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The Criterion

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July 25, 1997

Surveys reveal Catholic confusion on communion

Rochester Diocese's recent findings parallel those of 1994 New York Times/CBS News poll

ROCHESTER, N.Y. (CNS)—An ongoing series of discussions about the Eucharist in Rochester parishes has already reached one conclusion—there's a lot of confusion about Communion.

"A lot of people have a little of the truth, but not everybody has all of it," said Joan Workmaster, director of the Office of Liturgy of the Diocese of Rochester. "Even some of the priests of the diocese say (of some teachings), 'No, that can't be true.' Oh, yes it is."

The discussions and evaluations of Sunday liturgies at parishes over the past year-and-a-half recently led to the publication of a new document on *The Centrality of the Sunday Eucharist: Guidelines for Parish Planning*.

But liturgy office staff members also discovered confusion over a central teaching of the Catholic Church—that during the Mass the bread and wine become the body and blood of Christ.

"There's a lot of confusion over the whole issue of real presence, how that is defined and understood," Workmaster said.

At the eight parishes studied thus far, parishioners filled out evaluations forms that included a question on the real presence of Christ in the Eucharist.

"It's interesting the number of people, 60 to 65 percent, who have indicated they do

not believe this," Workmaster said. Those results were consistent from parish to parish and between age groups, she added.

Those results parallel that of a poll conducted by The New York Times/CBS News in April 1994. Of Catholics surveyed, 34 percent said they believe the bread and wine become the body and blood of Christ, while 63 percent said they are just symbolic reminders of Jesus.

"That's frightening," said Franciscan Sister Ann Rehrauer, associate director of the U.S. bishops' Secretariat for the Liturgy, regarding such survey results.

The surveys indicate "we have some major work in helping people to understand what happens when we celebrate the Eucharist," she said. "This isn't just a reminder of something that happened historically."

The *Catechism of the Catholic Church* is clear about what happens at the Mass. "At the heart of the eucharistic celebration are the bread and wine that, by the word of Christ and the invocation of the Holy Spirit, become Christ's body and blood," it says in paragraph 1333.

Other parts of the church's eucharistic teachings also are not clearly understood, particularly those pertaining to intercommunion.

According to the catechism, not only is the Eucharist the body and blood of Christ, it is "properly the sacrament of those who are in full communion with the church." This understanding is part of the reason the church limits intercommunion.

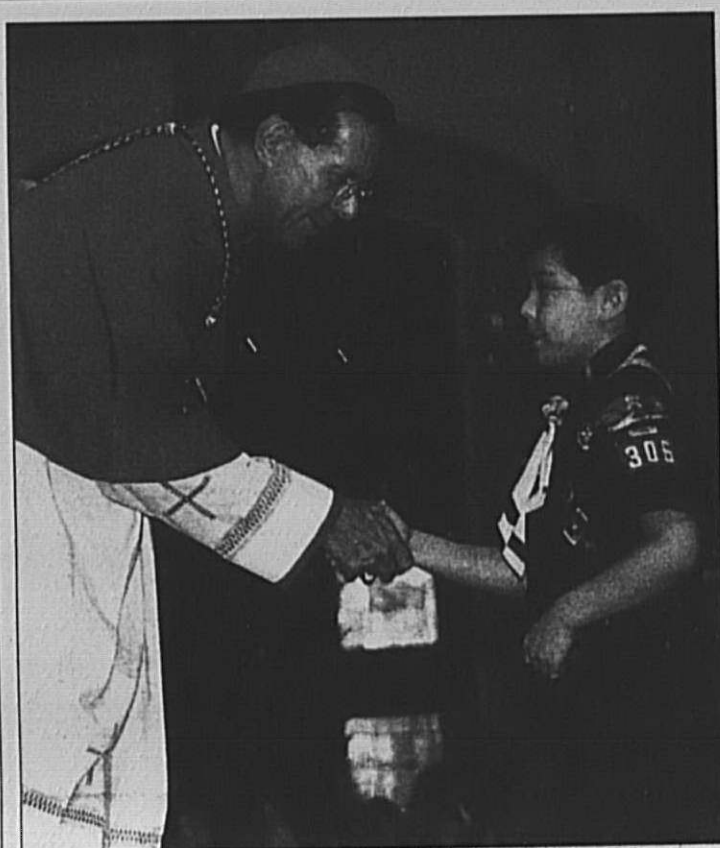
Revised guidelines approved by the U.S. bishops last November to supplant guidelines in use since 1986 state that Christians from churches with a similar understanding

of the sacrament and whose ordination the Roman Catholic Church considers valid may take Catholic Communion under normal circumstances, and Catholics may partake in Communion in these other churches.

The guidelines cite specifically Orthodox churches, the Assyrian Church of the East, and the Polish National Catholic Church.

The church does allow people of other Christian churches to receive Catholic Communion in a few limited circumstances, such as danger of death or unavailability of ministers of their own faith, and when they are "properly disposed" toward the Catholic understanding of the Eucharist.

Workmaster



A man for others

At a February 1997 awards ceremony at St. Peter and Paul Cathedral, Archbishop Daniel M. Buechlein congratulates Bryan Byer for earning a religious award in the scouting program at St. Malachy Parish in Brownsburg. The archbishop has met thousands of people from the church of central and southern Indiana through these annual awards, as well as at confirmations, parish anniversaries, groundbreakings, church and building dedications, pastor installations, annual high school senior Masses, youth and young adult conferences, senior citizens' Masses and luncheons, Golden Wedding Anniversary Masses, Our Lady of Guadalupe Masses, and Dr. Martin Luther King services. On his fifth anniversary as archbishop of Indianapolis and his 10th anniversary as a bishop, *The Criterion* features a look at Archbishop Buechlein's service to the local church in a commemorative supplement included in this week's issue.

(Editor's note: Due to the inclusion of this special section, the editorial, Archbishop Buechlein's column and the weekly columns—features that normally appear on pages 4 and 5—appear on pages 14 and 15 inside the supplement.)



Indiana Black Expo '97

Paul H. Herring Sr. and his son Paul H. Herring Jr. of Michigan talk with Sister of Our Lady of Africa Demetria Smith at the archdiocesan Mission Office booth at the Indiana Black Expo '97 July 17-20 at the Indiana Convention Center. Sister Demetria is the mission educator for the archdiocese.

COMMUNION

continued from page 1

Another common misconception is that Catholics who divorce are not allowed to receive Communion.

Workmaster said that civil divorce does not separate a person from the church and the sacraments. A divorced person is prohibited from receiving Communion only if he or she marries a different person without first receiving an annulment for the first marriage and the first spouse is still alive.

Some people also think they may not receive Communion if they have not been to confession in a while. Such is not the case, Workmaster said.

"Confession before Communion is necessary only for serious sin, mortal sin," she said. "When we understand what is happening in the Eucharist, we offer ourselves along with the sacrifice of Christ. In the doing of that we offer all that we are and God accepts us in whatever state we are."

Sister Rehauer said the confusion concerning the Eucharist may be due in part to the church's focus on other issues in recent years and that more attention to this central teaching is needed.

"I wonder if in the last number of years somehow we haven't been clear enough on some of the doctrinal issues as we have been, say, on social justice," she speculated. "Or did we just assume people would know?"

Black Catholics honor Father Tolton as 'father of us all'

QUINCY, Ill. (CNS)—"For black Catholics, he is the father of us all," Benedictine Father Cyprian Davis of Saint Meinrad Archabbey said at ceremonies marking the 100th anniversary of the death of Father Augustus Tolton.

Hundreds of pilgrims from Illinois, Missouri, Iowa, Indiana, Tennessee, Louisiana and New York came to Quincy July 12-13 to honor Father Tolton, the first U.S.-born African-American priest and founder of the first black Catholic church in Chicago.

"Father Augustus Tolton was a fighter. He was a follower, just as the disciples were followers of Christ. He was a bridge builder," said Father Cyprian, author of *The History of Black Catholics in the United States*.

Regina Shaw of Alton, Ill., said the need to honor Father Tolton is simple.

"We are interested in Father Tolton because he was one of our own. A native son," said Shaw, an artist who created a quilt to commemorate his centennial.

"He went through some of the same things we're going through today," she added. "We're still going through discrimination as black people and black Catholics. We still have a lot of growing to do as black Catholics."

During two days of historical and reli-

gious ceremonies, Springfield Bishop Daniel L. Ryan and Quincy Mayor Charles Scholz officially welcomed the visitors, including Archbishop Justin F. Rigali of St. Louis, Bishop Wilton D. Gregory of Belleville, and Chicago Auxiliary Bishops Raymond E. Goedert and George V. Murry.

Also present were national officers of the Knights of Peter Claver, a fraternal society of black Catholics, and a representative of the Sisters of the Blessed Sacrament, an order founded by Blessed Katherine Drexel, who generously supported Father Tolton's Chicago ministry.

Father Roy Bauer, pastor of St. Peter Parish in Quincy, where Father Tolton was confirmed in 1870, received an apostolic blessing from Pope John Paul in a letter from Archbishop Agostino Cacciavillan, apostolic pro-nuncio to the United States.

Father Bauer, a co-chair of the Father Tolton Centennial Pilgrimage, has published a 28-page booklet on the priest's life called *They Called Him Father Gus* and has placed a statue of Father Tolton across from a church hall named in his honor.

"I want the people of Quincy and my parish to know that the Catholic Church is not just made up of European-Americans," he said. "I hope that we can maintain his memory as an example of tolerance, forgiveness and gentleness."

Another co-chair, former NBC affiliate station director Joseph Bonansinga, helped arrange for TV programs on the priest's life on local network and cable stations and an ad-heavy local newspaper insert about him.

Born into slavery in 1854 of two Catholic parents, Peter Paul and Martha Tolton, Augustus was baptized at St. Peter's Parish in Brush Creek, Mo. After learning of her husband's death in the Civil War, Martha escaped from the plantation with her three children to the free state of Illinois.

Martha enrolled Augustus at St. Boniface School in Quincy, where he would begin to learn German but endured a classroom atmosphere which Father Bauer described as "intolerable." He transferred to what is now St. Peter Church, where he met two priests who were instrumental in gaining his acceptance into the Urban College of the Congregation for the Propagation of the Faith in Rome.

Originally accepted into the Rome college to be a missionary to Africa, Father Tolton was told after his April 25, 1886, ordination that he should return to America.

According to accounts in speeches given by Father Tolton and his letters to friends, Cardinal Giovanni Simeoni sent him back home as a challenge to the country as a whole, and specifically to the U.S. Catholic Church.

Cardinal Ritter Junior/Senior High names O'Rourke new principal

By Sue Hetzler

After an extensive nationwide search, Boston native Peter O'Rourke has been appointed as the new principal at Cardinal



Peter O'Rourke

Ritter Junior/Senior High School in Indianapolis. The appointment was effective July 15.

Cardinal Ritter President, Barbara Shuey, said O'Rourke was selected for his excellent people skills, and because of his long-term

successes in financial management and planning while he was principal of Marian High School in Mishawaka, Ind. He complements the talents of the current staff at Ritter very well, she said.

"We are very pleased to have Mr. O'Rourke join the Cardinal Ritter High School community," Shuey said. "The search committee was impressed with his ability to go into a school and turn it around in terms of budget and enrollment."

O'Rourke worked at the Pentagon in Washington, D.C., from 1986-1990 as an officer in the Army Reserves. While there, he was the systems analyst in the offices of the Assistant Secretary of Defense and Chief of Army Reserves, where he ensured consistency in all programs and budgets for the entire Department of Defense.

"It's very important that we are fiscally

responsible and can put our finances to the best use possible," said Shuey. "In a school where tuition is rising, we need creative financing ideas, and Mr. O'Rourke has good experience in that area."

O'Rourke received his Bachelor of Science and Master of Science degrees in mathematics from the University of New Hampshire and his master's degree in education and school administration from Salem State College in Salem, Mass. He is currently working on doctoral studies in school administration and has completed 33 credit hours from George Washington University in Washington, D.C., and the College of William and Mary, Williamsburg, Va.

Before coming to Cardinal Ritter High School, O'Rourke was a mathematics teacher at Laville Junior/Senior High School in Lakeville, Ind., and a

leader for the middle school concept team since 1996.

Prior to that position, he was the principal at Marian High School in Mishawaka, Ind., where he brought the school from operating in a deficit to balancing the budget all three years he was principal. Under his leadership, the enrollment also increased by 38 percent, facilities were expanded and curricular options in technology and special education were added.

O'Rourke said he is eager to get acquainted with the school community, faculty and parents so he can begin to set new challenges and goals.

"There's a great need to move the school into the next century," he said. "You can feel it here, and it's exciting to be a part of that."

(Sue Hetzler is director of communications for the Archdiocese of Indianapolis.)

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AgencyCapitalNeeds

Child center works to ease growing pains

By Sue Hetzler

It was just a few weeks ago that board members of St. Mary's Child Center in Indianapolis were making plans to build a second facility that would considerably ease their rapid growing pains.

The idea was to expand with a new \$1.5 million building on adjacent property near the old St. Bridget Church. But that all changed one afternoon when word was received that the property could not be secured.

While the news was devastating then, the St. Mary's Child Center Board of Directors has used the decision to its advantage and is now embarking on a new plan that entails developing satellite centers strategically located in some of the most depressed areas of the city.

"It's been a real blessing for us to do this rather than build a new building," said Dr. Patricia Welch, Ph.D., executive director of the center. "Taking services to the people is the way of the future. In every way, this seems to be the thing for us to do."

Last week the board approved a pilot satellite center that will serve as the litmus test to whether the satellite concept is one that will work for St. Mary's Child Center. Two classrooms will be set up at the Holy Family Supportive Housing complex on East Prospect Street, formerly St. Patrick School.

The idea was well received by board members who strongly supported the idea of placing classrooms within a complex already set up to assist families in need. Welch said the board will work closely with Catholic Social Services on the project.

"Our clients want and need services close to them where they will be more likely to access the programs," explained Welch. "This will also enhance parental involvement in the program."

The two new classrooms will satisfy the current waiting list of about 50 children. A second satellite site to be located on the Fort Benjamin Harrison Army post is also under consideration by the board. However, that would not open until sometime next year and only after the satellite concept has been declared successful at the southeast Indianapolis pilot site.

Board member and local developer Bob Thompson is negotiating the purchase of a building on the Army post that would open another 12 classrooms. Thompson plans to donate the building to the child center.

The board also agreed to sustain its plan

to raise \$2 million for expansion needs in the hopes that additional money can go toward increasing the center's existing \$500,000 endowment. Funds will also be used to establish future satellite centers and offset increasing operating expenses.

According to Thomas Gaybrick, head of Catholic Charities for the archdiocese, the child center could also receive an undetermined amount of money from the archdiocesan-wide capital campaign. These funds would help support the long-term operating expenses for the center and its satellite classrooms, he said.

