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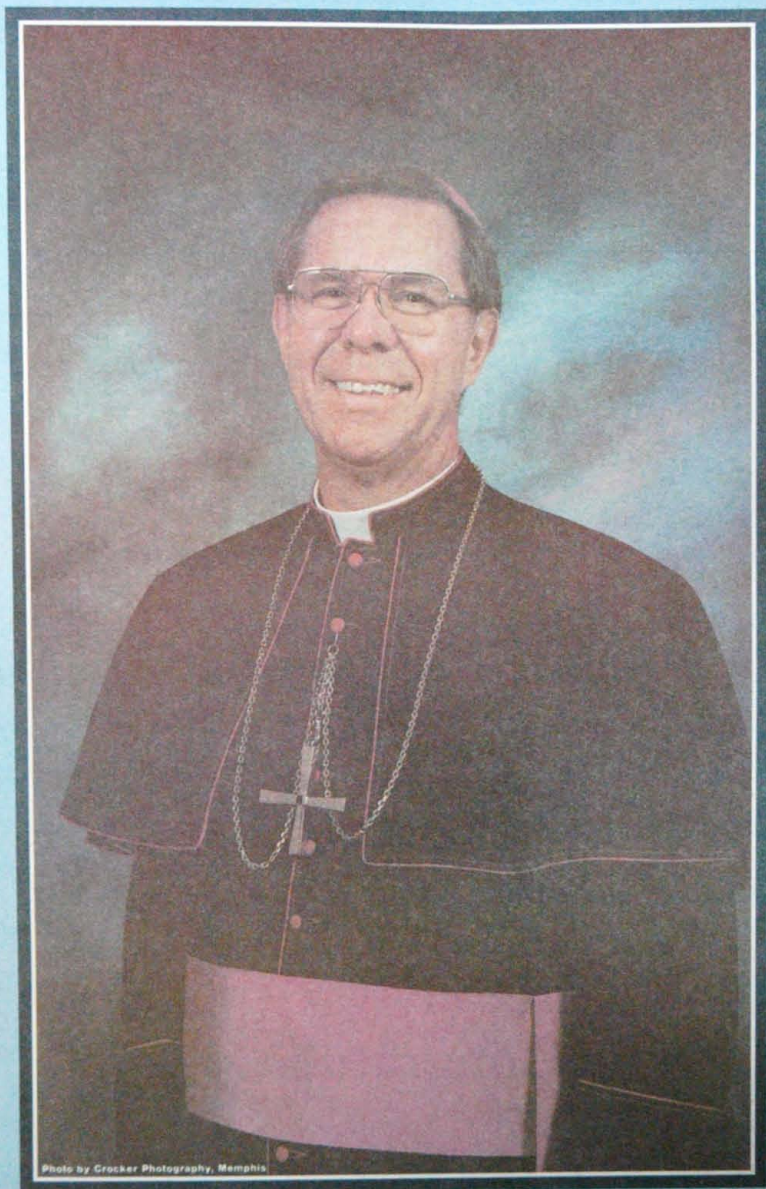


Photo by Crocker Photography, Memphis

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

*Installed as the Fifth Archbishop of Indianapolis*

**September 9, 1992**





Indianapolis Motor Speedway  
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Congratulate

*Archbishop Daniel M. Buechlein*

*on his installation as*

Archbishop of Indianapolis



# Buechlein returns as 5th archbishop

## Jasper native was president of St. Meinrad

by John F. Fink

Archbishop Daniel Mark Buechlein, OSB, returns to the Archdiocese of Indianapolis after five-and-a-half years as the Bishop of Memphis, Tenn. He was ordained a bishop and installed there on March 2, 1987.

The new archbishop is a native of Jasper, Ind., where he was born April 20, 1938. At the time Jasper was part of the Archdiocese of Indianapolis. It became part of the Diocese of Evansville when that diocese was created in November of 1944.

Archbishop Buechlein has a brother, Charles. His father, Carl, is living, but his mother, Rose, died in 1982.

Archbishop Buechlein spent most of his life at St. Meinrad, the Benedictine archabbey and seminary in the Archdiocese of Indianapolis. He attended high school, college and seminary there, making his solemn profession as a Benedictine monk on Aug. 15, 1963. He was ordained a priest on May 3, 1964.

After his ordination, he studied at the International Benedictine University of St. Anselmo in Rome. On his return to the United States, he served as assistant dean of students and as chairman of the Division of Religion at St. Meinrad. He was selected as president-rector of the School of Theology in 1971 and in 1982 was named as president-rector of St. Meinrad College as well. He continued in that position until his appointment as the third Bishop of Memphis on Jan. 20, 1987.

During his five years in Memphis, that diocese experienced considerable growth. The Catholic population grew from 48,000 in 1987 to 59,000 in 1991. This is 4.3 percent of the total population.

While Bishop of Memphis, the new archbishop dedicated eight new churches and several school expansions and family life centers. The diocese has purchased 140 acres of land for a diocesan retreat and conference center and a youth camp.

The Diocese of Memphis has 42 parishes and seven missions served by 95 priests and 29 permanent deacons. It has four diocesan high schools, three private Catholic high schools, 11 parochial elementary schools, two private elementary schools, two Catholic hospitals, 10 homes for the aged, and one Catholic university (Christian Brothers University).

Since becoming a bishop, Archbishop Buechlein has played an active role in the National Conference of Catholic Bishops. He is chairman of the Committee on Priestly Formation and a member of the Administrative, Doctrine, Budget, Welfare Emergency Relief, and Economic Affairs of the Holy See committees. He is a former member of the Committee on Marriage and



Archbishop Daniel M. Buechlein, OSB with Pope John Paul II

Family Life. He served as a consultant to the U.S. delegation to the Synod of Bishops on Priestly Formation in 1990.

Archbishop Buechlein had a special relationship with his predecessor, Archbishop Edward T. O'Meara. Archbishop O'Meara was the ordinary of the archdiocese when Archbishop Buechlein was named Bishop of Memphis. Shortly after that, Archbishop O'Meara invited the new Bishop of Memphis to give the homily at the annual Christen Mass in 1987. Then Archbishop O'Meara personally asked Archbishop Buechlein to give the homily at Archbishop O'Meara's funeral last January.

When he was appointed Archbishop of Indianapolis, Buechlein said: "Some 30 years ago I gave my life to the Catholic Church as a Benedictine monk at St. Meinrad Archabbey and I fully expected to spend my life there. In March of 1987 Pope John Paul II transferred my monastic vow of obedience to himself and asked me to serve as the third Bishop of Memphis. Once again the Holy Father has called and I am responding in prayerful obedience with confidence in God's grace."

## Archbishop Daniel M. Buechlein

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# Leader a prayerful, 'people person'

by Margaret Nelson

Take, O Lord, into your hands my entire liberty, my memory, my understanding, and my will. All that I am and have you have given to me and I surrender them to you to be disposed according to your will. Give me your love and your grace. With these I am rich enough and desire nothing more.

Prayer of St. Ignatius

Archbishop Daniel M. Buechlein, OSB, likes the prayer of St. Ignatius. But he said, "How we pray is not what's so important. God doesn't ask us to be expert. 'Just do it!' like the Nike commercial says.

"God doesn't need our prayers. We need the prayers," the archbishop said. Prayers can include being grateful to God for what we have, turning to him when we

are in trouble and even when we are angry. "God can handle that," he said.

"I do want to encourage people to pray. I think there is a tendency in society today to go along as if we don't really need God. We think it's enough to go to church on Sunday. Maybe that's one reason our culture is in trouble."

When Archbishop Buechlein asked his 85-year-old father Carl what his late mother Rose would think about her son's appointment as Archbishop of Indianapolis, his father said, "She's probably behind it!"

"Catholic faith was the first priority of life to them," the archbishop said. "It was just a fact." He said that not going to church was not even a consideration.

"They stressed honesty, integrity, and hard work. My dad taught me that a job worth doing is worth doing well," he said.

"My mom recognized my leadership

abilities. She said it is OK for you to enjoy success if you worked hard for it, but don't forget you didn't do it yourself. And she said, 'Just because you're a leader, don't claim privileges no one else has.'"

"I think I'm a people person," the archbishop said. His older brother Charles and his wife Marge have six grown children. Of his extended family, "They are wonderful people. I have 123 to 125 first cousins. They keep my feet on the ground. They are very supportive."

The Jasper native attended the Buechlein reunion in July and spent the last weekend in August at the reunion of his mother's family—the Blessings.

When Mark Buechlein (he took the name Daniel when he became a Benedictine monk) was growing up, "the priests of the parish took a personal interest.

"The calling comes through human

agents, not a phone call from heaven," said Archbishop Buechlein. The best thing to attract men to the priesthood is to be in touch personally with our youth, he said. "We need to give them an opportunity to hear the invitation."

In getting the appointment as archbishop, he learned that the Holy Father wants him to "emphasize your role as teacher."

"On such subjects as divorce and priestly celibacy, Archbishop Buechlein said, 'There is a misunderstanding about what the church teaches.' He said that shows the importance of teaching—led by the archbishop, priests and religious educators—"the true message of our faith in a society that is not particularly a reading society.

"One of the things I experienced at St. Meinrad, I lived and worked with young people there for 20 years. I think the people in Memphis will tell you I kept my concern with youth," he said.

"I don't know if youth are taken seriously in the right way, given the direction and challenge they deserve. Permissiveness breeds resentment," he said. But he added, "It is tough to be parents these days."

Archbishop Buechlein will do his own cooking. His favorite entrees to prepare are fish, chicken and turkey. "I go light on red meat," he said. "I do my own grocery shopping. I meet people in the stores."

He works out and likes watching movies and videos, like "A Man for All Seasons."

Though serious about the educational program the archbishop said, "I was kind of glad to see three of our schools rate high in football."

Even "fitness" efforts are tied to prayer for Archbishop Buechlein. "I try to jog two to four miles a day, usually three. I do it at the end of day, to work off tension. I have a ring rosary. I do 15 decades while running," he said, calling the experience a "peaceful unraveling."

(Some of these statements are the archbishop's response to questions by Anne Ryker in the Aug. 28 taping for an Indianapolis WTHR-TV Channel 13 special program to be aired Sept. 12 one-half hour before the 7 p.m. broadcast of the Installation Mass. The special will also include interviews at St. Meinrad, Jasper, and Memphis. Because of his other obligations, all media interviews with Archbishop Buechlein were scheduled at that time.)



ARCHBISHOP'S FATHER—Carl Buechlein holds paper announcing his son's appointment as Archbishop of Indianapolis. (Photo by Robert McCarty)



FAMILY HOME—The archbishop's niece, Monica Berger, sister-in-law Marge and brother Charles Buechlein stand in front of the home where Archbishop Buechlein was born and grew up. (Photo by Margaret Nelson)

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Daniel M. Buechlein

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# New archbishop to lay foundation on prayer

by John F. Fink

"I will begin my ministry in Indianapolis by laying its foundation on personal prayer," Archbishop Daniel Buechlein, OSB said. "That's how I began in Memphis and that's how I will begin in Indianapolis."

The new Archbishop of Indianapolis said that some people expect more activism. "But," he said, "action flows from prayer. First we must lay a good foundation."

He said that he knows that his desk is already "loaded" with studies about the problems the church faces in Indianapolis. However, he said, before making any decisions he will take time to ask questions.

The interview with the new archbishop took place Aug. 28.

Archbishop Buechlein said that among his first actions will be to reappoint Father David Coats as vicar general. Father Coats had been vicar general for Archbishop Edward T. O'Meara and was elected apostolic administrator during the eight months the see was vacant.

The new archbishop also said that he plans to reappoint both the Council of Priests and the Archdiocesan Pastoral Council next week. By canon law, both of these bodies ceased to exist upon the death of Archbishop O'Meara.

Archbishop Buechlein said that he would not make changes until he has had a chance to learn more about the archdiocese.

He talked about his relationship with Archbishop O'Meara: "He was a frequent caller while I was at St. Meinrad, usually on Saturday mornings. Since I was not a priest of the archdiocese, I think he felt comfortable consulting me. So I know his mind, his spirit, his vision, his hopes and concerns. He and I are not exactly alike, but our vision was very similar."

He said that he was sure that he would not be the Archbishop of Indianapolis had it not been for Archbishop O'Meara. He

noted that Archbishop O'Meara had resigned last September and he was sure that he (Archbishop Buechlein) had been among those Archbishop O'Meara recommended to succeed him.

Archbishop Buechlein said that he could never have planned to be the Archbishop of Indianapolis. As a man of faith, he said, he knows that God's hand had to be in the circumstances that have brought him to this position.

The archbishop emphasized that he is, and intends to be, the archbishop for everybody, no matter where they might be on the liberal-conservative spectrum. "My charge is to see to the unity of this archdiocese," he said.

At the same time, he said, he must uphold the doctrines and teachings of the church. "I'm not saying that you can believe anything you want, that you can take a 'pick-and-choose' or 'cafeteria' style. If we can pray together we can look for what unites us. Then we can think of what divides us."

He said that letters to the editor in *The Criterion* indicate that there are differences of opinion in the archdiocese.

The new Archbishop of Indianapolis is a firm believer in strategic planning. "God expects us to find a creative way to use our talents," he said. "If we don't have a strategic plan we don't have priorities. Where do we want to be 15 years from now and how do we get there? Without a plan we only react to circumstances. I would rather be proactive than reactive. We take control of our lives instead of letting circumstances do it."

The Diocese of Memphis developed a strategic plan while the new Indianapolis archbishop was bishop there.

Asked about his years in Memphis, Archbishop Buechlein said that he was most pleased by the great number of people who became involved in the life of the church, on various diocesan commissions as well as in their parishes. He said that the church grew by about 12,000 people during his five years there, to its



INTRODUCTION—Archbishop Buechlein talks to employees of the Catholic Center after the announcement of his appointment as Archbishop of Indianapolis on July 14. (Photo by Mary Ann Wyand)

present Catholic population of 59,000. He said that Catholics still comprise only about 5 percent of the total population in the city of Memphis, about 2 percent in the rest of the diocese.

The archbishop talked about his efforts for Catholic schools in Memphis. "Our schools there were experiencing many difficulties," he said, "so we concentrated a major effort on them. I even bought a school, because we needed it."

He said that a major effort in Memphis was the establishment of an endowment for Catholic schools.

He said that the Catholic schools in Indianapolis might have a stronger base than those in Memphis, but that he was sure he would concentrate on improving their excellence and their Catholic identity, and build their enrollment.

In Memphis the archbishop also gave

great emphasis to encouraging vocations to the priesthood and religious life. He ordained 11 priests and currently 11 seminarians are studying for the Diocese of Memphis. He said that he was pleased to learn that 13 men had entered the seminary for the Archdiocese of Indianapolis this year.

Regarding the priest shortage, he said, "If we put as much energy into encouraging vocations as we are putting into other things, our young people will respond." He said that there is no doubt that the priesthood is a challenge to young people today because "of voices calling them to disparate things."

In Memphis the archbishop began the St. John Vianney House of Discernment for priesthood vocations. This house, for young men who are considering a vocation to the priesthood, offers "an opportunity for like-minded fellows to live together while pursuing college or work," he said, "so they have a chance to discern whether they are called."

The archbishop said that he does not favor the ordination of women or married men as an answer to the priest shortage. He said that "these are not in our tradition." He also said, though, that "we must tell people why" they are not in the church's tradition. Besides, he asked, "Who says that women priests and married priests would solve the priest shortage?"

Archbishop Buechlein also reached out to African-Americans in Memphis. One of the things he did was to say a prayer at the site where Martin Luther King Jr. was shot as a public way of indicating that his ministry was to everyone. Usually, though, he said, he prefers to do things without fanfare.

