friend’s episcopal motto, “Seek the face of the Lord,” during his
Religious sisters remember archbishop's help and support

By Natalie Hoefer

Sisters of several religious orders honored the memory of Archbishop Emeritus Daniel M. Buechlein at his funeral Mass on Jan. 31 at SS. Peter and Paul Cathedral in Indianapolis. Some knew him personally, others were present out of respect. But all spoke of the tremendous support he offered to their religious communities.

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

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

• Sister M. Salvinette, superior of the Missionaries of Charity, Indianapolis (the order founded by St. Teresa of Calcutta was invited to the archdiocese by Archbishop Buechlein in 2009). “The archbishop’s presence here was really a great channel for us to come here. It’s not only here—he also invited our sisters in Memphis, so we have a link with our family of the Missionaries of Charity. He was like a real spiritual father to us, really. And also he had the blessing of going twice to see Archbishop recently [at Saint Meinrad]. We feel like we were able to do something for him, being there for him, because he was a great support for us from the ‘80s in Memphis.”

• Sister Uschatta Mary, superior of the Franciscan Sisters of the Immaculate Heart of Mary, Indianapolis (the order was invited to the archdiocese by Archbishop Buechlein in 1998). “He was a most important person for our life here in the United States. … I still remember standing here [in the Archdiocese Edward T. O’Meara Catholic Center in Indianapolis] and talking with him and Msgr. [Joseph F. Schaedel, then-archdiocesan vicar general] when we came here. He was a great father for us. He was always available for us, always ready to make us feel at home. … He visited us many times. On a Palm Sunday, he even came and celebrated Mass for us at our house. We always remember his paternal care. … In the ministry of education and health care, he was an important part of our life and helping us spread our charism here. He helped us to study at Marian [University in Indianapolis] and get credentials for doing some work here. … There is so much sadness in my heart. Without him and his support, we could not have done anything.”

• Sister Mary Ann Koetter, subprioress of the Sisters of St. Benedict at Our Lady ofGrace Monastery, Beech Grove. “Archbishop Daniel was a powerful advocate for these Franciscan schools, which are very near and dear to the hearts of the Sisters of St. Benedict in Beech Grove. So many of the sisters taught in schools around the archdiocese, and we are grateful for his commitment to and support of education. It was certainly out of respect for his leadership and his years dedicated to the people of God that I wanted to represent our community at his funeral liturgy. The [funeral] Mass was truly a fitting and sacred celebration.”

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

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

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

Continued from previous page

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

“As a monk, priest, seminary rector and bishop, he was quite aware that he could not do this alone in isolation of those with whom he served and those entrusted to his pastoral care.” Archbishop Thompson said. “He was always seeking the face of the Lord. In doing so, with the monastic community, with the hoods of their habits worn over their heads

Archbishop Charles C. Thompson

as a symbol of mourning, led the slow procession of mourners to the Archabbey Cemetery while carrying candlelight.

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

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

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

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

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

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

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The Criterion Friday, February 9, 2018
The Archdiocese of Indianapolis has partnered with the University of Notre Dame and Catholic Distance University (CDU) to offer not-for-credit online theology classes:
• Earn certificate in Lay Ministry
• Complete 12 courses online with ND STEP program
• CDU offers classes on Catechism of the Catholic Church
• 20% discount for all employees, volunteers, and parishioners

For more information, please log on to www.archindy.org/layministry

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

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

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

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

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

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

Now that we are awake, Ash Wednesday’s Gospel truly instructs us how to go forth on our Lenten journey. The three pillars of Lent—prayer, fasting and almsgiving—and gives us a simple guide to what we should and should not be doing. He reminds the reader that “the father who sees in secret will repay you” (Mt 6:4).

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

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

He provides similar advice regarding prayer and fasting. When praying we are to “be like the hypocrites, who love to stand and pray in the synagogues and on street corners so that others may see them” (Mt 6:5).