St. Mary's Child Center now stands at a critical juncture in its history that makes expanding its services essential, said the center's assistant director, Connie Sherman. While the center already serves 112 preschool-age children, the waiting list continues to grow.

Welch added that this is a time of unprecedented growth. The present facility has no available space for classroom expansion or additional staffing requirements.

"We have a lengthy waiting list that is driving us to act quickly right now," she said. "If we can't take these children, there's no place for them to go with our child/adult ratio and our kind of program credentials."

St. Mary's Child Center is fast becoming one of the state's premier preschool education facilities that offers comprehensive services for low-income children and their families who require learning and developmental support. Children who attend the center often arrive at the door angry, emotionally neglected and with developmental or learning problems.

Welch explained that some are at risk for a lifetime of failure and despair because of factors like poverty, abuse, medical conditions or families with disabilities. Many also have parents who lack essential parenting skills.

"These are children who desperately need the 4:1 child/teacher ratio and individualized attention we can give them," Welch said. "And we know that our programs pay off. Research shows that children who receive high quality early intervention have fewer contacts with the justice system, get better grades and stay in school, are less likely to go into special education programs, and have higher self-esteem."

Equally important, Welch said, is the fact that these children will acquire the knowledge and abilities needed to function as contributing members of society. Less delinquent behavior during their teenage

St. Mary's Child Center preschoolers Raymond (foreground) and Ronnie wait for a science experiment to bear results. The center boasts a unique 4:1 child/teacher ratio, which allows preschoolers to get individualized attention.



Photo by Sue Hetzler

years, a lower rate of unemployment and less dependence on government assistance programs are all beneficial to the community, she said.

St. Mary's Child Center began in 1961 as a diagnostic clinic and soon after moved into the area of providing early childhood education for at-risk preschool children. The diagnostic clinic still continues to operate and identifies more than 200 children every year who face possible educational failure.

The early childhood center program offers a half-day early childhood curriculum for 3- to 5-year-olds who are referred from social service agencies or hospitals that work with children in need on a daily basis. Nearly all—95 percent—come from low-income households.

The program has a strong emphasis on family participation and focuses on developing the whole child. Services typically include family support and parent education, home visits by teachers, and individual counseling sessions on positive behavior management.

The program has an impressive 4:1 child/teacher ratio with every teacher holding a degree in early childhood or special education. Daily activities center around developing growth in mental, physical, social and emotional areas.

Welch says all these are significant factors in the success of the overall program, and it's what sets this early childhood program apart from others.

The special training teachers receive from the center may mean slower progress in getting additional satellite centers operational down the road. But Welch says that's OK.

"We'll put up classrooms where they are needed, section by section, because we want to take the time to train our own teachers," Welch said. "What drives all of us here is what's best for the children."

(Sue Hetzler is director of communications for the Archdiocese of Indianapolis.)

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Analyzing the stuff of memory

It's funny the things we remember throughout life. Isolated remarks, fleeting events and people who are peripheral to our existence seem to stick in our memories for no good reason.



Of course, sometimes there are good reasons. One event I remember with hazy immediacy, if such a thing is possible, is the time I fell out of our old Model A when Dad was pulling into our driveway.

I was on my feet, leaning against the passenger door (imagine admitting this today) and waving hello to my mom who was standing in front of the house. Suddenly the door swung open and I was propelled onto the gravel on my four-year-old knees. My parents went pale as they rushed to pick me up.

They hugged me, murmuring comfort and relief as they examined me and found me whole. And then I caught holy

what-for. It was certainly more impressive a lesson for all of us than any directive from a child safety agency of the government!

Other early memories include a princess-style blue velvet dress with a lace collar in which I admittedly looked adorable; lush spiraea bushes where a solitary child could live in the excellent castles and forts of her imagination; and the rubber tractor-tire swing in front of my grandparents' farmhouse.

There's a vivid memory of hiding under the piano in the primary room, waiting for Dad to come rescue me from the first day of Sunday School. And a later one of marching cheerfully to the same classroom while singing "Onward, Christian Soldiers" in a boisterous chorus led by the elderly Misses Linscog.

Winters remain in my head as they must do in the memories of most former and present Minnesotans. Especially the sting of sub-zero wind driving snow up my nose and making my head ache, and the smell of wet wool in the school cloakroom (that's what we called it!).

Minnesota summers are stuck in there too, with hollyhocks climbing 12 feet high up the side of our house and cicadas keening in the grass during long evenings lit by the "northern lights." I remember finding Indian arrowheads in the pasture, and suffering annual bouts of poison ivy in interesting areas of the body, and examining leeches in the swampy grass at the edge of the lake.

But some memory is bittersweet. I can also recall longing desperately to belong to Millie Heffelfinger's elite circle of second-grade girlfriends, or realizing with embarrassment that I would probably wind up the only resident of the land of 10,000 lakes who never learned to swim.

I remember feeling genuine fear that one of my uncles in the service would die during WWII. Or that Dad's car tires

would finally give out before the war ended, or at least before we could get to Grandma's for the reunion next summer.

Perhaps the worst of all our memories are the chances we missed, or the overt sins and acts of unkindness we performed. I can't forget the time I swiped something from the dime store and then surreptitiously returned it a week later because my conscience hurt. Or the time I broke a date with one boy for the chance to go to the prom with a "better" one.

Memory is a gift given to us by God, always instructive and ultimately comforting. It permits us to reflect upon the glimpses we've been given throughout life of the beauty, joy and love which await us when we rest in him.

Let's keep that in mind. Let's commit it to memory.

Check It Out . . .

The Italian Heritage Society of Indiana will sponsor the 8th annual Mass, rosary service and picnic to commemorate the construction of a chapel built by Italian prisoners of war at Camp Atterbury (near Edinburgh). The event is at 11 a.m. Aug. 3 at Camp Atterbury. It commemorates the 54th anniversary of the "Chapel in the Meadow" built by the POWs in 1943. Take U.S. 31 South to 252 West, south on 200 East Road; follow the POW Chapel signs. Information: Salvatore (Sol) Petrucci at 317-849-9731.

Mary's Rexville Schoenstatt Center is sponsoring a Schoenstatt Pilgrimage Aug. 15 through Aug. 18. The pilgrimage will begin Aug. 15 in early morning with pick-up point destinations at Covington, Ky., Cincinnati, Ohio, and in Indiana; Madison, Batesville, Greensburg, Shelbyville, and Indianapolis. The pilgrimage includes stops at International Schoenstatt Center, Waukesha, Wis., Exile House and Movement House, Milwaukee, Wis., Holy Hill, and National Carmelite Marian Shrine. Travel America,

Covington, Ky. is the tour bus company. The cost is \$150 payable by Aug. 1, and includes all costs except two stop for food enroute. Information: Father Elmer Burwinkel at 812-689-3551.

On Aug. 1, the Franciscans will relinquish St. Roch Parish, Indianapolis, to the archdiocese. In celebration for the last 75 years in which the Franciscan order has set a foundation for the parish, a Mass and reception are scheduled. The Mass is at 10:30 a.m. July 27 at St. Roch Parish, 3600 Pennsylvania Street. The reception will follow in the school cafeteria.

Students from the Franciscan University of Steubenville, Ohio, are walking from San Francisco to Washington D.C. in witness to the sanctity of human life. They will pass through Indianapolis July 29. A rally and buffet dinner will be held at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis, at 5:30 p.m. They will enter the city at 2 p.m., and are asking others to walk with them. Information: 317-236-1569.

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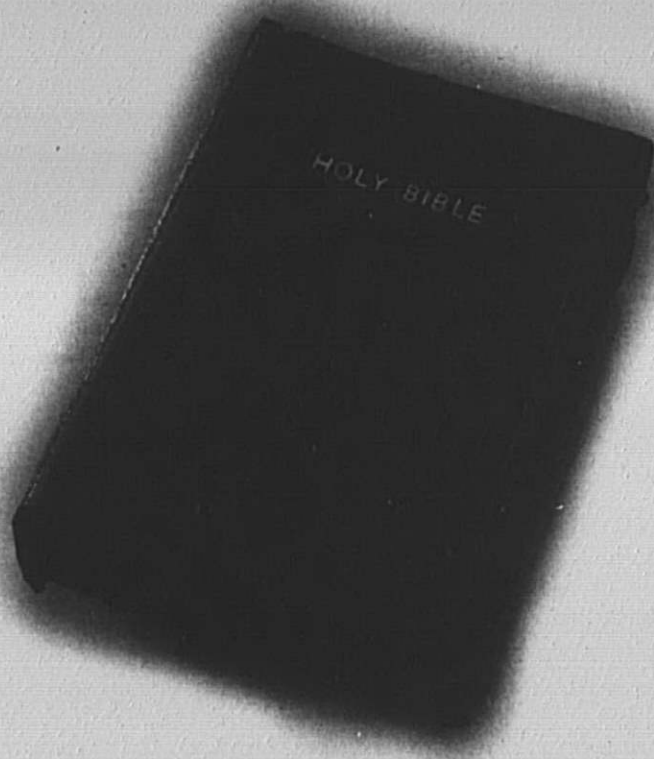
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GET GOING AGAIN

Pope to vacationers: Don't forget your Bible

He says summer vacations offer us opportunities to focus our attention on needs of the spirit

CASTEL GANDOLFO, Italy (CNS)—A suntanned Pope John Paul II, just back from a 10-day Alpine vacation, reminded those about to start their holidays to pack their Bibles.

"In the heart of the summer, in moments of physical rest and interior relaxation, we are offered the opportunity to give greater attention to the needs of the spirit," Pope John Paul said July 20.

The pope arrived July 19 at his summer villa in

Castel Gandolfo, south of Rome, after a mountain vacation in Les Combes in the extreme northwestern corner of Italy.

According to Vatican spokesman Joaquin Navarro-Valls, Pope John Paul's days away from work and prying cameras were marked by early morning prayers and Mass, reading, and afternoon outings.

Each day, after a long drive into the mountains, the pope and a small entourage walked along Alpine trails. Although Pope John Paul was seen using two walking sticks as he made his way up a gently climbing path, Navarro-Valls said the pope was not experiencing any difficulty with his legs.

The pope resumed his normal summer schedule July 20 with the recitation of the *Angelus* and a short talk to visitors gathered in the courtyard of the papal villa.

"Today I want to underline the importance of listen-

ing to the Word of God," the pope said.

By turning toward the Bible, the story of God's love for humanity, people can enrich their vacations "with a particular note of spirituality which will lead to living their daily activities with a renewed spirit," he said.

The Scriptures, he said, are "the pure and perennial fountain of spiritual life. They are the water which quenches and the food which nourishes the life of believers."

The frantic rhythm of work and home may mean not being able to spend as much time with the Bible and in prayer as one would want, the pope said.

"Why not profit from your vacation by carrying the Bible with you and pausing over some of its immortal pages?" he asked.

Pope John Paul prayed that every Christian and every person searching for the truth would be nourished by "the bread of the Word of life."



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Sister finds grace through prayer and work

There exists a pocket of grace given in baptism that places us on the threshold of the kingdom of God.

For me, that pocket of grace means digging deeper within to become ever-more conscious of the reality surrounding my life and leading me to understand that the highest priority in my life is to know God.

Thus I came to the Sisters of Providence of Saint Mary-of-the-Woods, and here I remain. Through the years of my life I have known graced moments and some bitter disappointments, but I have always felt the love, support and encouragement of women whose vision met and challenged my own. Together we have lived out loud our belief in God's Providential love.

It has been in this response to God's creative love in my life that I have found peace, that I have learned to be patient in accepting joys and sorrows with a measure of calm and a minimum of complaint.

Life-giving moments over the years have come when I have lived most open-handed, becoming not a freeloader on the grace given each day but a spendthrift of the love I have experienced.

Life-giving moments have overtaken me not when I was self-conscious of the cracks in the façade of life but in my awareness that the cracks show how human I am and just how much of God's love and grace rush in through those cracks.

When I have welcomed these graced moments, the mystery of human living and divine gifting has become most apparent.

The experience of God over the years has not been in the "big" moments of inspiration or "felt" grace. To be sure, those have been there often, like beacons leading me through some times of doubt.

But the deepest experiences of joy, of peace, and of knowing I have part of kingdom-tending come in the quiet reflection on a multitude of small graced

moments that enliven each day. The thousands of small steps taken, the journeys begun over and over again even after falls, are part of the "madness" of faith and the power of falling in love.

In the end, Providence has broken into my life, torn into the illusions that have kept me bound, and moved to gift my life with an awe of the holy which is present in each moment and which enables the stuff of experience to reveal once again the face of love.

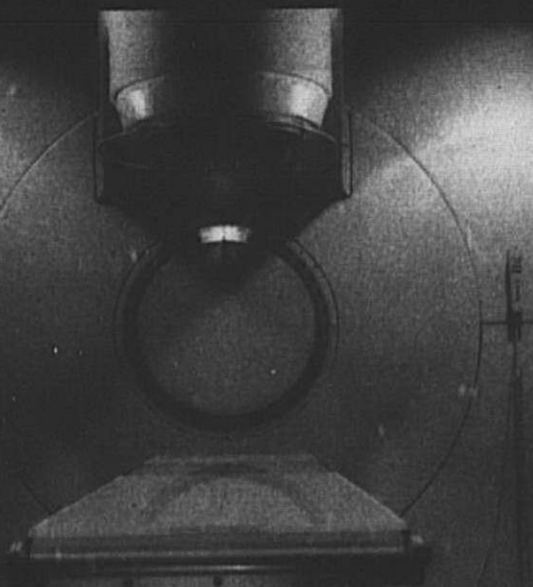
Often I tremble with self-doubts, hide from the demands that ask me for more, and run from the love that sears my heart; but when I pray, I know my rootedness in being graced with enough love to move forward. And I am convinced once again that life is not about being perfect, but about being open to the movement of God in me and my movement into God.

(Providence Sister Margaret "Peggy" Lynch teaches adult education through Providence Self-Sufficiency Ministers in New Albany.)



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Charismatic renewal group celebrates 30 years

By Brigid Curtis
Special to The Criterion

Although it began nearly 2,000 years ago when the Holy Spirit descended upon the apostles at the first Pentecost, the same church continues to be empowered by the Spirit to spread the good news of Jesus Christ to the ends of the earth.

Thirty-three Hoosiers, including 12 from the archdiocese, journeyed by chartered bus to Duquesne University in Pittsburgh June 27-29 to celebrate the 30-year anniversary of the National Catholic Charismatic Renewal.

Much like the apostles in the day of Jesus, modern day Catholic charismatics exhibit the manifestations of the Holy Spirit spoken about in I Cor. 12-14, including

speaking in tongues.

The conference featured nationally-known speakers, including Scott Hahn, a self-proclaimed anti-Catholic who became Catholic and is now one of the most vocal advocates of the Catholic faith; Sister Ann Shields, the leader of the Servants of God's Love, a Catholic sisterhood within the diocese of Lansing, Mich.; and Franciscan Father Michael Scanlan, president of the Franciscan University of Steubenville.