He said that he has always championed the poor and disadvantaged. "I subscribe to what Pope John Paul says, that we are the church that stands with the poor and we have to stay there," he said. "People have a right to work and to make a living."



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## Archbishop Buechlein

to his new ministry among the people of the Indianapolis Archdiocese.

May he and his flock flourish together and incite a splendid new outbreaking of the Kingdom.



# Messages of congratulation arrive

by John F. Fink

After the announcement of the appointment of Daniel M. Buechlein as Archbishop of Indianapolis, messages of congratulation poured into the Catholic Center in Indianapolis, from other bishops and civic leaders.

Typical of most of the letters from his brother bishops was this one from Cardinal John Carberry, Archbishop Emeritus of St. Louis: "My heartfelt congratulations on your appointment by our Holy Father as the Archbishop of Indianapolis. *Ad multos annos*. I shall remember you in my prayers and ask God to continue to shower his graces upon you as you assume the heavy responsibility of this important appointment. You may be assured that God's

blessing is upon you and our Blessed Mother will always keep you in her loving care."

Archbishop John Roach of St. Paul and Minneapolis, a former president of the National Conference of Catholic Bishops (NCCB), wrote about the appointment: "That's a very good appointment and you will be very good there. Know that I will remember you in prayer."

Archbishop John Quinn of San Francisco, another past president of the NCCB, wrote: "Your appointment is a cause of great joy and I assure you of my prayers and best wishes during these happy days for you and the people of the Archdiocese of Indianapolis."

A letter arrived from Rome from Father Peter-Hans Kolvenbach, the superior general of the Society of Jesus (Jesuits): "A recent edition of *L'Osservatore Romano* has

brought the good news that the Holy Father has appointed you Archbishop of Indianapolis. I write today, therefore, to offer my congratulations and prayerful best wishes. I join with all the Jesuits of the Chicago Province in praying that your new ministry to the People of God in Indianapolis may be most fruitful for them and also very satisfying to you personally. May yours be a long and happy tenure as chief shepherd of your new diocese."

Also from overseas came a letter from Bishop James Odongo of Totoro, Uganda. After offering his congratulations, Bishop Odongo wrote: "The Archdiocese of Indianapolis has been associated through the many years with our diocese through the Missionary Cooperative Plan. We look forward to continuing this relationship and it is my hope that I can meet with you personally on my next visit to the United States."

Among the many bishops who wrote was Bishop Stanley Ott of Baton Rouge. His letter said: "Little did I realize when you were preparing your funeral homily for the late Archbishop O'Meara at our January Manresa retreat that you would be the one to succeed him. I know you are going back home to Indiana. I have no doubt that the clergy and the faithful will welcome you warmly and will be very pleased to have your leadership and special gifts to guide them in the years ahead. Be assured of my continued fraternal support and prayers for a rich harvest."

A thoughtful letter arrived from Bishop Edward T. Hughes of Metuchen, N.J.: "I rejoice not only for you but for the people you will serve. I am sure that this new responsibility brings some anxiety as you move towards an even larger and more demanding ministry. The Lord, however, has a way of being with us in our days of increased pressure, and I am sure that he who has brought you thus far will be with you even more powerfully as you minister to his people."

Auxiliary Bishop Wilton D. Gregory of Chicago, who presided at this year's Christ Mass in Indianapolis, wrote: "I know that the good people of Indianapolis will welcome you 'home' with great joy. The Holy Father has chosen well in sending them a wonderful pastor."

Another black bishop, Auxiliary Bishop Joseph Francis of Newark, wrote: "I am delighted that you have been chosen to become the Archbishop of Indianapolis. You follow a succession of great bishops, all of whom served the church and their people in most profound ways. I am somewhat sad, however, that you are leaving Memphis when you have done some remarkable things for God's people, especially for our African American Catholics."

Similar sentiments were expressed in a letter from Magr. Edwin F. O'Brien, rector of North American College in the Vatican: "It is with mixed emotions that you make your move to Indianapolis, and you know how very saddened are so many of your priests and people of Memphis. They know a good shepherd's presence—they have recognized his voice! All the more will there be the joy and thanks of your new flock!"

Messages arrived not only from bishops of the Roman Rite but from those of other Catholic rites as well. Archbishop Stephen Sulik of the Ukrainian Catholic Archdiocese of Philadelphia, the metropolitan for Ukrainian Catholics in the United States, wrote: "We pray that the Holy Mother of God will keep you under the mantle of her protection as you lead your flock to the kingdom of heaven."

Bishop Robert M. Meskol of the Ukrainian Catholic Diocese of St. Joseph in Parma, Ohio sent his congratulations and those of the faithful in his diocese and said: "I pray that the Holy Spirit will guide you in your new responsibilities in the vineyard of Christ."

A similar letter came from Bishop Basil H. Losten of the Ukrainian Catholic Diocese of Stamford. He extended "my congratulations and sincere wishes and prayers for your good health and many fruitful years in the vineyard of Christ" and added: "As one called by the Divine Master, you have been privileged to serve him and your fellow men in the noble vocation of all."

A letter arrived from a Chaldean bishop, Bishop Ibrahim N. Ibrahim of St. Thomas the Apostle Chaldean Catholic Diocese with headquarters in Southfield, Mich., prayed: "May God grant you every joy in your new service as the next Archbishop of Indianapolis."

Civic leaders also sent their congratulations. U.S. Senator Dan Coats wrote: "Indianapolis and Catholics in central Indiana are truly fortunate to have an individual of the character of Archbishop Buechlein to carry on the proud religious and spiritual work begun by the late Archbishop Edward T. O'Meara. I am sure Archbishop Buechlein will bring experiences and new directions to this position that will educate, provide positive guidance and influence many Hoosier lives in central Indiana."

Senator Coats' letter continued: "Archbishop Buechlein and the archdiocese will make a difference in the communities in Indiana. I also feel Archbishop Buechlein will be a role model and help to prepare young Hoosiers to be the leaders of tomorrow. I applaud the dedication and commitment of the Archdiocese of Indianapolis to install Archbishop Buechlein and maintain the history and significance of Catholicism in central Indiana."

Stephen Goldsmith, mayor of Indianapolis, wrote: "As mayor of the City of Indianapolis, it is with distinct pleasure that I greet you, in the name of all the citizens of our city. It is a privilege to welcome you as the Archbishop of Indianapolis and the religious leader, pastor and teacher of the Catholic population of central and southern Indiana. We extend our warmest Hoosier hospitality to you, a native of this state, on your return to your spiritual and cultural roots."

Mayor Goldsmith continued: "Our citizens take great pride in the dynamic progress and growth of Indianapolis, which has been achieved through the cooperative efforts of people of all cultures, religions and ethnic backgrounds. As a community of families, we are committed to our neighborhoods and to making our city the best place in which to live. We look forward to your presence among us and to working with you for many years to benefit the welfare of our entire community."

Dear Archbishop Buechlein,

On this glorious day of your installation as Archbishop of Indianapolis you are remembered in prayer by your sisters and brothers of the Episcopal Church. May God bless your ministry.

Edward W. Jones  
Bishop of the Episcopal  
Diocese of Indianapolis

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# Providence sisters recall archbishop's childhood

by Mary Ann Wyand

Four retired Sisters of Providence who taught Mark Buechlein at St. Joseph School in Jasper more than four decades ago remember him as "a model student" and "a good little fellow."

Providence Sisters Agnes Celeste Clouser, Catherine Hayes, Dorothy Louise Kloppenstein and Anna Martina Mehok told *The Criterion* they are pleased that their young pupil has grown up to be a priest, a bishop and now an archbishop.

"He was a good little fellow, intent on what the lesson was," Sister Dorothy Louise recalled. "He lived out in the country, and he came in (to Jasper) on Saturday mornings for catechism. He was faithful to coming every week. He went to a country school for the first few grades. After I had him (for Saturday religious education classes), the pastor persuaded his father to bring the boys (Charles and Mark) to our school."

That was nearly 50 years ago, Sister Dorothy Louise said. "I was very impressed (when he was named the Bishop of Memphis five years ago) and glad that I had a chance to know him."

Sister Anna Martina, who was one of the future archbishop's fifth-grade teachers, said she "never expected one of my pupils to have that great honor."

Teaching is a rewarding vocation, she said, reflecting on memories of more than a half century in the classroom.

"It's a great experience to work with children," she said. "When you work with children, you grow with them."

Sister Agnes Celeste, one of his sixth-grade teachers, remembered him as "always cooperative" and "a model student."

Years ago, she said, a former St. Meinrad seminarian told her, "You watch Mark. He'll be a bishop someday."

Sister Catherine, who taught seventh-grade, also recalled the archbishop's early leadership skills.

"We had the departmental program at

St. Joseph School," she explained. "I had the Social Studies section. At that time, in the schools, they were teaching the combination of History, Geography, Civics and Roberts' Rules of Order for conducting meetings under the name of Social Studies. I remember him as being very talented, very articulate and intelligent, and anxious to initiate a meeting."

Sister Catherine said the archbishop attended a country school for the first few elementary grades, then St. Joseph School until the eighth grade when he transferred to Holy Family School in Jasper.

"He went on to St. Meinrad from there," she said. "I understand he remembers me as having taught him how to conduct meetings."

Sister Catherine was referring to a column Bishop Daniel M. Buechlein wrote for *Common Sense*, the weekly newspaper for the Diocese of Memphis.

In that column, called "Seeking the Face of the Lord," Bishop Buechlein praised the work of the Sisters of Providence in education.

"My story of Catholic grade school is typical of so many of us," the bishop noted. "After my parents, no one had more of an impact on my early life, the most formative years, than the Sisters of Providence of Terre Haute."

Citing his grade-school teachers by name, then-Bishop Buechlein said, "Most of us have a deep love and respect for those very important religious sisters and brothers who, in so many ways, have been so influential in our lives."

Bishop Buechlein started the column by explaining that he noticed in *The Criterion* that Sister Irma Agnes Kennedy, a Sister of Providence who was his grade-school principal, had died recently.

"When I was about the enter the third grade," he wrote, "our pastor, Monsignor Leonard Wernsing, convinced my parents that my brother and I would do better to attend St. Joseph's School rather than the one-room country school where we were enrolled."



ARCHBISHOP'S TEACHERS—Providence Sisters Anna Martina Mehok (standing), Catherine Hayes (left) and Agnes Celeste Clouser taught Archbishop Daniel M. Buechlein at St. Joseph School in Jasper. (Photo by Marilyn Bisch)

He said news of the nun's death also inspired memories of Sister Dorothy Louise, who "gave me my first introduction to formal religious education on Saturday mornings" and "prepared me for First Confession, First Communion and Confirmation. I still carry pleasant impressions."

He also recalled Sister Anna Martina,

who "was the first to let me know that I was a big boy and I couldn't get good grades unless I studied," as well as Sister Agnes Celeste, who "taught me a love of reading," and Sister Catherine, "who taught me how to conduct a meeting."

All were important lessons on his journey in life and in the church.

## Our Sunday Visitor

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# Daniel M. Buechlein

O.S.B., D.D.

upon his installation as Archbishop of Indianapolis  
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Bishop of Fort Wayne-South Bend



INDIANAPOLIS ARCHDIOCESAN CLERGY

Priests here 'remember him when'

by Margaret Nelson

Daniel Buechlein was one of the first people young James Wilmoth met when he arrived at St. Meinrad Seminary in 1961 for his first year of theology. "On the first day of classes, he came up to me and introduced himself to me and welcomed me to St. Meinrad. He was a very friendly and caring person and always willing to help."

Now as the pastor of St. Michael in Indianapolis, Father Wilmoth remembers, "Daniel was a very good student and many, many times throughout our theological studies, I went to Daniel for help in understanding certain things. I always found him willing to help and always patient, kind and clear in his explanations of whatever it was we were studying."

He said, "Daniel possesses a clever sense of humor and a very warm and cordial personality. He is a clear and direct-purpose type of person."

Of his administrative abilities, Father



Archbishop Daniel Buechlein

Wilmoth said, "It was obvious to me from the beginning of our friendship that he was a good leader and an enabler of people. He is a sensitive individual and has a great deal of understanding and compassion. He works well with others and is clear in his understanding of the direction and purpose of his goals."

"I would term him a 'hands on' administrator—meaning that he does listen to all facets of a situation and then, with consultation, will make the decision and take responsibility to carry out his decision. He stays with a project until it is brought to conclusion," said Father Wilmoth.

"One strong characteristic of Archbishop Daniel is that he is a man of prayer. He indicated that this is the one thing that he brings with him to our archdiocese," he said. "His quiet manner and obvious prayer life is so easily recognizable in him. His commitment and love for the church is something of his trademark for the 30-some years of my association with him."

Father Wilmoth said, "I feel quite confident that Archbishop Daniel will be a good spiritual leader for the people of the Archdiocese of Indianapolis."

"He is an approachable person and always has a great deal of time and energy for his concerns and cares," said Father Wilmoth. "I feel fortunate to have known him these years and feel that he will truly be an asset for our church in all facets of its operation and existence. I feel that he will be a visible archbishop, as well."

Father Clarence Waldon was also Archbishop Buechlein's classmate at St. Meinrad. "Our class elected him president—I thought for five years. I know that once he was elected president, we continued to elect him because he did a good job."

"It is not easy for a high school or early-college kid to carry responsibility. But he carried it very well. If he had to say something to someone, he did it very well.

We were very happy with him as class president," Father Waldon said.

"He was pretty much an all-around person. He was very much liked. He was not just a good guy, but a good person," said the pastor of Holy Angels in Indianapolis.

Father Waldon said that he has watched his career. "I did a workshop in Memphis. He was at the workshop. It seemed to me that people in Memphis really liked him."

Father Waldon said he has seen figures showing how the Memphis Diocese has grown under his leadership. The Evangelization Director said of the new archbishop's appointment, "I hope it will help evangelization."

Father Joseph Wade, pastor of St. Matthew in Indianapolis, remembers the future Archbishop Buechlein. "My strongest impression of Dan is that he is an exceptionally bright individual. We were classmates in theology and it was my sense that he was in a class all by himself."

"To compliment that, he was a well-rounded individual," Father Wade said. "Just because he was brilliant, he did not lack the social graces. He seemed to be well-balanced and certainly very personable."

Father Wade said, "I have no idea how he has served as Bishop of Memphis. I didn't follow his career there. I know him as a classmate."

Benedictine Father Hilary Ottensmeyer, director of the Office of Ministry to Ministers, met Daniel Buechlein after the future archbishop had become a Benedictine priest.

When Father Hilary came back to the seminary after graduate studies in Paris, he kept hearing about how Father Buechlein

had helped organize the student union. "I didn't know him. That was the first time he came to my attention," he said.

"Later, I wrote to him while he was in Rome, asking him if he was willing to suspend his studies to come back and help in the college," said Father Hilary, who was rector of St. Meinrad College at the time.

"He returned in 1966 and became dean of students. Then, in about a year, he became spiritual director of the college until 1971," he said.

"I really needed his help," Father Hilary said. "He was very effective with the college-age students. He did a marvelous job in spiritual direction. That was his specialty. He taught, too. We called them religion courses then. He worked with me for five years. He was really a great strength."

"When Daniel came in, he really integrated the spiritual direction program effectively. He also instituted the summer vocations program," Father Hilary said. "He worked with a core of people who had a special commitment to priestly vocations. It lasted one month in the summer. We invited the best seminarians and really worked with them on what priestly vocations meant," he said.

"Through that difficult period of the mid to late '60s, that program kept the college seminary stable. It produced superb people. The summer program was Dan's doing."