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

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

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

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

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

(Susan Hines-Brigger is a columnist with the St. Anthony Messenger.)†
Black Catholics in U.S. history: This week, Augustus Tolton

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

Bishop James Healy, ordained earlier, were the only other two blacks. Tolton’s life shows just how racist some of our Catholic ancestors were. He was born the son of a slave and a free black mother in 1854, just prior to the Civil War. His family escaped, crossed the Mississippi River, and settled in Quincy, Ill. There he met Father Peter Mcgarr, an Irish priest from France who allowed him to attend St. Peter’s School, over the opposition of parishioners who otherwise would have been too poor to send their children to school. Augustus felt a calling to the priesthood, so Father McGarr tried to get him admitted to a seminary. Not a single seminary in the country would admit him. But Father McGarr continued to support Augustus at St. Francis Solanus College.

Cornucopia/Cynthia Dewes

The nature of God and his eternal love is all we need to know about love: you want to share it with someone. There is also “tough love,” in which sometimes we do not give a relationship or practice because they cause harm to themselves or other people. It’s hard, but sometimes we are forced to do so. Such figures must crack down because they love the person they are correcting.

St. Valentine’s Day is a focus on romantic love although we don’t forget the other kinds. In romantic love, there is attraction, and you can also rely on a relationship or practice because they cause harm to themselves or other people. It’s hard, but sometimes we are forced to do so. Such figures must crack down because they love the person they are correcting.

But like Jesus in the desert, we will not be alone: “He was among wild beasts, and somehow surviving a hurricane that sunk the ship on which he was sailing.” They arrived on April 15, 1916—most hideous cut. As the months dragged on, Shackleton knew this. Maybe we save the last piece of cake for the beloved, or give them the choicest goods as well as our time with them. We are happy to share our material about love; you want to share it with someone. If the family is income based on a single wage earner, that total is only sufficient food and safe housing, and are receiving adequate job training that moves families from struggling to stable.

3) Get to know someone living in poverty. It’s easy to keep “the poor” at arm’s length. Volunteer for an organization that introduces you to some others as we love others like we love ourselves. Our example is God, whose love is eternal. What a great thing to celebrate on Valentine’s Day. Maybe it will even be romantic!

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

Waltzing on ice, or community

When it came to interviewing prospective sailors for his expedition across the bottom of the world, a British explorer had received hundreds of applications. In interviews, recall one applicant, Shackleton asked me if my teeth were good, if I suffered from varicose veins, if I had a good temper and if I could sing.

This final question surprised the young man, and Shackleton clarified: “Oh, I don’t mean [sings “Caruso stuff], but I suppose you can shout a bit with the boys.”

Shackleton was vigilant in his effort to keep up morale, veiling his private worry. He visited every tent after dinner to recite a passage. He visited every tent after dinner to recite a passage. He visited every tent after dinner to recite a passage. He visited every tent after dinner to recite a passage. He visited every tent after dinner to recite a passage. He visited every tent after dinner to recite a passage.

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Our Works of Charity/David Bethuram

When you woke up this morning, it’s unlikely you had to worry much about having to buy groceries for your empty pantry or pay your rent. You probably didn’t worry that your power might be turned off. The subject might come up if you were one of the more than 900,000 people in Indiana who, just as you did, may have lived in a household that was below the federal poverty level for a family of four. If the family’s income is based on a single minimum-wage earner total is only $12,060.

To just cover the basics of rent, utilities, insurance and food, the costs can be over $2,000 a month. A $2,000 a month doesn’t stretch very far. If anything goes wrong, the bills can really add up, and you may not have savings and nowhere to turn.

Poverty is a world most of us can’t imagine. We see poverty as a temporary poor—and mean it—but who exactly do we care about? Perhaps the disabled veteran in a wheelchair at the local food pantry? The senior on a fixed income?

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

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

Please consider how we might find ways to make a difference in the lives of the people who make up these stories.