More than 70 priests and bishops from around the country celebrated two liturgies, with about 7,500 laity and religious.

"It's not something that I can explain. It's something you just have to experience," said Mary Anne Herman, mother of five and a parishioner of Nativity of Our Lord Jesus Christ Parish in Indianapolis. Her husband, Don, who serves as treasurer of the Catholic Charismatic Renewal of Central Indiana (CCRCI) and volunteers for the St. Vincent de Paul Society, echoed her statement.

"There is a freedom in celebrating the gifts of the Holy Spirit during Mass—to really worship Jesus, to use these gifts openly and freely without people looking

at me like I'm a kook."

The theme of the 30-year anniversary centered on the apostolic letter of Pope John Paul II titled, *Tertio Millennio Adveniente—On The Approaching Third Millennium*.

In a letter from the Vatican to Bishop Sam Jacobs, chairman of the bishops' Ad Hoc Committee on the Catholic Charismatic Renewal, Pope John Paul II gave thanks to the Triune God for the many gifts of grace which have accompanied the charismatic renewal in the United States from its inception and which have borne abundant fruit in individual and community prayer, the pursuit of holiness, service to the poor and the suffering, and the commitment to evangelization.


"He prays this anniversary will inspire all associated with the Renewal and ever greater appreciation of the rich variety of complementary charisms, ministries and gifts by which the Holy Spirit constantly builds up the church in unity and equips her for her mission of salvation in the world (cf. *Lumen Gentium*, 4)."

The local chapter of the charismatic renewal has Masses on the first and third Fridays of each month, which begin with a teaching.

Some of the priests from the archdiocese who preside at Mass for the CCRCI are Jesuit Father Joe Folzenlogen and Fathers Paul Landwerlen, Harold Kneuen, Donald Evard, Joe Moriarty, Al Ajamie, and Roger Gaudet.

For more information about CCRCI please contact Len Bielsky at 317-927-6900.


(Brigid Curtis is director of research and communications for the Indiana Catholic Conference.)



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Photos by Margaret Nelson

Seeking the face of the Lord:

Archbishop Daniel M. Buechlein's five fruitful years of service to the church in central and southern Indiana

Story and photos by
Margaret Nelson



Archbishop Daniel M. Buechlein chats with Pamela Carter, then-attorney general of Indiana, speaker at a January 1995 ecumenical prayer service commemorating the birthday of Dr. Martin Luther King Jr.

At left: The archbishop admires roses given to him at the October 1994 dedication of the Korean Catholic Community Center in Indianapolis.

This year marks two noteworthy anniversaries for Archbishop Daniel M. Buechlein.

Five years ago—on July 14, 1992—he was named archbishop of Indianapolis. He was installed at SS. Peter and Paul Cathedral on Sept. 9 of that year.

And 10 years ago then-Father Daniel left Saint Meinrad Seminary, where he was president-rector of the college and school of theology, to become a bishop.

He was installed as bishop of Memphis on March 2, 1987.

A few weeks ago, Archbishop Buechlein discussed his years as archbishop and bishop—years that include what he calls “significant blessings and challenges.”

Archbishop Buechlein is chairman of the national bishops' ad hoc committee on the use of the *Catechism of the Catholic Church*.

He and the other bishops went through the series of religious education texts that they reviewed for the publishers as to their conformity to the catechism.

“That has a very important impact on religious education. I consider it very important work for the church in our country,” said Archbishop Buechlein.

Since he has been a bishop, Archbishop Buechlein has been able to make a further impact on seminary education. He chaired the revision of the national conference of priestly formation and, recently, the publishing of the fourth edition of its program.

The archbishop is pleased that the number of seminarians studying for the Indianapolis Archdiocese has grown in the five years he has been here.

“Another blessing to the archdiocese is the tremendous assistance being given to us by Saint Meinrad Arch-abbey,” the archbishop said. There are quite a number of Benedictine priests helping in the archdiocese, “including me,” he said.

Archbishop Buechlein sees the many building and renovation projects going on in the archdiocese as “both a blessing and a worry. There's been an enormous amount of growth. It's a blessing that we're able to pursue that.

“The worry is a happy problem, but it is a financial worry. And it is a great pressure on our priests,” he said.

“I think it has been helpful that, with the Archdiocesan Pastoral Council, we have progressed pretty well in establishing a planning procedure that allows us to work on priorities. Of course, it is causing us to face new challenges,” the archbishop said.

“Another blessing is the generosity of the people in the United Catholic Appeal year after year,” said Archbishop Buechlein. The gifts have increased from 3.1 million in June 1993 to more than 3.8 million this year.

“I think another blessing is the stabilizing and even the strengthening of our center-city schools and parishes,” he said. “That is an unfinished challenge, because the financial challenge continues.”

Spirituality

Within the past two years, Archbishop Buechlein met with all the priests and parish life coordinators individually or in small groups. He calls the time he spent “well-invested.”

“Out of that really came my notion for the proposal for Journey of Hope 2001,” the archbishop said. “It came from that and also from a lot of listening forums we had around the archdiocese. The young adult forum was very helpful and so were the exchanges I've had with youth.”

In reflecting on his weekly column in *The Criterion*—“Seeking the Face of the Lord,” he said, “I am pleased that, so far, in the 10 years I have been a bishop I've not missed a week writing the column. That's better than I



Archbishop Buechlein, walking with assistant Hector Gonzalez, leads the rosary near the grotto at Lourdes, France. The archbishop led a 1996 pilgrimage to the shrines in southern Europe.

ing the column.

See ANNIVERSARY, page 2

ANNIVERSARY

continued from page 1

thought I could do."

He's found that he gets the most reaction to his column when he writes about his mom and dad, who are deceased. After that, he thinks he gets attention when he takes "an unpopular stand in regard to life issues. That usually gets a reaction, mostly positive," he said.

"Other people appreciate it when I'm in the teaching mode, because they tell me they are learning some things they didn't know. They appreciate that," the archbishop said.

"The human interest style of writing appeals to people. I try to keep that in mind when I'm writing. I also try to make the column kind of current and not just theoretically abstract."

Where does the archbishop get the ideas for his column? "It has to be the Holy Spirit," he said. "In fact, it usually comes at prayers on Saturday morning that I decide what I want to write about. Something will always come in my head. Sometimes I don't know until I sit down at my

computer and I just start writing.

"I enjoy doing the column. It's a pressure, especially if I'm going to be absent for any period of time," he said.

As an archbishop, what has he learned? "I'm always learning from the people. It's rare that I'm anywhere... when somebody doesn't have an idea about something I ought to be doing or not doing.

"That's fine. Most people are very respectful about it," he said. "People have a right to have high expectations. But some are a little unreasonable. They expect me to work miracles. They forget the fact that I'm a human person.

"And I think some people underestimate. They think that, because I'm an archbishop, I don't know what real life is about or that somehow I don't understand the tough side of life or the unfairness of life or the pain a lot of people suffer.

"I think some people forget that I did grow up in a family," Archbishop Buechlein said with a smile.

"It's easy for people to level charges that, since I'm not married and don't have a family, I don't know what's going on—or how difficult it is.

"But I constantly learn the goodness of people—and the suffering they go through," said the archbishop. He told of a distant relative he was visiting at Riley Hospital. "I see the goodness of the parents; they haven't left his side. I see what that does to the family and how hard it is.

"People don't realize that we, even archbishops, are in touch with that kind of suffering a lot. Obviously our priests and other ministers of the sick are in touch with that a lot more than I am. But none of us is immune.

"I learn a lot about the faith of people and see the depth of people's faith—the generosity and the courage of their faith," he said. "It is a marvelous witness. I'll say that about our priests, too."

The archbishop said that, in a certain sense, a large part of his ministry is to the priests. "Most of that is unseen, as it should be," he said.

"Another blessing for the archdiocese is the people at the [Archbishop O'Meara] Catholic Center. It's a story that should be told," said Archbishop Buechlein.

"We're all human, but it's a very fine group of people—all the folks, not just the secretariat heads," he said. "There aren't many people there who don't work really hard. And they do it because of their commitment; it's not just a job."

He called the employees a very talented group, with all different kinds of perspectives and contributions.

"I think, whether you want to call it the ministry or mission of the Catholic Center or you want to call it our work, it's an outstanding group and the archdiocese is blessed with it," said the archbishop.

"God's work will always continue; we'll never get it all

done," he said. "But we'd better never forget that unless the Lord builds a house, the laborers labor in vain. It is by God's grace that we get done what gets done."

Room for everybody

The archbishop talked about unity at the Chrism Mass, when the sacramental oils are blessed and people come from all over the archdiocese to take them back to the parishes—and the priests renew their vows.

"In talking about unity, I encourage us to fix on the fact that our basic identity is with Jesus Christ. Christ makes us

one within the context of the church," he said.

"There's lots of room in the church for expressions of our faith—some more traditional, some less so.

"I think we need to become wiser about it—whether it's the media or whether it's other agents of society that try to play on the differences and try to dramatize conflict. I think we let ourselves become manipulated

and victimized," the archbishop said.

"The other thing that we need to do—all of us—is to take the cue from the Holy Father's encyclical, *Splendor of the Truth* (*Veritatis Splendor*), that we cannot disassociate freedom and rights from the truth.

"That is a tendency in our society currently—in a society that is preoccupied with democracy and rights," he said. "It's easy to forget that our freedoms are not unconditional or absolute.

"Individual freedom cannot be disassociated from the common good nor can it be disassociated from the truth. Our church believes that there is the truth and it's not just relative or whatever people want it to be," the archbishop said.

The archbishop said that the natural virtues also need to be encouraged. "It's one thing to have differences of opinion. It's another thing to be mean-spirited. It's another thing to be discourteous. It's another thing to be rashly judgmental. He said that telling the truth doesn't suggest that one has to be mean about it.

"In other words, charity should prevail no matter what," said Archbishop Buechlein.

"Dialogue does not mean seeking the lowest common denominator and saying that's where the truth lies. Unfortunately some people think that dialogue means that a majority vote determines the truth," the archbishop said.

"What is going to promote unity despite our diversity? I think for our archdiocese, it's to proceed on the Journey of Hope—to work with spiritual renewal, evangelization and stewardship," said Archbishop Buechlein.



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The archbishop has hopes for the future

By Margaret Nelson

As Archbishop Daniel M. Buechlein concludes five years as shepherd of the Archdiocese of Indianapolis, he shared with *The Criterion* his hopes for the future.

"One of my hopes for the future is that all of us in the archdiocese will come to

understand that we have home mission territories within our boundaries," said the archbishop. "That's not only in center-city Indianapolis but also in certain areas of the rest of the archdiocese, such as the rural areas."

"That's a concept that I'm going to be pushing very much, because we have to share responsibility for those areas," he said.

He explained that center-city parishes need help because they don't have the numbers of Catholic people and the neighborhoods are full of people who are largely unchurched.

"It's going to be an enormous challenge to have everyone mindful of these parishes because it's naturally hard to let go of parochialism. But there is a larger sense of church now," he said.

"Part of what contributes to seeing the church as bigger than our parish is a larger, globalized vision of life and reality," said Archbishop Buechlein. "Communications makes that so possible these days."

"Other questions go unresolved," he said. "Are we going to pursue the permanent diaconate? There is a lot of controversy and pressure around that issue. That's a decision that needs to be made."

The archbishop said that, as soon as the documents are issued that are being prepared on the permanent diaconate by the Vatican, the archdiocesan leaders council will review them and make recommendations.

"Another hope is that we develop our youth ministry concept and programs so that, for example, we have far more young people participating in the annual Archdiocesan Youth Conference," he said.

"Obviously, I have a lot of hope invested in the Journey of Hope 2001. I am pleased that the youth have heard of it and are a little familiar with what it is about. That tells me it will have its effect for our people."

The three goals for Journey of Hope 2001 are spiritual renewal, evangelization and stewardship.

Archbishop Buechlein's pastoral letter on spiritual renewal was published in the April 11, 1997, issue of *The Criterion*.

"We've put together, with consultation, a plan of how to implement the evangelization theme of the Journey of Hope 2001."

"A lot of people worry that stewardship, particularly the capital campaign will be the tail wagging the dog," said the archbishop of the effort that begins in all

the parishes next year. "It (stewardship) is a very concrete type of thing."

He said that there is a natural resistance to a capital campaign. "But it is also because people fear that will become what the Journey of Hope is about," he said.

Archbishop Buechlein hopes that his pastoral letter, plus the evangelization plan and other initiatives the archdiocese takes, will prove otherwise.

"The capital campaign, if it's not spiritually-rooted and actually flowing from the sense of mission that we have of the archdiocese, wouldn't be effective anyway," said Archbishop Buechlein. "It's all intertwined."

"The goals for the Journey of Hope 2001 are very concrete. If we make progress in those areas, we will have done a lot," he said. "They are measurable. Sometimes you'd rather not put down these goals, because at some point you measure."

Religious vocations and lay ministry

Another hope the archbishop has for the future is a far more active involvement of lay people in parishes in extending the invitation of priesthood and religious life in the archdiocese. "I think, for too long, people thought that it's my job or it's the vocation director's job or it's the pastor's job or that it's for other people to invite their children," he said.

"I think it takes more of an effort these days than it used to, because social values are so foreign to this [Christian] way of life and the media and entertainment and all of that," he said. "There's nothing about that that really encourages even a generous service mentality from any of us—our youth in particular."

"I am concerned about religious life," said Archbishop Buechlein. "A lot of religious communities are not experiencing growth in vocations. We will be looking for initiatives to promote more vocations to priesthood and religious life."

"We need to encourage people to think about it. Anybody can say no," he said. "They can decline the invitation, but if the invitation is not even extended, they have no opportunity to decline. It is harder now; it takes more courage."

The archbishop was discouraged at this year's Archdiocesan Youth Conference. When he asked how many were considering a vocation to priesthood and religious life, one hand went up.

He realizes that young people are conscious of peer approval, but said, "That in itself says something. You know some have thought about it."

"But there's a third part and that's God's call," Archbishop Buechlein said.

"That part gets lost."

"It's not what I want, but what—in dialogue with God—we want," he said.

"One of the major projects that's under way, in cooperation with several other Indiana dioceses, is the development of a lay ministry education and formation program, which will both provide opportunities and ways of certifying the quality of our lay ministry positions. I'm encouraged by that development."

To help young people become interested in working in church ministry, the archbishop said, "We have to affirm the values and virtues involved in serving people, whether as a lay person or as a religious or a priest. There is also a question of clarity of those respective roles."

"When you talk vocations in general, it's a wash," he said. "People don't relate unless there's clear identity and clear

respect for and complementarity of these roles and the significance of them."

"In fact, you can say that lay ministry in the archdiocese

will not continue to flourish if religious life and the priesthood don't continue to flourish. And vice versa—because it's all connected."

"Again, God has a voice in all of this."

"But one of the things that happened—and I saw it in the seminary—with the rise of lay ministry without a careful explaining of the particular identity of the ministerial priesthood. Guys would say, 'Well, it doesn't make any difference what I do for the church.'"