Father Hilary said, "I would go over to his parents' home in Jasper with him and have meals." He remembered the late Rose Cecilia Buechlein as "a tower of strength." And he knows the archbishop's father as "gentle, kind and spiritual."

"He was very well-organized," Father Hilary said. "I look forward to working with him. He is very sensitive to people."

"We got along beautifully," said Father Hilary. "It is going to be interesting. He was on my staff. Now I'm going to be on his staff."



CLASSMATES—Father Clarence Waldon greets his St. Meinrad Seminary classmate, Memphis Bishop Daniel Buechlein, at the Catholic Center Assembly Hall after the July 14 announcement that he would be the next Archbishop of Indianapolis. (Photos by Charles Schisla)



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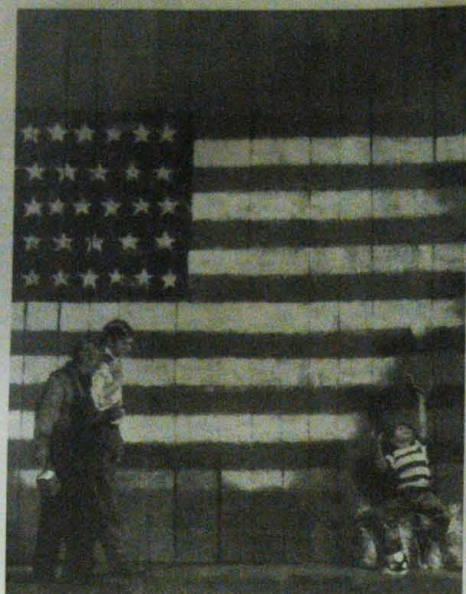


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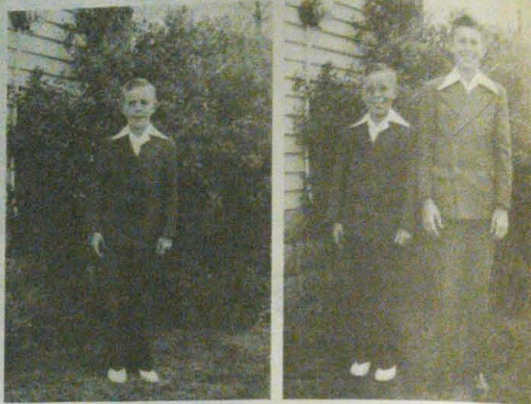
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THE BUECHLEINS OF JASPER

# Photographs from the family album



CLASS OF 1952—In photo at left, Mark Buechlein stands (far right, second row) with his eighth grade classmates in front of Holy Family School, Jasper. Above, a family portrait with his brother Charles, father Carl, and mother Rose. The future archbishop of Indianapolis is the young man with the cross in his lapel.



HONORED SCOUTS—Above, with his brother Charles (left), the future archbishop Mark Buechlein holds a special Jasper award for outstanding Boy Scouts in the community. They both received the honor. At right, Father James Blessinger and Father Daniel Buechlein stand with their mentor Msgr. Othmar Schroeder.



FIRST MASS—Newly-ordained Father Buechlein poses with family, friends and classmates at the occasion of his First Mass at Holy Family, Jasper.



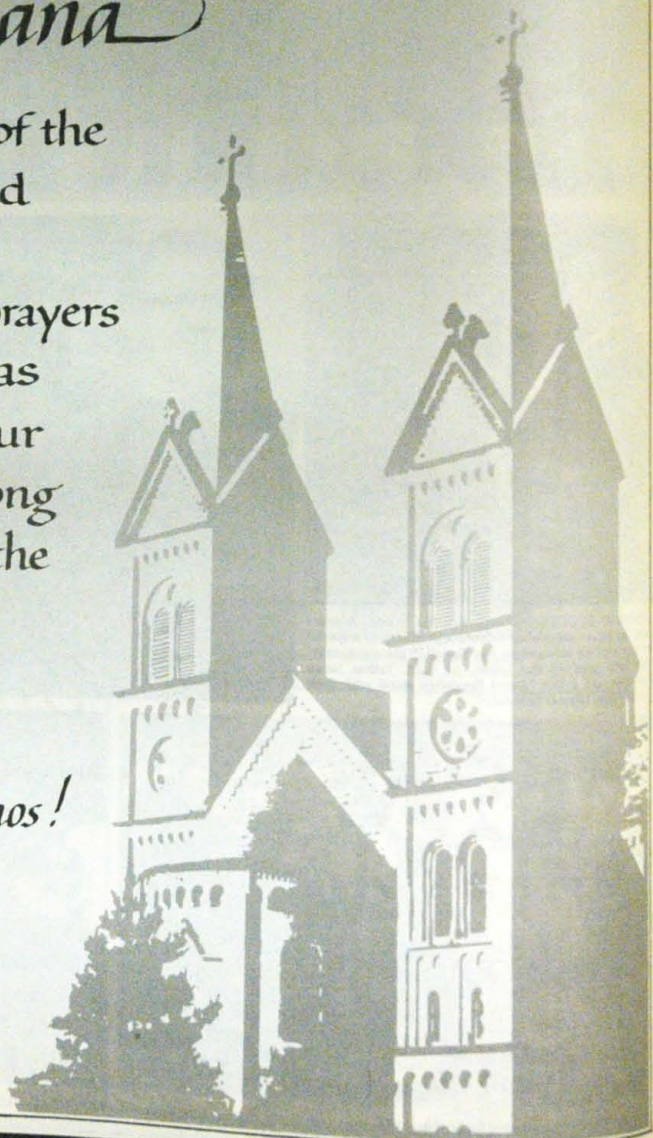
PARENTAL BLESSING—Newly-ordained Father Buechlein (left) and his long-time classmate and cousin Father James Blessinger bless their parents.



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THE BUECHLEINS OF JASPER

# More family scrapbook photographs



FAMILY—At left, Benedictine Father Daniel Buechlein poses with his mother Rose, father Carl and his older brother Charles on his parents 40th wedding anniversary. Above, the archbishop's sister-in-law Marge, father Carl, and brother Charles look at a newspaper announcing Bishop Buechlein's appointment as Indianapolis Archbishop.

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## Jasper folks proud of archbishop, native son

By Margaret Nelson

Jasper, Indiana, is the place where Archbishop Daniel Buechlein was born and raised. But most people there refer to him as Mark. That's because he took the name of Daniel when he became a Benedictine monk. And that was after he left the town at age 14 to attend high school, college and seminary at St. Meinrad.

Mark Buechlein and his brother Charles, three years older, grew up in St. Joseph Parish. But the family became members of Holy Family Church, a block from their home, when it was finished in 1971. Their father Carl Buechlein selected every piece of wood for the pews in the new church. And the boys helped.

Holy Family School's first graduating class was 1951-52; Mark was in it. So Father Daniel Buechlein, OSB, offered his first Mass in the gymnasium there in 1964.

The future archbishop's mother, Rose Buechlein, began teaching at Holy Family the year Mark entered St. Meinrad and continued there until 1973, nine years before her death.

In late August this year, four of Mark Buechlein's classmates remembered their early school years: Ed Eckert, Elredo Fleck, Patty Nordhoff and Judy Steurer. Eckert went to school with Mark all eight years, but the girls stayed in St. Joseph after the new school was built.

Though none of them remember Mark mentioning the priesthood at St. Joseph, they agreed, "I think we all knew."

But it was different at Holy Family. "In the eighth grade, we knew he was going to become a priest," Eckert said. "He told us he was going to St. Meinrad, along with his first cousin Jim Blessinger. There were 12 boys in our class and two are priests."

Steurer said, "In those days, the nuns and priests taught us religion. We went to Mass every day."

"He was a very good student, never in any trouble," said Fleck.

"He was caring about people," said Nordhoff. Explaining his decision to become a priest, "The town was 97 percent Catholic. And St. Meinrad was important. The family influence was good. They were very serious Catholics with deep faith."

Nordhoff remembered that Mark Buechlein was the second Eagle Scout from the parish troop. "The family was through the depression. Their work also came through in him."

"While we were in high school, he came home about twice a year. He gave sermons on vacations or talked about St. Meinrad," Nordhoff said.

"He always comes to the Jasper High School class reunion we have every five years. He celebrates Mass," said Steurer. (There is no Catholic high school.) Nordhoff added that the new archbishop has never lost touch with his classmates.

"He always seems to know everyone in the class," Fleck said.

Charles Buechlein married Mary Lampert. Besides their father Carl, St. Charles, Marie and their six children at the archbishop's class reunion.

A niece, Monica Buechlein Beyer and her husband Greg live in Jasper. Her brother John recently took a new job in Jasper, moving back from Indianapolis. And Sister Buechlein (named after his archbishop uncle) left on Aug. 26 for studies at Indiana University in Bloomington.

Two of the archbishop's names live in Indianapolis: Grace Buechlein and Anna Buechlein Wilmes. Anne and her husband Art have two children, Kate and Mary. The oldest nephew, Michael, and his wife Bobbi, live in Minneapolis.

Charles said, "When we were growing up, three years was quite an age space. We are probably closer now. I went off to Vanderbilt the same year



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Mark went to St. Meinrad, so there was no teen-age relationship.

"When we were small, I wanted to shoot baskets and he liked to read," Charles said. "But we did the summer work together. When Mark was in the seventh and eighth grade, we picked strawberries and detasseled corn. We worked at the Jasper Cabinet Company, where our dad was mill room supervisor.

"When he was in grade school and I was a sophomore, they started building Holy Family school. We spent a lot of time there. The things we did then, OSHA wouldn't like," he said with a smile.

"Both of us became close to Magr. Othmar (Schroeder). He started the parish from scratch. It was an open field. He ate at the homes in the parish. He had dinner with us. His influence rubbed off more on my brother than on me," Charles said.

Asked what he thought about his brother becoming a priest, he said, "I thought it was fine. It was no big deal. Then it was more common for boys to go to the seminary. We had 26 at St. Meinrad from Jasper."

How does Charles feel about his brother coming to Indianapolis as archbishop?

"Dad is up in years. It will be nice to have him (Archbishop Daniel) close around.

"I know he will be busy, but he may be able to visit more. When he was in Memphis, he had to wait until the Christmas Mass was over. He didn't get here until late for dinner. Easter was out of the question. But being only 120 miles away should work out better," Charles said. "It will work both ways. We can go to Indianapolis. We have family there, too."

Charles and Marge are sure that the archbishop will continue to do the cooking in the see city. "He loves to cook. He does a lot of interesting dishes," said Marge.

"For dad's birthday when he was in the monastery, he grilled on the balcony and baked a cake in a toaster oven. They said it took him all day," said Charles.

Monica Berger knows the archbishop is leaving some nice friends in Memphis. "My brother and I went with him on a pilgrimage to Mexico City. There were so many people from Memphis. They were so friendly. They welcomed me, too."

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CLASSMATES—Elfredo Fleck (from left), Ed Eckert, Patty Nordhoff and Judy Steurer stand in front of Holy Family School in Jasper, where the archbishop attended eighth grade with Eckert. All four were Mark Buechlein's classmates at St. Joseph School, where he attended classes through seventh grade before Holy Family School was built a block away from the Buechlein home. (Photo by Margaret Nelson)

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# Couple shares dual-city picture of archbishop

by Cynthia Dewes

"The gain for you is our loss," said Aida McCarver, speaking of Bishop Daniel Buechlein's appointment to the Archdiocese of Indianapolis and consequent departure from the Diocese of Memphis, Tenn.

"He's so close to God that it can mean nothing but good can happen" in his new post, she added.

Aida and her husband, Ken, have known Archbishop Daniel Buechlein since he was ordained a bishop in 1987 and appointed to the leadership of the diocese headquartered in their hometown of Memphis.

Ken, a permanent deacon since 1978, worked for the church in the diocesan Curial Center, and Aida has been a secretary in the church office at Holy Rosary Parish "off and on" since 1966.

The McCarvers also knew Bishop Buechlein through their son, James K. McCarver Jr., who was ordained in 1991 as a priest of the Diocese of Memphis. Father McCarver now serves as administrator of St. Mary Church in Jackson, Tenn.

Bishop Buechlein was always available to his seminarians, Aida McCarver said. They were invited to visit him anytime, even at his home. He is "very supportive of youth," she said, and interested in promoting vocations.

As an example she cited his appointment of two of his priests as full-time principals of high schools.

In addition to presiding at all confirmations, Bishop Buechlein attended Catholic high school football games and other public church-related events. "He was a very visible bishop," McCarver said.

The McCarvers also have an Indiana connection with the newly-installed archbishop because they were transferred to Indianapolis by Ken's employer from 1988 to 1991. They served as eucharistic ministers in their parish, St. Malachy in Brownsburg, and Aida worked as assistant to the controller and circulation manager of *The Criterion*.

During their hiatus "up North," Bishop Buechlein sent encouraging notes to the McCarvers, saying the Memphis Diocese would be glad when they "came home." He was also present at the wake and funeral of Ken's mother, who died shortly after they returned.

"Bishop Buechlein's most outstanding quality is his prayerfulness," Aida McCarver said. She added that some of the Memphis Catholics say they "hate to see him leave because he has brought the church back to its knees."

Bishop Buechlein restored interest in traditional devotions such as Benediction of the Blessed Sacrament, she said. He was also supportive of lay ministry, RCIA and the Habitat for Humanity program.

Aida McCarver said that although Memphis is located in the center of the "Baptist Belt of the South," the Catholics

there are "very enthusiastic church people," both in the parish and in the diocese.

Bishop Buechlein capitalized on that quality, she said, and initiated a renovation of their cathedral church which still continues. He also promoted meaningful liturgy, which did not surprise the McCarvers, who knew about the bishop's roots in the monastery at St. Meinrad.

Archbishop Buechlein was the fourth bishop in the 21-year history of the Diocese of Memphis, Aida McCarver said. All four bishops have left Memphis to new appointments as archbishops.

She added that although Memphis Catholics are sorry to see him leave, and sometimes ask "Why don't they leave this bishop for a while?," they are proud of Bishop Buechlein and of their diocese.

"We train 'em good," McCarver said.



Ken and Aida McCarver

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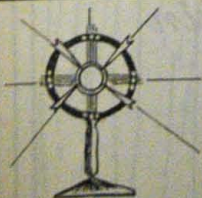
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## Brief general history of the Archdiocese of Indianapolis

In 1679, the explorer Robert de la Salle was the first Catholic to enter what is today the state of Indiana. Several years later, Jesuit missionaries came to serve the Catholics in Indiana. In 1785, the Bishop of Quebec sent Father Pierre Gibault to Vincennes, Ind., the only priest assigned to the territory of Indiana and Illinois. Father Gibault helped George Rogers Clark win the territory from the British.

By the time Indians became a state in 1816, there were 1500 Catholics in Vincennes as well as in other parts of the state. They were French traders and Irish, German and French builders, farmers and laborers. Over the years bishops invited religious communities (French Sisters of Providence in 1840, German Franciscans in 1851 and Swiss Benedictines in 1853) to serve the spiritual needs of the various groups of Catholics. These religious communities helped to develop the Catholic school system in Indiana and started the colleges of St. Mary of the Woods, Marian, and St. Meinrad.

On May 6, 1834, Pope Gregory XVI created the Diocese of Vincennes, the 13th American diocese. The Rev. Simon Brute (1834-39) was named the bishop, the first of four French-born bishops to serve the Diocese of Vincennes. When he became bishop, parishes already existed at Vincennes, Floyds Knobs, Dover and New Alsace. Six new parishes were begun within the first year of his bishopric.

In 1839 Celestine de la Haillandiere (1839-1847) was named Bishop of Vincennes. The territory then comprised the entire state of Indiana and the eastern part of Illinois. In 1843 Illinois separated from

the Vincennes Diocese to become the Diocese of Chicago.