1) Recognize that a great divide between rich and poor is bad for industries in Indiana. People with no income cannot put dollars back into the economy. Without education, which is tied to wealth, families do not have resources, they cannot help us enact change or stem the tide of growing resources and health disparities in Indiana.

2) Advocate for systems, policies and programs that help break the cycle of poverty. Many of us gladly donate groceries during the holidays and even offer financial support to nonprofits. Sadly, what is often missing are people who will speak in support of programs that ensure poor families are able to see doctors and dentists, receive early-childhood education, are provided sufficient food and safe housing, are receiving adequate job training that moves families from struggling to stable.

3) Get to know someone living in poverty. It’s easy to keep “the poor” at arm’s length. Volunteer for an organization that introduces you to some others as we love others like we love ourselves. Our example is God, whose love is eternal. What a great thing to celebrate on Valentine’s Day. Maybe it will even be romantic!

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The Sunday Readings
Sunday, February 11, 2018

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

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

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

In this reading, God speaks to Moses and to Aaron, his brother. The topic is leprosy. Today it is not known whether these references to leprosy in the Scriptures referred to Hansen’s disease, or to some other illness. Regardless of the exact scientific nature of what the ancients called leprosy, however, the problem was chronic and severe. An entire social group had developed around the disease. Victims were outcasts. They totally were shunned, so most often they virtually lived in foreign, or steal, for food and search for any shelter they could find.

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

St. Paul’s First Epistle to the Corinthians, this weekend’s second reading, includes the great Apostle’s counsel that Christians should do everything with the intention of glorifying God. He admonished the Christians of Corinth never to offend either Jew or Gentile. Paul urges Christians to follow his example because Jesus is ill. If the priests saw that he was free of disease, they would re-admit him to society.

The reading closes by noting that great crowds pursued Jesus.

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

In the minds of the ancient Hebrews, it somehow resulted from sin. Mark recalls how Jesus once said, “It is easy to forgive punity, cured the man. He accepted the man who had been completely banished from society.

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

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

My Journey to God
A Light in the Fog
By Sonny Shanks
As I watched them lower her into the ground I realized that pain of separation is normal and no one would weep at its loss.

As I watched them lower her into the ground I was taken in my mind to an earlier scene, where an elderly Joseph passed away in Jesus’ arms, “Jesus wept” was all it said. But I couldn’t/wouldn’t listen. Somehow there was a voice there in the fog, a thick fog of disillusionment and despair. It hurt.

Without our relationship had no meaning and no one would weep at its loss. In John 1:22, Paul said that one day all “will be made alive” again. And slowly but surely, rays of light dispersed the fog...

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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 serving archdiocesan 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 some permanent connection; if so, they are separate from obituaries on this page.

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


DANGER, Christopher, Indianapolis, Jan. 22. Great-grandfather of 22.

DANIEL, John, 95, St. Gabriel, Indianapolis, Jan. 22. Great-grandfather of five.

DAVIS, Mary Ann, 83, St. Gabriel, Indianapolis, Jan. 22. Great-grandfather of four.


DUFF, Therese M., 95, St. Matthew the Apostle, Indianapolis, Jan. 22. Great-grandmother of 22.

ECKART, Paul, 83, St. Francis, Indianapolis, Jan. 22. Great-grandfather of five.

ECKERT, Virginia, 83, St. Francis, Indianapolis, Jan. 22. Great-grandfather of five.

FALCONER, James P., 84, St. Gabriel, Indianapolis, Jan. 22. Great-grandfather of five.


FODOR, James, 83, St. Francis, Indianapolis, Jan. 22. Brother of Richard Pruett. Uncle and great-uncle of several.


GRAY, Mary, 81, St. Luke, Indianapolis, Jan. 22. Great-grandmother of one.