"In other words, we have a lot of clarifying and teaching to do," he said.

Youth, families and religious education

The archbishop said that young people's attitudes about church "have a lot to do with family life."

"It works two ways. One of the ways is obviously by evangelization through the religious education and our Catholic school programs," he said.

"We need to do a much better job in both of those situations. We need to do a much better job in helping the youth see that there is something we believe that distinguishes us from other faiths."

"We need to do the same with adults. We probably have a whole generation of adults now who need even more formal religious education," the archbishop said.

"In that regard, we need to find methods that work for teaching adults and for strengthening religious education

and family life so that we can move to better marriage preparation and a whole variety of challenges," he said. "Basically, how do we find

a way to live our spiritual values in a very secularized and materialistic environment?"

"There again, I go back to the Journey of Hope 2001 goals: spiritual renewal, evangelization and stewardship," he said. "People realize we are not just consumers and producers in society."

"We are stewards of God's gifts and virtually everything we have is possible because of God's grace and gifts," the archbishop said.

"The Journey of Hope is the path; we just need to use the opportunities to make it work," said Archbishop Buechlein.



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Archbishop Buechlein and priests associated with the parish break ground for a parish center, one of seven buildings to be constructed at the new St. Simon the Apostle location in Indianapolis. The archbishop has officiated at dozens of events that denote growth in the archdiocese.

I remember him talking about the power of music to "lift our spirits" (in love songs, for example). His practical wisdom helped me see things in new ways, and I was amazed that a man who had dedicated himself completely to

learning as much from his failures as from his successes.

One of the archbishop's greatest talents (or gifts), which he developed

God; his intuitive, pastoral sense of what people "really want and need" in their daily lives; and his ability to

faith in the presence and love of

taken the easy way.

I approach this subject from a very biased perspective, but I think we are fortunate to have Archbishop Daniel as our spiritual leader. *Ad multos annos.*



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Editorial

The role of publisher in a diocesan newspaper

When Pope John Paul II appointed Daniel Mark Buechlein archbishop of Indianapolis five years ago, the Holy Father was also naming a new publisher for *The Criterion*. What responsibilities does the publisher of *The Criterion* have, and how does Archbishop Buechlein, who wears many hats and has many diverse responsibilities, carry out his role as publisher?

According to a statement of roles and responsibilities approved by Archbishop Buechlein on June 6, 1994, "The publisher is responsible for carrying out the mission of the newspaper and all its related activities. He has the final authority for editorial policy and content and for setting the long-range direction and goals for the organization. The publisher is also responsible for fiscal management and for stewardship of the human, physical and financial resources needed to carry out the mission of Criterion Press, Inc."

The Criterion's publisher carries out this overall responsibility in collaboration with the newspaper's board of directors—a consultative body that "participates in planning, policy development and overall stewardship of the newspaper"—and with the newspaper's staff.

Observers of the Catholic Press nationwide will note that the role of the bishop in the management of a diocesan newspaper can be a controversial subject. Some believe that a diocesan bishop should maintain a hands-off policy (except in rare cases) in order to encourage freedom of expression. Others think that the diocesan newspaper should be a "house organ" that mainly serves a public relations function for the bishop and the diocese.

We believe that, for our archdiocese at least, the position taken by Archbishop Buechlein represents an appropriate middle ground between these two extremes.

Consistent with his overall leadership style, Archbishop Buechlein is actively involved in "setting direction and editorial policy" for *The Criterion*. He also serves as a weekly contributor through his column, *Seeking the Face of the Lord*, on the editorial page. This means that the archbishop is obviously much more than a publisher in name only. But once the overall direction has been established, Archbishop Buechlein delegates the day-to-day operations of *The Criterion* to his associate publisher and to the newspaper's editorial team—the executive editor and the managing editor.

For some publications, the active role of the bishop/publisher might be perceived as a threat to the editorial staff. But the key to understanding Archbishop Buechlein's role as publisher is the fact that the archbishop views *The Criterion* "as an integral part of his responsibilities as the chief teacher and pastor of this local church." Instead of seeing his role as publisher of *The Criterion* as something extra—one more burdensome or extraneous duty—Archbishop Buechlein embraces his role as integral to his episcopal ministry. We think that the result is a newspaper whose mission—to inform, educate and evangelize its readers—is a "top priority" for the archbishop and the archdiocese.

Archbishop Buechlein has said, "We are fortunate to have an archdiocesan newspaper that is an integral part of the mission and ministries of our local church (instead of a 'detached observer' aloof from the daily struggles and concerns of the church in central and southern Indiana)." A similar statement can be made about *The Criterion's* publisher. We're proud of his active role in our weekly newspaper, and we look forward to collaborating with our activist publisher for many years to come!

—Peter Agostinelli

Seeking the Face of the Lord

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



Our example sets the path for our young people

At the last Archdiocesan Youth Convention, a young person said that her pastor told her, "If my classmates who left the seminary had been allowed to marry, we wouldn't have a shortage of priests." Often people ask "If priests could marry, wouldn't we have a lot more priests?" Leaving aside other complications a married priesthood would pose for the church, my response is consistent: "I really don't think so." While I know some people leave the seminary (or don't enter it in the first place) because they want to marry and have a family, in my experience it is rarely the only reason. It has something to do with a vocation from God. It has something to do with the nature of priestly ministry. It has something to do with a different spirituality. On rare occasions it has something to do with materialistic values. If marriage is the issue, why are not more married men entering the ministry of other faith denominations whose percentages have dropped significantly?

Throughout the world, vocations to priesthood in the church are increasing, dramatically. The profile of countries where they are not is obvious. The pattern has to do with material wealth. While we note carefully that wealth is not evil and poverty is not virtuous, it is true nonetheless that peoples of wealthy nations tend to a secularistic and individualistic view of life.

Individualism does not foster a concern for the welfare of other people in need. A "me first" sense of life does not foster a desire to serve others, unless, perhaps, for profit or some other personal gain. Secular values seduce us to live on the surface of life. Comfort, convenience and unbridled choice (at the expense of other people) are powerfully seductive. Preoccupation with the three "Cs" eclipses the possibility of a vocation to the religious, clerical or Christian lay state. Material wealth can enable people to pursue an unending quest for comfort, convenience and unbridled choice. Material poverty can cause people to be preoccupied, resentfully, by the three "Cs" they don't have. Freedom from attachment to things opens the heart to accept a call to priesthood or religious life.

The lay vocation to Christian marriage is no less endangered in our culture. A disregard for the integrity of marriage is regular fare in every dimension of our entertainment. Who are our heroes? Do they model a respect for marriage and family?

Anyone who speaks for basic sexual morality, let alone for the beauty of virginity and chastity, is assigned to "the religious right" with the implication that he or she is a religious fanatic or at best fanatic. We used to worry about the high incidence of divorce among media or sports personalities; now many who are held up for admiration don't even bother to marry.

They have children and easily part their ways because there wasn't a commitment in the first place. Children are the victims of our societal immaturity. How long can we ignore the profound impact of dissolute living on our families? I hear respectable and bright people comment "It's a '90s thing," as if dismissing marriage is inevitable, perhaps "keeping up with the times."

A young woman at the youth conference's Archbishop's Forum wanted to know what our church is going to change in order "to keep up with the times."

If the entertainment arena (regretfully, I include sports) lifts a veil on the state of our "societal soul and moral character," we must admit that we are a civilization in decline. This situation explains the dearth of religious vocations and the painful state of Christian marriage and family life. At the same time, teetering on the "culture of death" cries even more for the unique ministry of Christ.

From our earliest days, the church has had to walk against the stream and, more often than not, was ridiculed for it. Through the ages, our ancestors lived the faith as best they could and we are the beneficiaries. When they came to America, they were short of clergy and religious and, as lay Catholics, they fought to keep the faith and their hope in God's promise to be with us "until the end of time." When I visit some of our older parishes, especially in the country, I see how, all through the years, families have claimed ownership for the church and have kept faith and family strong. Our ancestors in the United States did not change their beliefs in order "to keep up with the times." God blessed them and us for it.

When we are steadfast in the faith of our church and live with moral courage and a joyful spirit rooted in God's love, our youth notice. They will seek what seems so important to cause us to be willing to walk against the stream.

The Criterion



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Matters Liturgical/Fr. Rick Ginther

Justice for all

How do we translate "realities of justice," or address injustice itself, in and through a ritual, symbolic worship setting? What can we honestly and rightly expect of liturgy (communal prayer and worship) when it comes to justice?

For those who prepare our weekly, even daily, worship in liturgical prayer—and for those of us who make up the assembly for such prayer—these are difficult and complex questions. And they do not beg for simple answers.

To translate "realities of justice," or address injustice itself in liturgy, requires many things brought by and used by both preparer, presider, all ministers and the assembly.

We must bring our sense of personal poverty, dignity, want and need. We must bring our personal experience of justice and mercy, injustice and unforgiveness.

We can find words and songs whose poetry and melody elicit and connect with our sense and experience.

We can be moved to words of petition and prayers of thanks from the midst of our senses and experiences and through our communal prayer itself.

We can insist on the dignity and worth of all who gather, through our sense of hospitality and welcome to all who come.

We can invest in fine and worthy art that reflects our belief and our cultural diversity.

We can prepare our homilies and reflections so that they are faithful to the Word, challenging to the heart, moving to the spirit that cries out that our God knows no favorites.

We can practice our enunciation and pronunciation skills for greater under-

standing and clarity.

We can gaze into the eyes of those who come to us for Eucharist or blessing, our faces and lives open to each person we see there as the face of the Lord.

We can make pastoral announcements that connect the Word just heard with the life-in-the-Word to be acted out through ministry opportunities...

But ultimately, no one liturgy, prayer, procession, psalm or song can effect conversion or change for justice (in all its facets) in any one of us. The question is not so much whether our liturgy will find and promote justice within and without itself, or not. For the reality is not an either/or. It is a both/and.

Liturgy can only be as justice-rooted and nurturing as the justice-rooted and nurturing behaviors and attitudes of our daily life. As the letter of James so clearly states: faith and works are intimately bound. So too are our liturgy, our attitudes and behaviors.

Ultimately, our liturgical prayer and worship must always be an expression of our communal faith, AND it must be an expression of our personal beliefs and attitudes as they connect to our behaviors. And though the Psalmist states: Sacrifice and oblation you do not want, but a humble, contrite heart—when we do go about the business of liturgy, which we must and will do, it must come from hearts ("whole being" for the Hebrews) profoundly and daily connected with the hearts ("the whole realities") of others.

Only then can our whole person, our whole community, "Sing the God of justice, who knows no favorites."

(This column is an outgrowth of Father Ginther's participation in the nine liturgies celebrated during the National Pastoral Musicians Bi-Annual National Convention held in Indianapolis July 8-12. The theme of the convention was: "Sing the God of Justice, Who Knows No Favorites.")

A View from the Center/Dan Conway

Jubilee celebrations are signs of hope for the future

Last weekend, eight monks of Saint Meinrad Archabbey celebrated



jubilees of their monastic profession. Fathers Marion Walsh, Kevin Ryan, and Malachy Fulton each celebrated 60 years as Benedictines. Fathers Theodore Brune and Gavin Barnes have been members of the monastic community for 50 years. And Father Noah Casey, Brother Benjamin Brown, and Father Harry Hagan first professed vows as monks of Saint Meinrad 25 years ago.

Jubilee celebrations have a special significance in our tradition—extending back to the Jewish observance of a year-long celebration every 50 years in which slaves were freed, mortgaged lands were restored to their original owners, and land was left fallow to allow for its rejuvenation.

According to Jewish custom, the year-long celebration was proclaimed by blowing a ram's horn, called a *jabel*, and the term "jubilee" takes its name from this ancient practice. The *jabel* must have made a stirring, uplifting sound, because in Hebrew, Greek and Latin, as well as in English, its name has come to be associated with wild shouts of rejoicing or "jubilation."

There were no "wild shouts" at Saint Meinrad last weekend, but the rejoicing was genuine, and Archabbot Lambert Reilly's homily during the reunion Mass was warm, humorous and definitely stirring. Monastic jubilees celebrate a different kind of liberation. They proclaim that it is possible to experience freedom by making (and keeping) vows of poverty, chastity, obedience, stability and conversion of life. And they rejoice in the ordinary monastic wit-

ness of men and women who are not perfect, but who seek perfection, by submitting themselves freely to the Rule of Saint Benedict one day at a time, year after year after year.

Since A.D. 1300, Catholic popes have proclaimed an "Ordinary Jubilee" celebration every 25 years as a time of prayer, penance and grateful rejoicing for God's abundant blessings. Popes may also proclaim an "Extraordinary Jubilee" celebration in the event of a special centennial or anniversary. Pope John Paul II has exercised this privilege in connection with the church's preparation for the third Christian millennium in A.D. 2000.

In his letter proclaiming the church's millennial observance, the Holy Father describes the biblical tradition of jubilees as a way of calling attention to the sacred character of time. Judaism and Christianity are historical religions. They refuse to take time for granted because they recognize it as a gift from God and a precious resource that is intimately linked to God's creative presence in our world. When we set aside time—every 25, 50 or 60 years—for rejoicing and rejuvenation, we remind ourselves that, as the years pass by, we are sustained in our vows (of baptism, marriage or monastic life) by the merciful love of God.

Jubilee celebrations at Saint Meinrad, and at other religious communities in this archdiocese and throughout the world, are times of rejoicing and rejuvenation. The jubilarians deserve our heartfelt thanks. Their whole lives are a gift to the church and a sign of hope for the future. But the time they have so unselfishly given to faithful (but not easy) witness to the Gospel may be the most precious gift of all. *Ad multos annos.*

From the Editor Emeritus/John F. Fink

Jesus kept away from Herod

Last week I said that, considering the political atmosphere that existed at the time

of Christ, it was no wonder that his apostles found it difficult to understand that Jesus was not a political messiah. Another reason was because they were so aware of the steps Jesus took to stay away from Herod Antipas.

Herod Antipas was one of the sons of Herod the Great. Antipas had been ruling Galilee since the death of his father in 4 B.C. He married Herodias, who had been the wife of his brother Philip, and for this he was denounced by John the Baptist. This led to John's imprisonment and eventual execution.

While the Gospels tell us that the reason for John's death was the hatred of Herodias, the Jewish historian Flavius Josephus thought that the principal motive was political. He wrote: "Herod (Antipas) had had [John the Baptist] executed, although he was a good man, who urged the Jews to practice virtue, both in righteousness towards one another and in piety towards God, and so to come to be baptized. . . . Very many people flocked together when they heard this message and Herod feared that the regard in which the man was held could lead his people to rebellion. For his advice was generally followed in everything. He thought it was therefore better for him to take the initiative and clear him out of the way before he was in a position to incite a popular rebellion, than to wait for unrest and be unable to restore the situation in which he would be involved. On the grounds of this suspicion Herod had John put in chains and brought to the fortress of Machaerus and executed there."

