

Archbishop Daniel Mark Buechlein, OSB

Archbishop Buechlein is installed as head of Indianapolis See

Daniel Mark Buechlein was installed as the 11th bishop and fifth Archbishop of Indianapolis on Wednesday in the cathedral in Indianapolis by Archbishop Agostino Cacciavillan, apostolic pro-nuncio to the United States

Catholics in the Indianapolis area will Catholics in the Indianapolis area will be able to see the installation this Saturday on television station WTHR, channel 13. The hour-and-a-half program will begin at 6:30 p.m. with a special about Archbishop Buechlein, including an interview with him. The Installation Mass itself will follow at 7 p.m.

Viewers in the Terre Haute area will be able to watch the Installation Mass during a special broadcast at noon on Sept. 19 WTHI, channel 10.

Southern Indiana residents can watch coverage of the installation on Sept. 20 at 6:30 a.m. on WAVE, channel 3 in Louisville.

Celebration of the installation will ntinue in the various deaneries of the continue in the various deaheres of the archdiocese beginning Monday, Sept. 21, and continuing through Wednesday, Oct. 21. Archbishop Bucchlein will celebrate Mass in each deanery, except that four Indianapolis deaneries will be combined into two celebrations.

Deaners, Macrew will be as follows:

Deanery Masses will be as follows Batesville: Tuesday, Sept. 29, 7 p.m. at St. Louis, Batesville

Bloomington: Wednesday, Oct. 21, 7 p.m. at St. John, Bloomington

Connersville: Wednesday, Sept. 23, 7 p.m. at St. Gabriel, Connersville.

Indianapolis North and East: Sunday, Sept. 27, 3 p.m. at St. Rita.

Indianapolis South and West: Tuesday, Oct. 13, 7 p.m. at St. Anthony

New Albany: Monday, Sept. 21, 7 p.m. at St. Augustine, Jeffersonville.

Seymour: Monday, Oct. 19, 7 p.m. at St. Mary, North Vernon.

Tell City: Monday, Oct. 5, 7 p.m. at St. Paul, Tell City.

Terre Haute: Wednesday, Sept. 30, 7 p.m. at St. Benedict, Terre Haute.

The archbishop will also preside at special liturgies for youth and children. The youth liturgy, for those in grades seven through 12, will be in the Indianapolis convention Center, Halls A and B, at 10:30 a.m. Thursday, Sept. 24. The liturgy for children in kindergarten through sixth grade will be in the cathedral at 10:30 a.m. Wednesday, Sept. 30.

Archbishop Buechlein will have a special prayer service with the men and women religious in the archdiocese at the Catholic Center at noon on Saturday, Sept. 26. The prayer service will be followed by lunch.

followed by lunch.

The festivities in connection with the installation began on Tuesday evening with a Vespers service in 55. Peter & Paul Cathedral for the priests of the archdioce se, parish life coordinators and employees of the Catholic Center. Archbishop Bucchlein then had dinner with the prests in the assembly hall of the Catholic Center.

This issue of *The Criterion* was printed before the installation. Next week's issue will give details of the ceremony and will give details of the cere Archbishop Buechlein's homily

Five bishops issue letter opposing death penalty

ATLANTA (CNS)—Capital punishment "often, in the name of justice, betrays justice and snares people in the trap of violence," said a group of five Southern bishops who released a pastoral letter Sept.

violence, said a group of the sociation of the social bishops who released a pastoral letter Sept. 3 opposing the death penalty.

"The respect with which we are bound to revere every human life as God's creation calls us to stand against the death penalty as a right and proper punishment for crime," the bishops said in a cover letter

accompanying their pastoral.

The bishops are Atlanta Archbishop
James P. Lyke and Bishops Raymond W. Lessard of Savannah, Ga., F. Joseph Gossman of Raleigh, N.C., John F.

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Cyprian's important roles. Pg. 2. Editorial: We are ready to follow our new shepherd. Pg. 2.

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from Catholics. Pg. 17 Movies: Ratings of films in theaters and on videocassettes. Pg. 23. Donoghue of Charlotte, N.C., and David

Donognue of Charlotte, N.C., and David B. Thompson of Charleston, S.C. Georgia has executed 15 people since the Supreme Court reinstated the pun-ishment in 1976. North Carolina and South Carolina each has executed four people

Carolina each has executed four people. In the cover letter, the bishops said they had considered, prayed about and studied whether Catholics should endorse the death penalty and concluded that respect for human life should prevail over a call for execution as punishment.

execution as punishment.

"As your brothers who bear a heavy responsibility to the Lord and to you for the well-being of our church, we must bring this conclusion to your attention," the bishops wrote. "We are filled with hope and anchored in faith; and we ask you prayerfully and thoughtfully to read what we have written, to ponder the development of our thinking and to discuss this very important matter with others

We have no doubt that it will prove very difficult for many to grow in a conviction that contradicts and overturns the long-standing presumption: 'a life for a life.' ''

presumption: a title for a litte.

Capital punishment for heinous crimes
"often undermines calm discussion and
eludes shared ethical judgment," they
said. "If Christ is our peace, may we call
ourselves Christian without efforts to
unmask and to change that which, so often
in the acress of instite betrays justice that

in the name of justice, betrays justice and snares people in the trap of violence?" The five bishops began their pastoral letter by recounting the May 1981 attempt on Pope John Paul II's life by Ali Agca.

'The Holy Father, . . . the representa-tive on earth of the prince of peace, had become a victim of planned violence and obscure political forces," they wrote. "It was hard to believe that this man, so dedicated to peace, so devoted to the well-being of all men and women, could be savagely attacked, and marked for death."

But, the bishops said, the wor 'righteous indignation' and ''cries world's retribution and vengeance were quickly put into context by this most peaceful of men' when the pope, when he was well enough, went to see his attacker in prison.

went to see his attacker in prison.

The Time magazine photo of the pope with Ali Agca "is a searing memento of the power of mercy and the nobility of togiving." the bishops wrote, and it allustrates putting into action Christ's teachings that one must forgive "not seven times but seventy-seven times." times, but seventy-seven times.

The text of the bishops' pastoral letter also quotes Matthew 5:38-39, 43-45, in which Jesus urged his followers to move beyond the Mosaic law that called for "'an eye for an eye and a tooth for a tooth.' But I say to you: offer no resistance to one who is evil. . . . You have heard that it was said 'You shall love your neighbor and hate your enemy.' But I say to you, love your enemies and pray for those who persecute you, that you may be children of your heavenly Father, for he makes his sun rise on the bad and the good and causes rain to fall on the just and the unjust."

"Do we hear the challenge of these words?" the bishops asked in their pastoral. "Do we understand and accept that they are not a request, but a commandment? Do they enter into our own reasoning and affect the judgments we make about preventing crime and punishing criminals?"

Too often people persist in old arguments, uphold old codes of returning evil for evil, violence for violence and death for death, they said

Christ with our protestations about retribu-

tion and deterrence. We forget that he brought the ancient law to completion and fulfillment in his new law of love. We are beguiled by the persistent vagaries of

beguiled by the persistent vagaries of human justice."

The five bishops questioned whether any criminal and really know what is there." and whether the jury system can always operate without error and view a criminal without prejudice or emotional bisensit at temporation.

bias, taint or tampering.

"In the face of such uncertainty, can we accept the responsibility for taking anyone's Lie, even the life of willful and sane murdeters?" they asked.



FROM THE EDITOR

Cornelius and Cyprian's important roles

Next Wednesday, Sept. 16, the church observes the Saints Cornelius and Cyprian. Although they are

feast of Saints Cornelius and Cyprian. Although they are included in the first eucharistic prayer, these two saints are fairly obscure to those of us in the 20th century. But they are important because some of the things they decided and did in the middle of the third century established traditions that have persisted ever since

We sometimes tend to forget that the church didn't receive ready-made solutions from the Holy Spirit for its controversies. The leaders of the church have always had to make their

own best judgments of the best way to follow the teachings of Christ. That was true in the third century just as it is today

CORNELIUS WAS POPE for only two years, from March of 251 to June of 253. Cyprian was bishop of Carthage in northern Africa (near modern Tunis, Tunisia).

Edrot Cornelius was elected pope the papacy had been vacant for 14 months because of the persecution of the Roman emperor Decius. During the persecution, Christians had to offer sacrifices to idols of the Roman gods or face death, and large numbers of them caved in in order to save their lives. With the persecution over, they now wanted to receive Communion again. What about it?

Novation, the priest who had been acting as the church's spokesman during the time there was no pope, held that these apostates could not be reconciled with the church but were forever excluded. Furthermore, he believed, those guilty of murder, adultery, fornication or second marriages also could no longer be Christians. It was expected that Novatian would be elected pope.

However, in Carthage, Cyprian had the opposite problem. There a priest named Novatus (it's confusing that problem. There a priest named Novatus (it's confusing that the names are so similar) received all apostates back without imposing any penance. Cyprian held that those who had imposing any penance. Cyprian held that those who had actually sacrificed to idols could receive Communion only at the time of their death, whereas those who had only bought certificates saying they had sacrificed could be admitted after

certificates saying rely flad sat infect todat of earlithted as a more or less lengthy period of penance.

When the election of a new pope was possible, Cyprian supported Cornelius instead of Novatian, and Cornelius was elected. Novatian then had himself consecrated a rival bishop of Rome—the first anti-pope in the church's history. Cornelius retaliated by calling a synod in Rome in the autumn of 251 that excommunicated Novatian and ordered that "relapsed" Catholics could be restored to the church with the usual "medicines of repentance." Novatian took his followers into schism and Novatianism persisted as a sect for several centuries.

Because of Cornelius and Cyprian, Novatian's views did not become part of the Christian tradition and the church resolved what sinners must do before they can be reconciled to the church. Cornelius and Cyprian found a prudent path between the extremes of rigorism and laxity, a position generally favored by the church ever since. As it sed to be expressed in Latin, "In medio stat virtus"
(Virtue stands in the middle.")

ALTHOUGH THEY WERE good friends, Cornelius and Cyprian did have a falling out for a while. A rival bishop in Africa by the name of Fortunatus made some accusations against Cyprian and Cornelius gave a hearing to Fortunatus's envoys. Although Cornelius repulsed them, just the fact that he listened to the accusations angered Cyprian, who sent the pope a sharp rebuke. The matter was soon cleared up though.

A number of letters by and between Cornelius and Cyprian still exist. One of them, from Cornelius, told of the organization of the church in Rome at the time. There were

46 priests, seven deacons, seven subdeacons, and about 50,000 Christians.

In June of 252, Emperor Gallus restarted the persecution of Christians and Pope Cornelius was arrested. He was sent to what is now Civita Vecchia, where he died in June of 253.

CYPRIAN HAD A GOOD relationship with the next Lucius I, too, But Lucius was martyre pope, Lucius I, too. But Lucius was marryreu in Manato de 254 and was succeeded by Pope Stepheni. Unfortunately, Stephen and Cyprian did not get along. There were three separate clashes between them, the most important theologically being over the issue of whether baptism

theologically being over the issue of whether baptism administered by heretics was valid.

Cyprian, along with the churches of north Africa, Syria and Asia Minor argued that baptism could be bestowed only within the church and heretics seeking reconciliation had to be rebaptized. Pope Stephen, with the churches of Rome, Alexandria and Palestine held that rebaptism was illegitimate and that all that was needed by heretics was absolute.

Cyprian held two synods in Africa in 255 and 256 that reaffirmed his position. When he sent envoys to the pope to apprise him of the decisions, Stephen refused to see the property of the pro teammen is position. Whether each exhibition is operated to apprise him of the decisions, Stephen refused to see them. An open breach between Rome and large sections of Christendom appeared likely over the issue. But before it reached that point, Stephen died on Aug. 2, 257 and Cyprian died as a martyr in 258. St. Augustine remarked about 150 years later that Cyprian atoned for his anger with the pope by his glorious martyrdom.

The church since that controversy has held that baptism can be received only once because it leaves an indelible character on the soul. So Rome and Pope Stephen's view prevailed in this case. During this controversy, too, a pope, for the first time, claimed primacy for the bishop of Rome as the successor of Peter. Thus did Cornelius and Cyprian play prominent roles in the development of the church's traditions.

EDITORIAL COMMENTARY

We are ready to follow our new shepherd But if Archbishop Buechlein is first of all

by John F. Fink

The outstanding characteristic of our The outstanding characteristic of our new archbishop, Daniel M. Buechlein, is that he is a man of prayer. That probably shouldn't come as a big surprise for an archbishop, but it appears that this man will emphasize prayer even more than most bishops.

He began his farewell homily in the Diocese of Memphis like this: "We began concess or Mempnis like this: "We began our relationship together in prayer. It is appropriate that we conclude in prayer." (For the text of the entire homily, see page 38 in the special supplement published with this issue.) He began his relationship in Indianapolis in the same way. in Indianapolis in the same way-in prayer

In Memphis he constantly preached he habit of daily prayer." As might be "the habit of daily prayer." expected from a man who was a Benedic-tine monk most of his life, it's a habit that he practices. Even while he runs his two-to-four miles a day, he prays his ring rosary—usually all 15 decades.

Archbishop Buechlein has learned well, Archbishop bluechlein has fearmed weil, through his own life, that God is in charge. When he decided to be a Benedictine monk, he expected to serve God in his monastery the rest of his life. But when God, through the Holy Father, called him to do more, he easily obeyed because, as he himself said, "'God always takes care of us if we abide by his will.'" a man of prayer, this doesn't mean that he a man of prayer, this doesn't mean that he isn't also a man of action. His accomplish-ments during his five short years in Memphis are evidence that he knows how to get things done. He dedicated eight new churches and several school expansions in a diocese that grew in the Catholic a diocese that grew in its Catholic population from 48,000 in 1987 to 59,000 in 1991. He did many other things that are enumerated in this week's supplement. He has now taken over this archdiocese

at a time when numerous studies have been conducted and plans have been made

for the future. As he studies the recommen grateful that Archbishop O'Meara began planning for the future in this way. It is well known that Archbishop Buechlein believes very strongly in strategic planning. As his brother said, "If the archdiocese doesn't have a strategic plan now, it will have once

he is there."

Archbishop Buechlein himself said,
"Without a plan we only react to circumstances," which is what Archbishop
O'Meara said when he ordered the studies
to be made and the planning to be done.

Black Catholics to mark 100 years of education in diocese

by Father Kenneth Taylor

The Black Catholic community of Indi-

The Black Catholic community of Indi-anapolis and supporters will gather at the north end of the canal near St. Bridget Church at 2 p.m. on Sunday, Sept. 20. It will be the Centennial Celebration, commemorating 100 years of Catholic education to the black community and the founding of St. Ann School. Archbishop Daniel Buechlein; Fran-ciscan Sister Annata Holohan, con-gregational minister from Oldenburg; minister from Oldenburg;

gregational minister from Oldenburg, and Daniel Elsener, director of the Office of Catholic Education, will speak at the

dedication of St. Ann School, at 9th and Fayette Streets, by Bishop Silas Chatard, Bishop of Indianapolis, as the first Catholic school in the city to admit black students. Father Daniel Curran, the founding pastor of St. Bridget, and the Sisters of Oldenburg participated in the ceremony. Since then the Catholic Church has educated black children continuously for 100 years. continuously for 100 years.

Music for the centennial will be pre-sented by St. Bridget Parish, Holy Angels

Choir, St. Thomas Aquinas Choir, St. Andrew Choir, Holy Angels Youth, St Andrew Youth and Holy Trinity Youth.

The celebration is sponsored by St. Bridget Parish. If it rains the crowd will ebrate inside St. Bridget Church. Those who attend are asked to bring

lawn chairs or blankets. The Knights of St Peter Claver will sell food.

All of us in the archdiocese should also be grateful to Father David Coats for the way he administered the archdiocese since January. He continued the projects begun by Archbishop O'Meara while making sure he made no innovations. Along the way he also had to make some tough decisions.

What Archbishop Buechlein will do with the recommendations on his desk remains to be seen. He has promised to ask a lot of questions and investigate all possibilities before making decisions.

Our new archbishop knows that one of the things he will do is to try to unite the archdiocese. During his interview with some of the media, he said that letters to the editor in The Criterion indicate that there are many differences of opinion in the archdiocese, and then he said, "My charge archalocese, and then he said, my charge is to see to the unity of this archdiocese." He stressed that he intends to be the archbishop for everybody.

This, too, he said, he would hope to do with prayer: "If we can pray together we can look for what unites us. Then we can think of what divides us," he said.

Archbishop Buechlein is a leader. He himself said at one point in the interview that, "for whatever reason," he has had leadership positions ever since grade school. We are glad that he is now our leader and we are ready to follow him, as sheep following their shepherd.

Pray daily that God will give him the



MOVING ON-Suzanne Magnant, archdiocesan chancellor (center), is helped by Tonya Lynne Roberts and David Bethuram as she replaces the photo of Archbishop Edward T. O'Meara with one of Archbishop Daniel M. Buechlein in the lobby of the Catholic Center. (Photo by Margaret Nelson)

State



IN THE BAG—Coleen Williams (from left), Indiana Catholic Conference; Bill Fuller, Marianne Downey and Judy Hipskind, Catholic Social Services, and Sister of St. Joseph of Tipton Julia Wagner, evangelization office, examine the foods donated by Catholic Center employees during the August food drive. (Photo by Margaret Nelson)

East Deanery hosts training

The East Deanery pastoral council is sponsoring a fall assembly for parish lay leaders and volunteers on Sept. 12 at St. Philip Neri Church.

"Building and Experiencing Church
Community" is the theme for the day-long
event. "Through Servant Leadership" will
be added to the morning theme.

Rev. James Robinson, assistant director of the Robert K. Greenleaf Center, will be e speaker for the morning session, which

"Experiencing Church Community Through Learning and Sharing" continues the theme for the afternoon after partici-pants have lunch together.

pants nave tunch together.
Four workshops were offered: "Finance
Strategies," led by Jo eph Homett, archdiocesan chief financial officer, Jerry Lathrop,
internal auditor for Indiana National Bank;
and Val Lay, assistant to the president of
Eastside Community Investments.
The finance workshop will cover
strategy and operations community and the strategy and constitutes.

strategy and operations, computerization, and chart of accounts, with hints for debt reduction and budget preparation and writing grant proposals. Patrick Bray, director of public relations and development for the Family Service Association of Indiana, will present "Communications—Telling Your Story Effectively." The workshop will offer ideas to help parish leaders to develop marketing strategies for schools, capital development, under the process of the control o

and grant writing.

"Planning—The Changing Face of our Parishes," will be given by Robert Adsit, assistant vice president for planning at the assistant vice present to partial garden assistant vice processes of the control and policy and pol planning process.

Father Patrick Collins, visiting scholar,

University of Notre Dame, will lead the session on "Liturgy and Music—Creative Concepts for Worship." It will share new concepts for incorporating the arts into worship.

Each workshop presentation will last about one hour, with an opportunity for group members to discuss their experience

Employees help crisis office with food needs

by Margaret Nelson

Judy Hipskind of the Catholic Social Services Crisis Center is happy with the results of the "In the Bag" food drive held at the Catholic Center Aug. 17-28

"We received 59 bags of food, at a value of about \$700," she said. Empty bags were distributed to the Catholic Center offices with a notice: "Your help

"We suggested items, because it is important to provide balanced meals," Hipskind said. "My feeling about the response is one of support. We got food we really needed.

She explained that the crisis office gives out food to over 100 households a month and the office is only open three

days a week.

"We give them a 24-hour supply and direct them to the pantry in their area for the remaining days of their need," Hipskind said. "The problem for people on welfare and food stamps is they can't adjust to crises. Even a child snacking during the summer, because they are not getting a lunch in school, requires more food

We are overwhelmed with the numwe are overwheimed with the num-ber of calls in August. That may be the reason. We have never been able to figure it out," she said. The pantry sponsors four major food drives with schools and organizations, mostly connected with Thanksgiving and Christmas.

"But people are hungry all year round," Hipskind said.

"My feeling about this drive is that I edified by the number of bags and selection of foods we received," she said. "People were very conscientious in the choice of foods. They included things they would like. And there were sur-

Marian enrollment continues increase

Marian College's student enrollment is expected to increase by about two percent this academic year, college officials esti-mate. They said it could be higher by the time of the college's official Sept. 15 recording date.

Undergraduate admissions have steadily increased since 1983. Last year's record enrollment was 1,263.

Dr. Daniel Felicetti, Marian president, attributes the growth to a strong mentoring approach to higher education. "The quality of our academic coursework in more than 70 fields of academic study, joined with an expansion of athletic programs, has given cause for new excitement on Marian's campus," he said. prises. Every once in a while we get a bag of suckers

The bags had sheets attached to them including a list of "most needed items." Soup, crackers, peanut butter, pasta, spaghetti sauce, canned meats and stews, spagneth sauce, canned meats and sews, canned fruit, powdered milk, pork and beans, toilet paper, disposable diapers and powdered laundry soap were specifically requested on the list.

"This was the first time we had a drive in the center," Hipskind said. "This gave us a feeling of support for our ministry and clients we serve.
It is a wonderful endorsement of the

work we do and the work of the church," said Judy Hipskind. "It shows their response, not only as individuals, but to the mission of Christ."

SVdP annual meet Sept. 19

by Margaret Nelson

Robert Martineau, the president of the Canadian St. Vincent de Paul Society will be the principal speaker at the annual meeting of the Indianapolis archdiccesan council on Sept. 19. The theme is, "An International Society for all Ages."

The meeting will be held at the St. Bernadette Center, beginning at 8:30 a.m. After morning prayer in the chapel, a business meeting will be held.

Mass will begin at 10:45 a.m., with Father Paul Landwerlen, pastor of St. Gabriel Parish of Indianapolis, presiding.

After a buffet lunch, Martineau will talk on, "SVdP in Canada, in the Americas and in the World."

Lynn Schwab and young University of Dayton Vincentians will give a slide show and answer questions about the SVdP youth conference there which was started April, 1990

The group now has 60 students, who are involved in activities, while working with homeless families, tutoring illiterate children and adults, and working in food

At 3:15 p.m., Daughters of Charity Sister Francine Brown will discuss spirituality. This will be followed by prayer. A wine and cheese social will be held at 3:45, to conclude the day.

The meeting is open to all, St. Vincent de Paul members and non-members. Further information and reservations are available at: Robert Landwerlen, 225 David Lind Drive, Indianapolis, Ind 46217; 317-787-1241

Father Evrard's apple wine takes the top prize

by Mary Ann Wyand

Perhaps it was beginner's luck? Or maybe it was an especially flavorful crop of

Nope! It was a friend's invitation.

Nope! It was a triend's invitation.
Father Donald Evrard, associate pastor of Little Flower Church in Indianapolis, told The Criterion he thinks the reason his apple wine won a blue ribbon at the Indiana State Fair this year was because this friend, Father Robert Klein of St. Gabriel. Parish in Indianapolis, talked him into entering the State Fair winemakers' com-

Father Evrard also collected a third-place award for his plum wine, which he named "Plum Bob" because Father Klein gave him the fruit, and a third-prize ribbon for his

All in all, it was a good year at the fair for the first-time entrant, who has been a priest for 36 years and a winemaker only four

Although Catholics generally expect a jest to consecrate wine rather than priest to consecrate wine rather than actually make it, Father Evrard said priest-winemakers aren't that rare in the archdiocese. Benedictine monks grow grapes in a large vineyard on the grounds

of St. Meinrad in southern Indiana for use in making wine, and at least several other archdiocesan priests enjoy winemaking as a hobby

"Father Bob Klein and Father Harold Knueven also make wine," he said. "Father Klein is the one who got me interested. He gave me the initial encouragement. He told me how easy it was, described how he did it, and gave me a book of recipes for wine. I pretty much used the book. This year he encouraged me to enter a bottle (in the State Fair competition). He has been entering wine there the last two or three years and has won ribbons. I really didn't expect to win anything. I was out of town when they had the judging, and I began to wonder if I did win something. A friend and I went out to the fairgrounds to see, and by golly there it was with a blue ribbon on it!