HALAS, Margaret, 72, St. Mary-of-the-Knobs, Floyds Knob, Jan. 27. Wife of James Halas. Mother of Vikki and James Halas. Sister of Louann Bell, Virginia Connelly-Daw, JT and Roy Connelly-Daw. Great-grandfather of four.


HARVEY, Charles, 80, St. Francis, Indianapolis, Jan. 22. Great-grandfather of four.


JANG, Jung, 96, St. Edward, Indianapolis, Jan. 22. Great-grandfather of one.

JUDGE, James, 84, St. Gabriel, Indianapolis, Jan. 22. Great-grandfather of two.


KINZLE, Robert, 74, St. Joseph, Kentucky, Jan. 22. Great-grandfather of one.


Lenten penance services are scheduled at archdiocesan parishes

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

Batesville Deanery
- Feb. 26, 6:30 p.m. at St. Lawrence, Lawrenceburg
- Feb. 27, 6 p.m. at St. Vincent de Paul, Bedford
- Feb. 28, 6:30 a.m. at St. Peter, Franklin County
- Feb. 28, 6:30 p.m. for St. Joseph, Shelbyville and
  Our Lady of the Greenwood
- Feb. 28, 6:30 a.m. at St. Vincent de Paul
- Mar. 2, 10 a.m.-10 p.m. · 12 Hours of Grace, for
  All Saints, Dearborn County, at St. Martin Campus,
 imdi
- Mar. 5, 7 a.m. at St. Mary, Greensburg
- March 11, 1:30 p.m. for St. Maurice, Napoleon
- Mar. 12, 7 p.m. at St. Jude, Spencer
- Mar. 22, 6:30 a.m. at St. John the Apostle, Bloomington
- March 16, 10 a.m.-10 p.m. · 12 Hours of Grace, for
  All Saints, Dearborn County, at St. Martin Campus, Yorkville
- March 21, 7 p.m. at St. Louis, Batesville

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

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

Indianapolis East Deanery
- Feb. 7, 7-8 p.m. at St. Philo Neri
- Mar. 13, 7-8 p.m. at St. Rita, Middlebury
- March 13, 7 p.m. at St. Michael the Archangel
- March 21, 7 p.m. at St. Gabriel the Archangel
- March 22, 6:30 p.m. at St. Susanna, Plainfield

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

The following additional confession times are part of New Albany Deany’s “The Light is on for You”
- 6:7 p.m. each Tuesday in Lent at St. Anthony of Padua,
  Clarksville
- 5:45-7:30 p.m. with admission each Wednesday in Lent at St. Michael, Charlestown
- 6:00-7:30 p.m. each Wednesday in Lent (except
  Ash Wednesday) at St. Mary-of-the-诺斯, Floyd County
- 7 p.m. each Wednesday in Lent at St. Mary, Lanesville
- 7:30 p.m. each Wednesday in Lent at Holy Family,
  New Albany
- 5:40-7:30 each Thursday in Lent at Our Lady of Lourdes, Oldenburg
  at St. Maurice, Napoleon

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

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

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

Abstinence from meat is to be observed by all Catholics 14 years and older on Ash Wednesday and on all Fridays of Lent. Ash Wednesday is on Feb. 14. Ash fasting is to be observed on Ash Wednesday by all Catholics who are 18 years of age but not yet 59. Those who are bound by this may take only one full meal. Two smaller meals are permitted to maintain strength according to one’s needs, but eating solid food should be avoided. The special Paschal fast and abstinence are prescribed for Good Friday and encouraged for Holy Saturday.

By the threefold discipline of fasting, almsgiving and prayer, the Church keeps Lent from Ash Wednesday until the evening of Holy Thursday, which is on March 29.
Major flu outbreak prompts dioceses to implement prevention protocols

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

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

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

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

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

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

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

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

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

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

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

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

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

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

At the root of every economic and financial crisis, he said, lies a worldview that puts profit, and not people, first.

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

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

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

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

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

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

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