Word of John's death reached Jesus along with the news that Herod Antipas

now wanted to "see" Jesus because he, too, was attracting great crowds. It was easy to believe that Jesus, influenced by the Zealots of nearby Gamla, was secretly forging revolutionary plans. From that time on, Jesus avoided Herod and never remained long in one place.

Jesus' first trip with his apostles after John's death didn't turn out quite the way he expected. Mark's Gospel says that, in order to get away from the crowds, Jesus and the apostles "went away by themselves by boat to a solitary place to be alone" (6:32). However, the crowds managed to figure out where they were going and ran ahead and "got there ahead of them," Mark says. Jesus then had compassion on the crowds, who were there without food, multiplied the food available and fed 5,000 people.

After the feeding of the 5,000, Mark says, "Immediately Jesus made his disciples get into the boat and go on ahead of him to the other side of the lake to Bethsaida" (6:45). John tells us why he sent them ahead "immediately": "After the people saw the miraculous sign that Jesus did, they began to say, 'Surely this is the prophet who is to come into the world.' Jesus, knowing that they intended to come and make him king by force, withdrew to a mountain by himself" (Jn 6:14-15). The last thing he wanted at this point was to attract too much attention from Herod, who undoubtedly had spies in the crowd. So Jesus hurriedly sent his apostles off to safety while he went up the mountain to pray.

Unfortunately, there was a storm on the lake that night. Jesus watched it from the shore and, seeing how exhausted the apostles were from rowing against the wind, finally decided he had better go help. So he walked across the lake. Then he told the apostles to forget about trying to row to Bethsaida and, instead, to put in at Gennesaret, the shortest course to the shore.

Next week we'll see where Jesus went to stay away from Herod Antipas.

The Bottom Line/Antoinette Bosco

Surprise! A real Mary book

I have always felt that we distanced ourselves from Mary and made her larger than life with all the titles we gave her: Mother of the Church, Mediatrix of All Grace, Virgin of Virgins and so on.

At times it is difficult to relate to someone who seems so far above us.

Don't get me wrong. I believe in the authenticity of the titles given Mary by the church, and I revere our Blessed Mother. But I think sometimes we find it hard to see where she fits into our daily lives.

I remember giving a talk to a Catholic group of mothers of large families. When some mothers started bemoaning the weight of their daily burdens, one rose and proclaimed if we just prayed to Mary, she'd give us all the help we needed. A mother of eight scoffed, "How would she understand us? Her, with her one!"

I've learned to see Mary differently since I lost sons. I now relate to her as someone who does understand my life. She was a mother, too, who had to endure the death of a son.

Because I've come to relate to a human Mary, I was delighted when Resurrection Press sent me a new book called *Surprising Mary*. I read it in one sitting.

In this book, well-known Catholic author Mitch Finley gives us a different picture of Mary from the one that keeps her in the clouds. He shows us a very human Mary, one who smiles, does housework, likes to go to weddings, has strong

feelings, knows the excruciating pain of watching her son die and yet endures, faithful to God. Finley's lifelong devotion to Mary comes through clearly. He helps us rediscover her as a flesh-and-blood woman who earned her place as "mother of Jesus and our mother, too."

The author suggests, "Put yourself in Mary's place" when she came to see Jesus and Jesus asked, "Who is my mother?" Finley says, "She had to feel rejected."

Finley writes: "What's at stake here is our image of Mary. Sometimes a kind of 'magic Mary' takes over. We forget the human Mary who walked the dusty roads of Palestine, who made countless trips back and forth from her home to the village for well water, who prepared endless meals, washed her family's clothes, did all the things a woman did in the culture of her time. Sometimes we forget that at some point Joseph died and Mary became a single mother who had to raise her son by herself. No more 'magic Mary.'"

He ends this segment, and all the others, with a prayer: "Holy Mary, pray for me that I may learn to love even when I feel rejected by others. Amen."

I couldn't read that segment without emotion. As a single mother myself, I could relate to Mary in a new way, feeling for her. If I could feel for her, how much more could she feel for me, I wondered.

Finley writes about Mary in Scripture, in liturgy, in her apparitions and in the prayers said in her honor and paints new images in each category, giving us a surprising new Mary to come to know.

This book is "an opportunity to bring Mary down from the altar and to allow her to enter—and inspire—human lives," says author Paul Wilkes. I agree.



Noteworthy archdiocesan events in five years

1992

Sept. 9—Daniel M. Buechlein, O.S.B., installed as the 11th bishop and fifth archbishop of Indianapolis in SS. Peter and Paul Cathedral by Archbishop Agostino Cacciavillan, apostolic pro-nuncio to the U.S.

Sept. 24—Archbishop Buechlein celebrated Mass for 7,000 archdiocesan teen-agers at the Indianapolis Convention Center. On Sept. 30, he presided at Mass for 1,000 elementary school children at the cathedral.

Nov. 1—Archbishop Buechlein presided at Mass as St. Lawrence Parish in Lawrenceburg, concluding its sesqui-centennial celebration.

Nov. 21—At the meeting of the Archdiocesan Pastoral Council, the archbishop announced that he would like to have a strategic plan in place by the first anniversary of his installation.

Dec. 20—Archbishop Buechlein dedicated the new church at St. Monica Parish in Indianapolis.

1993

Jan. 8—A 15-member core planning committee, to develop



Blessing

The archbishop talks with Duane Smith while patting the head of his son, Aaron, at a 1995 preschool open house at St. Rose of Lima School in Franklin.

a strategic plan for the archdiocese, was named by the archbishop.

Jan. 11—The late Archbishop Edward T. O'Meara was honored when Archbishop Buechlein formally changed the name of the Catholic Center to the Archbishop Edward T. O'Meara Catholic Center.

Jan. 17—The archdiocese and the Indianapolis Serra Club began a "Called by Name" program in parishes to encourage vocations to the priesthood and religious life.

Jan. 28—About 350 people attended the first archdiocesan-wide "Ministry Day" in Columbus.

Jan. 31—The parishes in Jefferson County merged into one. St. Mary, St. Michael and St. Patrick parishes in Madison and St. Anthony in China consolidated into a new parish named Prince of Peace.

March 5—As part of strategic planning process, the Core Planning Committee drafted a proposed mission statement, statement of values, and a series of long-range goals that the archbishop presented to six consultative bodies and included in a series of articles in *The Criterion*.

March 28—SS. Peter and Paul Cathedral Parish celebrated the centennial of its Blessed Sacrament Chapel.

March 30—Archbishop Buechlein approved a plan to merge St. Catherine and St. James parishes in Indianapolis to form a new parish to be called Good Shepherd.

April 8—Archbishop Buechlein announced a challenge gift of \$750,000 to the Sisters of St. Benedict for the creation of living quarters for retired priests at St. Paul Hermitage.

April 9—The Council of Priests appointed a committee to determine location and timing for a new parish to be established in northern Johnson County near Greenwood.

May 3—Six lay leaders and three priest vicars will form a new management council for the archdiocese as announced by the archbishop.

May 10—More than 100 people attended a forum in Batesville to discuss the proposed strategic plan for the archdiocese. Other forums were held in Bloomington May 17, in New Albany June 6, and in Indianapolis June 14.

June 5—Fathers Christopher Craig, Stephen Giannini, Patrick Mercier, Joseph Moriarty and Jim Rolewicz were ordained to the priesthood.

June 14—The United Catholic Appeal exceeded its goal with a total of \$3,105,744 at this date.

Aug. 9—Indianapolis was one of the hub cities for youth

from eastern states traveling to Denver to World Youth Day with Pope John Paul II. Archbishop Buechlein spoke at the rally. Youth from the archdiocese who went to Denver numbered 675.

Sept. 8—The first Archdiocesan Strategic Plan for the Archdiocese of Indianapolis was promulgated by Archbishop Buechlein. It was published in its entirety in the Sept. 10 issue of *The Criterion*.

Sept. 15—A group of parish, archdiocesan, civic and business leaders, known as Center City Task Force 2000, began drafting action strategies for the church's center-city ministries.

Oct. 2—St. Mary Parish, Lanesville, marked its 150th anniversary as Archbishop Buechlein celebrated Mass.

Oct. 16—St. Mary School, Rushville, marked 125 years of Catholic education as the archbishop presided at Mass.

Oct. 17—Archbishop Buechlein dedicated the new St. Vincent de Paul Distribution Center in Indianapolis.

Oct. 24—St. Joseph Parish, Shelbyville, celebrated its 125th anniversary with Mass presided over by the archbishop.

Nov. 22—Archbishop Buechlein asked the board of trustees of the Catholic Community Foundation to expand its mission and goals by adding stewardship education and the development of new sources of funding.

Nov. 29—The archdiocese and Lilly Endowment Inc. co-sponsored a conference on stewardship, which was attended by 350 clergy and lay leaders from Indiana.

1994

Jan. 1—The archbishop issued a proclamation designating 1994 as The Year of the Family.

Jan. 30—Archbishop Buechlein announced the Center City Commitment 2000, which contained six action strategies to ensure vibrant parishes and strengthen Catholic schools in Indianapolis urban neighborhoods. As part of the plan, two parishes would be closed—St. Bridget and Assumption.

Feb. 6—Archbishop Buechlein met with representatives of Archdiocesan Black Catholics Concerned and the Knights and Ladies of Peter Claver to announce plans to open an Office for Urban and Multicultural Ministries.

June 28—The United Catholic Appeal, at this date, had exceeded its goal with pledges of \$3,409,415.

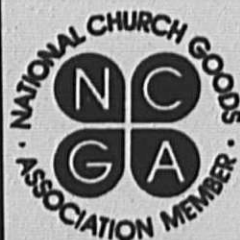
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Congratulations to
Archbishop
Daniel M. Buechlein

on your fifth anniversary
as Archbishop
of the
Archdiocese of Indianapolis
and
tenth anniversary
as Bishop

from
Father Micheal Kelley and Parishioners
of
Sacred Heart Church, Clinton and St. Joseph, Universal

Thank you,
Archbishop Daniel M. Buechlein,
for five years of dedicated ministry!
May almighty God inspire you as
the archdiocese nears and enters
the third millennium.



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St. Jude Parish,
Indianapolis,

wishes

Archbishop Daniel
many more years of
happiness with us.

July 1—The two parishes in Columbus—St. Columba and St. Bartholomew—merged into one parish named St. Bartholomew.

Sept. 9—The Catholic Community Foundation was given authority to oversee growth and development of archdiocese.

Oct. 1—The Archdiocesan Pastoral Council was reorganized to become the planning group for the archdiocese.

Oct. 5—The new logo for the archdiocese was unveiled at the State of the Archdiocese address.

Dec. 3—The 50th anniversary of the elevation of the diocese to an archdiocese was celebrated with a Mass at SS. Peter and Paul Cathedral.

1995

March 2—The launching of a fund-raising campaign for center-city schools was announced.

April 8—The Archdiocesan Pastoral Council began to officially revise the strategic plan.

May 10—The strategic plan for Catholic schools was unveiled.

June 3—Archbishop Buechlein ordained Father Ken Ciano.

June 13—Ground was broken for a new church for Good Shepherd, the consolidation of St. James the Greater and St. Catherine of Siena parishes in Indianapolis.

June 19—The United Catholic Appeal pledges totaled \$3,531,432.

Sept. 6—Archbishop Buechlein unveiled the revised the Archdiocesan Strategic Plan.

Oct. 10—The archbishop blessed Holy Family Supportive Housing, a transitional facility for the homeless at the former St. Patrick School in Indianapolis.

Oct. 30—It was announced that more than \$1.3 million had been contributed by Indianapolis businesses in the "Making a Difference" campaign to benefit center-city schools.

Dec. 2—The members of the new Archdiocesan Multicultural Commission were installed at SS. Peter and Paul Cathedral.

Dec. 8—The archbishop accepted a recommendation that St. Simon Parish in Indianapolis be relocated.

1996

Jan. 17—At the Celebrating Catholic School Values dinner, the archbishop presented five Catholic school graduates honors and gave a Community Service Award.

Feb. 10—The archbishop attended a Town Hall forum at the Indianapolis Archdiocesan Young Adult Conference at St. Monica Church in Indianapolis.

June 2—Father Gregory Bramlage was ordained to the priesthood.

June 5—The archbishop met with a new guild of Catholic physicians, the Society of St. Raphael.

June 7—Archbishop Buechlein announced the archdiocesan Journey of Hope 2001 with three themes: spiritual renewal, evangelization and stewardship.

June 25—The pledges for United Catholic Appeal were over \$3,640,558. Earlier, the archdiocesan stewardship conference was held with 200 people attending.

June 30—The archbishop broke ground for SS. Francis and Clare, Greenwood.

July 3—The Office of Multicultural Ministry was opened. The mission of St. Paul, Decatur County, was closed.

Aug. 18—St. Andrew Church in Richmond celebrated its 150th anniversary with Archbishop Buechlein presiding.

Aug. 25—Ground was broken for a new parish center, the first of seven buildings proposed for St. Simon the Apostle Parish in Indianapolis as it moves to a far north location.

Sept. 5—Archbishop Buechlein dedicated the new Our Lady of Peace Cemetery in northern Marion County.

Sept. 12—About 8,000 teen-agers from the archdiocese attended the Archdiocesan Youth Mass at the Indiana Convention Center in Indianapolis.

Sept. 20—Archbishop Buechlein and 90 other pilgrims left Indianapolis for an archdiocesan pilgrimage to shrines in Spain, France, Switzerland and Italy.

Sept. 22—A \$1.6 million addition to St. Charles Borromeo School in Bloomington was dedicated by Father Joseph Schaedel, vicar general.

Sept. 29—A new parish life center was dedicated at St. Michael the Archangel Parish in Indianapolis.

Oct. 9—Archbishop Buechlein blessed the new Central Catholic School in Indianapolis.

Oct. 19—Immaculate Heart of Mary Parish in Indianapolis celebrated its 50th anniversary during a Mass at which Archbishop Buechlein presided.

Oct. 27—Ground was broken for a new school—part of an expansion program—at St. Rose of Lima Parish in Franklin.

Nov. 2—An archdiocesan meeting was held with 130 parish social action leaders present: "Helping Your Parish Become a Community of Salt and Light."

Nov. 6—At the annual Catholic Community Foundation meeting, trustees reported that the number of endowments had grown to 156 with income of more than \$3 million.

Nov. 17—Archbishop Buechlein dedicated the new Good Shepherd Church in Indianapolis, for the combined parishes of St. Catherine of Siena and St. James the Greater.

Nov. 24—St. Andrew the Apostle Parish in Indianapolis celebrated its 50th anniversary with a Mass at which Archbishop Buechlein presided.

celebrated its 50th anniversary with a Mass at which Archbishop Buechlein presided.

Dec. 1—The five-year Journey of Hope 2001 celebration officially began.

1997

Jan. 15—Former U.S. ambassador Alan Keyes spoke at the Celebrating Catholic School Values dinner honoring five Catholic school graduates and a Community Service honoree.