Father Evrard said he started making wine because American commercial win bothered his stomach.

"I don't know why," he said. "Four years ago I spent two weeks in Rome, and none of the wine there bothered me. I don't know whether I judged correctly or not, but I thought, 'Well, maybe it was additives or things they had to put into it.' So I decided I was going to make some and not put any

Winemaking runs in the family, Father Evrard said. He can remember his grand-father offering homemade wine to family members and friends.

'My Grandfather Pierrard had been a winemaker," he explained. "He was French-Belgian. Every time we came for a rench-beigian. Every time we came for a meal at my grandiather's place, he gave us—even the children—a small glass of wine as an appetizer. All his life, his home was at Leopold. I grew up in Tell City, but I was a pastor at (St. Augustine Parish) Leopold for seven years."

Leopoid for seven years.

Southern Indiana is a good location to grow grapes, he said. "The Easley Winery here in town has their orchard down at Cape Sandy, which is on the Ohio River."

Father Evrard said the fruit he used for

his blue-ribbon apple wine came from the Apple Acre Orchard on Highway 37 at pomington. He made that wine about two years ago

"It's a dry apple wine," Father Evrard explained. "It's considered a table wine."

It was aged in his wine cellar, he said, which is a room in the rectory basement that "really smells good when wine is fermenting in there." But, he said, his prize-winning apple



WINFMAKER-Father Donald Evrard. associate pastor of Little Flower Parish, won a blue ribbon for his apple wine at the State Fair. (Photo by Margaret Nelson)

wine as well as his peach and plum wines can't be used for sacramental purposes because liturgical rubrics dictate that only grape wine can be used for Mass.

Commentary

THE BOTTOM LINE

Why it's important to find a cure for AIDS

by Antoinette Bosco

The news about the relentless spread of AIDS continues to shock, but nothing you feel about statistics comes close to what you

go through when someone you have known and loved dies of this dread disease.

I still think of a dear friend and co-worker who died of AIDS in the prime of his life a few years ago. He had shared with his fellow workers that he was

homosexual. I remem-ber—before he became ill—the day he and I first heard the alarming news about a new deadly disease known as AIDS that was killing homosexuals

Now we all know that was just the tip of the iceberg and that the ensuing plague also hits heterosexuals, children, the unknown and celebrities alike.

AIDS now afflicts an estimated 13 million people worldwide. The World Health Organization estimates that by the year 2000, 40 million people will be infected by the AIDS-causing virus.

Few people today can say they didn't know someone who died from this disease.

This summer my daughter Mary called to tell me of her baby sitter's 7-year-old nephew, who had died from AIDS. The nephew, who had died from AIDS. The child had contracted the disease from a blood transfusion.

Month by month, Mary shared with the sitter the pain of watching a child everyone had loved grow more and more ill until he died

For many other children, the disease

strikes sooner and the suffering lasts longer.

Dr. James Curran of the Centers for

Disease Control said that where children contracting AIDS at birth once died at about age 2, with improved medical care many now live until they are 6

Curran said this longer life expectancy means society must learn to cope with and care for a growing population of such sick

AIDS also is growing rapidly. At the international AIDS conference in July in Amsterdam, the disturbing news was that women now are becoming infected with the AIDS virus at about the same rate as men.

AID's vrus at about the same rate as men. Teens present another growing AIDS problem. Alicia Roach, epidemiologist with the Connecticut Department of Health Services, believes it is becoming more and more clear how great a number of AID patients became infected between the ages 613 and 19

She said a new Connecticut law now allows teens to ask to be tested for AIDS without their parents' consent. The teens are counseled, but not compelled, to inform their parents about the desire to be tested

parents about the desire to be tested.
In a study by a team from Columbia
University and Harlem Hospital in New
York, researchers found that infected
younger people are less likely medical treatment than older ones. Clearly
this is tragic and points out that AIDS
education is still sorely deficient.
We've heard the voices of AIDS
sufferers helping us to understand what
this disease does to a human being.
Remarkably, some of these recountings
show the resilience of the human spirit, like



the words of Toby Hall, artistic director of

the words of 10by Hall, aristic director of the Connecticut Concert Opera. In his book, "Just as I Am" (Andrew Mountain Press), Hall, who has AIDS and once contemplated suicide, writes about turning to God through the wonderful people of a church he was invited to join in Hartford, Conn.

Hartford, Conn.
"The main thrust of the book is how lucky it is possible to be if you just hang on," Hall wrote. "I know that my life is important and that I count for something," And that is precisely why we have to pull out all stops in finding a cure for this

pull out all stops in finding a cure for this awful disease

THE HUMAN SIDE

A movie offers image of true, Christ-like priest

by Fr. Eugene Hemrick

Jokes can be revealing.
I've gotten the impression recently from
the kinds of jokes directed at doctors
lawyers and the mili-

tary, and even at marriage, that these voat cations are not as highly esteemed as

they once were.
The same goes for many other vocations, no exception. The priesthood's troubles have silenced priesthood being exception. The

voices of many parents who once might have urged a son to consider entering it. What can be done to change this?

I believe we could use some new image makers, people who understand the es-

serice of a victorian and know how to present it as alive and inspiring. Although the director of "Godfather III" may not have intended to do so, he presented an image of priesthood that did just that. In a monastery courtyard, Michael Corleone meets with Cardinal Lamberto.

While conversing, Corleone suffers a diabetic seizure. As Corleone is recovering Cardinal Lamberto realizes that the man is suffering from more than diabetes. Something heavy weighs on his conscience.

Gently and unobtrusively he invites Corleone to confess, which he does. Immediately afterward, Corleone tells his sister about this. Appalled, she asks how he could confess to a stranger.

Corleone responds that it was because of the man: This man was a true priest!

The scene is reminiscent of Christ forgiving Peter after the resurrection. It is reminiscent of the Samaritan woman at the well, overwhelmed with joy at her en-

counter with the Lord and running to tell the whole village. With Corleone, as with these biblical figures, the soul is broken open. The moment presents itself, and a person is present through whom grace flows to complete the process. The heart is changed, inner accord is restored and life becomes full. "Godfather III"? Yes, it portrayed an image of God's grace at work. It is not Cardinal Lamberto who causes Corleone to break open. Rather, it is a "true priest," a selfless man in the person of Christ. It is also a priest whose warm peaceful smile exudes a certain hot) light, intimating that life should be brighter.
Cardinal Lamberto is a "met expecta-

Cardinal Lamberto is a "met expecta-tion." He meets Corleone's cherished understanding of what a priest should be, understanding or what a priest should be, a person acting as God's person, allowing God to flow through him.

How many today are seeking such a

If we could find people able to define a true priest, no doubt the priesthood would be respected more and sought after. Much is implied in this statement.

is implied in this statement.

For some, the idea of creating images of
the priesthood suggests a marketing mentailty. Such people shy away from the idea,
feeling that vocations should not be
marketed because they are a calling from
God. Some also feel that if there is a

God. Some also feel that if there is a shortage of priests, God has a reason for it. So they do nothing about it. But in many areas of life we rely on image makers. Even the authors of the Bible were image makers of a kind, offering images of our relationship with God. We rely on them for our very idea of what religion is.

If people hadn't promoted the priesthood in the past, where would it be today? We need our image makers—people able to take the best the priesthood has to offer and make that known.

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EVERYDAY FAITH

Finding that neighboring parishes have people, too

by Lou Jacquet

It was an evening filled with grace and Yours truly had driven across town with

several fellow parish-ioners to take part in a meeting with members of a nearby parish. The subject: how our par-ishes will pool re-sources of deal with having fewer priests in the near future. The meeting was part of a diocesan-wide process

our parishes are undergoing in the face of some difficult choices ahead. (Editor's note: Jacquet lives in the Diocese of Youngstown, Ohio.)

The meeting itself turned out to be a productive one as we shared viewpoints and ideas. However, something unexpected but at least as valuable emerged from the evening: We realized that the members of our neighboring parish are

This, I suggest, is no small accom-ishment. Most Catholics are so plishment. parochial as to never see beyond their own parish. Few realize that parishes even a few blocks away are made up of raised to think of those in neighboring parishes almost as the enemy. Much of that outlook arose from

rivalries. This dehumanization of our fellow believers arose, for example in the way in which otherwise reasonable



fathers would shout obscenities at CYO referees concerning the play of young-sters on the opposing team; it surfaced as well in the way mothers who dished out meals in the school cafeteria line with a smile during the week turned purple on the weekend when a foul call went in favor of a point guard from another paris. another parish

Such parochialism went well beyond Such parochialism went wei beyond sports. A certain amount of competition about which parish has the best festival or the best play is healthy; unfortunately, large numbers of Catholics across the country hold it as an article of faith that members of other parishes are somehow inferior to those who gather weekly for Mass at their parish.

The meeting helped me to put faces on the members of the "other" parish in our area. It made me think about these good people who hosted us. They shared the same worries; like us, they struggled good people who nosted us. They shared the same worries; like us, they struggled to balance a parish budget, keep a physical plant in working order, and build effective ministries to meet the needs of the faithful. Face to face, rather than reduced to enemy status in a grandstand across a school gymnasium, they seemed as fragile, as pleasant, and as determined as any of us who had come to visit

These thoughts came about as an

about the future of parish life with fewer priests. But the result may have been every bit as important as what had drawn into the coming century with strength and vision, we can no longer afford the kind of parochialism which views those from other parishes as anything less than full partners on the faith journey.

Official Newspap of the Archdiocese of Ir Phone: 317-236-1570 Price: \$20.00 per year 50¢ per copy

Most Rev. Daniel M. Buechlein

John F. Fink

hed weekly except last week in July and December.

Posimaster: Send address changes to the Cri P.O. Box 1717, Indianapolis, IN 45206

Point of View

Friendships: a matter of choice

by Shirley Vogler Meister

"The best part of one's life consists of friendships"

Abraham Lincoln

Lincoln would've approved a quotation on a birthday bookmark I received from a friend: "It is by chance that we have met, but by choice that we are friends."

I keep in touch with someone from grade school years. We've gone different directions in every respect. Yet we're still friends. We have a kind of "Beaches" friends. We have a kind of "Beaches" relationship—with reference to the popular movie with the implausible plot about a dying woman. One spring, I spent time with my girthood friend and her husband in Florida for serious convalescence after an illness—a regular "Beaches" scenario.

Later, suffering more serious health problems, I found sanctuary in my hometown (Belleville, Ill.). The concern of my sister (a primary friend) and her nurse-daughter—plus the friendly and quick action and care of two perceptive doctors—thwarted disaster.

The situation still reminds me of words.

thwarted disaster.

The situation still reminds me of words from English historian and statesman Edward Hyde Clarendon: "Friendship hath the skill and observation of the best physician, the diligence and vigilance of the best nurse, and the tenderness and patience of the best mother."

Engendering case he the grain graphing of the part of t

patience of the best mother."

Friendship can be the main quality between kidn and kin, within marriages and in other romantic couplings, and among professionals. Experience taught me "life has no blessing like a prudent friend" long before I ever read that quotation by the Greek tragectian Euripides.

My "Diessings" support me in troubled times, comfort me in sorrow, share my joys and successes and foibles, and, most of all, laugh with me. To expand a paraphrase from a Beatles lynci. I get by with more than a little help from my triends.

"Friendship improves happiness and

'Friendship improves happiness and

abates misery by doubling our joy and dividing our grief," wrote English essayist Joseph Addison.

Once my husband and I hosted two

Indonesian officers through a Foreign Liaison Program at Fort Benjamin Harrison in Indianapolis. Because they were blue-grass music aficionados, we took our new riends to that type program. One of the strumental numbers was an old gospel une, "What a Friend We Have in Jesus." The officers, sitting behind us, began singing in their native language, causing heads to turn and smile, especially ours. They are Muslims, I thought; why are they

They are Musiums, I thought, wmy are they singing a Christian song?

I later learned it was a popular patriotic melody in their country, with different words, of course. Without knowing it, these non-Christian men were bound by song to the Christian God.

these non-Christian men were bound by song to the Christian God.

I've shared that memory with many friends. When one of them celebrated her half-century birthday, I gave her a card with this poem, written by Romie Sellers:

Someday, many years from now use II sit beside the fire's glow exchanging tales about our past and laughing as the memories flow. And when that distant day arrives, I know it will be understood that friendship is the key to life and we were friends, and it was good. In order to enjoy what the poem says, however, we need to heed the advice of American poet-essayist Rajh Waldo Emerson: "The only way to have a friend is to be one."

is to be one."

(Shirley Vogler Meister is an Indianapolis freelancer.)

The issue that won't go away

by Gail Quinn

I saw my week-old nephew for the first time the other day. And, I guess, because my work focuses on abortion and other life issues. I sometimes think thoughts that others might not. I thought the "normal" things: Isn't he beautiful? He looks like his Aren't his fingers long and perfect? And even, wouldn't it be nice to have one

But what also went through my mind-yet remained unspoken-was the knowledge that just a few weeks ago his mother, legally, could have had him torn limb from limb. And I shuddered at the thought.

For more than 20 years, abortion has been a matter of public debate. At times like today, it has occupied center stage And I imagine that each of us, at one time or another, has wished rather fervently that issue would just go away

But it won't. It won't just go away because abortion is the great moral issue of our day. Just as slavery was the great moral issue of the 19th century. Like the issue of slavery, abortion won't go away until we decide whether or not we value the lives of all human beings, including those not vet born.

It won't go away until those who are pro-choice persuade Americans that abor-tion is morally good or at least morally neutral and good public policy; or until those who are pro-life persuade Americans that abortion is morally wrong and bad arable; policy, and we do not researched. public policy. And we do not persuade with slogans and sound bites alone.

There are strong feelings on both sides and the issue often becomes divisive and confrontational. Yet down deep, it horrifies many and makes others "uncomfortable. e Wall Street Journal noted (Aug. 17), polls show that "most people don't view the aborting of fetuses as a neutral act. They don't like it." The *Journal* said that Americans think that abortion is a private choice, but that there is a place for

People talk about abortion in terms of rights, in terms of philosophy, religion, and choice." Does abortion touch on these things? Yes. But at its heart, abortion is not a matter of choice, is not just about rights It's not a religious issue, or a matter of philosophy. It is a moral issue of great weight, and how we resolve it will determine what kind of society we are and will become. And how we respond to the real needs of women who feel trapped by pregnancies they did not plan and don't know how they will handle will also speak volumes about who we are as a people

The "issue" of abortion will not just go away or fade from our nation's agenda or consciousness, because it can't. It can't excuse every abortion tears apart a human being and consigns him or her to the scrap heap. That's a rather crude way of putting it, but it is factual. And we must decide: Is it acceptable to tear apart unborn human beings and consign them to the scrap heap? Or is it not acceptable? because every abortion tears apart a huma

We need a real American dialogue on abortion to begin. A dialogue, not a shouting match. A dialogue in which all are engaged. A dialogue which goes deeper than slogans and sound blies. A dialogue which will reach to the heart of the "issue" that divides our nation

It's long past time for us to come to grips honestly with what abortion is and decide how we will protect and urish the lives of both children waiting to be born and their mothers

(Gail Quinn is executive director of the Secretariat for Pro-Life Activities of the National Conference of Catholic Bishops, Washington, D.C.)

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Developing lasting marriages

by Fr. John Catoir Director, The Christophers

A study conducted over a seven-year period at the University of Virginia found that one year after their divorce, 60 percent of the men and 73 percent of the women felt they made a mis-take by splitting up. Even those who were miserable in their marriages and that if

Even those who were miserable in their marriages said that if they had tried harder, they might have been able to work out their marrial problems and stay together.

Obviously, the good intentions of one person are not enough to make a marriage work. It always takes two to tango, When one spouse walls out on the other, then all the character and commitment in the world on the part of the abandoned spouse will not save the marriage. That's one reason to save the marriage.

on the part of the abandoned spouse will not save the marriage. That's one reason why you can never judge anyone because they are divorced. Some of them are saints. The church tries mightly to be of assistance to couples. Family-orientated programs, and trained counselors for those in need, are gradually becoming a part of every local church community. When the two parties have enough spiritual maturity to see that their yow is a sacred communito see that their vow is a sacred commit-ment, they realize that it is God's will that they stay together, and their faith comes to the rescue. They then work out their problems with much prayer and patience.

Counselors have identified four stages

in the development of lasting marriages:
* a state in which every using is related to self, and reality has not fully dawned;

* the next stage where partners feel sillusioned with their choice of a spouse;

an awakening stage in which they come to appreciate how much effort their partner is contributing to the marriage;

and lastly, the stage where both parties have finally learned how to work out mutually agreeable ways of handling their problems.

Good humor and a spirit of forgiveness are essential to this growth process. Spirituality comes into play in successful marriages because it fosters a spirit of sacrifice and accommodation unencum-bered by role stereotypes. In other words, the husband may be willing to do the dishes or even cook once in a while, and the wife may be willing to take a job to provide more income for the family. They are able to discuss difficulties openly and sacrifice and accommodation unencum honestly. They also learn to trust one another because they both know enough to put their trust in God.

A periodic reassessment of the changing eds of each individual is one way to avoid the pitfalls of selfishness and isolation. Partners in a long-lasting marriage do this often, and pray for the grace to keep the spiritual and emotional one of their marriage alive

tone of their marriage after. More than one of every three marriages ends in divorce, and at least half of the broken marriages could have been saved with more prayer and humility. But the bright side of the picture is this: more than half of all marriages in the United States are doing well. "Love can make it easy and doing well. "Love can make perfect love can make it a joy

(For a free copy of the Christopher News Note "Making Marriage Work," send a stamped, self-addressed envelope to The Chris-tophers, 12 E. 48 St., New York, N.Y., 10017.)

CORNUCOPIA

Toto would be so surprised

by Cynthia Dewes

It's been reported that someone is airlifting homeless cats and dogs from hurricane-devastated south Florida to the

lovers in New York Another report tells us that somewhere in the city there is a pet daycare center for busdaycare center for bus-iness people traveling through town with their pets. The day-care provider ex-plained with a straight face how she deals with the pets' anxiety and stress in their

new surr

w surroundings. Sometimes a dog's life is better than a

person s.

A friend told me when the vet examined her cat he found Charlie not only needed a root canal, but he had gingvitis to boot. The vet recommended good oral hygiene, and sent my friend home with a brochure entitled "Pets Have Teeth Too," some specially-flavored toothpaste and a minia-ture toothbrush.

ture toothbrush. Next thing you know we'll be talking national health insurance for pets. On the same visit to the animal hospital, my friend witnessed an emergency in which a man ran in to say his cat had been in an auto accident. Two attendants responded immediately, rushing out the door and returning with the feline victim tied down with thny restraints on a tiny stretcher. It was "General Hospital" played out in fur. played out in fur.

Dogs have sweaters and sunglasses and God knows what else, which mostly annoys the dogs but makes their masters feel all warm and (er) fuzzy. We hear of

beauty shops and cemeteries for pets. Dog psychologists are abroad in the land. Cats have their own sleeping and scratching equipment, dishes, toys and even several forms of their drug-of-choice, catnip.

Humane societies speak of "adoptions" of their clients, and opportunities for this are noted in the newspapers at lea often as placement pleas for orphaned boys and girls. Dog and cat foods come in flavors, colors and textures which are probably lost on the animals but look pretty appetizing to their humans.

Entire aisles of grocery and discount

stores are devoted to pet accourrements, in fact, easily rivaling people food and equipment displays. Television viewers are addicted to stupid pet tricks on "Late Night with David Letterman." dogs and cats and parakeets cavorting on "America's Funni-est Home Videos," and "Mr. Ed" ruminating hoarsely (!) on reruns.

If Martians came to earth today and landed in certain homes of our acquaintance they might think we were a fairly hairless race who somehow produced hairy offspring who bark and meow. Why? Because they'd see the "children" being

brushed, scolded, encouraged, fed, petted, and talked to in baby talk.

The humble veterinarian used to be a kindly old guy who lived in a country town and ministered to farm animals. assisted with difficult births of calves, tested chickens and tracked down hoof and mouth disease. He was probably one step up from the black-smith in sophistication.

smith in sophistication.

Now the vet has become part of the required entourage of the trendy, along with the personal health trainer, the psychic reader, the accountant, the stock-proker, the nanny and the press agent.

psychic reader, the accountant, the stock-proker, the nanny and the press agent. Yup, Old Shep and the barn cats are no more. It's the Lhasa Apso and the Bichon Frise who romp the American landscape today, with perhaps a few Doberman interspersed here and there in more dangerous neighborhoods.

Toto wouldn't know the place



CORE CORPS—Father Rick Ginther (from left), pastor of St. Mary Parish, Richmond begins preparations for Sign-Up Sundays with chairpersons of the parish Renew core committee and its satellite committees. Sign-up dates are Sept. 13 and 20. Parish nerewal team members are: John Stelzel, Cheryl Schnitzius, Cathy Cabigas and Barb Stelzel. Cherri Anderson and Mike Ellis are seated in back.

provide entertainment. The Guardian Angel Guild assists special education at Scecina Memorial High School with spiritual and financial support. Reserva-tions are \$30, due by Oct. 5. Contact: Loretta Sweeney, 8125 East 11th Street, Indianapolis, IN 46219, 317-898-7596.

Catholic Social Services of Central Indiana has begun a series of Family Growth Programs, including Systematic Training for Effective Parenting of all ages (STEP), Children of Divorce, and Parenting Teens, Young Children and School-Age Children See the Active List for

vips...



Mr. and Mrs. Paul Hirschauer of Shelbyville will celebrate their 50th Wedbeginning with 10:30 a.m. Mass in St. Joseph Church. A reception hosted by their children for friends and relatives will follow from 2 to 5 p.m. in the parish cafeteria. The Hirschauers were married on Sept. 23, 1942 by Father Clement Zepf. Their five children include: Michael, Judy Dover, Phyllis Gehrich, Teresa, and Francis. They also have seven grandchildren.



Mr. and Mrs. Joseph B. Suding will mark the 60th anniversary of their marriage on Sunday, Sept. 13. They will celebrate a home Mass of Thanksgiving with their family on Sunday, Sept. 20, followed by an open house for family and friends from 2-30 to 4:30 p.m. at 3758 South Pennsyl-

Father David Coats was honored with a surprise party Sept. 3 by his co-workers at the Catholic Center for his efforts in administering the archdiocese during the past several months. He received gifts, warm speeches and congratulations during

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check-it-out...

A Respite Care Training Progr m fovolunteer caregivers and professionals who care for physically and mentally impaired persons will be held from 8:30 a.m. to 4 p.m. on Saturday, Sept. 26 at 7171 North Pennsylvania. Lunch will be provided and transportation is available. The training will explain respite care and train volunteers in universal precautions, behavior management, physical activities, stress and coping. Call 317-236-1558 for more information.

Cathedral High School's First Annual Shamrauction Fall Golf Outing will be held on Thursday, Oct. 15 at Fort Benjamin Harrison Golf Course. The registration deadline is Oct. 1. For more information call 317-543-940 or E.L. "Mac" McDaniel at 317-635-1451.

A city-wide Life in the Spirit Seminar sponsored by Catholic Charismatic Renewal of Central Indiana will begin from 7:30 to 9:30 p.m. on Friday, Oct. 9 in Room 206 of the Catholic Center, 1400 North Meridian Street. The seminar will continue for seven consecutive Fridays. Babysitting, including videos of Jesus for ages 3 and older, will be available. A Life in the Spirit Youth Seminar for ages 11-15 in the Spirit Youth Seminar for ages 11-15 and 16-18 will also be held. Reservations for the first seminar may be made by calling 317-571-1200, or call Len Bielski at 317-927-6871 days for more information.