The third bishop, John Basin (1848-1848), died six months after his consecration. He was followed by Maurice de St. Palais (1849-1877). By the time he became bishop, the number of parishes in the diocese had increased to 140. Part of the reason for this growth was that desperate immigrant groups asked for priests who could serve them in their native languages. In the 1830s only four priests served the 30,000 Catholics in the diocese. At St. Palais' death 119 priests were serving 90,000 Catholics. In the 1850s, many Catholics moved from the eastern states and settled in northern Indiana. Thus, the Diocese of Fort Wayne came to be the northern boundary of the Indianapolis diocese.

In 1878, Francis Silas Chatard (1878-1918) became the fourth bishop. The Catholic population grew rapidly in the Indianapolis area, prompting Bishop Chatard to transfer his official residence from Vincennes to the capital city. The cathedral and the title of the See remained in Vincennes.

Bishop Chatard was the first American-born bishop of the diocese. He served for 40 years as bishop. During his years as bishop, Chatard called several synods and saw the building of the Cathedral of SS. Peter and Paul in Indianapolis. Many schools were built during his time as bishop, reflecting his concern for youth. In 1899 the title was changed to the Diocese of Indianapolis. The patron saint of the Diocese remained St. Francis Xavier, the patron of the Old Cathedral at Vincennes.

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The diocese grew as the 20th century began. In 1903, the number of priests working in the diocese was 196. Schools were built in 22 places as well as 23 new churches. People of different nationalities still wanted to worship with those who shared their languages and cultures. In the early 1900s parishes for these groups were established.

In 1910, Father Joseph Chartrand (1918-1933) was named coadjutor to Bishop Chartrand, who died in 1918.

Bishop Chartrand was known as the Bishop of the Blessed Sacrament. In 1910, Pope Pius X issued a decree that stated that children should not have to wait so long to receive First Communion after they reach an age of reason. Pope Pius X also advised the faithful to receive Holy Communion frequently; if possible, daily. Bishop Chartrand worked diligently to restore this custom.

The Catholic population had increased to 1,325,000 by 1920. It grew mostly in Indianapolis, Evansville and the western Indiana coal-mining regions.

After 43 years as a priest, 23 of them as Bishop, Bishop Chartrand died on December 8 1933.

Joseph E. Ritter (1933-1946) was born in New Albany on July 20, 1892, destined to become the first native son to lead the diocese. Upon the death of Bishop Chartrand, Bishop Ritter was appointed administrator and on March 26, 1934, he was appointed the seventh Bishop of the Diocese of Indianapolis by Pope Pius XI.

As spiritual leader to the Catholics of Indianapolis, Bishop Ritter established the Legion of Decency to fight against indecent motion pictures. Like his predecessor, Bishop Ritter encouraged the Catholics of the diocese to have special devotion to the Blessed Sacrament and to receive Holy Communion daily. He brought about the desegregation of Catholic churches and schools in the Diocese of Indianapolis during the early 1940s.

In 1944, the Diocese of Indianapolis was made an archdiocese and on December 19, 1944, Bishop Ritter was installed as its first archbishop. The Evansville Diocese was formed at this time.

Archbishop Ritter was transferred to St. Louis on July 20, 1946. (He was

appointed a cardinal by Pope John XXIII on January 16, 1961.)

Paul C. Schulte (1946-1970), a native of St. Louis, replaced Archbishop Ritter as Archbishop of Indianapolis in 1946.

The start of the baby boom after World War II resulted in crowded classrooms and churches. Thirty-five new parishes were established. Twenty-six churches were built and many additions were added to parish schools. Ten new high schools were built and other institutions were established, including retreat homes, homes for the aged and convents.

Joining the bishops from around the world, Archbishop Schulte met in Rome for the Second Vatican Council (1962-1965). The decisions of the bishops changed the direction of the Church, the Archdiocese of Indianapolis not excluded.

In 1967, George J. Biskup (1970-1979) was appointed coadjutor with the right to succeed Archbishop Schulte. Upon Schulte's retirement in 1970, Bishop Biskup became the new Archbishop of Indianapolis. During most of his service to Indianapolis, however, Archbishop Biskup was ill. He died in October of 1979, only seven months after he retired.

Bishop Edward T. O'Meara was named the fourth Archbishop of Indianapolis on Nov. 27, 1979. He was formally installed in St. Peter and Paul Cathedral on January 10, 1980.

Archbishop O'Meara brought a renewed sense of unity to the Archdiocese of Indianapolis. The various agencies and offices of the archdiocese were brought together in one central location in the Catholic Center. St. Peter and Paul Cathedral was renovated to establish it as the spiritual center and as a model for the parishes which sought to renew their churches according to the reformed liturgy and sacraments. He journeyed through the archdiocese visiting every parish, mission and Catholic institution, trying always to enmesh the ideals of Vatican II, especially collaboration and participation of the laity.

On January 10, 1992 Archbishop O'Meara died. Over 200,000 Catholic mourned his death.

(This history is an edited version of "On a Journey of Faith," by the 1984 Sesquicentennial Education Committee.)

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# Archbishop Buechlein's coat of arms

by Mary Ann Wyzard

As the new spiritual leader of Catholics in the Archdiocese of Indianapolis, Archbishop Daniel M. Buechlein has revised his bishop's coat of arms designed in 1987 when he was ordained the Bishop of Memphis.

Benedictine Father Donald Walpole, a St. Meinrad faculty member who designed the bishop's original coat of arms five years ago and recently revised it, told *The Criterion* that Archbishop Buechlein has selected a new motto and made necessary symbolic additions to the design to reflect his Benedictine vocation and his new leadership position in the church.

"In Memphis, his motto was 'I Seek Your Face O Lord,'" Father Donald said. "He has changed that to 'Seek the Face of the Lord.'"

The motto refers to the Benedictine vocation to seek God, he said, as well as the call to seek the face of Jesus in every person, especially the poor.

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

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

The practice of creating a coat of arms, also known as an escutcheon or shield of arms, dates back centuries.

"A coat of arms means a person is a member of a court," Father Donald explained. "Bishops are members of the papal court. Their shields are at Rome in the Vatican."

Each bishop has his personal coat of arms, he said, and each diocese has its own coat of arms. They are combined for official diocesan communications.

Historically, Father Donald said, a coat of arms is used to identify title or rank.

"The courts of the medieval kings and papal states had their own government," he explained. "The cardinals are called Princes of the Church because they are members of the papal court in a more immediate way (han bishops)."

Father Donald teaches art history at St. Meinrad Seminary and designs liturgical art for use in churches. He has known the new archbishop since young Daniel Mark Buechlein became a seminarian and then a monk at St. Meinrad.

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

"Words used in describing the parts of the coat of arms predate the Renaissance and the Gothic Age," he said. "The words predate even the English language and the French language. The word for the color red, for example, is pre-Anglo-Saxon. It goes back to the earliest ages of the western civilization."

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

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

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

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



Buechlein at his profession as a Benedictine monk.

"The book on which the lion stands symbolizes the Word of God, and the family name, Buechlein, German for 'little book.' The sinister base quarter has a bison, taken from the Buechlein family coat of arms, also reminiscent of the State of Indiana seal; the raven in the dexter base quarter calls to mind both St. Benedict and St. Meinrad, patrons from Archbishop Buechlein's monastic heritage. The red and gold of the base quarters and the black of the charges recall the colors of the city of Jasper, Indiana, the birthplace of Archbishop Buechlein.

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

Archbishop Buechlein's new coat of arms will be displayed in needlepoint on the archbishop's chair, called the cathedra, which is symbolic of the archbishop's leadership. However, the needlepoint art may not be finished in time for the archbishop's installation on Sept. 9.

The coat of arms will also be used on the archbishop's stationery and other printed materials.

## Definitions explain the parts of a coat of arms

**Impalement**—The joining of two coats of arms side by side.

**Dexter**—The right-hand side of the shield, which is on the viewer's left.

**Sinister**—While sinister means "left-handed," on a coat of arms this is the right hand of the viewer. (The right hand of the shield is the left hand of the viewer.)

**Azure in Chief**—Azure is a name for one shade of the color blue. The word comes from the Old French and Middle English languages.

**Chief**—The top of the shield.

**Base**—The bottom of the shield.

**Sinister Base Quarter**—The left-hand bottom quarter of the shield.

**Dexter Base Quarter**—The right-hand bottom quarter of the shield.

**Charges**—Figures on a colored field.

**External Embellishments**—Ornamentation surrounding the shield.

**Metropolitan**—An archbishop ranking first among the bishops of a province.



*"I say to you, he who receives anyone I send, receives me; and he who receives me, receives him who sent me."*

—John 13:20

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# Message from Archabbot Sweeney

July 14, 1992

On behalf of the monastic community here at St. Meinrad and the faculty, staff, and students of our two seminary schools, I would like to publicly welcome Archbishop-designate Daniel Buechlein, OSB, as our new archbishop!

As our Holy Father, Pope John Paul II, has chosen to move Archbishop-designate Daniel from Memphis to Indianapolis, St. Meinrad rejoices in having him "back home again in Indiana."

In 1987, then-Father Daniel, a priest-monk of St. Meinrad Archabbey, was

called to be third Bishop of Memphis. At that time I expressed both our joy and our sorrow—joy in having a monk of St. Meinrad raised to the episcopacy and sorrow in losing a dedicated priest-monk of St. Meinrad for the sake of the universal church.



FRIENDS—A mid-1980s photo at St. Meinrad shows Indianapolis Archbishop Edward T. O'Meara, then-President of St. Meinrad

Seminary, Benedictine Father Daniel M. Buechlein, and Archabbot Timothy Sweeney during a meeting at the seminary.

On being named Bishop of Memphis in 1987, his religious ties to St. Meinrad changed. Much as a man leaves his family to take a wife, then Bishop Daniel, while retaining a familial relationship to St. Meinrad, found his primary allegiance no longer to be to his monastic family, St. Meinrad Archabbey, but rather to the Diocese of Memphis.

As he comes to the Archdiocese of Indianapolis, in which St. Meinrad Archabbey and Seminary are located, his primary allegiance will be to the Archdiocese of Indianapolis.

Having known Archbishop-designate Daniel for almost 50 years, I am confident that the people of the Archdiocese of Indianapolis will find him to be a prayerful and compassionate leader whose first and foremost concern will be the good of the church in Indiana.

Archbishop-designate Daniel made his vows as a monk of St. Meinrad Archabbey in 1959 and was ordained a priest in 1964. For the next 20 years he served our seminary, first as a faculty member, then as spiritual director, dean and rector. He served as rector of St. Meinrad School of Theology for 16 years. For the last five of those years, he also held the position of president of St. Meinrad College.

Archbishop-designate Daniel is the second alumnus of St. Meinrad Seminary to be called to lead the Archdiocese of Indianapolis. The first was Joseph Cardinal Ritter, who served Indianapolis as bishop and archbishop from 1934 to 1946.

For over 130 years, St. Meinrad has faithfully served the Archdiocese of Indianapolis by educating priests and lay ministers and by staffing parishes in the archdiocese. We will work closely with Archbishop-designate Daniel to continue our long tradition of service to the church in Indiana.

We are proud of the strong ties that have been forged between St. Meinrad and the archdiocese. We look forward to many more years of faithful service.

All of us at St. Meinrad offer Archbishop-designate Daniel and the people of the archdiocese our fervent prayers that God will guide and bountifully bless the archbishop's ministry in the Archdiocese of Indianapolis.

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# Memories from St. Meinrad priests

by Margaret Nelson

"He had wonderful, beautiful parents," said Benedictine Father Meinrad Brune of Archbishop Daniel Mark Buechlein, who was three years ahead when the two were studying at St. Meinrad.

"For two years, while we were in formation, I had to take the habits to a 'do-it-yourself' dry cleaner in Jasper," said Father Meinrad. "I always took him to help for two reasons. He was a hard worker. The second reason was that his mother had a wonderful dinner for us.

"Even if she couldn't be there (she was a teacher and we had to be back at St. Meinrad for vespers), his mother left the meal for us. We were so hungry after loading up a station wagon with all those habits, and it was really good, all homemade," he said.

"I really got to know him very well when he was a novice," said Father Meinrad. "There were two things I sort of broke him into," he said. "I was in charge of decorating the altar with flowers for feast days and holy days." Father Daniel "moved right into that," even growing flowers at the monastery.

While they couldn't go home during



DEDICATION—In this 1963 photo, Daniel Buechlein receives the tonsure at his solemn profession as a Benedictine monk.

breaks, they spent a week in a two-week camp. The cook was gone, so Meinrad enlisted Daniel's help in preparing the meals. That way they could stay at the camp both weeks. "He showed a real willingness to work." Father Meinrad said that the new archbishop still loves to cook and grow flowers.

"He was a good student. He applied himself well. He was a man with a lot of thoughtfulness and kindness," Father Meinrad remembers. He said Daniel made a booklet for him describing the minor orders he took—like acolyte and reader for his ordination. "It was like a scrapbook, but done very nicely."

Father Meinrad stayed with Bishop Daniel a couple of times when he went to Memphis for alumni dinner.

He is happy that his fellow Benedictine will be back in Indiana as Archbishop of Indianapolis. "He has a very great love of the church. And he has shown that he has a great love of the monastery and what he received there."

Msrgr. Jerry Neufelder is not a Benedictine, but a priest for the Diocese of Evansville, who works at St. Meinrad.

"First of all I met Daniel Buechlein as a college student in 1956. I was associated with St. Joseph Church in Jasper. He was from Holy Family, but the family attended church at St. Joseph at times," said Father Neufelder.

"One of my jobs was with the Boy Scouts. I asked Mark (his baptismal name) to direct the Boy Scout summer camp, which he did."

Father Neufelder said, "He was very good with the young people. And he was always enthusiastic about scouting. I knew I could depend on him. That was quite a bit to do because it involved attention to a myriad of details. Every year the scout camp was well-received."

"Then when he became rector at the college, I served as his vice rector at his choice," he said. "Daniel asked the abbot if he could have a diocesan priest. Until then I had been the spiritual director in the

school of theology. After that, I continued with both jobs."

"I was so impressed with his dedication to monastic life, as well as to his commitment to the church," Father Neufelder said. He believed he promoted priestly formation in the seminary.

In working with him, the Evansville priest saw him as extremely competent. "In dealing with both faculty and students, I sensed an honesty, directness and fairness. At the same time, he had a practical know-how, a way of sizing up the situation. He was never stymied. If something didn't work out, he would size up the options."

When Father Neufelder left St. Meinrad in 1976, "I kept up our personal friendship. I would visit him; he would visit me every several months, until he went to Memphis," he said.

"He was so committed to personal continued growth as a person and as a priest. I was always impressed with that," said Father Neufelder. "He is committed to a personal program of exercise and fitness. He continues to read and study. He is well aware of the developments in the church and in the world. And of course, he is very committed to personal prayer."

"I would say he is well-qualified by nature and by grace to accept this call to the Archdiocese of Indianapolis," said Father Neufelder.

Benedictine Father Noah Casey has known the new Indianapolis archbishop for 25 years. When he was a freshman at St. Meinrad College, Father Daniel came back from Rome and served as freshman hall dean for 110 men, Father Noah said.

"He taught philosophy, liturgy and a few other courses. He was spiritual director to a great number of people. Over the years I suppose that work was near and dear to his heart," he said, adding that Father Daniel was his spiritual director for 14 years, until their administrative roles shifted.

He was head of college spiritual formation and became rector of the college. "I worked for him as spiritual

director of the college, sharing administrative roles with him.