Jan. 19—Archbishop Buechlein presided at rededication services at Sacred Heart Church in Terre Haute and its new Holy Family Center.

Jan. 22—Two hundred sixty archdiocesan youth from 10 deaneries traveled to Washington, D.C., to participate in the annual March for Life.

Feb. 1—Because of its move north, official boundaries for St. Simon the Apostle Parish were changed, as well as those of St. Lawrence and Holy Spirit parishes.

Feb. 19—A lifelong faith formation strategic plan was promulgated by Archbishop Buechlein at a Columbus meeting at which archdiocesan religious educators learned more about the *Catechism of the Catholic Church*.

Feb. 23—Archbishop Buechlein dedicated the new Holy Family Room at St. Malachy Parish in Brownsburg.

April 6—The archbishop presided at a Mass marking the 75th anniversary of St. Roch Parish in Indianapolis.

April 19—Archbishop Buechlein presided at a Mass for the beginning of Nativity of Our Lord Jesus Christ Parish's 50th year and the dedication of a new multipurpose facility.

May 22—The new Court of the Apostles Mausoleum at Calvary Cemetery in Indianapolis was blessed.

May 23—Patricia DeVault and Jerry Semler were named co-chairs for the three to five-year \$40 million archdiocesan-wide capital and endowment campaign which will benefit parishes, schools and archdiocesan programs. The advance gifts campaign will begin this fall and the parish campaign, in 1998.

June 7—Archbishop Buechlein ordained Fathers Kevin Morris, Joseph Pesola and Joseph Villa to the priesthood for the archdiocese.

June 25—The 1997 United Catholic Appeal exceeded its goal with pledges of \$3,857,163 at this date.

June 30—An awareness campaign for the archdiocesan Journey of Hope 2001 celebration began with (radio and print) advertisements that support the Journey of Hope message of spirituality (and spiritual renewal).

July 7—Pope John Paul II approved Mother Theodore Guérin, founder of the Sisters of Providence, for beatification. A formal ceremony will be celebrated in Rome in 1998.

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Archbishop Daniel M. Buechlein blesses the assembly after the 1996 Chrism Mass. Below, he speaks on behalf of the 1997 United Catholic Appeal.



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In 1994, Archbishop Daniel M. Buechlein, flanked by Vicar General Father Joseph Schaedel and Evansville Bishop Gerald Gettelfinger, presides at the Mass marking the 50th anniversary of the date Indianapolis became an archdiocese.



Archbishop Buechlein blesses Phillip Armstrong, one of about 9,000 youth he has confirmed in the archdiocese.



Archbishop Daniel Buechlein, O.S.B.:



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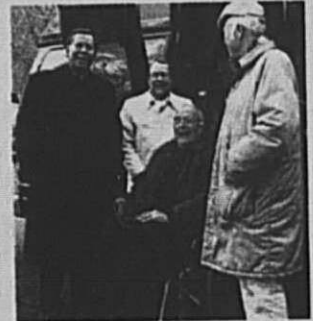
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The archbishop congratulates Edna and Lawrence Schmutte on their 70 years of marriage at the 1996 Golden Jubilee Mass.



Archbishop Buechlein blesses the 1997 addition to St. Paul Hermitage at the Beech Grove campus of the Sisters of St. Benedict.



The archbishop participates in the annual St. Patrick's Day Parade in Indianapolis (above) and in the Our Lady of Guadalupe Mass (below). At left, he greets members of St. Patrick Parish in Indianapolis as they celebrated their 130th anniversary as a parish.



Archbishop Buechlein anoints the hands of a newly-ordained priest, Father Joseph Villa, of Terre Haute at the ordination liturgy this past June.

The archbishop joins Father George Stahl and officers of the St. Vincent de Paul Society, Robert Buck and Bob Landwerlen, after he blessed the van they donated.

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Future church

Archbishop Daniel M. Buechlein greets Maggie Doyle at St. Rose of Lima School in Franklin when he attended the 1995 installation of the pastor, Father Paul Shikany, and the opening of the preschool there.

Journey of Hope 2001 celebration offers chance to refocus life

Archbishop Daniel M. Buechlein announced the archdiocesan-wide Journey of Hope 2001 celebration last fall to help Catholics in central and southern Indiana refocus their lives in three major areas—stewardship, evangelization and spiritual renewal.

The facing page includes the Journey of Hope prayer, which Archbishop Buechlein wrote, and the celebration's 10 goals.

The awareness campaign for the archdiocesan Journey of Hope 2001 celebration began June 30. The communications campaign includes radio and print adver-

tisements that support the Journey of Hope's message of spirituality and spiritual renewal.

The awareness campaign is a response to parish leaders' requests to make spirituality the exclusive focus of the Journey of Hope awareness campaign.

Stewardship themes will be communicated extensively throughout 1998 as part of the archdiocesan-wide capital campaign.

The awareness campaign will last approximately six months (through December 1997).

Jasper, Indiana

Home of Archbishop Buechlein



THE PARISH SEAL

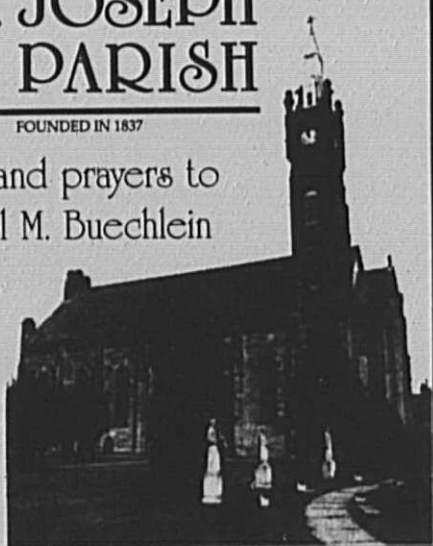
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Journey of Hope 2001 prayer

Lord God, we want to be pilgrims of hope as we journey into the new millennium.

May your Holy Spirit be set free in us in new ways because of our desire for a pure love of you.

With firm faith in the power of your Word and the sacraments of your church we long for a new sense of mission.

Through the intercession of Mary, Mother of the Church, and Saint Francis Xavier, our patron, help us to be generous stewards of the blessings and challenges you give us.

We offer this prayer in the name of Jesus Christ Our Lord.

Amen.



Journey of Hope 2001

Goals:

- More personal prayer in our homes
- Much larger attendance at Sunday Mass
- More frequent confession
- Increase in vocations to the priesthood and religious life
- Larger participation in our religious education programs
- More people returning home to the church
- More generous support for our church's mission
- A successful capital and endowment campaign
- Fewer meetings and more pastoral ministry

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Saint Meinrad focused on work and prayer

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

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

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

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

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

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

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

From the beginning of Saint Meinrad, therefore, the monks have been dedicated to this Work, daily performing the official public prayer of the church, the Divine Office.

Along with it, the monks also celebrate the Liturgy of the Eucharist, or Mass. Even when the great fire of 1887 destroyed the entire institution, the monks assembled to praise God. Because of the efforts of Abbot Athanasius Schmitt (1898-1930), Archabbot Ignatius Esser

(1930-1955), and others, Saint Meinrad has developed a sensitivity to good liturgy.

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

If one-half of the monk's life is prayer, the other is work. From the beginning of Saint Meinrad, it was made clear that the major work of the foundation as a whole was to educate candidates for the priesthood.

This was one of the aims Father Kundek had in mind when he invited Einsiedeln to make the foundation, and it is an aim which Saint Meinrad Archabbey has pursued throughout its history.

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

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

Having itself been founded by Einsiedeln, Saint 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 Saint Joseph Abbey in Louisiana (1890), Marmion Abbey in Illinois (1933), Blue Cloud Abbey in South Dakota (1950), and Prince of Peace Abbey in southern California (1958).

For some 20 years, beginning in 1964, Saint Meinrad struggled to establish a Benedictine monastery in Huaraz, Peru. The painful decision to close this monastery was made after it became clear that it did not have a reasonable chance of surviving on its own.

However, Saint Meinrad maintains its presence in Peru with a large and vital missionary parish in Lima, which is staffed by three very busy monks. In any given year, the monastery has about 150 members, of whom approximately 35 are in parishes or serving as 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.

Saint Meinrad has educated more than 10,000 students in its history; more than 3,100 of those have been ordained to the priesthood.

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Family roots in Jasper reveal future prelate

By Margaret Nelson

(This story originally appeared in the 1992 special section in The Criterion welcoming Archbishop Buechlein to his appointment as Archbishop of Indianapolis.)

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

Mark Buechlein and his brother

Charles, three years older, grew up in St. Joseph Parish in Jasper. But the family became members of Holy Family Parish, a block from their home, when it was finished in 1951. Their father, Carl Buechlein, selected every piece of wood for the pews in the new church. And the boys helped.

Holy Family School's first graduating class was 1951-52; Mark was in it. So Benedictine Father Daniel Buechlein offered his First Mass in the gymnasium there in 1964. [His father died in 1996.]

The future archbishop's mother, Rose Buechlein, began teaching at Holy Family the year Mark entered Saint

Meinrad and continued there until 1973, nine years before her death.

In August of 1992, four of Mark Buechlein's classmates remembered their early school years: Ed Eckert, Alfredo Fleck, Patty Nordhoff and Judy Steurer. Eckert went to school with Mark all eight years, but the girls stayed in St. Joseph after the new school was built.

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

But it was different at Holy Family, "In the eighth grade, we knew he was going to become a priest," Eckert said.

"He told us he was going to Saint Meinrad, along with his first cousin Jim Blessinger. There were 12 boys in our class and two are priests."

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

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

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

See FAMILY, page 25

Fatima

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Congratulations Archbishop Daniel

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Nordhoff remembered that Mark Buechlein was the second Eagle Scout from the parish troop. "The family went through the depression. Their work ethic 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 Saint Meinrad," Nordhoff said.

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

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

Charles Buechlein married Marge Lampert.

Charles said, "When we were grow-

ing up, three years was quite an age space. We are probably closer now. I went off to Vanderbilt the same year Mark went to Saint 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 Mark was in grade school and I was a sophomore, they started building Holy Family school. We spent a lot of time there. The things we did then, OSHA wouldn't like," he said with a smile.

"Both of us became close to Msgr.

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

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

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

"I know he will be busy, but he may be able to visit more. When he was in Memphis, he had to wait until the Christmas Mass was over. He didn't get here until late for dinner. Easter was out of the question. But being only 120

miles away should work out better," Charles said. "It will work both ways. We can go to Indianapolis. We have family there, too."

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

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

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

God bless you on
your anniversary,
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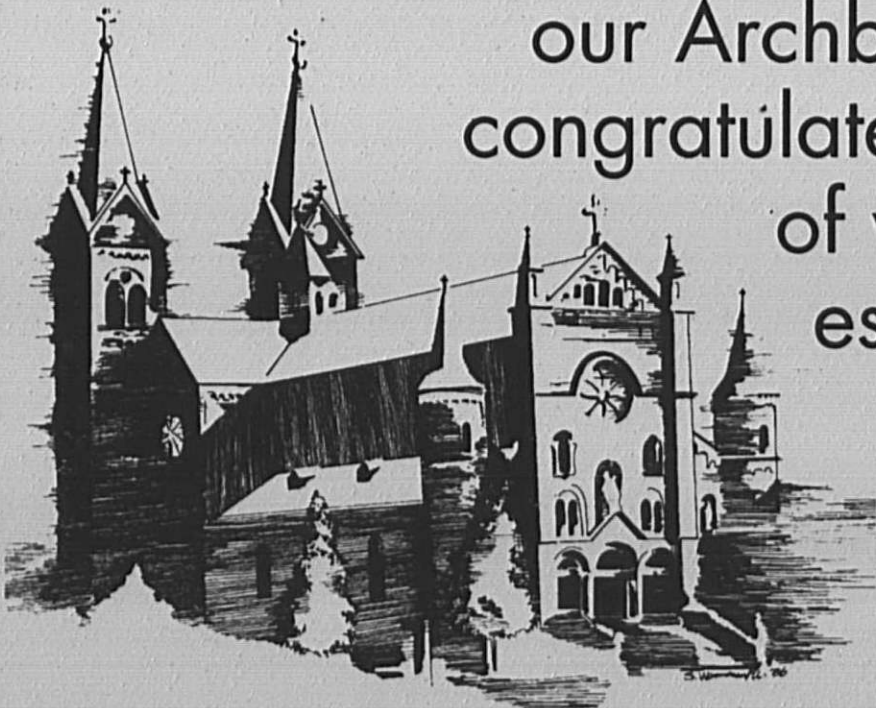
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Coat of arms reflects vocation, leadership

By Mary Ann Wyand

(This story originally appeared in the 1992 special section in The Criterion welcoming Archbishop Buechlein to his appointment as Archbishop of Indianapolis.)

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

Benedictine Father Donald Walpole, a Saint Meinrad faculty member who designed the bishop's original coat of arms 10 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 changed that to 'Seek the Face of the Lord.'"

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

poor.

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

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

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



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

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

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

"The courts of the medieval kings and papal states had their own government," he explained. "The cardinals are called princes of the church because they are

See COAT OF ARMS, page 27



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*The Sisters of St. Benedict,
the staff and students of Marian Heights Academy,
and the staff of Kordes Enrichment Center
offer sincere congratulations to you,
Archbishop Daniel M. Buechlein,
on your five years of service as
Archbishop of Indianapolis.*



St. Ignatius of Loyola presents his sword to Our Lady at the Benedictine monastery of Montserrat, Spain.

**On the occasion
of the
Fifth Anniversary
of
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Daniel M. Buechlein,
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The Most Reverend Daniel M. Buechlein

O.S.B.

upon his fifth anniversary as Archbishop of Indianapolis

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Chairman of the Board: The Most Reverend John M. D'Arcy, D.D.
Bishop of Fort Wayne-South Bend

members of the papal court in a more immediate way (than bishops)."

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

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

"Words used in describing the parts of the coat of arms predate the Renaissance and the Gothic Age," he said. "The words predate even the English language and the French language. The word for the color red, for example, is

pre-Anglo-Saxon. It goes back to the earliest ages of the western civilization."

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

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

of their early places of residence.

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

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

"The book on which the lion stands symbolizes the Word of God, and the family name, Buechlein, German for *little book*. The sinister base quarter has a

bison, taken from the Buechlein family coat of arms, also reminiscent of the state of Indiana seal; the raven in the dexter base quarter calls to mind both St. Benedict and St. Meinrad, patrons from Archbishop Buechlein's monastic heritage. The red and gold of the base quarters and the black of the charges recall the colors of the city of Jasper, the birthplace of Archbishop Buechlein.

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

Archbishop Buechlein's coat of arms is displayed in needlepoint on the archbishop's chair, called the *cathedra*, which is symbolic of the archbishop's leadership.