The Latin School Class of 1972 will The Latin School Class of 1972 will hold a 20-Year Reunion on the weekend of Sept. 19-20, beginning with dinner from 6 to 11 p.m. on Sat. at the North Meridian Inn, 1530 North Meridian Street. Reservations are \$20 per person. A picnic from 11 a.m. to 4 p.m. will follow on Sun. at Eagle Creek Park. Call Joe Goddard at 317-882-6644 (work) for reservations or information. reservations or information

The Guardian Angel Guild will hold a "Heavenly Happening" for the benefit of special education on Tuesday, Oct. 13 at the Oak Hill Mansion, 111 South Range the Oak Hill Mansion, 111 South Range Line Road in Carmel. The event will begin with a social at 12 noon, followed by lunch at 12:30 p.m. and a fashion show at 1:15 p.m. Fashions by Ashley Ryan for Ladies and Clearwater Stoppes will be shown, and harpist Jill Fitz will

Archbishop Buechlein appointed to Indianapolis



TEACHER—Then-Bishop of Memphis Daniel Buechlein, OSB, meets with the the day he was named Archbishop of Indianapolis. (Photos by Charles Schisla)



FF—Chancellor Suzanne Magnant and Administrator David Coats talk with Bishop chlein on July 14, the day of his appointment. (Photo by Charles Schisla)



RELATIVES—Indianapolis residents, nephew John Buechlein (from left), nieces Grace Buechlein and Anne Buechlein Wilmes and Anne's husband Art look at papers before the announcement of their uncle's appointment as archbishop. (Photo by Margaret Nelson)



HIGH POINT—St. Joseph Cemetery overlooks St. Joseph Church in Jasper, the birthplace of Archbishop Daniel Mark Buechlein. Blessinger was his mother's maiden name. (Photo by Margaret Nelson)



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PHONE (

War changes life in Medjugorje

Catholic News Service

MEDIUGORIE, Bosnia-Herzegovina (CNS)-Medjugorje is still the same seat of Marian devotion, but in many ways the village is a different place from what it was a year ago.

it was a year ago.

Two of the four young visionaries who claim to receive regular messages from Our Lady remain in the village. They continue to share what they say are revelations from Mary—which have yet to be authenticated by the church.

It is a changed village, however, from the Medjugorje that teemed with crowds of devout believers and curious skeptics who have visited since Mary first allegedly

have visited since Mary first allegedly appeared to the young people in 1981.

Until 1991, the Yugoslavian farming village grew rapidly, its progress fueled by the religious phenomenon that soon beune reugious prenomenon that soon be-came a cottage industry—with souvenir and religious goods shops, restaurants and hotels sprouting like mushrooms. That was before the war and before Bosnia-Herzegovina seceded from the Yugoslavian federation.

Last April, the region came under attack by the Serbs. It is estimated that half of the vomen and children from the village's 400

From a steady international stream of the curious and the believers, the pace of visits from the outside has shrunk to a few busloads a week

One recent busload brought 15 Ameri cans and \$1 million worth of medical supplies they had solicited from doctors, hospitals and pharmacies back home.

The Americans ranged in age from 14 to a couple in their 60s. Some who were frequent visitors to the village were taken aback by the change in the mood of the place.

The festive atmosphere of not so long ago had been replaced by the sight of closed shops, sandbags piled against St. James Church, and only a handful of people in the streets where there used to

But changed mood or not, nurse Kay King, the Irish volunteer director of Our Lady's Clinic in Medjugorje, was glad to see the Americans.

"Doctors in the area around Medju-

are short of drugs," she said. "As quickly as they come in, they're shipped out."

People have been so generous-from the U.S., France, Italy, everywhere," the 28-year-old native of Tralee, Ireland, said.

Last winter, she recalled, a retired American military pilot named Dick Clark flew from his home in California to Frankfurt, Germany, rented a car, filled it with food and medicine, then drove to Medjugorje and dropped the goods off at

Sandy Tobin of the Florida-based, on-profit Pilgrim's Peace Center and Pilgrimage Tours, Inc., who organized the medical mission of the 15 visitors, said she had been to the village 27 times and that "the people here have become like family.

"When the war came, there was no v I could not do it," she said of the relief effort. She added that she is "very disappointed with our government's lack

response to the situation. Outside a cafe across from St. James Outside a cate across from St. James, taxi driver Goran Hristic, dressed in an Operation Desert Storm T-shirt and a Chicago Cubs baseball cap, talked about the economic impact the war has had on businesses geared to the Marian tourists.

"In the last 20 days I've only driven four

people," the 38-year-old cabbie said.

Religious gift shop operator and U.S. citizen Manny Fonseca, 38, said that families have suffered in the slump.

"The husband goes away for work, the wife is left to tend the home, a son may go to Austria," he said. "The family is to Austria," he scattered all over.

But with war all around, the village has thus far been spared a bombing by the Serbian forces.

Serbian forces.
Village defense force commander Dragan Kozina, speaking in his converted mushroom factory headquarters, said that "maybe we are protected by God. Or perhaps the Serbs are afraid to attack because of world opinion."
"Our Lady said she came here to protect us," he said, "the soldiers and townspeople believe in the apparitions 100 percent."

'Nothing miraculous' occurred at parish where Mary was predicted

> by Jean Bach Catholic News Service

Catholic News Service

COLD SPRING, Ky.—"Nothing of a miraculous nature occurred" at 54. Joseph Church in Cold Spring Aug. 31, according to Bishop William A. Hughes of Covington.

An estimated 8,000 people traveled to the small town—population 2,800—in response to Father Leroy Smith's announcement a month earlier that Mary was to give a message at midnight on that date.

Anticipation rose when, as he was leading the recitation of the rosary, Father Smith, pastor of 54. Joseph, paused between the third and fourth decade at midnight. A silence fell over the crowd and, after approximately three or four minutes, he continued with the rosary. Bishop Hughes said in a statement after meeting with Father Smith Sept. I that he was "Convinced that nothing of a miraculous nature occurred in 54. Joseph Church last evening."

"Therefore, no commission will be established at this time to investibate the

"Therefore, no commission will be established at this time to investigate the event," he added. "A large group of people gathered to pray and their demeanor was reverent and respectful, as usually characterizes Catholic devotion."

A crowd of approximately 7,000 gathered outside the fenced-off church lawn to listen to the prayer service through loudspeakers set up on the church lawn.

loudspeakers set up on the cnurn nawn.

Throughout the day the crowd sang,
prayed and shared stories of other sites of
alleged Marian apparitions that they have
visited. Only 1,000 parishioners were admitted to the church for the prayer service,
with one ticket per registered family.

According to Father Smith, Mary had
told an anonymous visionary from

told an anonymous visionary from Batavia, Ohio, that she would appear at St. Joseph Church on Aug. 31 at midnight and deliver a message. The visionary was present at the prayer service inside the church, according to Father Edward Carter, a theology professor at Xavier University in Cincinnati.

sor at Aware Junversity in Chinman.
Father Carter said he participated in the prayer service and although he did not "see" anything per se, he said he felt very peaceful and serene during the service. He also said he did not speak to the visionary, so he did not know if she saw anything during the service. during the service

"We were reciting the rosary and before I knew it, it was 12:15 a.m. and the moment was already passed," he said.

was already passed." he said.
Some present at the service or outside
the church during the day and night
claim to have seen Mary or reported their
rosaries turning gold, the sun spinning
and colors shooting from it and seeing a
cross formed by the clouds.

The city and the discose had worked for

several weeks before the event preparing for crowds which had been estimated at up to 100,000. The city called in the Kentucky State Police and the National Guard, in addition to several private security firms, to help control crowds and traffic. The city also paved 10 acres, where a drive-in theater once existed, to provide parking and offered a shuttle service to the church. Cold Spring Mayor Paul Weghorn had estimated earlier that the emergency last for the predicted appariemergency plan for the predicted apparition was going to take most of the city's \$500,000 annual budget.

In his statement, Bishop Hughes thanked Weghorn and other city officials "for the efficient manner in which they prepared for an unknown number of

prepared to the property of the parish as widespread attention has made normal parish operations difficult, the said. "With these events behind us, I trust there will us to the usual parish parish programmer to the usual parish programmer." now be a quick return to the usual parish services and programs that address the needs of parish members."

Bishop says to stay away from apparition site

by Catholic News Service

TRENTON, N.J.—Bishop John C. Reiss of Trenton has directed Catholics in his diocese to stay away from the site of reported Marian apparitions until the alleged events are investigated.

The alleged apparitions have been taking place in Joseph Januskiewicz's back yard in Marlboro. On Aug. 2, an estimated 6,000 to 10,000 people were in the yard when Mary allegedly appeared.

Januskiewicz, a 54-year-old draftsman who is a member of St. Gabriel Parish in Marlboro, said Mary started appearing to him on March 17, 1989, and recently told him she would come regularly on the first Sunday of each month.

He said Mary was accompanied by St. Joseph when she appeared at 9;13 p.m. EDT Aug 2 and said, "Pirests, my son loves you. Love him as much as he loves you. Pray for peace. Pray for your leaders to make the right choices. Many of my children will berish if they don't." children will perish if they don't.

children will perish if they don't."

Bishop Reiss wrote a letter to priests in
the diocese urging them not to advise,
sponsor or encourage people to visit the
shrine in the Januskiewicz yard. He also
asked priests to announce from the pulpit
and in parish bulletins that the apparition
claims have not been verified and have not
been approved for worship and devotion of
the faithful. He has formed a commission
to study the alleged apparitions.

"The concerned the church in incid-

"The concern of the church in incidents like this is to safeguard the faith of the people involved and to be assured that their faith is not being harmed or set at risk," said the bishop in his directive to priests.



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Bishop tells what it's like to live with cancer

Catholic News Service

BATON ROUGE, La.—Despite terminal cancer, "every day is a wonderful ex-perience in the Lord," says Bishop Stanley perience in the Lord, J. Off of Baton Rouge.

Bishop Ott, who recently decided against further chemotherapy on his inoperable liver cancer, spoke about living on "God's time" in an interview with the Clarion Herald, New Orleans archdiocesan

Since his cancer was diagnosed in March 1991, the 65-year-old Bishop Ott has measured each day, each hour carefully. At that time, his doctors gave the bishop six to nine months to live.

"It was certainly a shock," he said. "I was in the best of health. I had been swimming three to four times a week. I was eating properly. Then I went to the doctor with a pain in my back.

"I was told I had a rare sarcoma and that I had six to nine months to live," Bishop Ott added. "Of course, I accepted it as God's will and I was inclined to do nothing more. But then, at the urging of friends, I entered the M.D. Anderson Hospital in Houston where I underwent chemotherapy."

During those painful and lonely weeks of his initial treatment, Bishop Ott realized that 'to do nothing' would be a great mistake. His time, however much was left, must have meaning, he thought.

must nave meaning, ne thought.

"I realized that God was giving me a sign that I had a short time to live and to live it to the fullest with as much energy as I could," he said. "I also became determined to fight the cancer, to do my part, and, having done my part, the rest would be in the Lord's hands."

The first thing Bishop Ott did was to change to a radical macrobiotic diet. "Today I had fish soup, broiled fish, brown rice, mustard greens, carrots, lemon sauce and a cup of tea," he said.



Bishop Stanley Ott

He has kept up a schedule that would leave many perfectly healthy men huffing and puffing—meetings, hospital and home visits and a grueling schedule of confirmations

A Rite of Christian Initiation of Adults program spearheaded by Bishop Ott this year brought 532 new Catholics into the church at ceremonies so large they had to be broken into two. A new diocesan riptural study center drew some 30,000 adults during 1991.

Bishop Ott is now devoting most of his time to a major evangelization program building small faith communities engaged in prayer and Scripture study throughout the Diocese of Baton Rouge. And of course, through it all are the daily meetings, the routine paperwork and the confirmations. And lest it be overlooked, Bishop Ott is

quick to point out his "new ministry."
"I've been called on a number of times to see people who have cancer," he said.
"If I can gain back my health sufficiently, I would like to begin a monthly service for cancer patients and their families.

cancer patients and their families.
"The thing that really has surprised me is when I am called to visit somebody who has just learned they have cancer and three or four months later the Lord has called them to their reward," Bishop Ott added. "Here I am, more than a year later, and I'm still around. This, of course, is God's plan for me. And as long as he wishes, I will keep up my work for him."

In another interview, with The Catholic.

keep up my work for him."
In another interview, with The Catholic
Commentator, Baton Rouge diocesan newspaper, Bishop Ott spoke about the national
and local events he planned to attend.
"I hope to be with the Knights and
Ladies of the Holy Sepukhre in Naples,
Fla., in September," he said, glancing

through his appointment book. "Of course I hope to help celebrate the bicentennial of St. Joseph's Cathedral in October. That will be a big event for the diocese.

Other events he plans to attend this fall include the local Italian Association's October celebration of the 500th anniversary of Columbus' arrival in America, the Salt Lake City meeting of the National Council of Catholic Women on All Saints' Day and the annual meeting of the U.S. bishops, as well as a Catholic Relief Services board meeting, in November.

"It is still remarkable how God has given me the stamina to continue my daily activities from morning to evening," Bishop Ott said. "I use the word remarkable because it is. And I have no idea how long it will last.

"It surprised me and to some extent it has surprised my doctors," Bishop Ott added. "My doctor told me, "Your disease is rare and your response to the disease is very rare."

Pax et Bonum!

Archbishop Daniel M. Buechlein

from

The Parishioners and Franciscan Friars of

Sacred Heart Parish, 1530 Union Street, Indianapolis

Proponents say natural family planning works, is more natural

by Jill Jasuta Catholic News Service

BALTIMORE—Natural family planning. Mention it and you're likely to get a puzzled look or a snicker of skepticism. puzzled look or a snicker of skepticism. Few scientists research the method and

Few scientists research the method and even fewer greecologists advocate it. However, supporters say natural family planning is more natural, less expensive and just as reliable as other forms of birth control—if it's used properly. For some, that's a big "if." So big, in fact, that only 4 percent of married Catholic women in the United States rely on any method involving nericific abstitute to the control of the control o method involving periodic abstinence, the only form of birth control approved by the Catholic Church. That number is down

cannuc church. That number is down from 32 percent in 1965.

"One bias against the method is that natural family planning advocates often have several children.

Michelle and Tim Hill, with five children ranging in age from 1 to 11, say the fact that they have a large family is not proof that the method doesn't work. Rather, it helped them space their children two to two-anda-half years apart. The real point of natural family planning is "openness to life," Hill told *The Catholic Review*, newspaper of the Baltimore Archdiocese

And it has helped their marriage. "It has a lot to do with communication," he said. "And living your married life in accord with God's teaching."

Today's natural family planning is a far cry from the rhythm method developed in

In the mid-'50s scientists discovered more reliable ways to determine fertility, ways in which a woman monitors her cown fertility by checking changes in her cervical mucus and/or temperature and cervix. If she is in a fertile period, the couple abstains from sexual intercourse to avoid presentation.

to avoid pregnancy.

Couples who practice this method of periodic abstinence say the side benefits make the hard work and commitment to the method worth it. They say it opens lines of communication and improves their

In 1990, Pope John Paul II told a group taking a natural family planning class, "openness to life in conjugal relations protects the very authenticity of the love relationship, saving it from the risk of descending to the level of mere utilitarian

enjoyment Despite his endorsement, natural family planning is often forgotten. Artificial contraceptives are widely accepted and available and many couples are not eager to abstain about one week a month.

Also, many doctors and gynecologists do not advocate—or even suggest—natural family planning to their patients.

Dr. John Bruchalski is an exception. sed in Laurel, Md., he is one of the few obstetrician/gynecologists in the country that deals only with natural family planning. His secretary tells prospective patients up front that he doesn't prescribe any artificial contraceptives.

'If a woman is only fertile 100 hours per month, why use hormonal contraceptives every day of the month?" said Bruchalski, a Catholic. He and his wife practice natural family planning.

"I tell people, with the proper educa-tion, the method has an effectiveness rate documented at 90 to 98 percent, he said. "Usually when you get pregnant (while using natural family planning methods), it's when you cut a corner somewhere and you know when you cut the corner. It's just like when a woman forgets to take her (birth control) pill one day.

He said many of his patients consider the method as a natural alternative to artificial contraception, without side effects.

This is also the case for clients at Planned Parenthood of Maryland, who are given the option to learn "fertility

work, but a lot of people don't want anything foreign in their bodies. It appeals to them because it's so natural," said Linda Geeson, director of public information



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Latin American bishops to renew talks on social activism

by Agostino Bono

ROME—When 400 Latin American bishops gather in October, they will be in the intellectual shadow of a major meeting 24 years earlier that molded the social activism of

Latin American Catholicism.

At the 1968 meeting, the institutional church became a traitor to its class. It abandoned the Latin American powers-elite to throw its social lot with the majority poor.

"A deadering cry pours from the throats of millions of men, asking their pastors for a liberation that reaches them from nowhere else," the bishops said.

The meeting was the Second General Conference of the Latin American Episcopate in Medellin, Colombia.

Its conclusions contained the catch phrases that set the tone for a new generation of theological and sociological thought in the Latin American church. These terms included "liberation" and "institutionalized violence." Widespread social injustices were called "situations of sin" that needed as much church cutative attention as personal sins. The bishops supported formation of "basic Christian communities," small groups of people who reflect together on their material and spiritual needs and then take joint action.

The thrust was to make the church a catalyst for the rapid transformation of the content of the content of the content of the properties of the transformation of the content of the content of the content of the content of the transformation of the content of the content

The thrust was to make the church a catalyst for the rapid transformation of national societies that the bishops saw grinding out "dismal poverty" and "inhuman wretchedness."

This meant creating a social awareness in the downtrod-ent of their human and political rights. It included siding with them in their battles for greater dignity and well-being. Emphasis was given to changing the attitudes of the powerful elites who saw a "dichotomy between faith and social responsibility" and whose charitable actions were defined by the bishops as "paternalistic and almsgiving, with no concern for changing the status quo."

The about-face came as a surprise.
"This is a new role" said The Rockefeller Report, a 1969 U.S. government study of Latin America commissioned by President Richard M. Nixon. The report cited the Medellin conclusions.
"Since the arrival of the Commission."

dellin conclusions.
"Since the arrival of the Conquistadors more than 400

years ago, the history of the military and the Catholic Church, working hand-in-hand with the landowners to provide 'stability', has been a legend in the Americas," The Rockefeller Report said.

The U.S. study are the study are the study of the study o

The U.S. study was written at a time when guerrilla movements were on the rise and Marxism was intellectually attractive. It expressed worry that this made the church
"vulnerable to subversive penetration" and prone to siding

The 199-page Medellin conclusions, while sympathizing with the frustrations causing groups to adopt revolutionary violence, discouraged violence. It also took no ideological

violence, discouraged violence. It also took no ideological approach to transforming society. Instead, the bishops saw Latin America's problems as structural. They said Latin America's social, economic and political structures simply did not work for the variance with the people, making rapid changes essential. Basic reasons cited for this inefficiency were an alliance of "internal colonialism" and "necoclonialism." The bishops

"internal colonialism" and "neocolonialism. The usual-defined this as the control of economic and political life by a small national elite in league with foreign power centers. Added to this was "a lamentable insensitivity of the

they said.

The answer, according to the bishops, was a major siphoning of political power from the elite.

"Faced with the need for a total change of Latin American structures, we believe that change has political reform as its prerequisite;" they said.

The bishops brushed off as irrelevant any need to choose sides in the ideological battle, raging at the time, between communism and capitalism. "Both systems militate against the dignity of the human person," they said.

"We must denounce the fact that Latin America sees itself causely between these two options and remains

"We must denounce the fact that Latin America sees itself caught between these two options and remains dependent on one or the other of the centers of power that controls its economy," they added. Their idea was that new social structures should be developed by the people after the impoverished masses have been granted effective political voice and vote in determining their national future.

The bishops justified their activist approach by noting that the church has been an integral part of Latin America's

social evolution since the late 15th century, when Europeans

At the time of the meeting, about 90 percent of Latin perica's population professed Catholicism, and it was America's population professed Catholicism, and it was either the state religion or the legally favored one in most

"The church, as part of the essence of Latin America, despite its limitations, has lived with our peoples the process of colonization, liberation and organization, they said.

they said.

The Medellin conclusions were the spark that ignited a budding new intellectual movement—the theology of liberation—using one of the catch phrases of the bishops. Liberation theology was an effort to apply church concepts of justice, freedom and equality to concrete social problems. Liberation theologians sought insights but using sociological analysis. Some incorporated Marxiet. by using sociological analysis. Some incorporated Marxist ideas such as class struggle.

The bishops' efforts to answer the "deafening cry" came at a stiff price.

at a stiff price.

The Latin American hierarchy openly split into
"progressives," favoring the Medellin approach, and
"conservatives," opposing the sharp break with the past.
The civilian eities and military governments that controlled
much of Latin America during the 1966s and 1970s quickly
labelled the "progressives" as subversives and "red bishops,"
because of their alleged communist ideology. Priests and nums
were arrested, tortured and murdered under governments
pledged to defend Catholicism.

Liberation theology developed many branches, some

Liberation theology developed many branches, some of which accepted revolutionary violence. A handful of

of which accepted revolutionary violence. A handful of priests joined guerrilla movements, fueling accusations of widespread subversion within the church.

The turbulence worried the Vatican, causing growing intervention in Latin American church affairs.

The Vatican Congregation for the Doctrine of the Faith issued documents drawing the intellectual confines of a Catholic liberation theology. Warnings went out that priests were to stay out of partisan politics and avoid Marxist ideology in their efforts to awaken social consciousness.

But the thrust of a church involved in concrete economic and political struggles survives and has the support of Pope John Paul II.

John Paul II.

On Oct. 12-26, the Latin American bishops will hold their fourth general conference in Santo Domingo, Dominican Republic, in ideologically less troubled waters. It will be the first conference since the collapse of communist rule in Eastern Europe blunted intellectual enthusiasm for Marxism.

The main division now among Latin American bishops is what stands the church should take on concrete problems, and not whether the church should become involved.

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Faith Alive!

A supplement to Catholic news-papers published by Catholic News Service, 3211 Fourth Street, N.E., Washington, D.C. 20017-1100. All contents are copyrighted ©1992 by Catholic News Service.

Parents need to be faithful in teaching children



ACTIONS AND ATTITUDES—Parents should incorporate these 12 actions and attitudes into family life in order to support their child's faith development: set a good example; open dialogue; "be there"; create a spirit of love and tenderness; use patterns of prayer and ritual observances; use proper authority and discipline; use storytelling to relate to family, faith and church tradition; foster mature freedom; provide role models, show compassion; be forgiving; and serve others. (CNS illustration by Carole Lowry)

Teen-agers test parents' patience, challenge faith

by David Gibson

A parent's patience may get vigorously tested when talking about faith with a teen-ager.

Remember that teen-agers are negotiating a complex transition from childhood to adulthood; at this time some create the impression that they reject all their parents' values. Some teens actually belittle their parents' faith on occasion.

For awhile, faith may appear to a teen to rub against the grain of youth culture and even to threaten the teen's social

Are people more pleasing to their friends if they reject faith values? This is

a question of peer pressure—a force many adults still struggle with.

Many parents are tempted to give up communicating faith during their

But now is the time, at appropriate moments, to say calmly, not argumentatively: "My faith has been a great source of happiness," or "I know some believe differently, but this is what I believe..."

This also is the time to live faith. Parents might ask: "Are my actions consistent with what I say I believe?"

Believe it or not, your children hear you and see what you do-and it matters to them. But they might not want you to know that yet.