"When he was named Bishop of Memphis, he talked to the priests there. I have gone down once every six weeks for four and one-half years to serve as an optional spiritual director," said Father Noah. He is a native of Indianapolis who had his First Mass at St. John in 1976.

"He has a couple of gifts that I think are important to the Archdiocese of Indianapolis," he said. "First and foremost is his commitment to prayer—personal prayer and liturgical prayer. He sees that as a life-giving source. . . . He brings a keen sense of spiritual formation, direction and insight. I have seen that work in Memphis very well."

"Daniel has a real flair for planning. He is a decision maker," he said. "He is a very fine administrator. He knows how to delegate. He knows how to get people to work." Father Noah laughed about the new archbishop's "infamous yellow legal pad. He can fill up one of those babies faster than you can shake a stick. If you let him alone with a yellow legal pad for 15 minutes, you'll have work to do for the next month."

He sees Archbishop Buechlein's personality as "more of an introvert. Yet he has developed wonderful extroverted skills. He is very comfortable mingling with people."

"He has a deep loyalty to the Holy Father. He has a larger sense of church, some of which he got through contact with Archbishop O'Meara," Father Noah said.

"He has a sense for liturgy and art," Father Noah said. "He was my mentor in many ways. He brings art to liturgy. He has a sense of art and environment." He explained that Archbishop Buechlein designed art for his own chalice and for those of several other young monks at St. Meinrad.

"He is a very good cook. I've been the beneficiary of that skill several times," Father Noah said. "He grills outside 12 months out of the year."

From his trips to Memphis, Father Noah knows the bishop got "good press" from his grocery shopping stops on the way home from the chancery office. "A number of people would come up and call him by name. He'd ask what parish they were from and they'd say, 'Oh, we're Baptist.'"



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## ARCHBISHOP'S SEMINARY

# St. Meinrad represents rich Benedictine history

With the words on the facing page, St. Benedict opens his Rule for monks, stating the basic task of the monk as one of a labor of loving and faithful obedience, a labor dedicated to the living practice of the Gospel of Jesus Christ. The Rule which has guided the growth of monasticism in Western civilization for 1,500 years has also guided the monks of St. Meinrad as they sought to implant and cultivate in the New World the monastic heritage which they brought from Europe.

St. Meinrad was founded in 1854 by the Abbey of Einsiedeln, Switzerland. Primarily the new foundation was a response to Father Joseph Kundek, a priest working in southern Indiana, who was seeking German speaking priests to take care of the many immigrants in this area of southern Indiana.

Two monks, Father Ulrich Christen and Father Bede O'Connor, came from Switzerland in 1853 to survey the situation. After looking at several possible sites around Vincennes, they found what they were looking for at the current site, which had been cleared and farmed by Henry Denning. At first, Denning and his family did not want to sell the land they had worked so hard on, but finally a price was agreed upon, and they sold their 160-acre farm to Father Ulrich for \$2,700.

The next year, on March 13, 1854, the Benedictine monks from Einsiedeln occupied their first home in America, a primitive log cabin. A solemn High Mass was celebrated in nearby Ferdinand on March 21, 1854, after which a procession set out for the foundation. About 1,500 people stood in pouring rain to see Father Kundek bless the log cabin and the new bell, and to hear another solemn High Mass. The fledgling monastery had begun to live.

The first years of the small foundation were filled with poverty, sickness, personal conflict, and uncertainty. But there was also great hope for the future. As Father Ulrich put it in a letter, "All this must be viewed in the light of the future." Large debts were incurred in building the first structures at St. Meinrad. One monk died from the hard pioneer life, and another had to return to Switzerland because of poor health.

As difficulties increased, Abbot Henry of Einsiedeln seriously considered abandoning the new foundation. But the monks at St. Meinrad and the bishop of Vincennes, then the only diocese in the state, pleaded for the survival of St. Meinrad. Abbot Henry responded by sending two very capable young monks, Fathers Martin Marty and Fintan Mundwiler, to report on the situation and take whatever steps were needed.

Father Martin concluded that the young community did have a future. His judgment proved to be accurate. After 16 years of hard work, astute management, and the grace of God, the community of 17 monks was raised to the status of an independent Abbey on September 30, 1870. Father Martin Marty was named the first abbot. Ten years later, when Abbot Martin was consecrated bishop in charge of the Indian missions in the Dakota Territory, he was succeeded by Abbot Fintan Mundwiler.

The terms "monastery," "priory," and "abbey" are roughly synonymous, but distinctions may be made among them. "Monastery" generally refers to the building which monks live in, "priory" refers to a monastery ruled by a prior, and "abbey" refers to a monastery ruled by an abbot. The title "Archabbot," given to St. Meinrad by Pope Pius XII on the occasion of its centennial in 1954, is a title given honor to St. Meinrad for its role in the development of the Swiss-American Congregation to which St. Meinrad belongs.

Each Benedictine monastery has a personality all its own, with its own distinctive contribution to make to the Church and to society. St. Benedict allowed for much variety of work, and adaptation to local circumstances, when he wrote his Rule some 1,500 years ago, but the simplest expression of the Benedictine way of life can be summed up in the words "pray" and "work."

The life of prayer is the most important

concern of the monk. Monasteries are well-known for their peaceful atmosphere, which is conducive to the search for God in both public and private prayer. Naturally, the most visible prayer which a monastery conducts is the recitation and chanting of psalms and holy readings in choir. In calling this public prayer the "Work of God," St. Benedict exhorted the monk to prefer nothing to it.

From the beginning of St. Meinrad, therefore, the monks have been dedicated to this Work, daily performing the official public prayer of the Church, the Divine Office. Along with it, the monks also celebrate the Liturgy of the Eucharist, or Mass. Even when the great fire of 1887 destroyed the entire institution, the monks assembled to praise God. Because of the efforts of Abbot Athanasius Schmitt (1898-1930), Archabbot Ignatius Esser (1930-1955), and others, St. Meinrad has developed a sensitivity to good liturgy.

Abbot Athanasius was responsible for the construction of the Abbey Church, completed in 1904, which did much to enhance the liturgical life. During Archabbot Bonaventure's reign (1955-66) and Archabbot Gabriel's reign (1966-78), the changes brought by the Second Vatican Council in 1962-65 mandated liturgical reform. Consequently, the liturgy at St. Meinrad has become simpler and more accessible to monks, students, visitors, and retreatants alike, but it still retains the solemn spirit which has always characterized it. The central place that this public and private prayer occupies in the life of St. Meinrad means that the monks will continue to search for more effective ways to praise God.

If one-half of the monk's life is prayer, the other is work. From the beginning of St. Meinrad, it was made clear that the major work of the foundation as a whole was to educate candidates for the priesthood. This was one of the aims Father Kundek had in mind when he invited Einsiedeln to make the foundation, and it is an aim which St. Meinrad Archabbey has pursued throughout its history.

The monks began operating the school in 1857, offering only secondary education until 1861, when complete commercial, classical, philosophical, and theological courses were offered. After the school was rebuilt following the great fire of 1887, the commercial courses were transferred to Jasper, Indiana, and the monks focused the school completely on the preparation of students for the priesthood.

The present College and School of Theology are accredited by the North Central Association of Colleges and Secondary Schools; the School of Theology is also accredited by the Association of Theological Schools in the United States and Canada. Since the founding of the seminary, over 3,000 alumni have been ordained to the priesthood.

The seminary also conducts a summer session for Religious Education. Through this summer session, continuing education, and the lay alumni of the Seminary St. Meinrad makes an additional contribution to society and the Church.

Other work of the Abbey is also important for the spiritual and physical well-being of the monks and the institution. Over the years, the ideal of the self-sufficient monastery led to the development of a farm, saw mill, orchard, coal mine, electrical generating plant, carpenter shop, slaughter house, dairy, bakery, art shop, tailor shop, and even a small soap factory. In 1872 a sandstone quarry was begun, and builders used stone from the Abbey's quarries in hundreds of buildings, especially churches, throughout the Midwest.

In 1867 St. Meinrad bought a small, second-hand printing press and some type. Abbot Martin Marty, who was Prior of the monastery at the time, commented on this purchase in a letter to the Abbot of Einsiedeln, "With time this press will be of good service to us and can eventually also be a source of income." His words have proved to be prophetic: today, Abbey Press is a major work of St. Meinrad.

Besides manufacturing and distributing



inspirational gift items through its retail and wholesale catalogues. Abbey Press publishes *Marriage* magazine and operates the Abbey Press Gift Shop. Due to economic forces and the need for specialization, many enterprises, such as the farm and quarry, have been phased out, but the monks of St. Meinrad are still engaged in a variety of tasks.

The buildings located on the campus grounds are clustered around a central complex. This central core of buildings includes Sherwood Hall (1923), on the west side next to the Abbey Church; Benet Hall (1889; renovated 1969), to the south of Sherwood; Newman Hall (1932), south of Benet; and the old monastery building on the east side of the central quadrangle. Just south of Newman Hall is St. Bede Hall (1954).

Besides these buildings, the monks are grateful for the new library to the west of Sherwood Hall, and the new monastery, north of the Abbey Church. Construction of these buildings was the first priority for Archbishop Timothy when he was elected in 1978. They were completed in 1982, with the help of generous gifts from many alumni and friends of St. Meinrad. Other buildings on the hill include the two gymnasiums on either side of the new library, the guest house, the carpenter and tailor shops, and the laundry.

To the northeast of the main complex is Plant I of Abbey Press, which mainly houses administrative offices and the printing division. Just south of it is the fire house, which serves St. Meinrad and the surrounding area. Further south of the fire house is the Abbey Press Gift Shop, which displays and sells Christian family items along with Abbey Country Fare and other religious and inspirational materials. Still further south lies Plant II of Abbey Press, which includes the manufacturing, storage, and shipping operations of the Press.

Having itself been founded by Einsiedeln, St. Meinrad has contributed to the Church in North and South America by founding six other monasteries. Five of these are abbeys today. The first, New Subiaco Abbey in Arkansas, was founded in 1878. Then followed St. Joseph Abbey in Louisiana (1890), Marmion Abbey in Illinois (1933), Blue Cloud Abbey in South Dakota (1950), and Prince of Peace Abbey in southern California (1958).

For some 20 years, beginning in 1964, St. Meinrad struggled to establish a

Benedictine monastery in Huaraz, Peru. The painful decision to close this monastery was made after it became clear that it did not have a reasonable chance of surviving on its own. However, St. Meinrad maintains its presence in Peru with a large and vital missionary parish in Lima, which is staffed by three very busy monks. In any given year, the monastery has about 150 members, of whom approximately 35 are in parishes or serving chaplains, five to 10 are away studying in universities, and about 25 are directly involved in the schools. The other monks work in various tasks related to the institution as a whole.

St. Meinrad has educated approximately 10,000 students in its history, about 3,100 of those have been ordained to the priesthood.

Since those first two monks settled here in southern Indiana, St. Meinrad has seen steady growth as its monks persevered in their prayer and work. God has blessed that prayer and work with notable success. May he continue to guide and inspire the monks as they carry out the work begun in 1854.

#### Life of St. Meinrad

St. Meinrad was a Benedictine monk and hermit of the ninth century. After residing for some years in a monastery, he received permission from his abbot to live by himself in a remote area. He built a hermitage deep in the forests of Switzerland. Since he was recognized as a holy man even during his lifetime, people discovered his hermitage and came to him for counseling and the Sacraments. St. Meinrad lived simply and shared his meager belongings with the poor.

One day, he was set upon by robbers who thought to find valuables in his possession. Sensing that his visitors would do him harm, he, nonetheless, offered them food and lodging. They responded to his generosity by killing him. He is called a "Martyr of Hospitality." A monastery was founded in the 10th century on the site of St. Meinrad's hermitage and place of martyrdom. It was named Maria Einsiedeln in honor of our Blessed Mother whom St. Meinrad loved so much. In 1854, this monastery founded St. Meinrad Archabbey.

(From "Pray and Work, a Short History of Saint Meinrad Archabbey" and "Life of St. Meinrad, the Hermit.")

## Congratulations and Our Best Wishes

to

## Archbishop Buechlein

from the

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instructions, and  
attend to them with the ear of  
your heart. This is advice from  
a father who loves you; welcome  
it and faithfully put it into prac-  
tice. The labor of obedience will  
bring you back to Him from whom  
you had drifted through the sloth  
of disobedience. This message of  
mine is for you, then, if you are  
ready to give up your own will,  
once and for all, and armed with  
the strong and noble weapons of  
obedience to do battle for the true  
King, Christ the Lord.

PROLOGUE from  
Rule of St. Benedict



# Chronology of the foundation dates of the parishes & missions in the Archdiocese of Indianapolis

1820  
Dogwood, St. Michael: Erection of the First Church.

1823  
St. Mary-of-the-Knobs, St. Mary: Erection of the First Church.

1824  
Derby, St. Mary: Erection of the First Church.

Dover, St. John the Baptist: Erection of the First Church.

1833  
New Alsace, St. Paul: Erection of the First Church and Appointment of the First Resident Pastor.

1834  
Millhousen, Immaculate Conception: Founding of the Settlement of Millhousen and Celebration of the First Mass.

1835  
Bradford, St. Michael: Erection of the First Church.

1836  
St. Nicholas, Ripley County, St. Nicholas: Celebration of the First Mass.

New Albany, Holy Trinity: Appointment of the First Resident Pastor.

1837  
Leopold, St. Augustine: Appointment of the First Resident Pastor.

Madison, St. Michael: Appointment of the First Resident Pastor.

Oldenburg, Holy Family: Erection of the First Church.

Indianapolis, St. John: Appointment of the First Pastor.

St. Mary-of-the-Woods, St. Mary: Establishment of the First Resident Pastor and of the First Church.

St. Vincent, Shelby County, St. Vincent: Appointment of the First Resident Pastor.

1838  
St. Peter, Franklin County, St. Peter: Dedication of the First Church.

Terre Haute, St. Joseph: Erection of the First Church.

1841  
Columbus, St. Bartholomew: Erection of the First Church.

Jennings County, St. Anne: Date of the First Parish Records.

St. Joseph, Dearborn County, St. Leon: Erection of the First Church.

Scipio, St. Patrick: Erection of the Church.

1842  
Lawrenceburg, St. Lawrence: Laying of the Cornerstone for the First Church.

1843  
Lanesville, St. Mary: Purchase of the First Church.

Magnet, Perry County, Sacred Heart of Jesus: Erection of the First Church.

1844  
Enochsburg, St. John the Evangelist: Blessing of the First Church.

St. Mary-of-the-Rock, St. Mary: Erection of the First Church.

Oak Forest, St. Philomena: Erection of the First Church. Renamed St. Cecilia, 1961.

1845  
Brookville, St. Michael: Purchase of the First Church.

Navilleton, St. Mary: Erection of the First Church.

1846  
Richmond, St. Andrew: Dedication of the First Church and Appointment of the First Resident Pastor.

1847  
Fulda, St. Boniface: Erection of the First Church.

St. Magdalen, Ripley County, St. Magdalen: Erection of the First Church.

1848  
Martinsville, St. Martin: Erection of the First Church.

Napoleon, St. Maurice: Erection of the First Church.

1849  
Frenchtown, St. Bernard: Erection of the First Church.

St. Peter, Harrison County, St. Peter: Erection of the First Church.

Troy, St. Pius: Erection of the First Church.

1850  
St. Joseph, Jennings County, St. Joseph: Erection of the First Church.

1851  
Connersville, St. Gabriel: Laying

of the Cornerstone of the First Church.

Edinburgh, Holy Trinity: Dedication of the First Church.

Jeffersonville, St. Anthony: Erection of the First Church.

Jeffersonville, St. Augustine: Erection of the First Church.