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Daniel Mark Buechlein

on your fifth Anniversary
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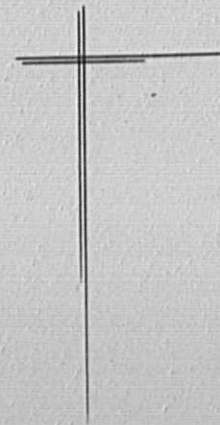
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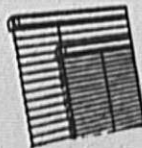


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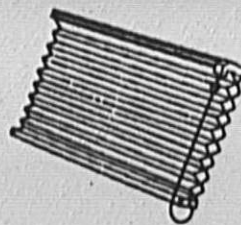
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The Active List

The Criterion welcomes announcements for "The Active List" of parish and church-related activities open to the public. Please keep them brief, listing event, sponsor, date, time and location. No announcements can be taken by telephone. No pictures, please. Notices must be in our offices by 10 a.m. on Monday of the week of publication. Hand deliver or mail to: The Criterion, "The Active List," 1400 N. Meridian St., P.O. Box 1717, Indianapolis, Ind., 46206.

Recurring Weekly

Sundays

Sacred Heart Church, Indianapolis, will hold Marian Prayer, 2-3 p.m.

Mondays

Benedict Inn, 1402 Southern Ave., Beech Grove, yoga class, 7-8:30 p.m. Information: 317-788-7581

Tuesdays

Our Lady of the Greenwood Marian Prayer group will meet from 7-8 p.m. in the chapel to pray the rosary and the Chaplet of Divine Mercy.

St. Luke Church, Indianapolis, Single Adults Group will meet in the church reception room, 7:30-8:30 p.m. Information: 317-299-9545

The Shepherds of Christ Associates of St. Joseph Hill Church, 2605 St. Joe Rd. West, Sellersburg, prays for priests and religious, the rosary, the litanies to the Sacred Heart of Jesus and the Immaculate Heart of Mary, and Chaplet of Divine Mercy following 7 p.m. Mass. Information: 812-944-5304.

Wednesdays

At Immaculate Heart of Mary Church, 57th & Central Ave.,

Indianapolis, a Marian Cenacle will meet to pray the rosary from 1-2:15 p.m.

Thursdays

St. Lawrence Church, Indianapolis, will have adoration of the Blessed Sacrament in the chapel from 7 a.m.-5:30 p.m. Mass.

Fridays

St. Susanna Church, 1210 E. Main, Plainfield, will hold adoration of the Blessed Sacrament from 8 a.m.-7 p.m. every Friday.

St. Lawrence Church, Indianapolis, will have adoration of the Blessed Sacrament in the chapel every Friday from 7 a.m.-5:30 p.m. Mass. Benediction before Mass.

A pro-life rosary will be prayed every Friday morning at 10 a.m. in front of Affiliated Women's Services, Inc., 2215 Distributors Dr., Indianapolis.

Saturdays

A pro-life rosary will be prayed every Saturday at 9:30 a.m. in front of the Clinic for Women, E. 38th St. and Parker Ave., Indianapolis.

Monthly

First Sundays

St. Paul Church, Sellersburg,

Prayer Group will meet in the church from 7-8:15 p.m. Information: 812-246-4555; 812-246-9735.

First Tuesdays

Divine Mercy Chapel, next to Cardinal Ritter High School, Indianapolis, will hold Benediction of the Blessed Sacrament at 7:30 p.m. Confession is at 6:45 p.m.

First Fridays

Holy Guardian Angel Church, 203 U. S. 52, Cedar Grove, will have eucharistic adoration after 8 a.m. Mass until 5 p.m.

St. Roch Parish, 3600 S. Pennsylvania St., Indianapolis, will hold First Friday vigil adoration from 7-8 p.m.

Our Lady of Lourdes Church, 5333 E. Washington St., Indianapolis, will hold a Sacred Heart devotion from 7-8 p.m.

St. Thomas Parish, Fortville, will celebrate Mass and exposition of the Blessed Sacrament starting at 6:30 p.m., followed by discussion of the Eucharist. Information: 317-485-5102.

SS. Peter and Paul Cathedral Council and Court #191 of the Knights and Ladies of Peter Claver will sponsor the First Friday rosary at 5:15 p.m. in the Blessed Sacrament Chapel, 1347 N. Meridian St., Indianapolis.

Holy Angels Parish, 740 W. 28th St., Indianapolis, will hold exposition of the Blessed Sacrament from 11 a.m. to noon.

St. Joseph Hill, 2605 St. Joe Rd. West, Sellersburg, will hold First Friday eucharistic adoration following 8 a.m. Mass and closing with 3 p.m. Benediction.

Sacred Heart Church, 1530 Union St., Indianapolis, will hold exposition of Blessed Sacrament following 8 a.m. Mass in the chapel, closing with Benediction at 5:15 p.m.

First Saturdays

St. Nicholas, Sunman, will have 8 a.m. Mass, praise and worship music followed by the Fatima Rosary. Monthly S.A.C.R.E.D. Gathering will follow in the Parish School.

Apostolate of Fatima will hold holy hour at 2 p.m. in Little Flower Chapel, 13th & Bosart, Indianapolis. Information: 317-784-9757.

Second Sundays

St. Patrick Parish, Indianapolis, will hold a Tridentine (Latin) Mass at 1:30 p.m.

Second Wednesdays

The archdiocesan Family Life Office Natural Family Planning Classes, will meet at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis, at 7:30 p.m. Information: 317-236-1596, or 1-800-382-9836.

Third Mondays

Young Widowed Group, sponsored by the archdiocesan Family Life Office will meet at St. Matthew Church, 4100 E. 56th St., Indianapolis, 7:30 p.m. Child care available. Information: 317-236-1586.

Third Wednesdays

Catholic Widowed Organization will meet from 7-9:30 p.m. at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Information: 317-887-9388.

Calvary Cemetery Chapel, Indianapolis, Mass, 2 p.m.

Our Lady of Peace Cemetery and Mausoleum, 9001 N. Haverstick Road, Indianapolis, Mass, 2 p.m. Information: 317-574-8898.

Third Thursdays

Sacred Heart Church, 1530 Union St., Indianapolis, will hold Family Rosary Night, 7 p.m.

Fourth Sundays

The Sacred Heart Fraternity of Secular Franciscans will gather in the Sacred Heart Parish chapel, 1530 Union St., Indianapolis, at 3 p.m. Benediction and Franciscan service followed by business meeting and social. Information: 317-545-5704; 317-632-4157.

July 25 - 27

Fatima Retreat House, 5353 E. 56th St., Indianapolis, will hold a Tobit weekend for engaged couples. Information, registration: 317-545-7681.

St. Anthony of Padua Church, 316 N. Sherwood Ave., Clarksville, will hold the parish picnic and festival, 5 p.m. - midnight on Friday; 2 p.m. - midnight on Saturday. Information: 812-282-2290.

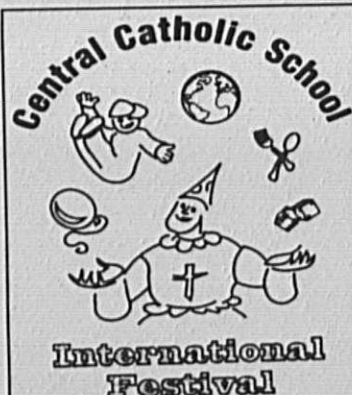
The Festival Music Society of Indiana is sponsoring The Scholars of London in a liturgical music concert at the Indianapolis Art Center Auditorium, 820 E. 67th St., Indianapolis, at 7:30 p.m.

July 26

St. Christopher Church, Indianapolis, Singles & Friends will attend Midsummer Mozart - Symphony on the Prairie. Information, carpooling: 317-879-8018.

St. Gabriel Church, 5813 Sunwood Dr., Indianapolis, will hold a parish picnic featuring a pig roast, pony rides, games, dancing and the RSVP Band beginning with an outdoor liturgy at 4 p.m. The celebration will honor Barbara Shuey for her

—See ACTIVE LIST, page 31



August 1 & 2

5:00 p.m. - midnight

(Mass celebrated at Good Shepherd Church at 4:30 p.m. Saturday evening.)

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Leopold, Indiana

Sunday, July 27, 1997

11:00 AM - 6:00 PM

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and much, much more for the whole family.

Sunday Mass time is 10:00 AM EST

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The Active List, continued from page 30

12 years as principal at St. Gabriel School.

July 26-27

St. Martin Church, Yorkville, will hold a parish picnic and festival featuring food stands, games, beer garden, live music, country store, kiddie land, volleyball tournament, prime rib and chicken dinners. Saturday Mass 4 p.m., festival hours 5 - 11:30 p.m. EDT. Sunday Mass, 10:30 a.m., festival hours 11:30 a.m. - 5 p.m. EDT. Information: 812-623-2591; 513-367-0921.

July 27

St. Augustine Church, Leopold, will hold a parish picnic and festival, 11 a.m. to 6 p.m. EST. Mass at 10 a.m. Festival features fried chicken dinners, bingo, country store, quilt raffle, horse-shoe tourney, volleyball tourney, cash raffle. Information: 812-843-5143.

St. Anthony Church, Clarksville, Apostolate for Family Consecration holy hour, week four, "Joseph of Egypt," 6 - 7 p.m., followed by confession and Benediction

At Mary's Rexville Schoenstatt & Hermitage, "The Crises of Faith and the Eucharist" at 2:30 p.m., with Fr. Hardon, followed by Mass at 3:30. Information: Fr. Elmer Burwinkel 812-689-3551. Directions: .8 mile E. of 421 on 925-S, 10 south of Versailles.

July 29

St. Christopher Church, Indianapolis, Singles & Friends will have a peer faith sharing evening in the church annex at 7:30 p.m. Information: 299-9818.

Sacred Heart Church, 1530 Union St., Indianapolis, will hold a summer craft fair from 6:30 - 7:30 p.m., featuring instruction in woodcrafts, knitting, crocheting, art, ribbon bow making, gift wrapping.

July 31 - August 2

St. Mark Parish, 535 E. Edge-wood Ave., Indianapolis, will hold a garage sale in Schafer Hall. Thursday and Friday hours are 8 a.m. - 2 p.m.; Saturday hours are 8 a.m. - noon.

August 1

St. Thomas the Apostle Church, 523 S. Merrill St., Fortville, will have a Monte Carlo Night and reverse raffle from 7 - 11 p.m. Admission: \$5.

August 1 - 2

Catholic Central School, 1155 E. Cameron, Indianapolis, will have an International Festival, 5 p.m. - midnight, featuring rides, games, food, drinks, Bingo and Monte Carlo. Mass at Good Shepherd, 4:30 p.m. Saturday.

August 2

St. Thomas the Apostle Church, 523 S. Merrill St., Fortville will have the annual chicken noodle dinner and summer festival featuring games, rides, face painting, bingo, raffle, outdoor grill, auction, crafts, variety talent contest, lip sync contest, praise concert, El Dorado Band.

Our Lady of Lourdes grade School Class of 1928 will hold its 69-year Reunion at the Marriott Hotel, 7202 E. 21st St., Indianapolis, beginning with 1 p.m. lunch. Information: 317-781-8949.

St. Joseph Hill Parish, 2605 St. Joe Rd., W., Sellersburg, will have a parish yard sale, 8 a.m. - 3:30 p.m. 465 families will con-

tribute sale items.

August 1 - 3

Fatima Retreat House, 5353 E. 56th St., Indianapolis, will hold an interfaith guided retreat for men and women "Stories From Spiritual Traditions of the World," presented by John Shea. Information, registration: 317-545-7681.

August 3

St. Cecilia Church, Oak Forest, 6 miles west of Brookville on St. Mary's Rd., will hold the annual parish festival featuring a chicken dinner, raffle and games. Dinners served 10 a.m. - 3:30 p.m. Carry-out available.

St. Anthony Church, Clarksville, Apostolate for Family Consecration holy hour, week five - St. Joseph the Worker, 6 - 7 p.m., followed by confession and Benediction.

St. Martin Church, 639 S. Shelby, Louisville, will hold a special Mass for the honor and devotion to God the Father at 5 p.m. Prayer service will follow the Mass.

August 4 - 8

Sacred Heart Church, 1530 Union St., Indianapolis, will have Vacation Bible School from 6:45 - 8:30 p.m. for pre-school through grade 6.

August 11 - 15

St. Monica Parish, 6131 N. Michigan Rd., Indianapolis, Chess Club will sponsor a Chess Camp teaching fundamentals through advanced strategies. Registration, information: 317-251-1473.

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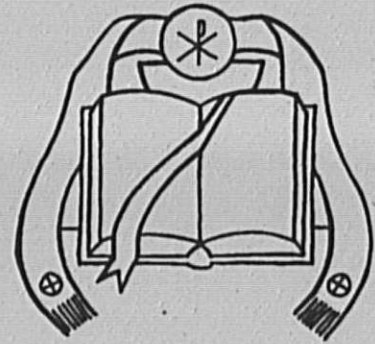
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Entertainment

Movie Review/Henry Herx

Air Force One flies into violent turbulence

Neo-Soviet fanatics are in for a bumpy ride when they try to take the U.S. president hostage in the violent thriller *Air Force One*, new from Columbia/Tristar.

After a joint U.S.-Russian commando raid seizes the repressive dictator of an ex-Soviet republic, President James Marshall (Harrison Ford) makes an impassioned speech in Moscow about stamping out political terrorism wherever it arises.

The president then boards *Air Force One* to return to Washington accompanied by his wife, Grace (Wendy Crewson), their 14-year-old daughter, Alice (Liesel Matthews), numerous White House officials, a group of journalists, and a crack team of terrorists.

Aided by a Secret Service turncoat who kills all the armed guards, the terrorists hijack the plane and all its passengers, except President Marshall, who fakes his exit in an escape pod.

While the president skulks around in the lower service deck of the giant aircraft, head terrorist Ivan (Gary Oldman) is on the telephone making his demands to Vice President Bennett (Glenn Close).

The hostages will be freed once the Russians release the terrorists' head of state, the just-captured dictator whom the Russians would rather shoot than free.

To speed things up, nasty Ivan says he will shoot a hostage every half-hour until the dictator's release. Faced with such a deadly situation, the president switches from acting dignified to action heroics more in character with Indiana Jones.

The ensuing cat-and-mouse derring-do is very violent and jazzed up with all manner of complications, but none of it is very credible and the suspense grows tiresome. Cutting between the brutal chaos on the airplane to the bureaucratic chaos in the White House, the intention apparently is to provide some comic relief, though few will find anything amusing in this charade of officialdom's incompetence.

Written by Andrew W. Marlowe and directed by Wolfgang Petersen, the result misfires both as thriller and political fable.

Though it has its share of elaborate special effects keyed to the mammoth aircraft, the human level of the action consists mainly in grisly shootouts, hand-to-hand combat and brutalization of hostages.

The point of all this apparently is that stopping dedicated political terrorists is no simple matter, a point real events have made abundantly clear. But in trying to turn this film into a dramatic thriller, *Air Force One* badly miscalculates its entertainment value.