(David Gibson edits Faith Alive!)

by Jane Wolford Hughes

Sitting a child down to talk about faith

can end up with that child on the defensive or stubbornly mute.

That's why I believe in informal dialogue with my children and grandchildren. I prefer to allow the conversation to flow easily, often when we are busy with

flow easily, often when we are busy with an activity such as cooking. Of course, as a youth grows toward adulthood and when the parent-child relationship is one of love and mutual respect, a gentle "Would you like to talk" opens a door he or she may have been awaiting. Faith is a gift from God. So we cannot give children faith. But we can "be" faithful. We can share faith with our children. They, in turn, can share with us. What is a faith-sharing parent like? It

What is a faith-sharing parent like? It could be one who grasps the essentials of Christian beliefs, tries to live by the Gospel's values, strives for a healthy spirituality, respects human dignity, and is sensitive to others' needs.

Not every parent fits that description entirely. And none of us has all the faith

But let me suggest 12 actions and attitudes parents might incorporate into family life in order to support a child's faith development. These include:

development. Insee include:

Good example; open dialogue; "being
there" in good times and bad; a spirit of
love and tenderness; patterns of prayer and
ritual observances; proper use of authority
and discipline; storytelling related to the
family, its faith and the church's tradition; ramily, its faith and the church's usualization, fostering mature freedom appropriate to the youth's age; providing role models; showing compassion for suffering people; forgiving; and serving others.

Religious educators, such as James Fowler and John Westerhoff III, suggest that faith can expand in a person's life through four faith styles. (Remember, though, that God loves each person equally, no matter what faith "style" is busine ambraced.\(\)

First, young children "experience" faith. Children are curious, creative and and mirror what they experience.

and muror what they experience.

Their experience, in fact, influences what they understand about Jesus. Children hear about Jesus, their wonderful loving friend. But if they have not experienced love, trust, tenderness and forgiveness, they will experience Jesus differently.

Second, a person comes to what educators call "affiliative" faith after a time of observing and testing whether what parents and others say about faith is consistent with the way they live.

If parents frequently say, "Don't do as I do, do as I say," their faith message becomes suspect in the child's eyes. However, if the child sees the parent

struggling to do the right thing, sometimes failing, the child will have compassion.

The time of affiliative faith is a time of eking identity, yearning for a religion of e heart rather than the head. It combines a need to belong with a testing of authority.

a need to belong with a testing of adultiny.

Family rituals and parish activities help to satisfy the needs of this period. Don't underestimate the value to children of family rituals at holiday times.

tamily rituals at holiday times.

During the period of affiliative faith, a
parent needs to enforce the values of family
and church, for the world is not always
friendly toward strong values. If young
people live in a trusting relationship and
aren't straightfacketed with endless rules,
they will feel secure and respect the parent's authority

Rules should leave some leeway for freedom and judgment. However, childrreacom and judgment. Frowever, Children are subject to peer pressure and other enticements. To give in on big issues, even though a parent may feel worn thin, is a mistake. Then the parent may find it takes a long time to re-establish authority with the child.

A third style in faith development is "searching faith." It can be a painful period for a youth's parents, but this is no time for parents to give up. This period occurs anywhere from the mid-teens on. Its characteristics are critical questioning, experimentation and commitment.

At this time parents must exercise all the supportive actions and attitudes I listed earlier. The parent must trust that what the child experienced before the searching will in the end bring him or her back with a

One of our children during this searching period began to spend every evening with a fundamentalist Bible group.

with a fundamentasis tible group. His father and I listened to him and his attempts to convert us. We shared stories of our own youthful questions, dreams, disappointments and decisions in favor of the Lord. My husband and I prayed a great deal together to make the right decisions. Eventually our child recommitted himself to the faith of his youth.

Fourth, there is "owned faith," marked by conversion and witness. A person has been through the searching period, has known its uncertainty, and finally can say, "This is what I believe!"

Every caring parent wonders about
"What kind of person will my child
become?" And that question can serve as
the catalyst that leads parents to penetrate
more deeply into the mystery of lesus.
The effort enriches the parents' lives.
But it also enables them to more effectively
help their children experience the reality of

the life of lesus.

(Jane Wolford Hughes is a free-lance writer in Farmington Hills, Mich. She is the mother of seven children, the step-mother of eight children, and the grandmother of 24 children.)

DISCUSSION POINT

Parents communicate their faith

This Week's Question

What are two effective ways parents communicate faith

By example and through encouragement. By talking about my experiences of my faith with my children rather than keeping it to myself." (Pat Flaherty, Munhall,

"By showing them faith in action and by going to church with their children every week Do volunteer work, act like a Christian every day of the week A good example is always the best Gospel for children to hear." (Marie Skertic, Delran, New Jersey)

"As the saying goes, 'Practice what you preach.' And also, give plenty of understanding, warmth and especially love." (Sonya A. Hage, Depew, New York)

"We are a family of readers. We have a 7-year-old granddaughter. On Sunday, the parish bulletin has an

insert for children. We go over that with our grand-daughter." (Penny Sweezey, Williamson, Georgia)

daughter." (Penny Sweezey, riman-"By talking about how we live God's word in everyday life and by helping them make decisions that can sometimes be difficult—for example, about the people with whom they associate. Help them see how these decisions can affect them for the rest of their lives." (Jane Parker,

"By telling their own story and by being really honest
.... It's real important to use words the child can
understand and examples from their experience." (Sister Gabrielle Uhline, Wheaton, Illinois)

Lend Us Your Voice

An upcoming edition asks: Name an infrequently mentioned addiction that can damage the human spirit.

If you would like to respond for possible publication, write to Faith Alivel at 3211 Fourth St. N.E., Washington,



Parental actions teach kids lessons about life

by Steve Heymans

Two other fathers and I decided last summer to do a dads' weekend, camping out overnight with our children. With me came my three daughters, ranging in age from 2 to 8, plus one 11-year-old niece. The two other dads each brought one son.

We agreed to meet at the campsite on Saturday. Along the way, the girls and I stopped at a nearby town to find out where the church was and what Mass we would attend on Sunday. The girls opted

Then we met the others and spent an enjoyable Saturday hiking, swimming and fishing. However, I remember dreading the thought of issing early the following morning and getting four girls ready for church.

Despite some complaints, and despite imperfect ponytails and clothes smelling of smoke, we made it to Mass while the boys and their dads slept in.

I tell this story neither to boast (for, if

anything, such a parent appears hopelessly outdated and rigid), nor to make a statement about the legitimacy of Sunday Mass obligation.

I tell this story to make a point about

In retrospect, I realize that what most motivated me was a concern about what message would be sent to these girls were

essage would be self to these gars were to skip worship.
Would they get the message that a acation is a time away from many hings—God included?

Would the message be that going to church is associated with deprivation, while pleasure is associated with avoiding church?

Of course, the girls asked the inevitable:

Why are we going to church and the others are not?

To this I could only say that that may be fine for them, but we are Catholic Christians and being Christian means putting the God who created the moon and s ars at the center who created the moon and stars at the center of our lives. And we do that in part by worshiping that God once a week in community, even if it is inconvenient.

How do children learn? I contend that they learn greatly through our seemingly tney nearly through our seemingly insignificant gestures, our habits, our modus operandi. More than we might admit, what matters is not just what parents say,

what matters is not just what parents say, but how they say it and, more important, what kind of people they are.
Today one reads much about what I call the "quality-time ethic." This has it that parents should set aside blocks of time slated for one-on-one, parent-child interaction.

Although much is right about the quality-time ethic, it reinforces the notion that what is most effective with children is conscious, deliberate, one-on-one inter-action. This ethic minimizes the significance of the overall environment on the formation of children.

How hospitable is the family toward

"What value is placed on work and leisure, honesty in communication, fairand consistency?

Answering these questions begins to escribe the child's home environment.

describe the child's home environment.
Perhaps children see most clearly what
parents value. Put differently, children
who grow up in households where
parents frequently discuss financial investments and never miss "Wall Street
Week" turn out different from children whose parents discuss bishops' pastorals and what to take to the homeless shelter



TEACHING CHILDREN—How do children learn? Campus minister Steve Heymans contends that youngsters "learn greatly through our seemingly insignificant gestures, our habits, our makis germin!" Actions and the environment parents create for children should give witness to the God who moves the moon and the stars. (CNS photo by Bob Taylor)

That's why asking what works in forming faithful children may be the wrong

question.

Better questions are: "Who are we as parents? What and who sets our agenda? Where do we spend our time and our

And, most important, "Do our actions and the environment we create for children give witness to the God who moves the moon and stars?

(Steve Heymans is director of campus ministry at St. John's University in Col-legeville, Minn.)

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TWENTY-FOURTH SUNDAY IN ORDINARY TIME

The Sunday Readings

Sunday, September 13, 1992 Exodus 32:7-11, 13-14 — 1 Timothy 1:12-17 — Luke 15:1-32

by Fr. Owen F. Campion

The ancient Book of Exodus provides this weekend's liturgy with its first reading.

Exodus is listed among the first five books of the Bible, a

section called the "Pen-tateuch," from the Greek word meaning
"five." The Pentateuch Jewish religion in the Lord's time on earth, as Lord's time on earth, as it is today. It is believed



it is today. It is believed in that religion to contain the basic ideas about God, about human relationships with God, and about human responsibilities to self, to others, and to God.

This weekend's reading recalls a verbal exchange between God and Moses, the great leader who led God's people from slavery in Egypt to life in the Promised Land. In this conversation, God denounces the people for their resolutions.

Moses pleads with him not to h punishments down upon the people, but rather to be merciful. In a statement as human as that occurring any day be-tween two mere human beings, Moses argues that God should be aware that rcy and fidelity are his great attributes.

The second reading this weekend is from the First Epistle to Timothy. Along with the Second Epistle to Timothy and the Epistle to Titus, this letter is called a "Pastoral Epistle." The Pastoral Epistle contain advice and directions for pastors of the church.

directions for pastors of the church.

Timothy, to whom this epistle historically was addressed, was Paul's companion and assistant. Timothy's father was a pagar. His mother, Eunice, was Jewish, but Eunice and Timothy's grandmother, Lois, were converts to Christianity and among those stalwart Christian women whose faith and charity so impressed Paul and so often were saluted in his writings.

St. Timothy is revered in tradition as the first bishop of Ephesus, and as a martyr, being stoned to death when he protested a celebration in honor of Diana, the Roman goddess of the moon, to whom Ephesus was consecrated.

This weekend's reading remembers Paul's own conversion. Important in the passage is the frank assertion that the Lord came into the world to save sinners and Paul's identification of himself as the

St. Luke's Gospel, as eloquent and moving as always, is the source of this weekend's Gospel reading. The reading

Daily Readings

Monday, September 14 Triumph of the Cross Numbers 21:4-9 Psalms 78:1-2, 34-38 Philippians 2:6-11 John 3:13-17

Tuesday, September 15 Our Lady of Sorrows Hebrew 5:7-9 Psalms 31:2-6 15-16 20 John 19:25-27 or Luke 2:33-35

Wednesday, September 16 Cornelius, pope and martyr, and Cyprian, bishop and martyr 1 Corinthians 12:31-13:13 Psalms 33:2-5, 12, 22 Luke 7:31-35

Thursday, September 17 Robert Bellarmine, bishop and doctor 1 Corinthians 15:1-11 Psalms 118:1-2, 16-17, 28

Friday, September 18 Seasonal weekday 1 Corinthians 15:12-20 Psalms 17:1, 6-8, 15

Luke 7:36-50

Saturday, September 19 Januarius, bishop and martyr Blessed Virgin Mary 1 Corinthians 15:35-37, 42-49 Psalms 56:10-14 Luke 8:4-15

has three familiar stories: the beautiful reference to the Good Shepherd, a favorite image for Jesus; the story about the woman who loses 10 percent of her money and searches until she finds it; and the lesson of the Prodigal Son. In each case, the rescue of something or someone lost occasions great rejoicing.

For weeks, the church has been inviting us through its weekend scriptural readings to turn our hearts and lives to Jesus. For some, identified with Christianity lifelong, the invitation is relevant and appropriate. Genuine identification with Jesus in

piety and goodness must be constantly sought. No one is perfect. All must seek perfection.

Union with the Lord may seem very elusive. If honest, all people can described, as sinners. Balanced against the mercy of God in their behalf, their rejection of God through sin may seem so heartless and foolish that indeed all might call themselves the "worst" of sinners

Eager to embrace even the worst of sinners in love and forgiveness, the church, the Lord's voice and instrument on earth, reassures anyone worried about his or her sin. It repeats nothing ess than the words of Jesus himself in

inviting all to life with God.

God is not an angry, unyielding judge. Punishment is not his historical pattern of dealing with the contrite. God loves us. If we turn to God, regardless of the sins from which we come, we have the very authority of Jesus telling us that there is great rejoicing.

God wants us to come to him, to unite with him in love and peace. If we decide to turn to God, nothing stands in our way. On the contrary, God straightens the way, and God stands at the end of the way with outstretched arms and a loving welcome.

Pope is 'well' and 'full of health'

by Catholic News Service

CASTEL GANDOLFO, Italy-Pope John Paul II returned to his summer residence at Castel Gandolfo, 15 miles south of Rome, on Sept. 2 after a 17-day acation in the northern Italian mountains

The pope said the stay helped him regain strength after surgery to remove a non-cancerous intestinal tumor.

An orange-sized tumor.

An orange-sized tumor was removed from the pope's colon on July 15.

Before leaving the mountain town of Lorenzago di Cadore, the pope concelebreted Mass with local priests marking the 25th and 50th anniversaries of their

Before the Mass, the pope thanked God for the opportunity to spend "a quiet period of rest" and "to recuperate the energies" needed for "the tasks given to me by providence."

The pope arrived at Lorenzago on Aug.

The pope arrived at Lorenzago on Aug.

17 and several days later began taking long alks in the mou tains.

Name of the mountains. Joaquin Navarro-Valls, Vatican spokesman who accompanied the pope, told Vatican Radio on Aug. 31 that the pope is "perfectly well, full of health" and preparing for a heavy schedule of activities and travel for 1993.

Four papal trips outside Italy are scheduled, he told Vatican Radio on Aug. 31.

The August trip to Denver for World Youth Day is "close to the heart of the Holy Father," said Navarro-Valls.

The other trips are to Uganda, Spain, and the Baltics—"above all Lithuania with its Catholic majority," he said.

Papal visits to different parts of Italy also are being planned, he said. "It is a very thick calendar."

thick calendar."
Physically, the pope has returned to normal after the July 15 surgery to remove an orange-sized, non-cancerous romon his intestines, he said. The pope "has returned to being what he was before, as witnessed by his long walks and long prayers in the mountains. The image of the pope walking in prayer, with a walking stick in his left hand and a rosary in his

right hand, has become a familiar scene."

The spokesman was interviewed as the pope was preparing to end his vacation in the northern Italian Alps.

Although Pope John Paul went to the ountains to rest, Navarro-Valls said his mountains to rest, Navarro-Valls said his thoughts focused on the "dramatic is-sues" in the world such as the fighting in Bosnia-Herzegovina, famine in Somalia, new tensions in the Persian Gulf, peace talks on the Middle East, and the future of Lebanor. of Lebanon

He said the pope "did not completely detach himself from what are the themes of the universal church and the world."

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Entertainment

VIEWING WITH ARNOLD

'Death Becomes Her' is a tasteless comedy

by James W. Arnold

Beauty, wealth and fame are key values in the home of the mostly free and occasionally brave, and they seldom are

treated in pop movies with anything but awe.
Thus it's both a shock and a pleasure to see them satirized, even in mile-wide strokes, in "Death Becomes Her."

Death Becomes ries. Unfortunately, there's not much else to warm the heart in this very chilly, gimmick-driven black comedy

from producer-director Robert Zemeckis Mechanical comedy is his specialty (e.g., "Roger Rabbit," the "Back to the Future" films), and "Death" sort of clanks around, amusingly at times, like one of those toys that "keeps on going . . . and going . . . and

Black comedy is much nastier than ordinary comedy, and usually about unhap-py subjects like hate, crime and death.

(Some recent, mostly successful examples: "I Love You to Death" and "The War of the Roses." Danny DeVito has such a talent for it that he could be called, in the non-ethnic sense, a black comedian).

"Death's" two major female characters are "villains," that is, spoof subjects, worse people than we are who eventually get their just desserts. However, their visit people than we are who eventually get their just desserts. However, their vices are clearly widespread in the culture, so to some extent we share them.

some extent we share them.

Meryl Streep is slumming again as she tries to move over from high-class but low-paying Oscar-level films to \$40 million pop movies with small brains but big audiences. Who can blame her, really. Why not, if she can, be another Katharine Hepburn? Anyhow, she plays Madeline

Ashton, a totally stuck-on-herself, fortyish actress in panic as her youth starts to

de/sag.

Her husband is Ernest Menville (Bruce Willis, scarcely recognizable under a bushy mustache as "a soft, bald, middle-aged Republican"), a prosperous plastic surgeon who has deteriorated into a Hollywood undertaker. She's stolen him from her longtime rival, Helen Sharp (Goldie Hawn). Naturally, Helen hates her (to a psychotic degree) and vows revenge.

After 14 years with the greedy, cheating Madeline, even the stoic Ernest is ripe for Madeline, even the stoic Emest is rine for Helen's wiles and murder scheme. What he doesn't know is that both ladies—separately and unknown to each other—have made a Faustian pact with the devil in exchange for eternal youth. In 1992, the "devil" is the languorous Lisie (Jasella Rossellini), She claims to be 71, and lives in a posh castle with spandex-clad male slaves, Doberman watchdogs and a magic potion.

The "Gatch," we learn, is that the

watchdogs and a magic potion. The "catch," we learn, is that the women have to "disappear" after 10 years so the world won't become suspicious—a device the writers exploit for a good joke about the persistent sightings of Garbo, Elvis, et al. The sneaker drawback: no matter what accidents befall them—like falling down stairs or getting shot—their bodies can't repair themselves but go on living anyway.

bodies can't repair who was and cast create a whole category of clever special effects sight gags as they commit violence on each other. Madeline's head turns and flops in all directions when hit by a shovel, and fielen, torpedoed by a shotgun blast, has a transparent area where her stomach should be. In an early scene, Goldie also is "blown up" to look 2"0 pounds. It cost millions to work this magic of course, "Tom and when here doing it for head often it for the control of the state of the control of the state of the course of the state of the control of the state of t up" to look 200 pour-work this magic; of course, "10m and Jerry" cartoons have been doing it for



'DEATH BECOMES HER'—Actress Meryl Streep plays a glamorous actress desperate enough to drink a magic potion to halt her aging body's betrayal in Becomes Her." The U.S. Catholic Conference classification of the film, described a comedy, is A-III for adults. (CNS photo from Universal Pictures

The women's pitched battles, and their final attempt to lure henpecked Ernest into joining them to patch up their scratches and dents, are clearly what's supposed to amuse the crowds at the mall. A few other lokes, basically slams at Rouseh Little. amuse the crowds at the mail. A few other jokes, basically slams at Beverly Hills lifestyles, work adequately. But there isn't much if your mental age is over 12.

The fairytale's moral points are made with little room for doubt. Ernest resists temptation and becomes the moral center of the movie when he turns down the elixir of immortality. Thus he gets the shrewish ladies out of his life, lives long and is eulogized as a benefactor of the human race. The women, who wanted eternal youth, get it, but are too obsessed to realize the horror of it.

Tet not to give Hollywood too much credit: Ernest's immortality is strictly secular, a good rep that survives him and youth that is passed on in his children and grandchildren. That's fine, but it's not to be compared to the astounding promise given to Christians.

What's otherwise missing in "Death" is anything beyond the simple-minded sight gags and tedious, one-dimensional

characters. The triviality and vulgarity, including some teasing almost-but-no-cigar nudity, are a consistent drag. The three stars, all cast against type, jump into the farce with enthusiasm but can't

give it the soul it lacks.

(OK farce built on grotesque effects; acceptable fairytale moral on youth/beauty obsession, but taste level is minimal; satisfactory for adults, but not recom-

USCC classification: A-III, adults

Recent USCC Film Classifications

Bob Roberts	.A-III
Laws of Gravity	0
The Man Without a World	.A-III
Pet Sematary II	0
Twin Peaks: Fire Walk with Me .	

'Covington Cross' series English Carmelites assist

by Mark Pattison Catholic News Service

HOLLYWOOD-ABC's new "Covington Cross brings back the good old days—the good, really old days—and is filmed at a church-owned castle to boot.

Set in 14th-century-or-so England, the hourlong show featuring the familial misadventures of fictional Sir Thomas Gray's clan is filmed on location in England.

Allington Castle, used by film crews for the Gray mestead, is really a Carmelite castle.

The Carmelites "inherited the castle about 50 years

said executive producer Gil Grant. The order struck

a deal with the production company to film at the site. To hear Grant, the English Carmelites are suffering the same fate in terms of declining numbers as religious "across the pond" in North Ame

'It was once a retreat and they had 40 or 50 friars there,''
Grant said. ''Now they've dwindled their number.''

On the show, Sir Thomas does his best to rectify any medicual shortage of religious, as he is bound and determined to have his youngest son become a cleric. But, despite a fictional friar's tutelage, the lad would rather kiss r maiden than study Latin.

The small number of Carmelites at the castle makes it great for filming, Grant said, "because the castle is pretty much empty." The castle is "in great shape," he added,

except for the small matter of a ghost who, some say,

James Faulkner, who plays Sir Thomas' nasty next-door neighbor on "Covington Cross," which airs from 8 9 p.m. Saturdays on ABC, elaborated on the myth.

The ghost, he said, was apparently that of a serving girl in the 14th century who had an illegitimate child by the landowner.

She apparently threw the child from the battlements of

the castle, "Faulkner said, "and because of that she was put to death. She haunts one particular room."

By coincidence, it's Faulkner's dressing room. He dryly quipped, "It just shows you how fond they are of me."

TV Programs of Note

TV Programs of Note
Sunday, Sept. 13, 8-9 p.m. (PBS) "Evening at Pops." In
this rebroadcast of a 1991 program, the Boston Pops
Orchestra is joined by the popular Irish band, the
Chietains, and actor Burgess Meredith, for Celtic music.
Monday, Sept. 14, 8-11.15 p.m. (PBS) "The Metropolitan
Opera Presents 'The Chosts of Versailles." ("Commissioned
by the Metropolitan Opera, "The Ghosts of Versailles"
premiered during its 1991-92 season at New York's Lincoln
Theater.

Tuesday, Sept. 15, 8-9 p.m. (PBS) "Hurricane." This rebroadcast of a 1989 program in the "Nova" series takes viewers on a flight straight into the eye of a hurricane with scientists trying to collect data that will improve their ability

to predict the course of such destructive storms.

Wednesday, Sept. 16, 8-10 p.m. (PBS) "Live from Lincoln Center." Musical director Kurt Masur conducts the copping program of the 150th.

Lincoln Center. "Musical director Kurt Masur conducts the opening program of the 150th anniversary season of the oldest orchestra in the U.S., the New York Philharmonic, with soprano Kathleen Battle as guest soloist.

Friday, Sept. 18, 9-10 p.m. (PBs) "Louis Rukeyser's 1992

Election Guide." Economic journalist Rukeyser compares and contrasts the platforms of the major party nominees for president on their domestic economic policies, foreign policies and social issues. policies and social issues

(Check local listings to verify program dates and times. Henry Herx is director of the U.S. Catholic Conference Office for Film and Broadcasting.)