1852  
Cambridge City, St. Elizabeth: Purchase of the First Church.

Yorkville, St. Martin: Erection of the First Church.

1853  
North Madison, St. Patrick: Erection of the First Church.

St. Joseph Hill, St. Joseph: Erection of the First Church.

Greencastle, St. Paul the Apostle: Purchase of the First Church.

1854  
Liberty, St. Bridget: Erection of the First Church.

St. Meinrad: Establishment of the Archabbey.

1855  
Milltown, St. Joseph: Erection of the First Church.

1856  
Morris, St. Anthony: Dedication of the First Church.

1857  
Aurora, Immaculate Conception: Dedication of the First Church.

Rushville, Immaculate Conception: Erection of the First Church.

1858  
Indianapolis, St. Mary: Blessing of the First Church and Appointment of the First Resident Pastor.

Greensburg, St. Mary: Erection of the First Church.

New Albany, St. Mary: Dedication of the First Permanent Church.

1859  
Cannelton, St. Michael: Blessing of the Church.

(Continued on page B36)



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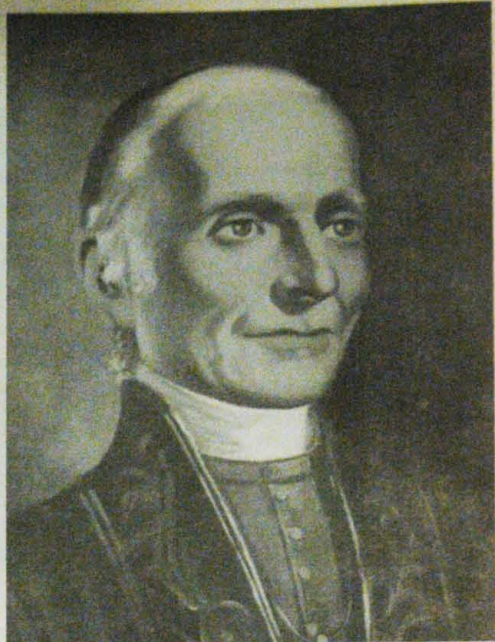


**St. Vincent  
Hospitals and  
Health Services**



## Photo album of the bishops of the archdiocese

There have been 11 bishops, including Archbishop Buechlein, in service to the Archdiocese of Indianapolis during its 158 years' history. Beginning in 1834 as the Diocese of Vincennes, and until its elevation as an archdiocese in 1944, Indianapolis welcomed seven bishops. One, Joseph Elmer Ritter, eventually became a cardinal. Another served as bishop for less than a year. Four were natives of France, three were natives of Missouri, two were from Indiana, one from Maryland, and one from Iowa. On the following pages are found paintings of the bishops and a brief history of their tenure in office.



**Most Reverend Simon Gabriel Brute de Remur**

Born in Rennes, France, March 20, 1779. Ordained priest at Rennes, June 10, 1808. Consecrated Bishop of Vincennes in the Cathedral at St. Louis, Missouri, October 28, 1834, by Bishop Benedict Joseph Flaget of Bardstown, assisted by Bishop Joseph Rosati of St. Louis and Bishop John Baptist Purcell of Cincinnati. Bishop Brute died at Vincennes, June 26, 1839. The remains are interred in the Old Cathedral, Vincennes.



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to*

Archbishop

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*Welcome To*

**Archbishop Buechlein**

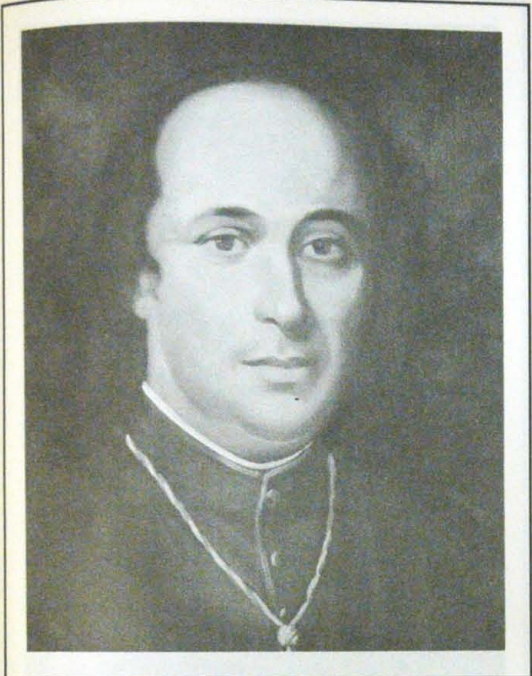
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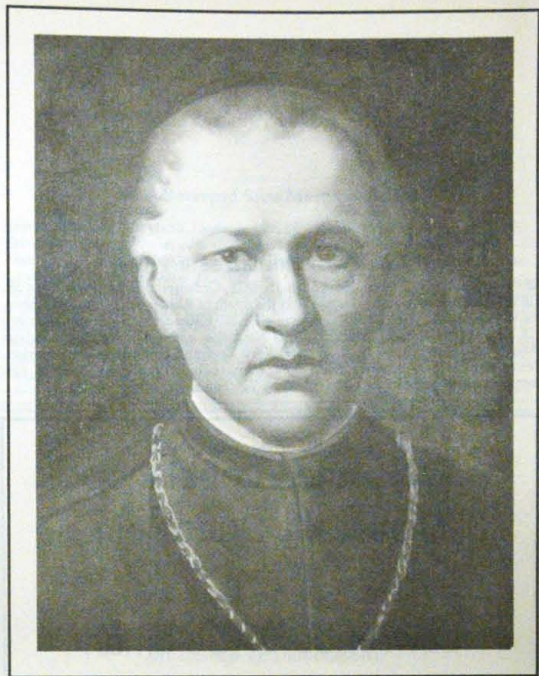
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**Most Reverend Celestine de la Hailandiere**

Born in Combourg, Archdiocese of Rennes, May 3, 1798. Ordained priest at Paris, May 28, 1825. Vicar General of the Diocese of Vincennes, 1839. Named Bishop Coadjutor of Vincennes, May 17, 1839. Consecrated at Paris, August 18, 1839, by Bishop Charles Forbin-Janson of Nancy, assisted by Bishop Louis Blanquart de Bailleul of Versailles and Bishop John Louis le Mercier of Beauvais. Resigned July 16, 1847, and returned to France. Died May 1, 1882. The remains were brought from France and interred in the Old Cathedral, Vincennes.



**Most Reverend John Stephen Bazin**

Born in Duerne, Archdiocese of Lyons, France, October 15, 1796. Ordained priest at Lyons, July 22, 1822. Came to the United States in 1830 and was appointed Vicar General of Mobile. Consecrated Bishop of Vincennes in the Cathedral at Vincennes, October 24, 1847, by Bishop Michael Portier of Mobile, assisted by Bishop Purcell of Cincinnati and Bishop de la Hailandiere, his predecessor. Died at Vincennes, April 23, 1848. His remains are interred in the Old Cathedral, Vincennes.

"Behold how good and pleasant it is for brethren to dwell together in unity!" —Psalm 133

**The Indianapolis Board of Rabbis  
and the  
Jewish Community Relations Council**

Extend Best Wishes to  
His Excellency the Most Reverend

**Daniel M. Buechlein**

on his installation as  
Archbishop of Indianapolis

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to

Archbishop

**Daniel Mark Buechlein**

from

**TRI COUNTY ASPHALT**

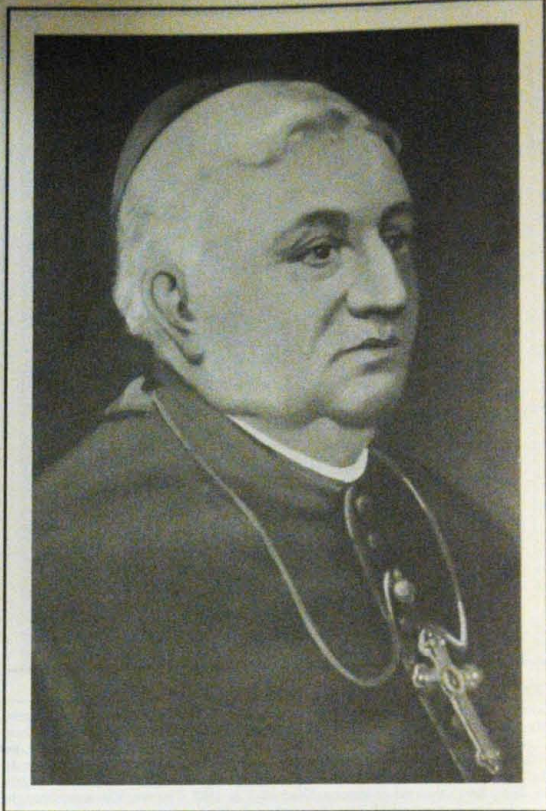
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Filed for and authorized by the Indiana Republican State Committee, Richard C. Nease, Chairman



**Most Reverend Maurice de St. Palais**

Born at LaSalvetat, France, November 15, 1811. Ordained priest at Paris, May 28, 1836. Administrator of the diocese after the death of Bishop Bazin. Named Bishop of Vincennes, October 3, 1848. Consecrated in the Cathedral at Vincennes, January 14, 1849, by Bishop Pius Miles, O.P., of Nashville, assisted by Coadjutor Bishop Martin John Spalding of Louisville and Very Reverend Hippolytus Dupontavice, Vicar General of Vincennes. Died at St. Mary-of-the-Woods, June 28, 1877. His remains are interred in the Old Cathedral, Vincennes.



Welcome Archbishop  
Daniel M. Buechlein

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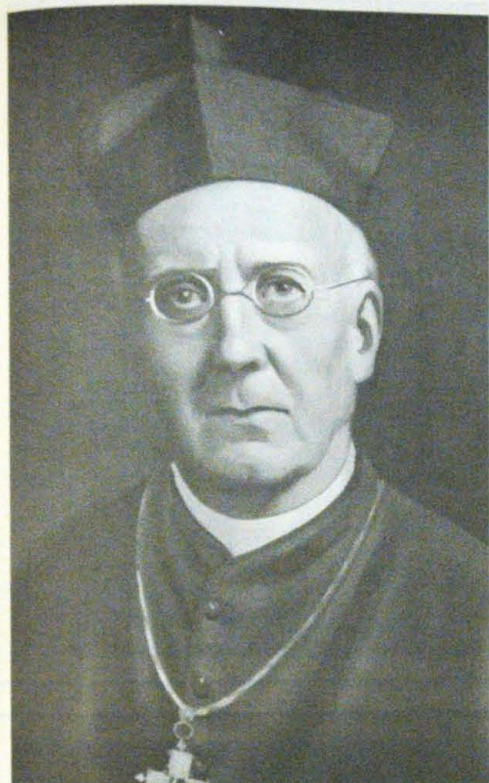
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### Most Reverend Silas Murean Chatard

Born in Baltimore, Maryland, December 13, 1834. Ordained at Rome, June 14, 1862. Vice-Rector of the American College, Rome, 1862-1868. Named Bishop of Vincennes, March 26, 1878, at which time he took the name Francis Silas. Consecrated in Rome, May 12, 1878, by Cardinal Franchi, assisted by Bishop Santori of Fano, Italy and Bishop Agnette, President of the Academia Ecclesiastica at Rome. Enthroned in the Cathedral at Vincennes, August 11, 1878. Arrived in Indianapolis, August 17, 1878. Died at Indianapolis, September 7, 1918. His remains were interred in the Cathedral, Indianapolis. On June 8, 1976, Bishop Chatard's remains were transferred from the Cathedral, Indianapolis, to the Calvary Chapel Mausoleum, Indianapolis.

*The Sisters of St. Benedict,  
the staff and students of Marian Heights Academy,  
and the staff of Kordes Enrichment Center  
offer sincere congratulations  
and prayerful support to you,  
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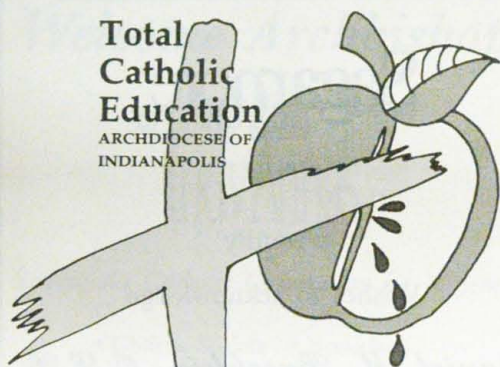


**Most Reverend Joseph Chartrand**

Born in St. Louis, Missouri, May 11, 1870. Ordained priest at Indianapolis, September 24, 1892. Appointed Vicar General, February 13, 1910. Named Bishop of Flavius and Coadjutor to the Bishop of Indianapolis, July 27, 1910. Consecrated in the Cathedral at Indianapolis, September 15, 1910, by Archbishop Diomedea Falconio, Apostolic Delegate to the United States, assisted by Bishop Denis O'Donaghue of Louisville and Bishop Herman Alerding of Fort Wayne. Bishop of Indianapolis, September 7, 1918. Assistant at the Pontifical Throne, February 4, 1928. Died at Indianapolis, December 8, 1933. His remains were interred in the Cathedral, Indianapolis. On June 8, 1976, Bishop Chartrand's remains were transferred from the Cathedral, Indianapolis, to the Calvary Chapel Mausoleum, Indianapolis.

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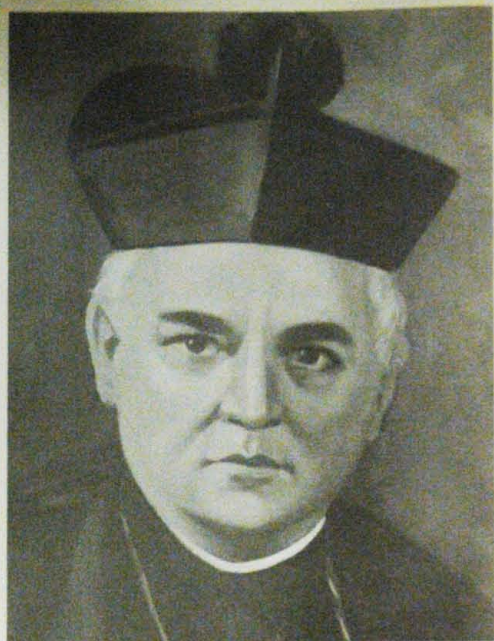
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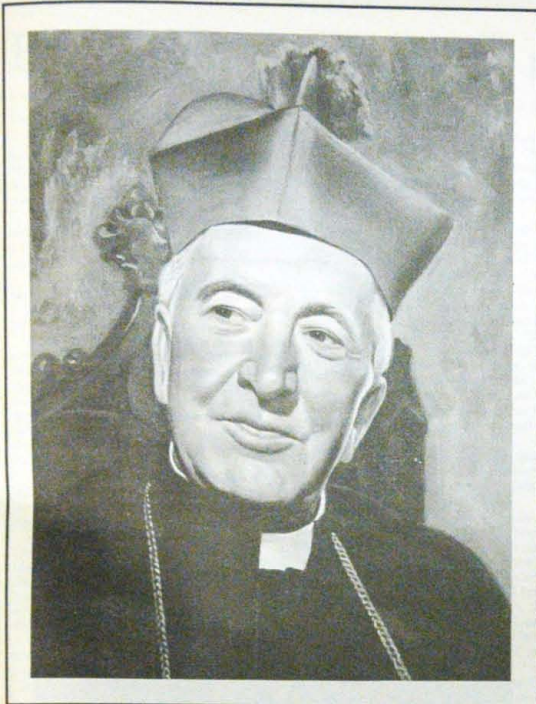
*Welcome**Our Chief Teacher*