CARMELITE CASTLE-Allington Castle, owned by En lish Carmelites, provides a backdrop for the new ABC television fictional series "Covington Cross." The show's

English stars include (from left) Ione Skye, Ben Porter, Nigel Terry, Jonathan Firth and Glenn Quinn. (CNS photo from ABC)

OUESTION CORNER

Rules govern location of tabernacle

Is it right for the tabernacle to be placed on the side of the altar? I know this is done on Holy Thursday, but in my parish the tabernacle is on the left side almost per-

My belief is that it should be on the center of the far wall of the sanctuary, but I am 81 years old and maybe don't

A The church has clear guidelines on the placing of the tabernacle. They arise basically from two facts.

The first and main purpose of our church buildings is not to provide a place for keeping the Blessed Sacra-

ment. It is rather the home where the local community of faithful gather each Sunday to hear the word of God and to celebrate the Eucharist together.

The architecture and arrangement of everything in the church should reflect that primary purpose.

FAMILY TALK

Parents must realize they have rights too

by Dr. James and Mary Kenny

Dear Dr. Kenny: I feel overwhelmed. We have three children, ages 11, 9 and 8. The circus never stops.

They are constantly fighting, arguing with each other. When they aren't harassing each other, they are challenging me or my husband.

They need money regularly for one expense or another, all of them sounding legitimate. They avoid their chores. If we insist on compliance, they counter by complaining that, "It isn't fair," reminding us that their brother didn't do the

is in Char. Temmuling us that their brother didn't do the dishes two weeks ago.

I do love my kids (in theory) and I hate to put it negatively, but sometimes I feel like a non-stop chauffeur and short-order cook for three selfish and ungrateful aliens. I don't think I was cut out to be a parent. Please help. I'm not kidding. (Indiana)

not kidding. (Indiana)

Answer: No one was cut out to be a parent. There aren't any "naturals." Parents are made (or unmade) in the crucible of the family fracas, trying the never-ending task of bringing order out of chaos.

What an eloquent letter describing how many parents feell Being constantly pressed and put down can wreck your self-confidence. Remind yourself, even though your kids may not think so, that you have rights.

Parents, like other human beings, have many rights. Rights are necessary for people in any position in order to fulfill their responsibilities. In this column I want to focus on three parental rights:

Boto get away;

Ho be the boss;

Boto be special.

▶ to be the boss; ▶ to be special. Before reflecting on these three rights, you must realize that announcing them to your children won't make your children honor them. Saying them, even explaining them, is an ineffective way to put them in operation. Your children are not likely to grant you these rights. Instead, you must accord them to yourself: Program for them. Insist quietly on them with the inner confidence that

them. Insist quietly on them with the inner continence that they are your due.

PYou have the right to get away. Accept your limitations. No one can stay effective on a hard job non-stop. Even Jesus had to get away from his ministry at times, going off into the desert for prayer and recuperation. If you are a full-time homemaker, plan at least two daily breaks of 15-30 minutes. Involve the children in a safe and

interesting activity or get another adult to fill in while you take your break. You should also plan for one afternoon or a night off.

▶You have the right to be the boss. Post written policies

▶ You have the right to be the boss. Fost written pout and on the three Cs. chores, curflew, cash.

Your chore list should say who does what when.
Consequences should also be spelled out in writing—some small reward for success or a penalty for failure.

The curflew policy should specify time due home for older children or bedtime for younger ones such as yours.

The cash policy should provide a weekly allowance for each, saying what expenses are covered by this outlay. An allowance is preferable to the "gimme system," where each

allowance is preferable to the "gimme system, where each expense must be debated daily. ▶Finally, you have the right to emotional support. You need someone to treat you as special. Not everyone need to treat you as special. Not everyon, a difficult task becomes

impossible.

(deally, spouses treat each other as special. Be free with
compliments and smiles and hugs, and seldom offer
criticism or give advice. Be supportive of each other.

(Address questions on family living and child care to the
Kennys, 219 W. Harrison St., Rensselaer, Ind. 47978.)

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Second, the location for reserving the Eucharist should not conflict with the symbolism of what is happening at the Mass or distract from the focus on the altar and, at appropriate times, on the place for the reading of Scripture.

It is in accord with these principles that the church addresses the question of where to put the tabernacle.

'The General Instruction of the Roman Missal' states that, where possible, 'it is highly recommended that the holy Eucharist be reserved in a chapel suitable for private adoration and prayers.'

Another instruction of the "Sacred Congregation of Anomer instruction of the Sacred Congregation of Rites' recommended that the tabernace be placed in a chapel apart from the main body of the church, especially where there are frequent funerals and weddings, or in places that are visited frequently because of their artistic or historic treasures. ("Eucharisticum Mysterium," 1967, n. 53)

Finally, a major background instruction from the Vatican congregation on the sacraments and liturgy, addressed to conferences of bishops, notes some locations for the tabernacle that it says seem to violate the norms.

This includes "tabernacles placed in front of the altar, sometimes on a slightly lower pedestal, sometimes on another altar at a lower level and used in conjunction with the altar of celebration; finally, tabernacles built into the wall of the apse or those placed upon an already

existing altar having the celebrant's chair in front of or below it.'' (''Notitiae'' [1965] 257-264)

This seems to exclude the kind of arrangement you

suggest.

Please note, however, that one would have no foundation to claim that placement of the tabernacle contrary to these recommendations is "against the law."

Those guidelines simply try to point out what would best reflect good liturgical sense and principles as they apply to the celebration of the Eucharist and veneration of the

served sacrament.
The 1967 instruction I mentioned above, for example,

The 196' instruction I mentioned above, for example, explicitly states it is lawful to celebrate Mass facing the people even on an altar where there is a small but becoming tabernacle.

Even here, however, "on the grounds of the sign value, it is more in keeping with the nature of the celebration that, through reservation of the sacrament in the tabernacle. Orbits not be present understatisful from cereoration that, through reservation of the sacrament in the tabernacle. Christ not be present eucharistically from the beginning on the altar where Mass is celebrated. That presence is the effect of the consecration and should appear as such' (34-55).

(Address questions for this column to Father John Dietzen in care of Holy Trinity Parisis, 704 N. Main St., Bloomington, Ill. 61701.)

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Critic of earlier drafts of letter on women happier with latest

by Jerry Filteau olic News Service

WASHINGTON-Helen Hull Hitchcock, a critic of three earlier drafts of the proposed bishops' pastoral letter on women, said initial news reports on the fourth draft indicate

women, said hunai news reports of the control of the first its "a great improvement."

Hitchcock, head of the St. Louis-based Women for Faith & Family, said Sept. 1 that she had not seen the text of the fourth draft yet, but the reports indicated that the new version "has broadened its focus (and) is trying to be more a response to mainstream concerns, not restricted merely to "a fairling from the property of a realized from instruments of a radical feminism which has the narrow perspective of radical feminism which has predominated in all the other drafts."

She made her comments in a statement after Catholic lews Service reported on the contents of the new draft at ne end of August. The draft had been mailed to the nation's the ent of August. The train had oben malied to the handow bishops at that time but not yet released to others. (It was released by the bishops' conference on Sept. 2.) She said that from her reading of the news report, "the shift in focus (from the third to fourth draft) is quite

dramatic."
"We certainly would agree with the quoted statement
that 'to identify seoism as the principal evil at work in this
distortion of relationships between men and women would
be to analyze the underlying problem too superficially,"
Hitchcock said. "We have been saying this for eight years."
Hitchcock was one of the founders of Women for Faith &
Family in 1984, the year the bishops' committee writing

the pastoral was engaging in a first round of nationwide

She said then that the organization would be a vehicle for Catholic women to express support for church teachings on women, family and priesthood in the face of what she described as a media tendency to focus on the views of radicals and feminists who were not representative of most Catholic women.

Hitchcock said she still has concerns about the new document and asked if the latest "attempt to 'patch up' this tattered document." . . will truly make it a consistent, clear and helpful pastoral statement."

She cited as an example of her concern the fact that 25 recommendations to dioceses that were part of the third draft remain nearly intact in the fourth draft, with only a minor changes.

few minor changes.

She said she was concerned about those recommendations, "especially those advocating the establishment of
'women's commissions' in the dioceses, those which
support the feminization of the worship of the church
through its language and liturgical roles of women and girls,
and those which suggest certain social legislation which may
be of questionable help to women and their families."

Both the fourth draft and its predecessor urge diocesan
women's commission or similar bodies, but this suggestion
precedes the 25 recommendations.

Nother end of 55 recommendations, pages generalized the commission of the commendation of the commendation of the commendations.

Neither set of 25 recommendations refers specifically to liturgical language or liturgical roles of women, although recommendation No. 16 in the third draft—identical to No. 15 in the fourth—proposes "to ensure that all

preaching, catechizing and practice promote the equality and dignity of women

and dignty of women."

The previous recommendation in each draft suggest that "all persons involved in lay or ordained ministries' receive training "on the equality and dignity of women" with the new draft adding a qualification that such training should be "fully consistent with Scripture and the church' tradition."

Civil legislative recommendations appear in Nos. 22 an 23 of the new draft, parallel to and only slightly modifyin Nos. 23 and 14 respectively in the earlier draft. In the new

draft these read:

►"22. To support legislation that assists families at the poverty level and to afford more adequate treatment of a families including those victimized by unjust laws or soci. I

▶"23. To advocate legislative efforts that will respond of the needs of women, especially the poor, the elderly ard

the needs of women, especially the poor, the elderly and those requiring special care."

In addition, No. 25—identical in each draft—refers to a public policy position that would require legislation and funding. It calls on dioceses "to continue to to to the department of church-sponsored child and adult day care centers."

Elsewhere in the document, the fourth draft criticies "no-fault divorce legislation" and "social legislation with choosing women are harmed by such laws. The third draft does not have such references.

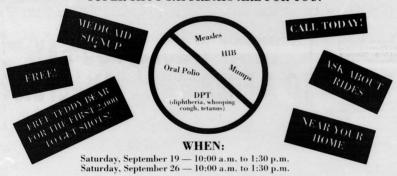
have such references.

Both drafts elsewhere affirm the use of inclu ive language in the littings according to norms recently developed by the bishops.

developed by the bishops.

Both drafts also speak approvingly of the may traditional roles women have exercised in the church a da number of 'mew roles' they have assumed in recent y are, including liturgical roles as lectors and extraordi any ministers of Communion. Nether draft, however, urge the inclusion of women in liturgical roles not already open to them under general church last.

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Indianapolis Campaign for Healthy Babies

Popes have supported Palestinians. diplomat says

by Kiki Kennedy Day

NEW YORK (CNS)—Pope John Paul II and his p ede-cessors have consist nely shown support for justice for Palestinians, said a Palestin-

Palestinains, said a Palestin-ian diplomat.
Riyad Mansour of the Permanent Observer Mis. ion of Palestine to the Ur ted Nations in New York sais he does not believe the iew Israeli-Vatican commission studying church matters in Israeli-controlled lands vill "change the warm relation." israeli-controlled lands will
"change the warm relationship between the Vatican and
the Palestinians," despite he
view that the panel is a sep
toward diplomatic relations.

The Palestinians are con-

cerned, however, that the pope's recent operation for a non-cancerous tumor of the colon might prevent him from being "as dynamic as he was in the past" in working to bring peace.

"We hope he recovers as quickly as possible," Manisour said.

'As far as I know," h said. id, "from the beginning of Palestinian question the Palestinian question different popes and the Vati-can have consistently showr support for justice for the Palestinian peoples and Palestinian peoples and con-sistently demonstrated unhappiness with the Israeli "The Catholic Church is

ran a position to support just causes," he said. "The church is based on the prem-ise of helping and expressing solidarity with the weak, helpless and poor. I think the Palestinian people qualify on Palestinian people qualify on all those counts." Mansour noted that the

Christian Holy Land is lo-cated in Palestine, and for generations Palestinian Christians—who make up an estimated 12 percent of the population in the occupied territories—have been known as being the "custodi-ans" of the holy places.

Democrats are losing votes from Catholics

by Catholic News Service

NEW YORK-Catholics tend to vote for Democrats in congressional elections, but the party is losing out by ignoring Catholics as a group, contends Father Andrew M

ignoring Catholics as a group, contends Father Andrew M. Greeley, a sociologist.

"The Catholic vote continues to be Democratic whether the Democratic leadership wants it or not," said Father Greeley in an essay in the fall issue of Church magazine, a quarterly journal published by the National Pastoral Life Center in New York. "But the Democrats will never win another presidential election unless they recognize how important that Catholic vote is."

In the same issue, Peter Steinfels, senior religion correspondent for The New York Times, commented that despite his inclination to support the Democratic presidential ticket, he feels alienated by the party's explicit insistence that abortion should be unrestricted.

Father Greeley said even with the increased emphasis on

Father Greeley said even with the increased emphasis on support for abortion as a part of the Democratic platform, Catholics don't tend to vote on the basis of that issue. The est is a professor of sociology at the University of Arizona Fucson and a research associate at the National Opinion learch Center in Chicago as well as the author of a series

priest is a professor of sociology at the University of Arizona in Tucson and a research associate at the National Opinion Research Center in Chicago as well as the author of a series of best-selling novels.

"The media each year at election time become worried about Catholics voting the way their church tells them to vote on the abortion issue," he wrote. "In fact, sat he first Mayor Daley (of Chicago) remarked, They don't vote on that issue' and never have, but the myth does not die."

In fact, Father Greeley said, "Catholic church leaders generally could not deliver a pack of hungry vampires to a blood bank."

Still, the "liberal myth about the blue-collar, white, coalition does not even occur to the kinds of people who run election campaigns," he said.

Catholics tend to vote Democratic because of history and social issues, according to Father Greeley.

New Catholic immigrants to the United States found the Republican Party, the big-city bosses and Protestants linked together and standing in their way, while the Democratic Party took their side and responded to their needs, he said.

Catholics opposition to Prohibition also was vehement and many Catholics were driven to the Democratic Party in protest of the nationwide ban on alcohol.

Catholics also are more sympathetic to Democratic Social and political issues, according to Father Greeley, as the result of the "communal" Catholic world the has long been convinced Democratic candidates are more likely to bring racial and political issues, according to Father Greeley, as the result of the "communal" Catholic world view.

Steinfels wrote that he has long been convinced Democratic candidates are more likely to bring racial and political issues, according to Father Greeley, as the result of the "communal" Catholic world view.

Steinfels wrote that he has long been convinced Democratic candidates are more likely to bring racial political sisues, according to Father Greeley, as the result of the "communal" Catholic world view.

Steinfels wrote that he has long b politics altogether

Pennsylvania Gov. Robert Casey sought and was denied a chance to speak at the Democratic convention in July.

Casey, a Catholic, advocates moderating the party's support for abortion to allow some restrictions such as parental consent requirements.

Steinfels said only this year has the Democratic Par;y made "the presidential campaign a referendum on pro-choice politics. Democratic leaders are apparently free to disagree about tax cuts, deficit reduction and a half dozen other important topics. On abortion there is no room for dissent

Marian conference will be held in Mexico City

by Catholic News Service

HOUSTON—A Marian conference for the Queen of the Americas Guild is to be held Nov. 12-16 in Mexico City, and clergy and participants are expected to attend from all over the United States.

an announcement released by Guild officer and conference co-coordinator Alan Napleton in Houston said the conference will be held at the Shrine of Our Lady of Guadalupe and will commemorate the 50th anniversary of the evangelization of the Americas.

The guild's 14th annual conference will include.

The guild's 14th annual conference will include addresses on Mary in the church today. Retired Bishop Jerome J. Hastrich of Gallup, N.M., episcopal moderator for the guild, is scheduled to be among the participants.

Napleton said tents are to be erected on the basilica grounds for meeting and prayer



CLINTONS AT CHURCH—Arkansas Gov. Bill Clinton, the Democratic nominee for president, leaves the First Methodist Church in Little Rock Aug. 30 with his wife, Hillary, and daughter, Chelsea. (CNS photo from Reuters)



BUSH AT PRAYER—President George Bush, the Repub-lican nominee for president, prays during church services Aug. 30 at the chapel on the grounds of the presidential retreat at Camp David, Md. (CNS photo from Reuters)

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The Active List

An Outdoor Mass sponsored by St. Agnes Parish, Nashville will be celebrated at 6:30 p.m. behind the Nature Center in Brown Co.

Catholic Alumni Club (CAC) and St. Lawrence Singles will play volleyball at 7:30 p.m. in the gym, 46th and Shadeland. New Members welcome.

Catholic Golden Age Club will lunch at 1 p.m. at Anchor Inn, 16th and Arlington. Call 317-356-4057.

September 12-13

The Criterion welcomes announcements for In eActive List of parish and church-related activities open to the public. Please keep them brief, listing event, sponsor, date, time and location. No announcements util be taken by telepione. No pictures, please. Notices must be in our offices by 10 a.m. Monday the week of publication. Hand deliver or mail to: The Criterion, The Active List, 1400 N. Merdian St., P.O. Box 1717, Indianapolis, Ind., 4206.

September 11

Catholic Alumni Club (CAC) will attend the Greek Festival at Holy Trinity Greek Orthodox Church, 4011 N. Pennsylvania. Meet at entrance at 7 p.m.

September 11-13

A Tobit Weekend for engaged couples will be held at Fatima Retreat House, 5353 E. 56th St. Call 317-545-7681 for details.

September 12

The first of a two-part Enneagram: Basics course begins from 8:30 a.m.-5 p.m. at the Aquinas Center, Clarksville. Call 812-945-0354.

St. Vincent de Paul Parish, Bedford will hold a Community Fun Fest from 5-11 p.m. Food, games, raffles, carnival.

St. Ann Parish, 2862 S. Holt Rd. will celebrate its 75th anniversam with a dinner/dance at 6:30 p.m. Sat. at the K of C, 511 E. Thompson Rd.; and 12 noon Mass celebrated by Archisthop Daniel Buechlein and reception on Sun. Call 317-856-3853 for more information. Holy Name School Class of 1972 will hold a Reunion beginning with 5:30 p.m. Mass in church followed by dinner/dance in Hartman Hall. Call 317-253-8881.

The Young Widowed Group will dine at 6 p.m. at Rustic Gardens, 1500 S. Arlington. Call 317-236-1596 for more information.

September 13

St. Mary Parish, Rushville will hold its Annual Fall Festival from 9 a.m.4 p.m. Chicken or ham dinners served 11 a.m.-2 p.m. EST. Adults \$5.50. kids under 12 \$2.50. Carry-outs available. Country store, flea market, homemade candy.

St. Mary Parish, North Vernon will hold a Pork Festival from 10:30 a.m.-5 p.m. Dinner, raffle,

A Tridentine Liturgy will be celebrated at 11 a.m. in St. John Church, 126 W. Georgia St.

The Social Committee of Mary, Queen of Peace Parish, Danville will hold an all-you-can-eat Breakfast Buffet from 9 a.m.-12 noon. Adults \$4.50; kids 6-12 \$2.50; under 5 free.

A Pre-Cana Conference for en-gaged couples will be held from 12:45-5:30 p.m. at the Catholic Center, 1400 N. Meridian St. Pre-registration required. Call 317-236-1596.

St. Pius Parish, Troy will hold its Annual Fall Festival from 11 a.m.-4 p.m. Antique tractor show, petting zoo, chicken din-ners, famous soup.

St. Mary Parish, Aurora will hold its Parish Festival from 12 noon-11 p.m. EDT Sat. and from 11 a.m.-6 p.m. Sun. Pig Roast Sat., chicken dinner Sun. Catholic Alumni Club (CAC) will hold a General Meeting at 6:30 p.m. in Room 206 of the

Catholic Center, 1400 N. Merid-

September 14

A celebration of the 3rd anniversary of perpetual adoration at Divine Mercy Chapel next to Ritter High School will begin with 7 p.m. Mass in St. Michael Church followed by pitch-in

The Divorce Recovery discussion series begins with "Grief/Growth, The Process Defined" from 7:30-9 p.m. at the Catholic Center, 1400 N. Meridian St. Call 317-236-1596 for details.

An hour of prayer for peace and justice is held each Mon. at 8 p.m. in St. Rita Church, 1733 Dr. Andrew J. Brown Ave. Benediction 9 p.m.

Bedford Separated, Divorced and Remarried Catholics (SDRC) will meet at 7 p.m. at St. Vincent de Paul School, Bedford for supper, meeting

Catholic Widowed Organiza-tion (CWO) will hold its quar-terly Executive Meeting for officers and program/social planners. Call Mary Koors #17-887-9388.

The Quincentennial Series continues from 7-9 p.m. at St. Thomas Aquinas Parish Center, 46th and Illinois Sts.

September 15

The Spiritual Book Series continues from 7:30-9 p.m. at Beech Grove Benedictine Center. \$5 charge. Call 317-788-7581 for details.

Mature Living Seminars on History in the Making begins with "The Changing Face of Europe" from 10 a.m.-2 p.m. in Room 251 of Marian Hall, Mar-

An hour of prayer and devotion to Jesus and Our Blessed Mother is held each Tues. at 7 p.m. in St. Mary Church, 317 N. New Jersey St. Call 317-786-

The adult education course on



Catholic Faith" continues from 7-8:30 p.m. at Sacred Heart Parish, Clinton. "We Believe: A Survey of the Catholic Faith" continues from

@ 1992 Catholic News Service

The Catholic Widowed Organization (CWO) will meet at 7:30 p.m. at the Catholic Center, 1400 N. Meridian St. for program on ragtime music. Newly bereaved meet at 7 p.m.

The Guardian Angel Guild will begin its semi-annual meeting with 10 a.m. Mass in St. Thomas Aquinas Church, 46th and Illinois followed by Junch-eon at the Governor's Mansion. Call 317-849-4219 for details.

The monthly Cemetery Mass will be celebrated at 2 p.m. at St. Joseph Chapel.

An Over 50 day on "Changes in the Church Since Vatican II" will be presented by Father Larry Voelker at Fatima Retreat House, 5353 E. 56th St. Call 317-545-7681 for details.

September 17

The Ave Maria Guild will hold its Fall Card Party for the bene-fit of St. Paul Hermitage at 11:30 a.m. at Beech, Grove Benedictine Center gym. Salad,

St. Paul Heritage Fest

Sunday, September 20, 1992

City Hall Park . Main St., Tell City, Indiana 10:00 a.m.-5:00 p.m.

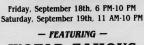
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Oblate Meetings — 1992-1993

September 27 2:00 p.m.-5:00 p.m. November 15 Retreat Afternoon 11:00 a.m.-5:00 p.m. January 10 2:00 p.m.-5:00 p.m. March 21 2:00 p.m.-5:00 p.m. May 2 2:00-p.m.-5:00 p.m. Picnic 5:15 p.m.

For more information about the Oblate Program, please contact:

Sister Juliann Babcock, OSB Oblate Director Our Lady of Grace Monastery

1402 Southern Avenue Beech Grove, IN 46107

(317) 787-3287



The Indianapolis Chapter of Pastoral Musicians will host a Choral Reading Session at 7:30 p.m. at the Catholic Center, 1400 N. Meridian St. preceded by dinner at 6:30 p.m. Call Denise Cunningham 317-271-0239 for dinner reservations.

St. Lawrence Singles will hold a Picnic at 2 p.m. Volleyball, games; food provided. \$4 cost. Call Tim Smith 317-353-0423 for

September 19-20 A retreat on "Thomas Merton: Man, Monk, Myth" will be held at

5:30 p.m. Mass for vocations in St. Lawrence Church, 46th and Shadeland.

A Eucharistic Holy Hour begins at 7 p.m. each Thurs. in St. Roch Church, 3600 S. Pennsylvania St. Benediction 8 p.m.

September 18 An Over 50 Eucharist and Pitch-In Dinner for Richmond-area Catholics age 50 and older will be held at 11:30 a.m. at St. An-drew Parish, 240 S. Sixth St.

Northside In-Betweeners 30° Catholic singles will meet at 7:30 p.m. for Board Game Night at St. Luke Parish reception room, 7575 Holliday Dr. E. \$5 donation. Call Liz 317-293-

Exposition of the Blessed Sacrament for quiet prayer and reflection is held each Fri. from 7 a.m.-5:30 p.m. Mass in St. Lawrence Church, 4650 N. Shade-

Catholic Charismatic Renewal of Central Indiana will hold a City-Wide Prayer Meeting and Healing Service at 7:30 p.m. at the Catholic Center, 1400 N.

September 18-19

St. Malachy Parish, Brownsburg will hold a Country Fare from 4-10 p.m. Fri. and from 12 noon-10 p.m. Sat. Hog roast, reverse raffle, carnival, monte carlo.

September 18-20

Benedictine Father Conrad Louis will present a Scripture Retreat on "The Bible as Word of God: A Sacramental of God's Presence Among Us" at Fatima Retreat House, 5335 E. 56th St. Call 317-545-7681 for details.

September 19

St. Bridget Parish, 801 Dr. Martin Luther King Jr. St. will hold a Festival from 10 a.m.-10 p.m. Food, games.

Catholic Alumni Club (CAC) will The Enneagram: Basics course attend 5:30 p.m Mass at St. Michael Church, 3354 W. 30th St. followed by dinner at Cheddar's ville. Call 812-945-0354 for details. followed by dinner at Cheddar's on W. 38th St.

Pro-Lifers will pray the rosary at 9:30 a.m. in front of the Clinic for Women, 2951 E. 38th St.

A Day of Reflection for Annulment Petitioners will be held from 8:30 a.m. 4 p.m. at the Catholic Center, 1400 N. Meridian St. Call 317-236-1596 for details.

The Sisters of St. Francis at Oldenburg will hold a day of picnicking, games, hayrides etc. from 11 a.m. 4 p.m. EST at the motherhouse. Call 812-933-6403 for details.

An Outdoor Mass sponsored by St. Agnes Parish, Nashville will be celebrated at 6:30 p.m. behind the Nature Center in Brown Co. State Park.

September 20

An Elderhostel Week continuing through Sept. 26 on "Drama: Soaps and Theatre" will be held at Beech Grove Benedictine Center. Call 317-788-7581.

St. Joan of Arc Parish, 4217 N. Central will hold its Third Annual French Market from 1-7 p.m. French menu, live entertains

St. Louis Parish, Batesville will hold its annual Festival featuring noid its annual restival rearunng country-style chicken and roast beef dinners at 10:30, 11:15 a.m., 12 noon, 1, 2 p.m. EST. Cafeteria supper begins 4:30 p.m. Mock turtle soup.

St. Lawrence Parish, 46th and Shadeland will hold an October-fest from 2-7 p.m. Dinner, beer, booths, music

St. Bridget Parish will sponsor a Celebration of 100 Years of Black Catholic Education at 2 p.m. at St. Clair St. and the Water Co. Canal. Prayer, song, speeches

St. Paul Parish, Tell City will hold its annual Heritage Fest from 10 a.m.-5 p.m. Fried chicken or ham dirners, Perry Co. Cloggers, mega raffle, face painting, petting zoo

Catholic Alumni Club (CAC) will attend St. Joan of Arc's French Market. Meet at 2 p.m. at the church.

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Date: September 18, 1992 Catholic Center

1400 N. Meridian St. Indianapolis, IN 46202



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Married Couples Retreat: The Rainbow Bridge-Covenant and Commitment November 13-15, 1992

FOR MORE INFORMATION & A COMPLETE SCHEDULE OF RETREATS: CALL: (812) 923-8817 OR WRITE: Director of Retreats; Mount Saint Francis Retreat Center 101 St. Anthony Drive, Mount Saint Francis, Indiana 47146

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Father Ric says ...

Come to the Country and Enjoy some Fall Fun! ...in Batesville, Indiana at the

St. Louis Church

annual Festival

Sunday, September 20

Country Style Chicken and Roast Beef Dinners

10:30 & 11:15 a.m.; 12:00 noon; 1:00 & 2:00 p.m. EST

Cafeteria Supper beginning at 4:30 p.m. EST

ADULTS \$550 CHILDREN UNDER 12: \$275

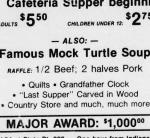
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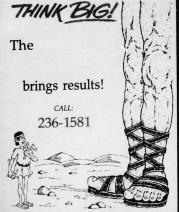
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Youth News Views

'Mentoring in the City' teaches teens life skills

by Mary Ann Wyand First of two parts

Inner-city Indianapolis teen-agers who participating in the Marian College are participating in the Marian College "Mentoring in the City" program this year are getting valuable hands-on experience in community service.

Mentoring activities are designed to help at-risk teen-agers build self-esteem, increase their awareness of community needs, and empower the youth so they can work toward the betterment of society.

work roward the betterment of society.

Jointly funded and sponsored by Marian
College and the Lilly Endowment, "Mentoring in the City" offers college-age, high
school, and junior high school youth
opportunities to help others in disadvantaged urban areas ed urhan areas

One summer project at Holy Cross Parish in the Indianapolis East Deanery tackled the

in the Indianapolis East Deanery tackled the beautification of an unsightly wall covered with graffit and gang messages. Beth Riehle, a former Volunteer in Ministry who now works as youth ministry coordinator at Holy Cross and 5t. Philip Neri parishes, said teen-agers scraped paint from a concrete wall covered with graffit so they could decorate the space swith a beleibly colored murst. with a brightly colored mural.

As part of this summer workcamp experience, "Mentoring in the City" participants also visited Gleaner's Food Bank, the Wheeler Mission, and the Hole Bank, the Wheeler Mission, and the Holy Family Shelter for a tour of each facility followed by lunch, volunteer work, and a short group reflection period.

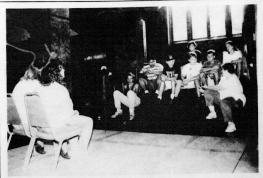
Alice Davis, director of the mentoring project, said the youth concluded the summer portion of the community service project during a "Marian College Overnight" on July 20-22 with games, skits, open gymnasium time, and open swimming at campus facilities.

Participants also discussed ideas for the fall "Mentoring in the City" program at Scecina Memorial High School, which will include training in inter-active theater

Scecina students participating in that program will write role-modeling skits and present them to elementary school stuents at Indianapolis East Deanery schools.

Barbara Crock, the teacher coordinator from Scecina, will facilitate faculty involvement in the program and Marian College students will participate as mentors.

Andy Murphy, public relations director at Marian, said the college's mission focuses on the mentoring of students for



SUMMER MENTORING—Teen-agers from several inner-city neighborhoods in Indianapolis who are participants in the Mentoring in the City project at Marian College learn about the importance of helping others through community service as they rehearse skits they will present to elementary school students in the Indianapolis East Deanery later this year. (Photo by Mary Ann Wyand)

scholarly growth, career opportunities, and

Scecina sophomore Jason Bledsoe, who is a member of St. Philip Neri Parish, said the mentoring program gave him a better understanding of people in need. "I live in the inner city," he said, "but

there are people there who are a lot worse off than me. The more I see (problems) the more I understand how they feel. The stronger people just try to hold it inside all the time, but they hurt themselves by doing that."

but they hurt themselves by doing that. Jason said he enjoyed going with the mentoring group to help children at the Hispanic Center at St. Patrick Parish. "Little kids don't have many people they can talk to," he said. "For someone older to be nice to them and talk to them and give them attention helps because some of them don't get much attention."

Scecina sophomore Teresa Scott of Holy Cross Parish said she likes the mentoring

cross Parish said she likes the mentoring program because it has given her opportunities to help others.

I didn't know how much some people struggle," she said. "When I see all that goes on, I realize what I've get and I've started appreciating it. I liked helping people at the food bank."

Serving as the teacher coordinator for

people at the food bank.

Serving as the teacher coordinator for
Scecina in this unique mentoring project for
at-risk teen-agers has been a rewarding
learning experience, Barbara Crock said,
because the teen-agers perform well with

positive reinforcement.

"I graduated from Marian College last year," she said. "I came back to help out, and I'm coming away (from the summer

mentoring program) with a greater under-standing of who the at-risk teen-agers are. I've done a lot of volunteer work in the inner city, so I've seen the problems. But they haven't been real to me until I worked with these kids.

Last week, she said, the mentoring group visited Holy Family Shelter to study ne tragedy of homelessness.

'They had a real hard time dealing with "They had a real hard time dealing with the homeless and the idea of a whole family not having a place to live," Crock explained. "They just felt uncomfortable being around the people there because they don't know what it's like to be alone and not have anyone to turn to for help."

(Next week: Crock and Riehle reflect on urban challenges.)

St. Lawrence will host youth retreat and forum

Speaker and author Father Ken Roberts Speaker and author Father Ken Roberts will conduct a four-day youth retreat entitled "Catholic, and Proud of Ht" at St. Lawrence Parish, 4650 N. Shadeland Ave. in Indianapolis, on Sept. 25-28 from 7:30 p.m. until 9 p.m.

Father Roberts also will present a special "Youth Forum" on Sept. 27 from 2 p.m. until 3:30 p.m. at the Indianapolis North Deanery parish.

Deanery parish.

Both events are free and open to the public. For additional information, contact the St. Lawrence religious education and youth ministry office at 317-543-4925.

Making grades is global thing by Patti Carson These facts are a threat to the American education process, and are a possible reason for our low ISTEP scores.

In their struggle for superiority, students everywhere compete to "make the grade."

The competition is no longer between the students in the next classroom or merely in the next state. This competition for recedening excellence, has surread. for academic excellence has throughout the world.

To what extent the students master the basics and how well they apply them are key factors in a successful education. Just where do Americans fit into this

big picture? American students must learn to make the most of their time in the classroom.

the most of their time in the classroom. They should put more into their classes in order to get more out of them. The German school year is two months longer than the American school year. Therefore, American class time is valuable and it should be used productively.

Saturday is a school day in Korea, while in Japan illiteracy practically does

American education reform places more emphasis on thinking and doing, rather than automatically pulling out a

In 1982, an international mathematics test proved that 12th grade American students ranked 14th out of the 15 nations examined in advanced algebra. Hong Kong captured first place, fol-lowed closely by Japan.

This reform in education calls for a angle in problem-solving. By ng students think problems through, they acquire a better under-standing of the material.

Despite the intense competition among their foreign neighbors, American students must continue to keep expectations high and commit them selves to constant self-improvement.

After all, "making the grade" is a

Go tell it in the classroom

by Patti Carson

A wise man once said, "Either we teach our children or we abandon the future to chance and nonsense.

Teaching truly is a noble profession, for these people dedicate their lifetimes to shaping the minds of tomorrow's

However, teaching methods do vary, and these variations create either willingness to learn or total discontentment in the student.

A good teacher can present even the most tedious material with some sort of One physics teacher explained parallel circuits by demonstrating how Christmas tree lights work.

Instructors know that students want to learn something that is applicable in their own lives. Although history may seem unrelated to the present, students must realize that the ignorance of history affects the world's future.

Teachers bring this course alive by telling interesting stories that tie in with

their material or by organizing class

Foreign language instructors also develop creative teaching methods, even nentary classrooms. A United States senator noted that,

"Cultural isolation is a luxury the U.S. can no longer afford." Teachers are working to bridge the gap. While the presentation of factual material by the teachers is important, his or her personal example is equally important.

And though students learn a great deal from teachers, the teachers also learn important lessons from the students.

Robert Fulghum, a talented writer, said, "In learning, do not ask for food. Ask for farming lessons. In teaching, vice versa." It is obvious that no one makes it

alone. People must have a grateful heart and be quick to acknowledge those who help them

Thanks, teachers.

(Patti Carson is a Cardinal Ritter High Parish in Plainfield.)

Magazine finds youth like to pray the rosary

"We all love to pray the rosary here at
"You! Magazine," and we're still pretty
young, so we figured other young people
out there would be into saying it as well,"
said "You! Magazine" editor Paul Lauer.

So in the May 1992 issue of "You! Magazine," Lauer ran an article entitled, "The Power Tool: Mary's Rosary," giving a brief history of the rosary and offering a free rosary and booklet to any reader who requested them.

Lauer said he knew that the rosary would appeal to today's spiritually-hungry youth, but he never expected the response he got from the article

We've already filled orders for hundreds of rosaries, and the letters are still coming in," he said. "Obviously, young people will try the rosary if you tell them about it!

Why are these kids so excited? Excerpts from their letters include these reasons

"I could really do with a little more peace in my life. And if saying the rosary does give you peace like you said in your May feature, then I'm all for it!

"Please send a rosary to my friend who is radualing from high school; hopefully, and it with her to college!"

I am asking for this rosary out of love "I have a very devoted Catholic friend who is interested in learning more about

our faith. When I read your article, I decided what I want to get her."

"I think this is a great way to introduce people to the Christian faith! I've always had a rosary, but I never really knew how to use it. This will be a great way for me to deepen my faith. I hope others feel the same way!"

"There are so many who don't here."

"There are so many who don't know anything about the rosary. I want to share with them the strength I gain from it."

Yes, young people want to pray, Lauer said, and they're interested in learning the various ways to pray.

"Even the old traditional forms of

prayer, like the rosary, are of interest to them," Lauer said. "So let's start telling them more about it!

"You! Magazine" (formerly called "Veritas" Catholic youth magazine) features exclusive interviews with Catholic and Christian celebrities, as well as sports, TV, movies, explanations of Catholic beliefs, scripture and testimonies from youth living their faith around the world. With over 100,000 readers nationwide,

Lauer said it has become the most successful Catholic youth magazine in

American history.

(Single copies are \$3 and one-year sub-scriptions are \$19.95. For subscription inform-ation, write to "You! Magazine" at 29800 Agoura Road, Suite 102, Agoura Hills, Calif, 91301 or call the office at 818-991-1813.) American history.

Programs address needs of early adolescents

For many years in youth ministry, early adolescence was the forgotten age. There simply was no emphasis on programs for 10 to 15-year-olds.

But within the last decade, we, as a church, have begun to realize the impor-tance of ministry to this age group.

One of the reasons that parishes are offering junior high ministry now is because of the realization that early adolescents are growing up faster. They are facing pressures and issues that their parents never dreamed of during the junior

One youth minister described these kids as the "Kodak" generation: overexposed and underdeveloped.

Statistics about early adolescents reince this theory:

▶The majority of young adolescents report that religion is one of the most important influences in their lives. (Search Institute)

▶By age 15, nearly one-third of youth have had sexual intercourse. (Louis Harris Poll for Planned Parenthood, reported in erican Teens Speaks")

► By the time youth reach the ninth grade, nearly one-third of teen-agers have tried alcoholic beverages in an amount that exceeds a small taste. (Institute for Social

►For both boys and girls, attitudes toward the church become less favorable between the fifth and ninth grades. (Search Institute)

As parishes begin to understand the importance of outreach to this age group, more and more opportunities for early adolescents are being made available.

The principles of youth ministry are the same for early adolescents. However, there are special developmental needs that this

age group has that makes ministry to them different than that of high school ministry.

We can't offer junior high students "watered down" high school activities and expect them to respond. To be effective, we have to look at creative opportunities that meet their developmental needs for physical activity, competence and achievement, self-definition, creative expression, positive social interaction with peers and adults, structure and clear limits, meaningful participation, and religious expression

The New Albany Deanery realized early on the importance of early adolescent ministry. Through a grant from the Lilly ministry. Inrough a grant from the Lilly Endowment, the deanery hired a part-time consultant in 1988 to enable parishes to set up early adolescent ministry programs. Last year, through the support received during the Cornerstone Campaign, the Deanery Youth Ministries Office was able to hire me to continue the work being during to hire me to continue the work being done in early adolescent ministry.

As the deanery office, we enable early

adolescent ministry in two ways.

The first is by working with adults interested in early adolescents in the parishes. We provide consultations, trainparishes. We provide consultations, trainings, resources, and other support to enable early adolescent ministry in the parishes and schools. By educating parents and adults who work with this age group about the developmental needs of early adolescents, hey are able to better understand early adolescents and serve them through need-responsive ministry.

The second way that we serve early adolescents is through fineed services. We

adolescents is through direct services. We realize that parishes need planned events that they can plug in to on the deanery

Opportunities like the junior high Belle Cruise, early adolescent retreats, dances, leadership opportunities, and the Junior High Jamboree are ways that we—the deamery—are directly serving adolescents.

been overwhelming. Nearly all the parishes in our deanery now offer some type of ministry to early adolescents. In addition, we have received an enthusiastic response from the early adolescents themselves to the programs that we have been offering.

Last summer, we had 800 young people, sell-out crowd, on our very first early dolescent Belle Cruise.

I think the response to this first-time

event for that age group and to other events that we have provided is a sure sign that ministry to early adolescents is very much eded in the archdiocese

And I think that more and more parish staff members are realizing how important early adolescent ministry is to the church.

By involving early adolescents in the church through youth ministry, we are meeting their developmental and faith needs as well as offering them a positive experience of church.

Parents can help adolescents resolve their fears and worries

Parents can help their junior high-age children deal with things that worry them, authors Merton and Irene Strommen report in their book "Five Cries of Parents

According to the authors, here are the top seven worries of early adolescents (ages 11-15) and how parents can help.

►School performance.

It is important for early adolescents to make their parents proud by doing well both at school and in extracurricular activities. They even want to talk with their parents about trouble at school. Parents should make use of this chance for open, two-way conversation.

►My looks.

1993

Because teen-agers are preoccupied with how they look to their peers, fads and clothes and styles need not be a subject of parental censure. Parents might ask themselves: "So what if I don't like their outfit? Is it worth breaking a relationship to get my way?" (Chances are good that the fad will sume its proper perspective for ad-scents if the parents don't nag about it.)

That a parent might die. Helping your child verbaily express his or her fears presents an opening for caring

►How friends treat me.

Use this concern as the basis for discussing with your child what it means to be a friend to someone else. Shift the emphasis away from "what my friend can give me" to "what I can give my friend."

►Hunger and poverty

This worry suggests how conscious young people are of others' sufferings. What can you do to allow your son or daughter to help ease the sufferings of others?

►Violence in our country.

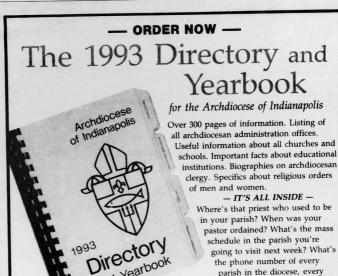
Current events could well be topics at the dinner table. If local incidents of violence have occurred, discuss safety measures and rules for self-protection.

►Loss of a best friend.

This concern is a reflection of the adolescent's longing to be a "fun" person, a significant person, and a well-liked person. Parents should not ignore their child's loss of a best friend.

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BOOK REVIEW

'Catholics and the New Age'

CATHOLICS AND THE NEW AGE: HOW GOOD PEOPLE ARE BEING DRAWN INTO JUNGIAN PSY-CHOLOGY, THE ENNEAGRAM, AND THE AGE OF AQUARUS, By Jesuit Father Mitch Pacwa. Servant Publications (Ann Arbor, Mich., 1992). 234 pp., \$8.99.

Reviewed by Father Robert Kress

One only needs to look at the title and subtitle of "Catholics and the New Age: How Good People Are Being Drawn Into Jungian Psychology, the Enneagram, and the Age of Aquarius" to adequately understand its contents.

During his first six chapters, Jesuit Father Mitch Pacwa also narrates anecdotes from his own life as a college student and Jesuit seminarian. He thus illustrates personally the attraction that Jung, astrology, the enneagram, crystals, channeling and

other esoteric and occult practices had for young people in the 1960s and still do for many people of all ages today. His explanation is usually clear and understandable. A glossary of technical terms, inevitable in such a book, facilitates the reading. There is also a bibliography of recommended and unrecommended books on the whole

recommended and unrecommended books on the whole range of topics treated in the book. Father Pacwa also exposes incisively what can most kindly be described as the silliness of the so-called "creation spirituality" of Dominican Father Matthew Fox and his hangers-on. One will find much more reliable creation theology and spirituality in St. Thomas Aquinas

and Karl Rahner

He concludes with suggestions about how Catholics can dialogue with New Agers in general and Catholic New Agers in particular.

I have only two cautions about the book.

First of all, as is often the case, one extreme can breed another. Father Pacwa's youthful liberalism does seem to have led him to a certain conservatism now. It is not that his conservative approach is wrong. But it does not necessarily lead him to advocate the best of contemporary mainstream Cetholic backets.

Catholic theology.

Finally, I do think that he could have developed more effectively the fact that, as weird as much of the New Age is, it nonetheless does clearly show that the religious interest and quest of the human being is part and parcel of

human nature.
(Father Kress is a professor of theology and author of books and articles on various theological topics, including especially religion in

articles of bardons included in the modern world.)

(At your bookstore or order prepaid from Servant Publications, 840 Airport Blvd., P.O. Box 8617, Ann Arbor, Mich. 48107. Add \$2 for shipping and handling.)

Future role of Catholic Church in America

WHITHER THE U.S. CHURCH: CONTEXT, GOSPEL, PLANNING, by Father John A. Grindel. Orbis Books (Maryknoll, N.Y., 1991). 216 pp., \$16.95.

Reviewed by Father Robert Kress

Father John A. Grindel is a Vincentian priest whose career has been spent in the world of academic and religious-order affairs. "Whither the U.S. Church" is his prescription for the future role of the Catholic Church in America and of America in the world.

He claims that the American church needs a national planning policy in order to be effective. He is apparently unaware of the convincing argument made by the distinguished American historian Daniel Boorsin that, in America, deliberately national enterprises do not succeed.

Local ones do.

Father Grindel claims to analyze the social, economic, cultural and political realities of the American presence in the world. His analysis, however, is not new. It is merely a recitation of the standard liberal and leftist complaints about America and the American Catholic Church. This is clear from both the content and the "authorities" he lists in both the introduction and the notes and the index.

He includes almost every cliche known to contemporary liberal conventional "wisdom." Thus, the woes and miseries of the developing countries are laid at the footstep of America and American transnational corporations but in fact American transnational corporations have become minor players on that scene.

The American Catholic Church has always been a public church. It did not become so, as he suggests, with the U.S. bishops' pastroal letters on nuclear strategy and economics. Had it not been so, it would simply have been ground out of existence by the generally low social conditions of the Catholic immigrants and the anti-Catholicism they encountered.

Most drastic of the flaws, of course, is the constant erroneous equation of the church with the hierarchy (and religious)—precisely what one would expect from clericalism, whether right or left.

The book even refutes itself: "Because the church (read The book even retutes itself: "Because the church (read hierarchy) does not have the required expertise, its role will have to be indirect...critique" (p. 180). Unfortunately, no one has yet shown how one can be a reliable critic if one has not the required expertise in regard to the matter to be criticized. If you voted for George McGovern, you will love this book. But you will also not need to read it. You will already leave the repetited.

(Father Kress is a theologian residing in San Diego and author of many publications on the American Catholic Church.

† Rest in Peace

35, St. Christopher, Indianapolis, Aug. 28. Husband of Melanie (Jackson); father of Wesley; son of Donald F. and Marion; brother of Elizabeth Stanley. (The Criterion requests death notices from parishes and/or individuals; we obtain them not other way. Please submit in writing to our office by 10 a.m. Mon. the week of publication; be sure to state date of death. Obituaries of archdiocesan priests, their parents and religious sisters serving our archdioces are listed sewhere in discount of the protection of the protect † GROTE, Joseph B., 80, St. Mary, Greensburg, Sep. 1. Husband of Nettie M.; father of Philip and Timothy; brother of Leonard, Clara Wissel, Rosella Beneker and Geneva † LYNCH, Nicholas Jr., 83, Holy Trinity, Indianapolis (burial in Glens Falls, N.Y.), April 11. Brother of Rosemary. archdiocese or have other

connections to it.) connections to it.)