The Most Reverend Daniel M. Buechlein  
Fifth Archbishop of Indianapolis

**Most Reverend Joseph Elmer Ritter**

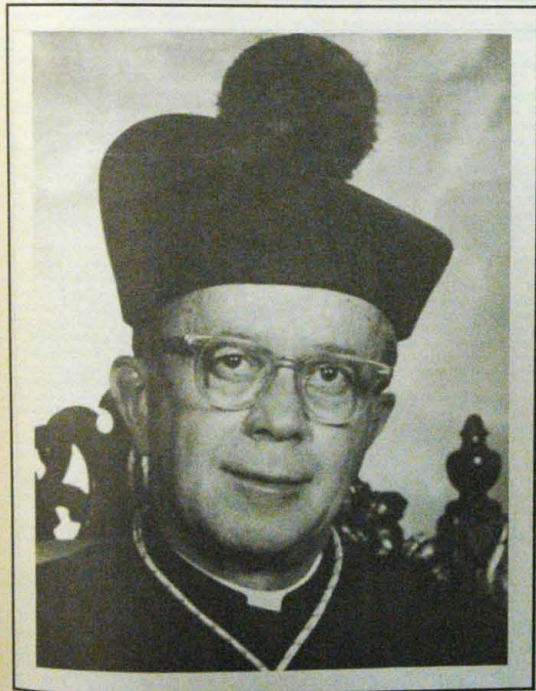
Born in New Albany, Indiana, July 20, 1892. Ordained priest at St. Meinrad, May 30, 1917. Named Rector of the Cathedral of Saints Peter and Paul, Indianapolis, in 1924. Appointed Titular Bishop of Hippus and Auxiliary to the Bishop of Indianapolis, February 3, 1933. Consecrated in the Cathedral at Indianapolis, March 28, 1933, by Bishop Chartrand, assisted by Bishop Emmanuel Ledvina of Corpus Christi and Bishop Alphonse J. Smith of Nashville. Made Vicar General of the Diocese of Indianapolis, February 5, 1933. Bishop of Indianapolis, March 24, 1934. Installed as first Archbishop of Indianapolis, December 19, 1944, by Most Reverend Amleto Giovanni Cicognani, Apostolic Delegate to the United States. Transferred to St. Louis by virtue of Apostolic Letters dated July 20, 1946. Formally installed in the Cathedral of St. Louis, October 8, 1946. Elevated to the cardinalate by Pope John XXIII on January 16, 1961. Died at St. Louis, June 10, 1967. Buried in Calvary Cemetery, St. Louis, Missouri.





Most Reverend Paul C. Schulte

Born in Fredericktown, Missouri, March 18, 1890. Ordained priest at Kenrick Seminary, St. Louis, Missouri, June 11, 1915. Appointed Bishop of Leavenworth, May 29, 1937. Consecrated in the new Cathedral at St. Louis, September 21, 1937, by Archbishop John J. Glennon, assisted by Bishop Christopher Byrne of Galveston, and Bishop Winkelman, Auxiliary of St. Louis. Named Archbishop of Indianapolis, July 20, 1946. Formally installed in Metropolitan See of Indianapolis by the Most Reverend Amleto Giovanni Cicognani, Apostolic Delegate, October 10, 1946. Appointed Assistant to the Pontifical Throne, February 3, 1961. Appointed Archbishop of Ellicroca, January 14, 1970. Died February 17, 1984, in St. Augustine Home, Indianapolis. Funeral, February 22, 1984, SS. Peter and Paul Cathedral, Indianapolis. Interment in Calvary Chapel Mausoleum, Indianapolis.



Most Reverend George J. Biskup

Born in Cedar Rapids, Iowa, August 23, 1911. Ordained priest in Rome, March 19, 1937. Appointed Titular Bishop of Hemeria and Auxiliary to the Archbishop of Dubuque, March 9, 1957. Consecrated in St. Raphael Cathedral, Dubuque, April 24, 1957, by Archbishop Amleto Giovanni Cicognani, Apostolic Delegate, assisted by Archbishop Leo Binz of Dubuque and Bishop Loras T. Lane of Rockford. Appointed Bishop of Des Moines, February 3, 1965. Named Titular Archbishop of Tamalluma and Coadjutor, "cum jure successoris," to Archbishop of Indianapolis, July 26, 1967. Formally received in the Metropolitan See of Indianapolis in SS. Peter and Paul Cathedral, October 10, 1967. Became Archbishop of Indianapolis, January 14, 1970. Resigned as Archbishop of Indianapolis, March 26, 1979. Died on October 17, 1979, in St. Vincent Hospital, Indianapolis. Funeral, October 22, 1979, at SS. Peter and Paul Cathedral, Indianapolis. Interment in Calvary Chapel Mausoleum, Indianapolis.

A Warm Welcome to  
 ARCHBISHOP  
**Daniel M. Buechlein O.S.B.**  
 FROM  
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### Most Reverend Edward T. O'Meara

Born in St. Louis, Missouri, August 3, 1921. Ordained priest in St. Louis, Missouri, December 21, 1946, by Archbishop Joseph Ritter. Appointed National Director of the Society for the Propagation of the Faith in the United States, December 28, 1966. Named Titular Bishop of Thisiduo and Auxiliary Bishop to the Cardinal Archbishop of St. Louis, January 28, 1972. Ordained in the Basilica of St. Peter, Rome, February 13, 1972, by His Holiness, Pope Paul VI. Named fourth Archbishop of Indianapolis, November 27, 1979. Formally installed in Metropolitan See of Indianapolis by the Most Reverend Jean Jadot, Apostolic Delegate in the United States, in SS. Peter and Paul Cathedral, January 10, 1980. Died January 10, 1992 at his residence, Indianapolis. Funeral, January 16, 1992 at SS. Peter and Paul Cathedral, Indianapolis. Interment in Calvary Chapel Mausoleum, Indianapolis.

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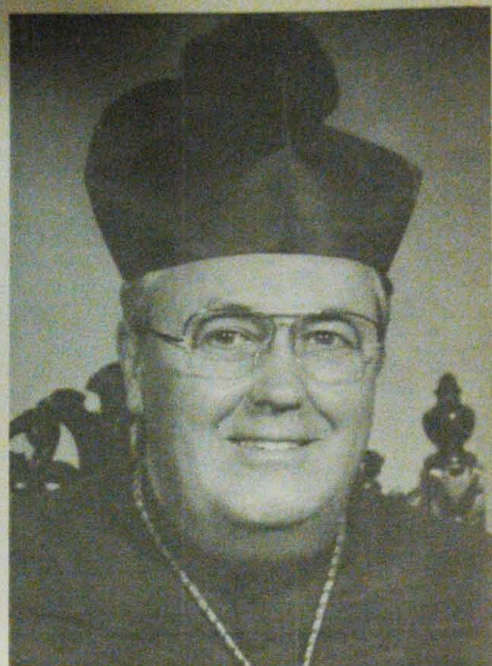


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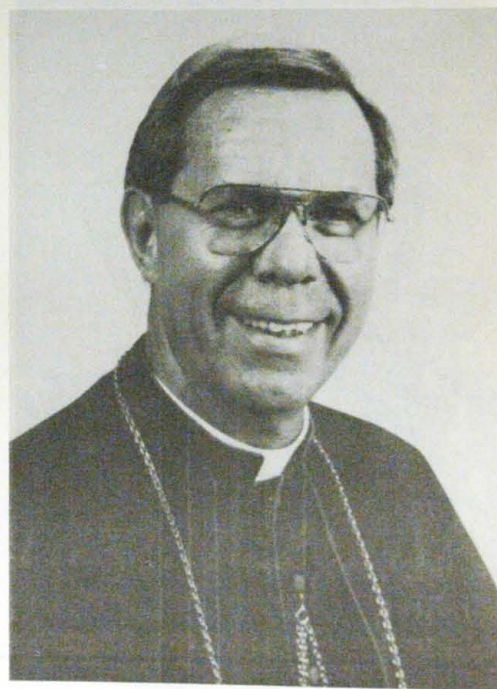
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Most Reverend Daniel Buechlein, O.S.B.

Born in Jasper, Indiana, April 20, 1938. Son of Rose (Blessinger) and Carl Buechlein, Holy Family Parish. Ordained at St. Meinrad Archabbey May 3, 1964, for St. Meinrad Archabbey. President/Rector of St. Meinrad School of Theology, August 1971-May 1982, President/Rector of St. Meinrad School of Theology and St. Meinrad College, May 1982-May 1987. Named third Bishop of the Diocese of Memphis, Tenn. by Pope John Paul II. Ordained and installed March 2, 1987. Named fifth Archbishop of Indianapolis by Pope John Paul II July 14, 1992. Formally installed in Metropolitan See of Indianapolis by Archbishop Agostino Cacciavillan, Papal Pro-nuncio to the United States, in SS. Peter and Paul Cathedral September 9, 1992.



# Father Thomas Carey remembers five bishops

by Margaret Nelson

Father Thomas Carey remembers five bishops. With a twinkle in his eyes, he observed: "When I think of all the bishops, each one was very individual, yet they were all alike."

"There is always something special about a priest. Each one is different—one is a good speaker, another sings well, another is an athlete," he said.

"But all bishops are alike. When one becomes a bishop, he becomes an instant expert at everything," Father Carey said with a chuckle.

Father Carey, now 82, was ordained a deacon by Bishop Joseph Chartrand; ordained a priest by Bishop Joseph Elmer Ritter (later to be Archbishop of Indianapolis and a cardinal in St. Louis); appointed as pastor by Archbishop Paul C. Schulte; served as pastor under Archbishop George J. Biskup, and retired under Archbishop Edward T. O'Meara.

Bishop Chartrand ordained Carey to the diaconate a few months before he died. But the young man almost didn't make it to the seminary because of the bishop's miter.

When he was an eighth-grade server, Carey was asked to talk with his pastor, Msgr. John P. O'Connell. Instead of being chastised by the very strict, but kind-hearted priest, the youngster was asked if he wanted to become a priest. Carey was shocked, but answered, "Yeah."

He had never seen Bishop Chartrand except when he was confirmed. Because he was frightened by the prelate's headgear, Carey did not keep an appointment the pastor arranged with the bishop.

"That was the end of everything," said Father Carey. The priest took him off the servers' list and curtailed other activities. "I was kind of happy, in a way," he said.

"It was on my mind that I did let the bishop down, but in Cathedral High School, it was more and more on my mind to be a priest." The rector there made an appointment for Carey to see the bishop.

"In the meantime I took the lead in the school musical, 'Peg of my Heart.'" Since there were no girls in the school, the young men took the female roles. "I played several parts—including a clown and at the last, a girl. I thought, 'That's the end of my association with the bishop as far as a vocation is concerned.' When I got to see him, he never mentioned it," Father Carey said.

"The important thing with Bishop Chartrand was that he taught religion at Cathedral every Friday. I remember how impressed I was. Every student seemed important to him," said Father Carey.

Bishop Joseph Elmer Ritter, named in 1954, became the first archbishop in 1944 when Pope Pius XII elevated the Diocese of Indianapolis to the status of archdiocese, with the state becoming the metropolitan area. He ordained Father Carey to the priesthood.

It happened that Carey's class in seminary was the first to be asked to pay back \$1,000 a year to the seminary. "That was a lot of money for some of us. And the rumor was that if we did not pay, we might not become priests," Father Carey said.

"I came up short. I had letters from the chancery when I was a priest. That gave me a terrible impression of the bishop then.

Frankly, I was glad to see him elevated to a cardinal at St. Louis."

But as bishop and archbishop, the future Cardinal Ritter always sent his first ordinals—May 22, 1934—"a memorial card to each one of us on the date of ordination for many years. In fact, he even sent them after he went to St. Louis."

Father also remembers the cardinal coming back from St. Louis and stopping by the new church he built at St. Joseph in Indianapolis. Cardinal Ritter asked, "Are you happy here?" The priest observed, "That strengthened him in my opinion."

"The greatest, I believe, was (Archbishop) Schulte," said Father Carey. "He went to Vatican II. He said that it would be nice that all the bishops were together. But Schulte expected some German would get up and say something and they'd all be turned back home. I was tickled that he took his golf clubs along when he went to Vatican II."

"His dignity was impressive. He made priests feel like they were really somebody. You just knew he was behind you," Father Carey said.

When he asked Archbishop Schulte if he thought he should sign up for Social Security, the archbishop told him, "You'll never get anything from the government unless you pay through the nose. As long as I'm archbishop and you're a good boy, you'll be all right."

"The next day I went downtown and joined Social Security," said Father Carey with a broad grin. "It has affected my financial status now."

"If you had trouble in your parish, Archbishop Schulte would call other priests and ask them to lend you a couple of thousand dollars," he said.

When he was pastor of Christ the King in 1963, Father Carey asked the archbishop if he could move the altar, expecting not to get permission. But Archbishop Schulte replied, "I think they'll all be doing it after a while. Why don't you just go ahead."

But Father said, "We put the altar on rollers, so if the people kicked about it, we could put it back. But they were just tickled because they could see what was going on during Mass."

Father Carey said that Archbishop Biskup was sent to give Archbishop Schulte a little help. "Biskup was really enjoyable. Minneapolis was open at the time and we used to say that he was supposed to go to Minneapolis instead of Indianapolis."

"He came at a difficult time when priests were leaving. It was kind of a scandal; there was some cover up. He didn't want (*The Criterion* editor Father Raymond) Bosler to announce that a priest was leaving," Father said. He saw him as torn between considering the priest himself and the people of the parish. "But he made it comparatively easy for someone who was unhappy to leave."

"Then comes O'Meara, a magnificent person," said Father Carey. "He loved to talk with people. He was very up-to-date. Before he gave a talk, he asked about cameras, lighting and microphones. He was fearless as far as taking questions. He would answer anything."

Father Carey said that the archbishop often repeated the way the senior priest introduced him to the Hibernians in Indianapolis. "It was popular then to start

out with something about having a vision," he said. So he told of an "angel" dressed in red appearing to him in November (before the new archbishop was named). The angel asked Father Carey if he would rather accept the Hibernian of the Year award or be named Archbishop of Indianapolis.

The popular master of ceremonies finished his introduction, "I made a deal. I agreed to take the award, if he promised to get us an Irish archbishop."

"I felt at home with Archbishop O'Meara most of the time," he said. "My class was the first that had to retire by age 70. I wasn't too happy about that. I always thought I'd retire in the parish I was in as pastor emeritus. I wanted to talk to him about that."

Archbishop Biskup had always put Father Carey's idea of a priests' retirement home at the end of the list of the Priests'

Personnel Board meetings. And Archbishop O'Meara told him that the priests did not seem to want them. But Father Carey convinced him that they were not willing to disclose the other information on the questionnaire. "By the time he died, I heard he had definite plans for a retirement home for priests. It would be an incentive for the priesthood."

"I told him, 'The greatest thing you do for the archdiocese is the invocation at the Indianapolis 500.' I thanked him for doing it. And I really believe that it was," said Father Carey.

"He brought big things down to little people. I think he was a great man," he said.

"The priesthood has changed so much. We have lost the giving of service that we were famous for," said Father Carey. "I've had 60 years of happiness as a priest."

"The image of the church and what I believe is exemplified in all these bishops."

Welcome

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Daniel M. Buechlein

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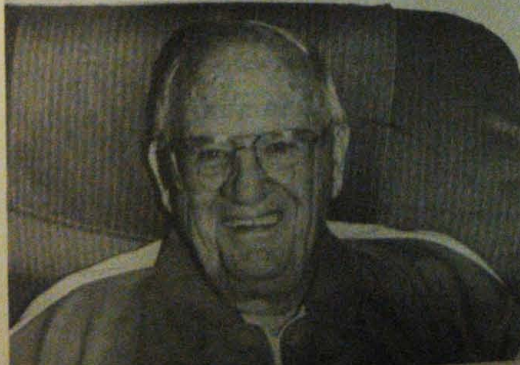
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Father Thomas P. Carey



# Foundation dates of the parishes & missions

(Continued from page B26)

St. Maurice, St. Maurice: Dedication of the First Church.