† BROOKS, Robert L., 75, Little
Flower, Indianapolis, Aug. 21.
Husband of Josephine; father of
Karen J.; brother of Gladys M.,
Opal M. Duncan and Ruth E.
Mateer.

† CLARKE, John R., 33, St. Christopher, Indianapolis, Aug. 26. Husband of Kathleen (Holibaugh); son of Paul and Delores (Bates); brother of Joseph.

† MEO, Anna, 86. Holy Rosary, Indianapolis, Aug. 26. Mother of Anthony, sister of Marie Murello, Rose Saul, Agnes Olsham, Josephine Pedlow and Mary Koors; grandmother of 10; great-grandmother of five.

+ WHITEHILL, Thelma, 77, Our 26. Husband of Kathleen (Hollbaugh): son of Paul and Delores (Bates); brother of Joseph. + CURFMAN, William "Tony," A. Mack and Nelda J. Futch.

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For a listing of current release

in theaters which the U.S. Catho-lic Conference Office for Film and Broadcasting has rated on the basis of moral suitability.

The symbol after each title is the USCC rating. Here are the USCC symbols and their meanings:
A-I—general patronage;
A-II—adults and adolescents;

A-III—adults; A-IV—adults, with reservations; O-morally offensive Some films receive high recommendation by the USCC hese are indicated by the

1	Adam's Rib A-II
1	Basic Instinct
1	Batman Returns A-II
	Beauty and the BeastA-
	Bebe's Kids A-I
	Beethoven
	Best Intentions, The A-II
	Bob Roberts A-II
	Boomerang
	Buffy the Vampire Slayer . A-II
	Christopher Columbus—The
	Discovery A-II
	Class Act
	Death Becomes Her A-II
	Deep Cover
	Diggstown A-I
	Enchanted April A-
	Enchanted April
	Encino Man A-
	Ear and Away A.I

	Gas, Food, Lodging A-III	Mistress
	Highway 61	Mo' Money O
	Honey, I Blew Up	Monster in a Box A-II
	the Kid A-II	Night on Earth A-III
	Honeymoon in Vegas A-III	One False Move A-IV
	Housesitter	Ox, The
	Howards End A-II	Patriot Games A-IV
	Johnny Suede	Pet Sematary II O
	La Discrete	Pinocchio A-l
	Laws of Gravity O	Playboys, The A-III
•	League of Their Own, A A-II	Player, The A-III
	Lethal Weapon 3	Poison Ivy
	Light Sleeper O	Prelude to a Kiss A-III
,	Little Nemo: Adventures	Raise the Red Lantern A-III
,	in Slumberland A-I	Raising Cain
r	LoversO	Rapid Fire C
ì		Single White Female C
i	Man Without a World, The	Sister Act A-II
Ì	Mediterraneo	Stay Tuned A-II

For a listing of current release motion pictures showing in and around Marion County, call DJALA-MOVIE, 644-3800 This IV free 24-hour-a-day service is made possible by your contributions to the United Catholic Appeal. Unforgiven Universal Soldier Unlawful Entry Whispers in the Dark Video classifications

A-III

A-III

Zentropa .

Here is a list of recent videocassette releases of theatri-cal movies that the U.S. Catholic Conference Office for Film and Conterence Office for Film and Broadcasting has rated on the basis of moral suitability. The symbol after each title is the USCC classification. The classifications for videos is the

Stranger Among Us. A

3 Ninjas Toto le Heros Twin Peaks: Fire Walk With Me

	same as those for theatrical movies in the list above.
1	Addams Family, The A-II
	Antonia & Jane A-III
1	At Play in the Fields
	of the Lord A-IV
1	Bugsy A-III
ı	Butcher's Wife, The A-IV
١	Cape Fear O
1	Curley Sue A-II
1	Dead Again A-III
	Deceived A-II
	Europa, Europa A-III
ı	Father of the Bride A-II
	Final Analysis A-III
d	Fisher King, The A-III
	For the Boys A-III
	Frankie & Johnny A-III
	Freejack O
	Fried Green Tomatoes A-II
	Grand Canyon A-III
	Great Mouse Detective A-l
	Hand That Rocks the
	Cradle, The O
)	Hear My Song A-III

A-II A-III Juice Kuffs Last Boy Scout, The . . . Lawnmower Man, The 0 Little Man Tate A-II Medicine Man A-II Memoirs of an Invisible A-III My Girl A-II Naked Lunch Other People's Money
People Under the
Stairs. The Stairs, The Prince of Tides, The Ricochet Rock-a-Doodle A-IV Shakes the Clown Shattered Shining Through Star Trek VI: The A-III Undiscovered Country . . A-II Stop! Or My Mom Will Shoot

Strangers in Good Company Super, The This Is My Life A-II True Identity ... A-III
Wayne's World ... A-III
White Men Can't Jump ... A-III A-III Wild Orchid 2

FCC allows graphic abortion pictures in ads

WASHINGTON (CNS)—U.S. bishops' conference offi-cials welcomed a Federal Communications Commission ruling that mandates television stations that run political advertising to accept candidates' ads even if they show graphic pictures of aborted fetuses. The FCC, in an Aug. 21 letter outlining its decision, said a

neutral parental advisory announcement immediately before-hand warning viewers of the graphic nature of the ad could

That the FCC ruled as it did was "a relief," said Helen

Inat the FCC ruled as it did was "a relief," said Helen Alvare, spokeswoman for the bishops' pro-life office. While the pro-life office prefers to "talk about the sanctity of life, not the brutality of a dead aborted child," Alvare added, "that's not to asy that a lot of people aren't reached by that." The decision stems from an ad placed by Daniel Becker, a Republican House candidate from Georgia. Becker placed his ad on WAGA-TV in Atlanta.

WAGA's owners, Gillett Communications, aired the ad, but later asked the FCC for permission to either reject the ad or limit its airing to nighttime hours when children were not likely to watch.

Inkely to watch.

Attorneys for Gillett claimed the ad was indecent programming under the FCC's definition of indecency as that which contains "language or material that depicts or describes, in terms patently offensive as measured by

contemporary community standards for the broadcast medium, sexual or excretory activities or organs." Gillett contended that the aborted fetuses shown were "excretory activity," which Alvare termed a "horrible" charge. "excretory activity." which Advare retired a norther change.

"This points up the hypocrisy of media organizations not showing the real, gross result of an abortion, whereas they are more than willing to show gross results of other kinds of violence that we rightfully abhor," she said.

The FCC rejected the "excretory activity" argument, as well as Gillett's desire to air the ad only at night.

well as Gillett's desire to air the ad only at night.

The opinion said the FCC does not impose prior restraint on protected speech. For a station to air the ad only when it thought best, the FCC said, "would violate a federal candidate's reasonable access rights."

A neutral viewer advisory could be used by broadcasters, the FCC said. "The following political advertisement contains scenes which may be disturbing to children. Viewer discretion is advised," would be an appropriate disclaimer to air before such an ad, according to the FCC.

Similar ads have been used by candidates in Illinois,

Similar ads have been used by candidates in Illinois, Indiana and Montana.

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Archbishop visits the largest diocese in world—in Russia

by Catholic News Service

ANCHORAGE, Alaska—When Archbishop Francis T. Hurley of Anchorage once again visited his archdiocese's outreach mission in Magadan, Russia, he "handed over" a Catholic parish to the region's new bishop, Bishop Joseph Werth.

Bishop Werth, apostolic administrator of Siberia and eastern Russia, was appointed to this position 15 months ago. But this visit to Magadan, in the Russian Far East,

According to Archbishop Hurley, Bishop Werth is "bit by bit traveling to the extremities of his responsibility." The bishop resides in Novosibirsk—Magadan is 4,000

miles away.

In area, Bishop Werth's territory is the largest Catholic diocese in the world. Extending from the Ural Mountains—directly north of eastern Iran—up to Alaska, it is 5,000 miles long, 2,000 miles wide and contains nine of the world's 24 time zones.

Archbishop Hurler who has visited Magadan on

Archbishop Hurley, who has visited Magadan on several occasions, said the Russian prelate is learning where his Catholic people are, "but only gradually and

He made the comments in columns he wrote for the atholic Commentary, the archdiocesan newspaper of

Anchorage.

Archbishop Hurley—who wrote one column before his Aug. 11-19 trip and one after he returned—described the Russian bishop as "slight of build and gemtle in appearance but there is within him a firm determination to cover his

whole territory."

The archbishop described Magadan as a city built with no religious foundation, established in 1939 when religion was repressed. In January 1991, the Catholics there, few in

number but determined, petitioned and received recognition from the government as a Catholic community.

Archbishop Hurley assisted them, saying that one day they would have a bishop and a priest from their own country.

country.

Over a year ago, the Archdiocese of Anchorage sent
Father Austin Mohrbacher to be a pastor in Magadan. He
will remain there as one of nine priests under Bishop Werth.

According to Archbishop Plurley, during his visit Bishop
Werth net with Russian Orthodox Bishop Arkadiy of

Now both bishops face the challenge of catechizing and row both bishops are the challenge of checking the providing the sacraments for so many who, because of persecution and religious repression, have only a smattering of knowledge about religion and Christianity," the U.S.

prelate said.

He said that though Bishop Arkadiy grew up in the Russian Orthodox Church, which was accepted by the government, his freedom was quite limited. Most of his priestly life was spent in a monastery in Western Russia and a small country parish near the monastery.

"Bishop Werth was raised on the Volga River. His parents were his teachers and exemplars of religion," the archbishop said. "Mass was celebrated by a priest but clandestinely. Through the priest the young loseph Werth made his way to the seminary, the lesuits and the priesthood." He is a member of the Lithuanian Jesuit province.

Once ordained he spent time teaching in the seminary and then was a parish priest, traveling to small towns along the Volga River.

In his second column, Archbishop Hurley mentioned

In his second column, Archbishop Hurley mentioned "an added feature to this trip to Magadan." It involved retired Archbishop Philip M. Hannan of New Orleans, who went along. He had proposed that Archbishop Phurley's trip be the subject of a documentary to be filmed by New Orleans TV station WLAE and to be shown on Mother Angelica's Eternal Word Television Network on cable. So the retired prelate—accompanied by director and two staff people—hosted interviews of Bishop Worth, Bishop Arkadiy and others in Magadan. The documentary has already aired. "One evening of casual conversation brought to the four-

"One evening of casual conversation brought to the fore a startling note of history," according to Archbishop Hunley. Archbishop Hunley. Archbishop Hunley. Archbishop Hunley. Archbishop Hannan and I were recounting our

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days in the 1960s in Washington, D.C., when he was auxiliary bishop there and I was on the staff at the bishops' national office," the Alaska prelate said.

national office," the Alaska prefate said.

"Bishop Werth said that everyone in his hometown in Kazakstan knew the name of President Kennedy and that he was a Catholic. It was for them a bright light that a Catholic. was the head of the superpower that symbolized their dream of freedom

dream of freedom."

The young bishop recalled that his father always listened to the Voice of America, although the transmission was often scratchly because of fradio jamming by the communists.

One night as the entire family gathered around the radio, what they heard was "dear and unobstructed," "Archishop Hurley said, They were listening to a broadcast of President

Kennedy's funeral

Kennedy's funeral.

Although the Russian bishop was 11 at that time, he still recalled the program clearly, even parts of the funeral homily—delivered by then-Bishop Hannan.

"Bishop Werth is a young bishop, 40 years of age. An: bishop Hannan is a spry, strong 79. Little did they realize their initial contact could be traced back 29 years," wrote Archbishop Hurley.

Archbishop sees good, bad for church in Russia

WARSAW, Poland (CNS)—Archbishop Tadeusz Kondrusiewicz, apostolic administrator of European Russia, welcomed current signs of Catholic-Orthodox cooperation but criticized the fact that Orthodox still seem to have more

The archbishop said that after a year of strained relations over claims of Catholic proselytism, there was now a "discernible tendency" in both communities to build a more permanent collabortion."

"Accusations are still sometimes being made of Catholic expansionism," the archbishop said, "But these arise largely from prejudice and a lack of historical awareness. God said, 'Go and teach.' He didn't divide the world into regions."

"We want to reactivate our parishes, but only in places where believers request them," the archbishop said.

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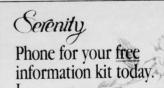












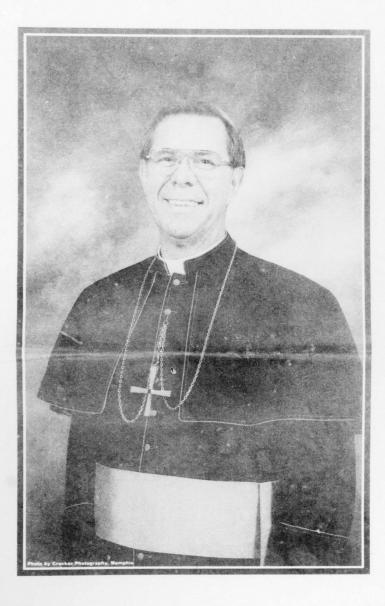
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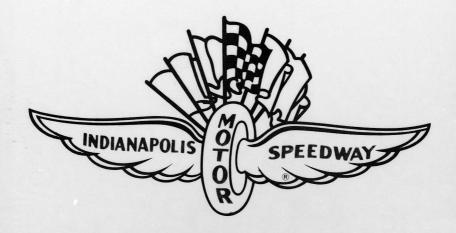
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Archbishop Daniel M. Buechlein, O.S.B., D.D. Installed as the Fifth Archbishop of Indianapolis
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Archbishop Daniel M. Buechlein

on his installation as

Archbishop of Indianapolis

Buechlein returns as 5th archbishop

Jasper native was president of St. Meinrad

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

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 appent weet of kills.

Archishop Buechlein spent most of his life at \$5. Meinrad, the Benedictine archab-bey 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, 1969.

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 doarrof students and as chairman of the Division of Religion at St. Meinrad. He was selected as president-sector of the School of Theology in 1971 and in 1982, was named as president-sector of St. Meinrad. College as well. He continued in that position until his appointment as the third Bishon of Memo. appointment as the third Bishop of Mem phis on Jan. 20, 1987.

phis 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.

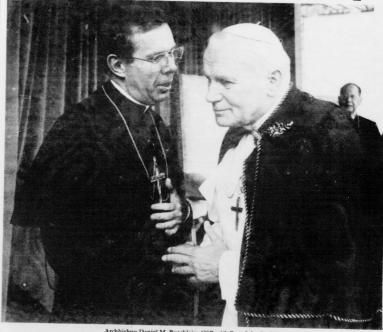
While Bishop of Memphis, the new archbishop dedicated eight new churches and several school expansions and family life centers. The diocese has purchased 140 acres of land for a diocesan retreat and conference center and a vouth camp.

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, 11 parochial elementary schools, two private elementary schools, two private elementary schools, two private learners and the property of the proper

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

Archbishop Buechlein had a special relationship with his predecessor, Archbishop Edward T. O'Meara. Archbishop O'Meara was the ordinary of the archdiocese 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

Archbishop O'Meara invited the new Bishop of Memphis to give the homily at the annual Chrism Mass in 1987. Then Archbishop O'Meara personally asked Archbishop O'Meara s funeral last January.
When he was appointed Archbishop of Indianapolis, Buechlein said: "Some 30 years ago 1gave my life to the Catholic Church as a Benedictine monk at 5t. Meinrad Archabey 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 thurd Bishop of Memphis. Once again the Holy Father has called and I am responding in prayerful obedience with 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 a "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 appoint-ment as Archbishop of Indianapolis, his father said, "She's probably behind it!" "Catholic faith was the first

"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 to you to elloy 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 Blessingers.

When Mark Buechlein (he took the hame Daniel when he became a Bene.

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

ARCHBISHOP'S FATHER—Carl Buech-lein holds paper announcing his son's appointment as Archbishop of Indian-apolis. (Photo by Robert McCarty)

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

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 what the crutch teaches. The 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.

an atempnis 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 favortie 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 total."

of glad to s in football.

in football."
Even "fitness" efforts are tied to prayer for Archbishop Buechlein. "It 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 unreaveling."
(Some of these statements are the archbi-

Come of these statements are the architi-shop's response to questions by Anne Ryder 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 5t. Meirrad, Jasper, and Memphis. Because of his other oblivations, all models intermose, with Archi-olisistations, all models intermose, with Archiobligations, all media interviews with a bishop Buechlein were scheduled at that tis

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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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New archbishop to lay foundation on prayer

by John F. Fink

"I will begin my ministry in Indiana "I will begin my ministry in Indiana-polis 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

He said that he knows that his desk is ready ''loaded'' with studies about the aready 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 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 route the beautiful property of the property of onths the see was vacant.

The new archishop 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

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 comof the archdocese, I think he len con-fortable 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 recom-

among those Archbishop O'Meara recom-mended 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 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 unities 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 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."

circumstances do it."

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

Asked about his years in Memphis, Archibshop 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



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 archishop talked about his efforts for Catholic schools in Memphis. "Our schools there were exercised."

schools there were experiencing many difficulties," he said, "so we concentrated a major effort on them. I even bought a

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

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. out to African-Americans in Memphis. One of the things he did was to say a prayer at the site where Martin Luther King Ir. 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."

have a right to work and to make a living.



The University of Notre Dame

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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 bi-shops 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 Emeritus of St. Louis: "My heartfelt congratulations on your appointment by our Holy Father as the Archbishop of Indianapolis. Ad multos amos. 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

Archbishop John Roach of St. Paul and Minneapolis, a former president of the National Conference of Catholic Bishops

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 Archdicoses of Indianapolis."

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

brought the good news that the Holy 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 Indianapo-lis may be most fruitful for them and also vers, esticing to, you personally. Max very satisfying to you personally. May yours be a long and happy tenure as chief

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 After orienting his congratulations, bishup Odongo wrote: "The Archdiocese of Indianapolis has been associated for 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."

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 Manreas 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, as 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

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 Chrism 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 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."

African American Catholiss."

Similar sentiments were expressed in a letter from Msgr. 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. Archishop Stephen Sulyk of the Ukrainian Catholic Archidiocese 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.

mantle of her protection as you lead your flock to the kingdom of heaven."

Bishop Robert M. Moskal of the Ukrainian Catholic Diocese of St. Josaphat 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 noblest vocation of all."

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

and spiritual work begun by the late 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." Beator Coats' letter continued: "Archbishop Buechlein and the archdiocese will make a difference in the communities in Indiana. I also feed 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 use." 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 toyou, a native of this state, on your return to your spiritual and cultural rocks."

We extend our warmest Hoosier hospitality to you, a native of this state, on your return to your spiritual and cultural n-vts."

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 familias 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."

Browtiden St. "

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 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) in 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

sister Anna Martina, who was one of the future archbishop's fifth-grade teach-ers, 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, "she said." When you work with children, you grow with them." Sister Agnes Celeste, one of his sixth-grade teachers, remembered him as "al-ways 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 they were teaching the 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 remember him as being very talented. very articulate and intelligent, and anxious to initiate a meeting."

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. Meirrad from there," she said. "Il understand he remembers me as having taught him how to conduct meetings."

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 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

Providence of Terre riaure.

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 very important religious sisters and brothers who, in so many ways, have been so influencial in our lives.

so influencial in our lives."

Bishop Buchlein 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 5t, Joseph's School rather than the one-room country school where 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 who gave he hy his fluctuation of the 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 "faught 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.

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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 theo-logical 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

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. Eather

Of his administrative abilities, Father



Archbishop Daniel Buechlein

Wilmoth said, "It was obvious to me from 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 pur-

pose of his goals.

'I, would term him a 'hands on' administration' meaning that he does listen to all 'access 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 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.

years or my association with rum.

Father Wilmoth e.id, "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 it operation and existence. I feel that he will be a visible archbishop, as well."

be a visible archisinop, as weii.

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 Indian-

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 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."

evangelization.
Father Joseph Wade, pastor of St.
Matthew in Indianapolis, remembers the
future Archbishop Buechlein. "My Matthew in Indianapolis, remembers the future Archishop 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 presenable."

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."

as a classmate."

Benedictine Father Hilary Ottensneyer, 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 is 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.

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

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."



Archbishop Daniel M. Buechlein

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

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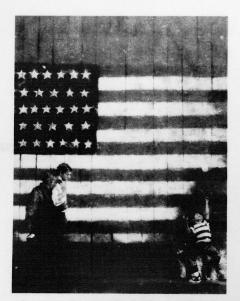
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Early years with his older brother, Charles

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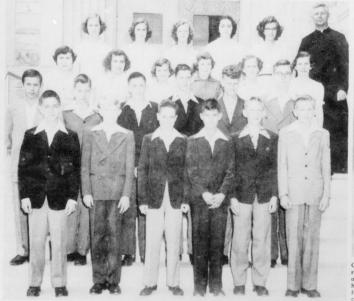
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THE BUECHLEINS OF JASPER

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 announing 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 as Mark. That's because he took the hance 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.

as age 14 to attend nigh school, college and sentinary at 5t. Meinrad.

Mark Buechlein and his brother Charles, three years older, grew up in 5t. Joseph Parish. But the family became members of Holy Family Church, a block from 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. 5o 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 5t. Meinrad and continued there until 1973, nine years before her death.

In late August this year, four of Mark

connunea there until 1973, nine years before her death.

In late August this year, four of Mark Bucchlein's classmates remembered their early school years: Ed Eckert, Elfredo Fleck, Patty Nordhoff and Judy Steurer. Ecker 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 was 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 be-come a priest, "The town was 97 percent Catholic. And St. Meinrad was respected. The family influence was good. They were very serious Catholics with deep faith."

Nordhoff remembered

very serious Catnoines with deep faith.
Nordhoff remembered that Mark
Buechiem was the second Eagle Scout
from the parish troop. "The family went
through the depression. Their work ethic
came through in him."

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

semmes on vocations or talked about St.
Merrad." Northoff said.
Merrad." Northoff said.
Merrad." Northoff said.
Merrad." Northoff said.
School class reunion we have every five years. He celebrates Mass," said Steurer.
There is no Catholic high school). Nordradded that the new archbishop has never lost touch with his classmates.
"He always seems to know everyone in the class," Fleck said.
Charles Bucchi married Marge Lampert. Besides their father Carl, 85, Charles, Marge and their six children are the archbishop's closest relatives.
A niece. Monica Bucchien Berger and her hus band Greg live in Jasper. Her brother join recently took, a new job in Jasper, moving back from father this archbishop unde) left on Aug. 2d ret saids at Indian University in Boomington, sinces live in Indianapolis: Grace Bucchien and Anne Bucchien Mimes. Anne and her husband Art have two children, Katie and Mary. The idlest 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

ing 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.

like," he said with a smile.

"Both of us became close to Msgr.
Othmar (Schroeder). He started the parish
from scratch. It was an open field. He at 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.

"Tknow 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 cities. 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."

Indianapois. 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 bak. d a cake in a toaster over. 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 Jaspe:, where the archbishop attended eighth grade with Eckert. All foru 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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SWINGIN' FAMILY—The future archbishop, less than a year old, is held by his mother Rose, while older brother Charles sits with their father Carl. The photo was taken on the porch of the Jasper family home, where young Mark the Jasper family home, where young Mark Buechlein lived until he went to St. Meinrad for his high school studies. At right, St. Joseph Church, the imposing Jasper historic landmark, where the future priest served Mass. The Buechlein family belonged to St. Joseph until Holy Family Parish was finished in the early 1950s.

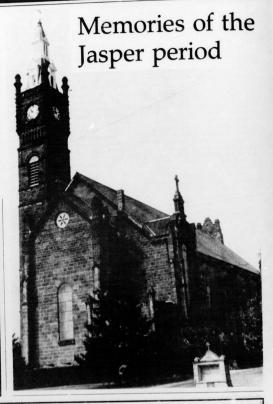
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Couple shares dual-city picture of archbishop

"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 Diccese of Memphis, Tenn.