St. Paul, Decatur County, St. Paul: Erection of the First Church.

St. Plus, St. Plus: Erection of the Church.

Tell City, St. Paul: Erection of the First Church.

Richmond, St. Mary: Purchase of the First Church.

1860

Charlestown, St. Michael: Erection of the First Church.

Greenfield, St. Michael: Erection of the First Church.

St. Croix, Holy Cross: Erection of the First Church.

Seymour, St. Ambrose: Erection of the First Church.

1861

China, St. Anthony: Erection of the First Church.

North Vernon, Nativity of the Blessed Virgin Mary (St. Mary): Erection of the Church.

St. Meinrad, Immaculate Conception: Erection of the the First Church.

Starlight, St. John: Dedication of the First Church.

1863

St. Mark, Perry County, St. Mark: Establishment of the First Church.

1864

Bedford, St. Vincent de Paul:

Purchase and Dedication of the First Church.

Bloomington, St. Charles Borromeo: Purchase of the First Church.

1865

Indianapolis, St. Patrick: Dedication of the First Church, called St. Peter.

Bainbridge, St. Patrick: First Mass celebrated in the First Church which had been recently purchased.

Brazil, Annunciation of the Blessed Virgin Mary: Purchase of the First Church.

Terre Haute, St. Benedict: Blessing of the First Church.

1867

Montezuma, Immaculate Conception: Erection of the First Church.

Osgood, St. John: Erection of the First Church.

Rockville, St. Joseph: Erection of the First Church.

Sullivan, St. Mary: Erection of the First Church.

Indianapolis, St. John: Erection of Permanent Church on South Capitol Avenue.

1868

Batesville, St. Louis: Appointment of the First Pastor.

Franklin, St. Rose of Lima: Dedication of the First Church.

Shelbyville, St. Joseph: Dedication of the First Church.

1869

Brownsville, St. Malachy: Completion of the Church and Appointment of the First Resident Pastor.

Fortville, St. Thomas: Erection of the First Church.

Hamburg, St. Ann: Erection of the First Church.

Henryville, St. Francis Xavier: Dedication of the First Church.

Laurel, St. Raphael: Erection of the First Church.

Siberia, St. Martin: Blessing of the First Church.

1870

Batesville, St. Louis: Dedication of the Church.

Carbon, St. Joseph: Erection of the Church.

Locust Point, Harrison County, St. Joachim: Founding of the Church.

1871

Mitchell, St. Mary: Erection of the Church.

1872

Knightstown, St. Rose: Dedication of the Church.

1873

Indianapolis, St. Joseph: Erection of the First Church.

New Castle, St. Anne: Dedication of the First Church.

1874

Cedar Grove, Holy Guardian Angels: First Divine Services in the newly erected Church.

1875

Indianapolis, Sacred Heart of Jesus: Dedication of the First Church.

St. John, Perry County, St. John: Erection of the First Church.

1876

Terre Haute, St. Ann: Erection of the First Church.

Vevay, Most Sorrowful Mother: Dedication of the Church.

1880

Indianapolis, St. Bridget: Dedication of the Church.

New Middletown, Most Precious Blood: Erection of the First Church.

1881

Indianapolis, St. Francis de Sales: Purchase and Blessing of the First Church.

Terre Haute, St. Patrick: Erection of the Church and Appointment of the First Resident Pastor.

1887

French Lick, Our Lady of the Springs: Dedication of the Church.

1891

Indianapolis, St. Anthony: Blessing of the First Church.

Clinton, Sacred Heart: Erection of the First Church.

Fontanet, St. Augustine: Erection of the Church.

St. Joseph, Perry County, St. Joseph: Dedication of the Church.

1892

Indianapolis, SS. Peter and Paul Cathedral: Dedication of SS. Peter and Paul Chapel.

1894

Indianapolis, Assumption: Dedication of the Church.

St. Dennis, St. Dennis: Erection of the First Church and Establishment of the First Resident Pastor.

1895

Indianapolis, Holy Cross: Erection of the First Church.

1896

Corydon, St. Joseph: Erection of the Church.

1897

Diamond, St. Mary: Erection of the Church.

1903

Indianapolis, Holy Angels: Dedication of the Church.

1906

Indianapolis, Holy Trinity: Beginning of the Church and Appointment of the First Resident Pastor.

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1908  
Beech Grove, Holy Name: Foundation of the Parish.  
Milan, St. Charles: Dedication of the First Church.  
Seelyville, Holy Rosary: Dedication of the Church and Appointment of the First Resident Pastor.

1909  
Indianapolis, Holy Rosary: Dedication of the First Church.  
Indianapolis, St. Catherine: Erection of the First Church.  
Indianapolis, St. Philip Neri: Dedication of the Church.  
Indianapolis, Our Lady of Lourdes: Erection of the First Church and Appointment of the First Resident Pastor.

1912  
West Terre Haute, St. Leonard of Port Maurice: Dedication of the Church.

1917  
Indianapolis, St. Ann: Erection of the Church.

1919  
Indianapolis, St. Rita: Dedication of the Church.

1920  
Universal, St. Joseph: Dedication of the Church.  
Terre Haute, St. Margaret Mary: Dedication of the Church.

1921  
Indianapolis, St. Joan of Arc: Dedication of the First Church.

1922  
Indianapolis, St. Roch: Private Blessing of the Temporary Church.

1924  
Terre Haute, Sacred Heart of Jesus: Dedication of the Church.

1926  
Indianapolis, St. Therese of the Infant Jesus: Blessing of the Church.

1934  
Browns town, Our Lady of Providence: Dedication of the Chapel.

1937  
Speedway City, St. Christopher: Dedication of the Church.

1938  
Scottsburg, Church of the American Martyrs: Blessing of the Church.

1939  
Indianapolis, Our Lord Jesus Christ, King: Dedication of the Church.  
Indianapolis, St. Thomas Aquinas: Dedication of the Church.  
Danville, Mary Queen of Peace: Dedication of the Church.

1940  
Nashville, St. Agnes: Dedication of the Church.

1942  
Salem, St. Augustine: Dedication of the Church.

1946

Indianapolis, Immaculate Heart of Mary: Rev. Edwin Sahm, Pastor.  
Indianapolis, St. Andrew, Apostle: Rev. Matthew Herold, Pastor.  
Indianapolis, St. Mark, Evangelist: Rev. Leo Schafer, Pastor.  
Indianapolis, Holy Spirit: Rev. Francis Early, Pastor.

1947  
Indianapolis, Nativity of Our Lord Jesus Christ: Rev. Louis Gootee, Pastor.

1948  
Indianapolis, St. Michael the Archangel: Rev. Thomas Finneran, Pastor.  
New Marion, St. Magdalen: Mission.

Greenwood, Our Lady of the Greenwood, Queen of the Holy Rosary: Mission.  
Paoli, Our Lord Jesus Christ, King: Mission.

Sellersburg, St. Paul: Reverend Paul Gootee, Pastor.

1949  
Indianapolis, St. Lawrence: Reverend Cyril Conen, Pastor.  
Indianapolis, St. Joseph: New Parish and Church. Rev. Vincent Grannan, Pastor.

1950  
New Albany, Our Lady of Perpetual Help: Rev. Richard Langen, Pastor.

1951  
Indianapolis, St. James the Greater: Rev. John Betz, Pastor.  
Spencer, St. Jude, Apostle: Rev. Joseph J. Pucci, O.M.I., Pastor.

1952  
Indianapolis, St. Bernadette: Rev. John Herold, Pastor.

1953  
Plainfield, St. Susanna: Rev. John Reidy, Pastor.  
Richmond, Holy Family: Rev. Robert Minton, Pastor.  
Jeffersonville, Sacred Heart: Rev. Robert Walpole, Pastor.

1954  
Indianapolis, St. Joseph: New church location. Rev. Thomas Carey, Pastor.  
New Albany, Holy Family: Rev. Louis Marchino, Pastor.

1955  
Greenwood, Our Lady of the Greenwood, Queen of the Holy Rosary: Elevated to parochial status. Rev. Richard Mueller, Pastor.  
Indianapolis, St. Pius X: Rev. Charles Ross, Pastor.

1956  
Indianapolis, St. Monica: Rev. Paul Utz, Pastor.

1958  
Indianapolis, St. Matthew: Rev. Albert Diezeman, Pastor.  
Nashville, St. Agnes: Elevated to

parochial status. Rev. Victor Wright, Pastor.

1959  
Indianapolis, St. Jude: Rev. William Vollmuth, Pastor.

1960  
St. Meinrad, St. Meinrad: Erection of the first parish Church. Rev. Peter Behrman, O.S.B., Pastor.  
Knightstown, St. Rose of Lima: Elevated to parochial status. Rev. James Shanahan, Pastor.

1961  
Edinburgh, Holy Trinity: Elevated to parochial status. Rev. Richard Zore, Administrator.  
Indianapolis, St. Luke: Rev. Paul Courtney, Pastor.  
Indianapolis, St. Simon: Rev. Earl Feltman, Pastor.

1963  
Indianapolis, St. Gabriel: Rev. Victor Wright, Pastor.

Columbus, St. Columba: Rev. Patrick Gleason, Pastor.

1965  
Indianapolis, St. Barnabas: Rev. John Sciarra, Pastor.

1967  
Mooreville, St. Thomas More: Rev. Herman Briggeman, Pastor.

1969  
Bloomington, St. Paul Catholic Center: Dedication of the Campus Center. Rev. James Higgins, Director.  
Bristow, St. Isidore: Dedication of Parish Church. Rev. Ralph Staashelm, Pastor.

1970  
Bloomington, St. John: Rev. Francis Buck, Pastor.

1978  
St. Joseph, Crawford Co., St. Joseph: Rev. Andrew Diezeman, Administrator.

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To

Archbishop

**Daniel M. Buechlein**



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Daniel M. Buechlein

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# Archbishop Buechlein's farewell to Memphis

Farewell message to Diocese of Memphis, delivered Aug. 16 in the Cathedral of the Immaculate Conception

by Archbishop  
Daniel M. Buechlein, OSB

We began our relationship together in prayer. It is appropriate that we conclude in prayer. In addition to expressing a profound sense of gratitude for all of you this evening, I want to share two simple thoughts as we say farewell. Notice I do not say good-bye. Good-bye doesn't work in our church, and that will be the point of my reflection.

Tomorrow I drive to Indianapolis to set up house and office. And so my ministry as teacher, pastor and leader moves to another place and another community of our church. It will be a different place and a different people, but it will be the same church and I will offer the same message and bring the same sacraments. As I wrote in my recent pastoral letter on the diocesan church, one of the unique and beautiful features of our Catholic Church is its unity and its universality.

The longer I am bishop the more I understand how the office of bishop in the church is a constitutive sign of the church's unity. Notice I say the office of bishop, not the particular personality. Personalities of bishops differ, but the office, the apostolic role in the church is the same. And God works his will through that office, and yes, through the personality too, but in a secondary way. Saint Paul was the first to say it, often enough the Holy Spirit does marvelous things despite the personality and the human weakness of the bishop.

I don't know how to talk about it, but I want to address the reality that times of transition are difficult. After a quick five years, our diocese once again waits for a new shepherd. I can assure you that the leaders of our Catholic Church, both in the United States and in Rome, are sensitive to the challenge the Diocese of Memphis has been asked to accept once again . . . and rather soon. They are aware that it is

difficult to have a bishop moved to "another room in the house of the church" so to speak, and they do not ask such sacrifice lightly.

Let's try to remember that our church leaders have a larger perspective about our church family than we do. And they do know the important needs of the church in West Tennessee. They also have convictions about the strength of the church here. Last Sunday evening I reminded the priests and seminarians of the teaching of Jesus: "From him to whom much has been given, much will be required" (Luke 12:48). Memphis has been given much, and much is being asked.

For our part, we trust in the power of the Holy Spirit guiding the church because we are people of prayer. We believe that the Holy Spirit will provide for the continuing needs of the community of faith in West Tennessee. In all sincerity, I believe even greater blessings will come to this presbyterate and diaconate and this community of faith through this sacrifice.

When I was ordained bishop in March of 1987 Archbishop Thomas Kelly thanked the archabbot and the monastery of St. Meinrad for giving a leader to the church in Memphis. Now the church is grateful to the Catholic community of West Tennessee. God blesses generosity a hundredfold.

I lift up the unity and universality of our church for our reflection this evening. Where do we experience that unity most visibly and pre-eminently? When we celebrate the Holy Eucharist. In one of our hymns we sing "One bread, one body . . . throughout the earth. One cup of blessing that we share . . ." Wherever we are, and whenever we celebrate the Mass, the Holy Eucharist, we participate in the fantastic mystery of the oneness of the Body of Christ.

In a very real sense, then, whenever we celebrate the mystery of Christ's dying and rising in the sacrifice of the Mass we are united by the power of his love; we are

never separated. Those of us who are older sense this unity more deeply at Mass. I ask you who are our young church and my special friends to learn to treasure the Mass, no matter how routine you might sometimes find it.

And so, my dear friends, the bond of Christian love which has been forged through these past five years will not be severed, especially because we will always meet at Mass. Geographical distance is superseded by the mystery of God's love made flesh in the wonderful mystery of our church and the sacrament of the Holy Eucharist. That is unique to our church, our universality and our oneness, especially expressed in the sacrament of the Holy Eucharist.

*I don't believe there is any action more important for our church, young and old, than the witness of prayer*

I have a second simple thought (and it is also a basic fact of our faith): God always takes care of us if we abide by his will. Ours is a faithful God. His ways don't always correspond to our plans or according to our human clock, but he is always with us and his love makes it all work. Look what God has accomplished through us, through our praying and working together, during the last five years. This afternoon I can make one final announcement of God's blessing: Construction of St. Peter's Chapel and Activity Center at St. Peter's Village will get under way immediately. And so will

the establishment of All Saints Cemetery in southeast Shelby County.

No one in West Tennessee—or southern Indiana—could have or I dare say, would have planned all that God has provided. We say thanks to our loving Father for the wonders of his grace. And we express our complete trust that what he has begun during the first 20 years of this young diocese he will continue to bless abundantly and in the most surprising ways.

Let us never forget, God is in charge. That is why I stressed the importance of faithful prayer from the beginning of my ministry as bishop here. We need to pray faithfully because this is our way of remembering we need God. And daily prayer is the way in which God can remind us that he is always with us.

I especially challenge you who are young church to commit yourself to the habit of daily prayer. I guarantee that if you do you will find freedom and peace, the freedom and peace you can never buy.

I don't believe there is any action more important for our church, young and old, and for our society, young and old, than the witness of prayer. Why do I say that? Because I believe the hazard of our times, especially for you our younger brothers and sisters, is the temptation of our human family to forget that we need God. Remember, God doesn't ask for expert or complicated prayer. God makes something wonderful of our prayer. All he asks of us is faithful prayer. Just do it.

One final thought: Mary the mother of God is the patroness of the Diocese of Memphis and our mother. We must never underestimate the power of Mary's intercession in our prayer. Through her intercession, I assure you that the Diocese of Memphis in Tennessee, all of you with your bishop and priests, will often be on my mind—and always in the prayer and love of my heart. I will miss you and will not forget you.



Welcomes

The Most Reverend

**Daniel M. Buechlein, OSB**



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