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

post, sne 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 Memphie. of Memphis.

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

The McCarupts also knew Bishop

Rosary Parish "off and on" since 1966.

The McCarvers also knew Bishop Buechlein through ther 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, Tann.

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

d, 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 exhool football games

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 connection with the newly-installed arch-bishop because they were transferred to Indianapolis by Ken's employer from 1988 to 1991. They served as eucharistic ministers in their carrieb Ch. eucharistic ministers in their parish, St. Malachy in Browns-burg, 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 kneess."

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.

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.

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Buechlein

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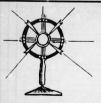
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Brief general history of the Archdiocese of Indianapolis

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 Indiana become 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 German and French Duliders, 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 (1834-9) was named the bishop, the first of four French-born bishops to serve the Diocese of Vincennes. When he became 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 Hailandiere (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

The third bishop, John Bazin (1834-1848), 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 disparate reason for this growth was that disparate immigrant groups asked for priests who could serve them in their native languages. In the 1830s only four priests served the 10,000 Catholics in the diocese. At St. Palais' death 110 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-

in 1878, Francis Sulas 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

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 year-ab bishop, Chatard called several syncids 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. Cathedral at Vincennes

In Loving Memory Of Miss Marian E. White to honor

Archbishop Daniel M. Buechlein

from

The Richard E. White Family

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 22 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

In 1910, Father Joseph Chartrand (1918-1933) was named coadjutor to Bishop Chatard, 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 Chardiocese. Upon the death of bishop Char-rrand, Bishop Ritter was appointed admin-istrator and on March 26, 1934, he was appointed the seventh Bishop of the Diocese of Indianapolis by Pope Pius XI.

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 1949s.
In 1944, the Diocese of Indianapolis was
made an archdiocese and on December 19,
1944, Bishop Ritter as installed as its first
archibishop. The Lv. sville Diocese was
formed at this time.

archbishop. The Laformed at this time.

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

appointed a cardinal by Pope John XXIII

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 convoled classroome and

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 estab-lished, including retreat homes, homes for the aged and convents.

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

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

was ill. He died in October of 1979, only seven months after he retired. Bishop Edward T. O'Meara was named the fourth Archibishop of Indi-anapolis on Nov. 27, 1979. He was formally installed in SS. Peter and Paul Cathedral on January 10, 1980.

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. SS. 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 eyery parish mission and sacraments. The journeyed through the archdiocese visiting every parish, mission and Catholic institution, trying always to enflesh 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.

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 Wyand

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

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.'

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

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

rrinces of the Church because they are members of the papal court in a more immediate way (than bishops)."
Father Donald teaches art history at 5t. Meinrad Seminary and designs liturgical art for use in churches. He has known the new archbishop since young Daniel Mark Buechlein became a seminarana and then a monk at 5t. Meinrad.

monk at St. Menrad.

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

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 Cothic 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

According to the official description of 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 Archbis-hop 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 Benedic-

"The book on which the lion stands symbolizes the Word of God, and the family name, Buechlein, German for 'little 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 Archbi-

The external embellishments of the shield are composed of the green bi-shop'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, is symbolic of the archbishop's leadership. However, the needlepoint 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

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

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."

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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 home again in Indiana.

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

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 St. Meinrad for the sake of the



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 Ar-chabby 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 ws as a monk of St. Meinrad Archabbey vows as a monk of St. Meirrad Archabbey in 1999 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. Meirrad School of Theology for 16 years. For the last five of Theose years, he also held the position of president of St. Meirrad College.

Archibishor-designate. Daniel is the

prestaent of St. mentad Courge.

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.

Ritter, who served Indianapolis as bishop and archibishop 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 Archbi-shop-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 nation, I had to take the habits to a Toolityourself 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." Treally 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 decoratine the altar with flowers for feast."

broke him into," ne said. I was in charge of decorating the altar with flowers for feast days and holy days." Father Daniel "moved right into the?." 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 anu-arbhishon will lowes to gook that the new archbishop still loves to cook and grow flowers.

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 yery nicely." but done very nicely."

Father Meinrad stayed with Bishop

Daniel a couple of times when he went to Memphis for alumni dinners.

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 eived there

Msgr. Jerry Neufelder is not a Benedic-tine, 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 Numbers.

"One of my jobs was with the Boy Scouts. I asked Mark (his baptismal name)

Scotts. I asked Mark (his baptismal name) to direct the Boy Scott summer camp, which he did."
Father Neurfelder said. "He was very good with the young people. And he was always enthusiastic about scotting. 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 scott 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 de 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, sensed d an honesty, directness and At the same time, he had a a nonesty, 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
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 Mem-

"He was so committed to personal continued growth as a person and as a continued grown 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

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 Jerry Neufelder.

Jerry Neudelder.

Berndictine Father Noah Casey has known the new Indianapolis archbishop for 25 years. When he was a freshman at 5t. 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 wish was near and dear to hal suppose that wish was near and dear to half 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 formation and became rector of the college." I worked for him as spiritual

director of the college, sharing adminis-

trative 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 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 Indi-anapolis," he said. "First and foremost is his anapolis," he said. First and foreities is to commitment to prayer—personal prayer and liturgical prayer. He sees that as a life-giving source. He brings a keen sense of spiritual source. . .. He brings a keen sense of spiritual formation, direction and insight. I have seen

formation, circcion and insignt. 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.

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 person ality as "more of an introvert. Yet he has developed wonderful extroverted skills. He

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 vorum monks at 5t. Meirnach. 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."

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."



Martha Taylor

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Kelly Queisser-Forestal, Courtney, Michael J. F

This Election Day OUR families face many important issues and decisions. OUR VOICES will be heard if we VOTE for REAL CHANGE in the Indiana State Senate.

MICHAEL J. FORESTAL, STATE SENATOR

• FORESTAL will fight to rescind the "Midnight Pay Raises" the 1992 State Senate voted themselves, favors "Term Limits", supports the 5-year license plate plan, will work with business and community leaders to create good jobs, wants accessible and affordable health care, will fight for "excellence" in education, favors adoption over abortion.

 FORESTAL'S QUALIFICATIONS: College Internship in the Indiana State Senate, B.A., Political Science, Indiana University, has worked for private businesses all of his adult life, also a graduate student in Education at I.U.P.U.I., member of Christ the King Parish.

· FORESTAL'S OPPONENT: Political marketing consultant mayoral campaign, Dielmann for congress press secretary, office of U.S. enator Deputy Press Secretary, office of Mayor Public Information Officer (This is definitely politics as usual, despite what my opponent claims).

FOR REAL CHANGE

VOTE FORESTAL for STATE SENATOR TRULY, NOT POLITICS AS USUAL!

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 obedince, a labor of loving the state 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 mighant and cultivate in the New World the monastic heritage which they brought from Europe.

brought from Europe.
St. Meinrad was founded in 1854 by the St. Mentrad was founded in 1004 by the Abbey of Einsiedeln, Switzerland. Pri-marily 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 impringents in this area of southern many immigrants in this area of southern

many invigrants in this area of southern Indiana.

India Two monks, Father Ulrich Christen and

wiler, 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

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 "tile "Archabbey," given to St.
Meinrad by Pope Plus XII on the occasion
of its centennial in 1954, is a title giving
honor to St. Meinrad for its role in the
development of the Swiss-American Congregation to which St. Meinrad belones gregation to which St. Meinrad belongs.

gregation to which St. Meinrad belongs. Each Beneclitize monastery has a 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 peacefil atmosphere, which is conducive to the search for God in which is conducive to the se. rch for God in both public and private pra er. Naturally, the most visible prayer whi h a monastery conducts is the recitation au dchanting of psalms and holy reading in choir. In calling this public prayer the "Work of God," St. Benedict exhorts d the monk to prefer nothing to it.

prefer nothing to it.

From the beginning of St. Meinrad, therefore, the monks have been dedicated to this Work, daily perfort ing the official public prayer of the Chucch, the Divine Office. Along with it, the morks also celebrate the Liturgy of i.e. Eucharist, or Mass. Even when the great fire of 1887 destroyed the entire institition, the monks assembled to praise God Because of the efforts of Abbot Athanasis 's Schmitt (1898-1930), Archabbot Ignatis is Esser (1905), and others, Sf Meinrad has developed a sensitivity ke good liturgy. Abbot Athanasius ws a responsible for the construction of the Abbey Church,

developed a sensitivity te good liturgy.

Abbot Athanasius ws responsible for the construction of the Abbey Church, completed in 1904, wh ch did much to enhance the liturgical life . During Archabot Boarie's reg in (1985-66) and Archabot Boarie's reg in (1985-66) and Archabot Boarie's reg in (1986-78), the changes brought by the second Vatican Council in 1982-65 ra andated liturgical reform. Consequently, the liturgy at St. Meinrad has become impler and more accessible to monks, stu dents, visitors, and creteatants allike, but it still retains the solemn spirit which has always characterized it. The central place that this public and private praise occur jes 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,

to praise God.

If one-half of the m onk's life is prayer, the other is work. Fr.m the beginning of St. Meirnad, it was 1 vade clear that the major work of the fou idation as a whole was to educate candit astes for the presishood. This was one if the aims Father Kundek had in mine when he invited Einsiedeln to make the foundation, and it is an aim which St. be inrad Archabbey has pursued throughout its history.

The monks began or eratine the school.

has pursued throughout its history.

The monks began of erating the school in 1857, offering only as condary education until 1861, when con plete commercial, classical, philosophical and theological courses were offered. As er the school was rebuilt following the gre it fire of 1867, the commercial courses were transferred to Jasper, Indiana, and the 1 nonks focused the school completely on the preparation of students for the priesthood.

The present College and School of

students for the priestho d.

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

The seminary also come ucts a summer session for Religious Edus thon. Through this summer session, cor foruing education, and the lay alumni of the Seminary St. Meirrad makes an addition al contribution to society and the Church.

Other work of the 4 bbey is also

Meinrad makes an addition al contribution to society and the Church.

Other work of the / bbey 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 hause, dairy, bakery, art shop, tailor shop, and seven a small soap factory. In 1872 a sandstone quarry was begun, and brilders used stone from the Abbey sidders used stone from the Abbey siders used in hundreds of buildings, especially churches, throughout the Mitwest.

In 1867 St. Meinrad bou, it a small, second-hand pricing press an isome type. Abbot Martin Martry on was Prior of the monastery at the time von was Prior of the monastery at the time von was Prior of the monastery at the time von was Prior of the monastery at the time von the proposed of proposed to be prophetic today, / bbey Press is a major work of St. Meinrad.

Besides manufacturing and cistributing

Besides manufacturing and cistributing

inspirational gift items through its retail and wholesale catalogues, Abbey Press publishes Marriage magazine and operates the Abbey Press Cift Shop. Due to economic forces and the need for specification are many enterprises cuche as presented to the control of the control of

economic forces and the need for spe-cialization, many enterprises, such as the farm and quarry, h.ve been phased out, but the monks of 5t. 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).

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 Archabot Timothy when he was elected in 1978. They were completed in 1982, with the hall of capacity efficiency. 1976. Iney were completed in 1982, with the help of generous gifts from many alumni and friends of 5t. 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 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. Stall in the service of the present of th

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 Blinois (1933), Blue Cloud Abbey in South Dakota (1930), and Prince of Peace Abbey in southern California (1958).

For some 20 years, beginning in 1964,

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

enedictine monastery in Huaraz, Peru. The painful decision to close this mone 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 sionary parish in Lima, which is 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 approximate ly 10,000 students in its history; about 3,100 of those have been ordained to the priesthood.

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 forest of Switches.

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 Hospitaling" A monastery was founded in the 10th century on the site of St. Meinrad's ity. A monastery was founded in the 10th century on the site of St. Meinrad's hermitage and place of martyrdom. It was named Maria Einistedeln 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.")

ISTEN CAREFULLY my son, to the master's 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 practice. 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. Rule of St. Benedict

Congratulations and Our Best Wishes

Archbishop Buechlein

from the

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

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

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

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

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

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

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

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

New Albany, Holy Trinity: Ap-ointment of the First Resident

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.

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: Lay-ing of the Cornerstone for the First Church.

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

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

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.

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

Navilleton, St. Mary: Erection of the First Church

Richmond, St. Andrew: Dedica-tion of the First Church and Ap-pointment of the First Resident Pastor.

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

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.

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

Connersville, St. Gabriel: Laying

of the Cornerstone of the First

Edinburgh, Holy Trinity: Dedication of the First Church.

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

leffersonville, 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

Milltown, St. Joseph: Erection of

the First Church.

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

Aurora, Immaculate Conception: Dedication of the First Church. Rushville, Immaculate Concep-tion: Erection of the First Church.

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: Dedica-tion of the First Permanent Church. 1859

Cannelton, St. Michael: Blessing of the Church. (Continued on page B36)



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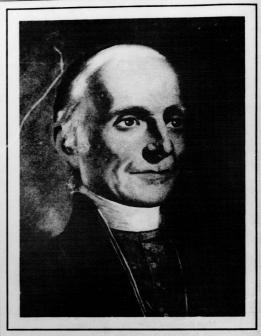


The Daughters of Charity and all associated with St.Vincent Hospitals and Health Services send The Most Reverend Daniel M. Buechlein our welcome, congratulations and prayerful support.



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

Bom 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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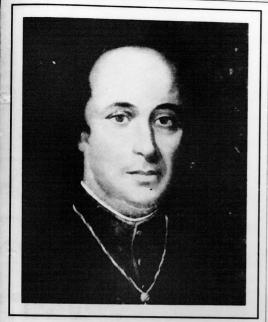
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Most Reverend Celestine de la Hailandiere

Born in Combourg, Archdiocses 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 Bailleuil 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 le 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 brethen 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

A Warm Welcome

to

Archbishop

Daniel Mark Buechlein

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Most Reverend Maurice de St. Palais

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, 1849. Consecrated in the Cathedral at Vincennes, January Martin John Spalding of Louisville and Very Reverend Hippolytus Dupontavice, remains are interred in the Old Cathedral, Vincennes.

Welcome Archbishop Daniel M. Buechlein

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the staff and students of Marian Heights Academy, and the staff of Kordes Enrichment Center offer sincere congratulations and prayerful support to you, Archbishop Daniel M. Buechlein,

Calvary Chapel Mausoleum, Indianapolis.

Most Reverend Silas Murean Chatard Born in Baltimore, Maryland, December 13, 1834. Ordained at Rome, June 14, 1862.

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,

on your installation as Archbishop of Indianapolis.



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Archbishop Daniel M. Buechlein

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Daniel M. Buechlein, O.S.B.

As The Archdiocese's New Archbishop

Congratulations and Best Wishes

From

The Entire Staff At Sagamore

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 Flavias and Coadjutor to the Bishop of Indianapolis, July 27, 1910. Osnascrated in the Cathedral at Indianapolis, September 15, 1910. by Archbishop Diomede 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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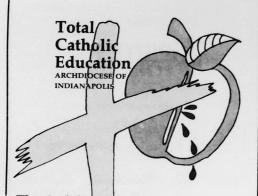
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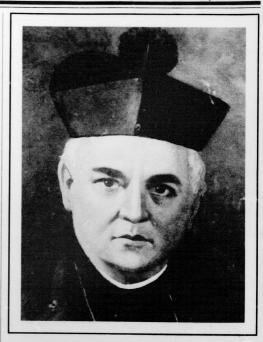
Archbishop Daniel M. Buechlein



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The Office of Catholic Education

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, Genziel at Indianapolis, February 3, 1933. Ornsecrated in the Cathedral at Indianapolis, Genziel at Indianapolis, February 5, 1933. Bishop of Indianapolis, Warch 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 George J. Biskup

Most Reverend Ceruge J. Biskup

Bom in Cedar Rapids, Iowa, August 23, 1911. Ordained priest in Rome, March 19,
1937. Appointed Titular Bishop of Hemeria and Auxdilary 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 Loe 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 successionis," 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.

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 Elicroca, 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, India 3polis.

a Warm Welcome to

archbishop

daniel M. Buechlein O.S.B.

from

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Rest Wishes

to

Archbishop

Daniel M. Buechlein

on his
Official Installation
as
Archbishop of Indianapolis
from all the Folks

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Most Reverend Edward T. O'Meara

Bom 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. Internment in Calvary Chapel Mausoleum, Indianapolis.



Prayerful Best Wishes to Most Reverend Daniel M. Buechlein

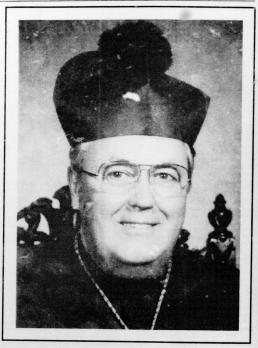
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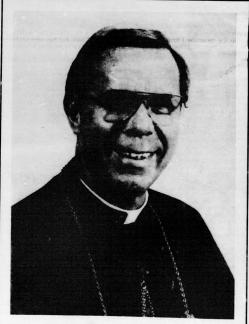
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Most Reverend Daniel Buechlein, O.S.B.

Born in Jasper, Indiana, April 20, 1938. Son of Rose (Blessinger) and Carl Buechlein, Holy Family Parish. Ordained at St. Meinrad Archabbev May 3, 1964, for St. Meinrad Archabbev, 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 Caccivillan, 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 re all alike.

"There is always something special out 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.

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 51. Louis); appointed a pastor by Archbishop Paul C. Schulle; served as pastor under Archbishop Edward I. O'Meara.

Rishop Chartrand and single Carey to the

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

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."

shocked, but answered, "Yeah."

He had never seen Bishop Chartrand except when he was confirmed. Because he was fightened 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." 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.

"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 gifts in the school, he 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 "The important thing with Bishop"

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 1934, 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

Indianapolis to the status of archdiocese, with the state becoming the metopolitan 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 but as dishop and archdishop, the ruture Cardinal Ritter always sent his first ordinands—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 ornates! I builting you proper the checked."

"The greatest, I believe, was (Archbi-shop) Schulte," said Father Carey. "He went to Vatican II. He said that it would be went to Valican 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 Valican II.

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

You just knew he was behind you," Father Carey said.
When he asked Archbishop Schulle 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 daws I were downtown and

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

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 reptied, "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."

because they could see what was going on during Mass."

Father Carcy said that Archbishop Biskup was sent to give Archbishop Schulle a little help. "Biskup was really erjoyable. Mineapolis 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.' Meara, a magnificent Them of the proposed of the parish. 'But he made it comparatively easy for someone who was unhappy to leave.' Meara, a magnificent of the control of the proposed of the parish. 'But he made it comparatively easy for someone who was unhappy to leave.' Meara, a magnificent of the control of the proposed of the parish with people. He was feed adout cameras, lighting and microphones. He would answer anything.'

Father Carey said that the archbishop often repeated the way the senior priest introduced him to the Hilbermians 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 would rather accept

asked Father Carey if 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

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 'U. I wasn't too happy about that I always thought I'd retire in the parish I was in as hought I'd retire in the parish I was in as hought I'd retire was the waste of the waste of the about that."

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 Archbi-shop 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 Indianapoits 500." I thanked him for doing it. And I really believe that it was," said Father Carey.

it. And I really believe that it was, base-Father Carey, "He brought big things down to little people. I think he was a great man," he said. "The priesthood has dreaded so much. We have lost the giving of service that we were famous for," said "atterfor Carey." The was of happiness as a priest. "The image of the church and what I believe is exemplified in all these bishops."

Welcome Archbishop Daniel M. Buechlein

Archdiocese of Indianapolis

St. Anthony of Padua, Clarksville, Indiana St. Augustine, Jeffersonville, Indiana



Indianapolis Fraternal Order of Police Lodge #86

Welcomes Archbishop Daniel M. Buechlein Indianapolis

"You keep the faith, we'll keep the peace"



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. Pius, St. Pius: 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.

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

1864

Bedford, St. Vincent de Paul:

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Family Exploration

Weekend

Purchase and Dedication of the First Church

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

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.

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

Brownsburg, St. Malachy: Com-pletion of the Church and Ap-pointment 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

Knightstown, St. Rose: Dedica-tion of the Church.

Indianapolis, St. Joseph: Erection the First Church New Castle, St. Anne: Dedication

of the First Church 187 4

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

Indianapolis, acred Heart of Jesus: Dedication of the First Church. St. John, Perry County, St. John: Erection of the Fir t Church. 11 76

Terre Haute, S. Ann: Erection of the First Church. Vevay, Most Sorrowful Mother: Dedication of the Church.

Indianapolis, § t. Bridget: Dedica-tion of the Churc 1. New Middlett wn, Most Precious Blood: Erection of the First Church.

Indianapolis, 3t. Francis de Sales: Purchase and Elessing of the First

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

French Lick Our Lady of the Springs: Dedice tion of the Church.

Indianapolis St. Anthony: Blessing of the First Church.

Clinton, Sac ed Heart: Erection of

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

St. Joseph, Perry County, St. Joseph: Dedica ion of the Church. Indianapolis, SS. Peter and Paul Cathedral: Decication of SS. Peter

and Paul Chape I.

Indianapolis, Assumption: Dedication of the Church.

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

Indianapolis, Holy Cross: Erection of the First Church.

Corydon, St. Joseph: Erection of the Church.

Diamond, St. Mary: Erection of the Church.

Indianapolis, Holy Angels: Dedication of the Church.

Indianapolis, He ly Trinity: Beginning of the Church and Appointment of the First Residen Pastor.

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We Welcome

Archbishop

Daniel M. Buechlein, OSB

and Pledge Him Our Support

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 Appoint-ment of the First Resident Pastor.

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

1917

Indianapolis, St. Ann: Erection of the Church.

Indianapolis, St. Rita: Dedication of the Church.

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 Brownstown, 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

Indianapolis, St. Thomas Aqui-

nas: Dedication of the Church Danville, Mary Queen of Peace: Dedication of the Church.

1940 Nashville, St. Agnes: Dedication

of the Church. Salem, St. Augustine: Dedication

of the Church.

Indianapolis, Immaculate Heart of Mary: Rev. Edwin Sahm, Pastor. Indianapolis, St. Andrew, Apos-tle: 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,

Indianapolis, St. Michael the Archangel: Rev. Thomas Finneran,

New Marion, St. Magdalen: Mis-

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: Rev-erend Cyril Conen, Pastor.

Indianapolis, St. Joseph: New Parish and Church, Rev. Vincent Grannan, Pastor.

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

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 turch location. Rev. Thomas church locat 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.

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

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.

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

Mooresville, 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.

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

Congratulations And Best Wishes

Archbishop

Daniel M. Buechlein



Welcome To The Archdiocese Of Indianapolis

Congratulations Archbishop Daniel M. Buechlein

The Sisters of Providence of Saint Mary-ofthe-Woods, Ind., welcome their former student as the 5th Archbishop of Indianapolis.



Sister Anna Martina Mehok (standing), Sister Catherine Hayes (left), and Sister Agnes Celeste Clouser, three of the Sisters of Providence who taught Archbishop Buechlein at St. Joseph School in Jasper,

"The good, the happiness of religious life, consists in mutual support -The Venerable Mother Theodore Guerin. Foundress of the Sisters of Providence

Best Wishes, Congratulations And A Warm Welcome To Daniel M. Buechlein, O.S.B.

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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 robust of the church is the same. And God orotts his durch is the same. And God orotts his personalities of the church is the same. And God orotts his personalities of the church is the same. And God sends his personality and the personality of the church is the same and the church is th

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.

sacrince ignity.

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 presby-terate and diaconate and this community of faith because of this secrifice.

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.

God biesses generosity a nunarearono.

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 them, whenever we.

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. 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 \$\infty\$0d'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.

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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