Because of vicious violence, brutal treatment of hostages, profanity and rough language, the U.S. Catholic Conference classification is A-IV for adults, with reservations. The Motion Picture Association of America rating is R for restricted.

(Henry Herx is director of the U.S. Catholic Conference Office for Film and Broadcasting.)



Harrison Ford, as President James Marshall (left), prepares to overcome a Russian terrorist in a hijack attempt in *Air Force One*. The U.S. Catholic Conference classification is A-IV, adults, with reservations. The Motion Picture Association of America rating is R, restricted.

Movie Review/Gerri Pare

George still loves jungle life

For a smashing good time, those pleased by plentiful pratfalls may enjoy the constant collisions of *George of the Jungle* from Disney. Amusing animated opening credits fill in the audience—who may not be familiar with Jay Ward's 1960s animated TV series on which this film is based—about how baby George was lost in the jungle after a



plane crash. Lucky for George (Brendan Fraser), friendly animals raise him, especially an erudite ape who conveniently happens to speak English, courtesy of John Cleese's upper crust intonations. At 25, George can swing on vines and crash-land with the best of them, and it's time to branch out.

One day George, who has never seen another human, much less a female, almost goes ape when he rescues a blond beauty from a roaring lion. She is San Francisco heiress Ursula (Leslie Mann), on safari and trying to escape overbearing fiancé, Lyle (Thomas Haden Church).

Ursula is soon charmed by the unspoiled and uncivilized primitive, but

Lyle is closing in, along with a pair of poachers who want to snatch a talking ape.

Instead, it is Ursula who snaps up George and takes him home to meet her horrified parents (Holland Taylor and John Bennett Perry). Not fitting into the concrete jungle, George hears the call of the wild once more to save his imperiled ape from ending up as a Vegas sideshow.

The movie is supremely silly but enjoyable for its good-natured spirit of self-mockery, such as narrator Keith Scott's running commentary of the movie's cheerful fakery ("Meanwhile, at a very big and expensive waterfall set...").

Carefree jungle scenes blend Hawaiian locations and studio backdrops, but animal trickery provides the most fun. References to mating and physical confrontations are treated in sly comic fashion in this spoof.

Because of some mild sexual references, crude humor and occasional comically intended violence, the U.S. Catholic Conference classification is A-II for adults and adolescents. The Motion Picture Association of America rating is PG, with parental guidance suggested.

(Gerri Pare is on the staff of the U.S. Catholic Conference Office for Film and Broadcasting.)

Warner Bros. buys Dorothy Day movie

WASHINGTON (CNS)—*Entertaining Angels: The Dorothy Day Story* has been sold to Warner Bros. for inclusion in a movie package to be sold to television stations.

The film chronicles the life of Day, co-founder of the Catholic Worker movement and a tireless champion of social justice who lived among the poor following a tempestuous early life.

Paulist Pictures, which made *Entertaining Angels*, will get no upfront money in the deal, opting instead for a higher percentage of the revenues when the film package is sold.

Paulist Father Ellwood Kieser, head of Paulist Pictures, said he was "guardedly, cautiously optimistic" that revenues will help *Entertaining Angels* break even. The film cost \$6 million to make.

"We're happy to have collaborated with Warner Bros. on the deal," he added. "We could be part of a package with *Batman* or *Twister*," both megahit Warner Bros. pictures.

It was not the first time Paulist Pictures and Warner Bros. inked a deal for international distribution rights. They collaborated on *Romero*, Paulist Pictures' first feature film. Warner Bros. recently acquired the rights to *Entertaining Angels* to all nations except Germany, where it already had been sold.

Entertaining Angels has concluded its U.S. theatrical run, but was playing at one screen in London.

It will still take a while before viewers can see *Entertaining Angels* on the small screen.

First comes the Oct. 7 video rental release date, which is near the centennial of Day's birth. After the video release comes a yearlong window for the film to air on pay-TV. That would push a free-TV release date to sometime in 1999.

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<i>Air Force One</i>	A-IV
<i>George of the Jungle</i>	A-II
<i>Mrs. Brown</i>	A-III
<i>A Simple Wish</i>	A-II

A-I — general patronage; A-II — adults and adolescents; A-III — adults; A-IV — adults, with reservations; O — morally offensive

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The Sunday Readings

Sunday, July 27, 1997

- 2 Kings 4:42-44
- Ephesians 4:1-6
- John 6:1-15

The Second Book of Kings is the source of this weekend's first reading.



At one time, the First and Second Book of Kings were one document. However, at some point, a biblical editor separated them.

The author is unknown. The books were written with an emphasis on religious aspects of life during

that time. The intent was to extract a theological meaning from historical happenings. The books cover a period roughly nine centuries before Jesus.

As the name implies, these books recall the kings who ruled God's people. While these kings were believers, at least in lip-service, they rarely if ever met the expectations of the devout, such as the author of this book. Those devoted to the ancient religious legacy thought that the kings at best failed to give the people true leadership.

In this definition, "leadership" was to draw the people more closely to God.

While the kings were foremost in the mind of this author, the Books of Kings mention other figures. One figure admired by the author was the prophet Elisha, whose name is central in this weekend's reading.

In the story, a man comes to the prophet with 20 barley loaves. Before them are 100 hungry men. Elisha orders the loaves distributed, and he is obeyed.

All of the people are satisfied, and more bread is still available.

The story testifies to the power of God exercised through Elisha, the messenger of God.

This passage has strong Christian and eucharistic overtones.

For the second reading this weekend, the church proclaims a section from the Epistle to the Ephesians.

Imbued in Pauline writings, and in Pauline thought, was the belief that through the Holy Spirit, Jesus—and therefore almighty God—dwelled in the persons of those who truly loved the Almighty Lord. As a result of this indwelling, Christians were one in spirit, purpose and life-giving power. The epistle impresses this unity upon its readers.

St. John's magnificent Gospel story of the multiplication of loaves and fish gives this Liturgy of the Word its Gospel reading.

The details of the story are well-known to every Christian. It is important to note that Jesus provided the bread, but also that Jesus distributed the bread. There is no doubt as to who is the central, and active, figure in this reading. Philip has his role, but it is totally at the service of the Lord.

This reading concludes with Verse 15, the last in this particular story. However, only shortly later, Jesus declares, "I am the bread of life" (John 6:35). To read still farther, the people grumble. Jesus repeats, "I am the bread that came down from heaven" (John 6:41).

In the reading this weekend, and the later reading from John, faith is important. Jesus tests Philip's faith. Then, later, the people hesitate. Important also is the fact that the Passover was near. As the mission

Daily Readings

Monday, July 28
Exodus 32:15-24, 30-34
Psalm 106:19-23
Matthew 13:31-35

Tuesday, July 29
Martha, disciple of the Lord
Exodus 33:7-11; 34:5b-9, 28
Psalm 103:6-13
John 11:19-27 or
Luke 10:38-42

Wednesday, July 30
Peter Chrysologus, bishop and doctor
Exodus 34:29-35
Psalm 99:5-7, 9
Matthew 13:44-46

Thursday, July 31
Ignatius of Loyola, presbyter and religious founder
Exodus 40:16-21, 34-38
Psalm 84:3-6, 8-11
Matthew 13:47-53

Friday, Aug. 1
Alphonsus Liguori, bishop, religious founder and doctor
Leviticus 23:1, 4-11, 15-16, 27, 34b-37
Psalm 81:3-6, 10-11
Matthew 13:54-58

Saturday, Aug. 2
Eusebius of Vercelli, bishop
Leviticus 25:1, 8-17
Psalm 67:2-3, 5, 7-8
Matthew 14:1-12

Sunday, Aug. 3
Eighteenth Sunday in Ordinary Time
Exodus 16:2-4, 12-15
Psalm 78:3-4, 23-25, 54
Ephesians 4:17, 20-24
John 6:24-35

of the Lord unfolded, Passover assumed a momentous quality. It was the time of Calvary and the Resurrection. In this Passover of the Lord, all who turn to God enter the Promised Land.

Reflection

For weeks, the church has called us to discipleship. Frankly, we have been warned that following Jesus as disciples is no easy task.

This weekend, reassuringly, the church

gives us its beautiful picture of Jesus and the miracle of the multiplication of the loaves and fish.

Whatever the difficulties of Christian discipleship, the Lord is present, ready with spiritual nourishment and refreshment. The nourishment is profound. It is Jesus, the "Bread of Life." In the Eucharist, the Lord and the disciple become one, with all the Lord's power and life. It is the power and life of God. However, faith is necessary to receive the nourishment of the Bread of Life.

Question Corner/ Fr. John Dietzen

Church is the proper site for Catholic wedding

Our daughter and her fiancé found a beautiful outdoor place for their wedding and reception.



But our priest told them they could not have the ceremony there, since they are both Catholic.

Why can't a Catholic marriage be performed in the beauty of God's creation? Is this just a

rule in our state? (New York)

The Catholic Church has great respect for our church buildings. They are sacred places where the most sacred events of our Christian life should happen, and the sacrament of marriage is one of them.

The general law of the church is that marriage between two Catholics or between a Catholic and a baptized non-Catholic, in other words a sacramental marriage, is celebrated in a parish church.

Thus, not only because it is an act of worship, but because a marriage is a solemn action that should not be trivialized in any way, a church is the preferred location.

Specific permission may be granted by the local bishop for marriage elsewhere. Sometimes, for example, at least one of the baptized parties has so little connection with or respect for religion that a marriage somewhere else could be equally appropriate.

If the non-Catholic party is not baptized, the wedding may be held in church or another suitable place (Canon 1118).

Exceptions may be made, as I said. The usual and general policy, however, is the one explained by our priest.

Perhaps your daughter and her fiancé could plan their reception at the outdoor site following their wedding in the church.

Several weeks ago, your column dealt with receiving Communion in the hand. You said that extending our hands to receive Jesus could be a meaningful symbol of trust, openness and desire for the Eucharist, among other things.

Don't you know you are contradicting Mother Teresa? According to a magazine I receive, a priest in New York asked Mother Teresa what she thinks is the most destructive and evil thing in the world today.

She answered by saying it was receiving Communion in the hand. Why are you and the church at odds with such a holy person? (Ohio)

I received several letters quoting the same priest and the same periodical about Mother Teresa.

I continue to be amazed by people's gullibility. Can you honestly imagine Mother Teresa, who has seen and cared for the worst misery this earth can contrive, saying that Communion in the hand is the biggest evil in the world?

After awhile, however, the volume of mail on this topic prompted me to ask an official of her community about it.

Her answer: The Missionaries of Charity respect the freedom given by the church to receive Communion either on the tongue or in the hand.

Their general practice is to receive on the tongue, but they are free to receive in the hand when necessary. Obviously, Mother Teresa does not consider it the greatest evil.

Regardless of that, some people will continue to believe anything, no matter how ridiculous, if it's what they want to believe.

Recently two Jehovah Witnesses came to my door. Normally I just tell them that I'm Catholic and am not

interested in talking with them about joining their faith community. However, this time one of the women recognized me as an old school friend and we talked for a few minutes.

One of the women asked me why Catholics refer to Mary as the mother of God in the *Hail Mary*, since she is known as the mother of Jesus. I didn't know the answer to her question, but told her it was worth checking into. (Illinois)

Yes, I would agree it's worth checking into! In fact, I would hope that most Catholics know the correct answer.

Catholics believe that Jesus is God, the Second Person of the Blessed Trinity, who came to this earth and became man. Jesus

is God (and man) and Mary is his mother. Therefore, we believe that Mary is the mother of God.

Since Jehovah Witnesses do not believe in the Trinity, and in fact reject that doctrine as a pagan superstition, there is no way they could believe that Jesus is God. Obviously, then, there's no way they could accept the belief that Mary is the mother of God.

(A free brochure answering questions Catholics ask about the sacrament of penance is available by sending a stamped and self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701. Questions for this column should be sent to Father Dietzen at the same address.)

My Journey to God

Angel Birds?

Two little birds have built a nest atop a granite stone, hiding snug 'neath silken flowers in their grassy, twiggy home. And in that nest, small speckled eggs hatched downy fragile bones as feathered parents fended rain, ne'er leaving young alone. The sun shines now—sweet sacred place—where I have come a-weeping. The happy birds sing songs of joy while sharing love nest-keeping. God bless you, birds, as you fly o'er my love who lies here, sleeping.

By Mary E. "Jerri" Ohlemiller

(Mary E. "Jerri" Ohlemiller is a member of St. Rose Parish in Knightstown.)



Rest in peace

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

ALEXANDER, William, 44, St. Michael, Cannelton, July 2. Husband of Nancy Alexander. Son of Mary Alexander.

Providence Sister Mary Ruth Lucey taught at Woods 31 years

SAINT MARY-OF-THE-WOODS—Providence Sister Mary Ruth Lucey died in Karcher Hall on July 17. She was 99 years old.

A Mass of Christian Burial was celebrated on July 22 in the Church of the Immaculate Conception.

The former Mary Ellen Lucey was born in South Dakota and entered the Congregation of the Sisters of Providence in 1915. She professed first vows in 1918 and final vows in 1924.

Sister Mary Ruth taught at St. Agnes Academy in Indianapolis and, for 31 years, at Saint Mary-of-the-Woods Academy and College, as well as schools in the Evansville Diocese and in Washington, D.C., and Illinois.

Brother of Margaret A. Swaney, Harriet Pat Williamson, Rebecca Palumbo.

ALTUVE, Evelio F., 84, St. Gabriel, Indianapolis, July 12. Husband of Rosa M. (Anton) Altuve. Father of Evelio S. "Don" Altuve. Brother of Adolfo, Armando, Orestes, Olegario, Estrella Altuve. Grandfather of two.

AUSTIN, Virginia, 79, St. Paul, Tell City, July 13. Mother of John, Steve, Stan Jr., Austin, Sharon Gutierrez, Anna Jean Snyder, Pat Sprinkle. Sister of Francis Gaesser, Grandmother of 12, great-grandmother of three.

BALLOW, Clothilda, 87, St. Michael, Cannelton, July 11. Aunt of Brenda Harris Diggs.

BARKER, Ronald "Pappa", 56, St. Matthew, Indianapolis, July 13. Husband of Carolyn Barker. Father of David Barker, Cheryl Kloeckner, Christine Turley. Son of George and Vernice Barker. Brother of Edward, Robert, Jeffrey Barker. Grandfather of six.

BECKER, Lisa Marie, 42, Sacred Heart, Jeffersonville, July 10. Wife of Daniel K. Becker. Mother of Jenna Elizabeth Becker, Michael G. Barr, Jr. Daughter of Albert J. and Wilma Piazza. Sister of Nancy McDonough.

BRINKER, Elizabeth, 82, Our Lady of Lourdes, Indianapolis, July 8. Mother of David, Lawrence, Norman, Paul, Richard, Steven, Thomas Brinker, Elizabeth L. Howard. Sister of Frances Sheehan. Grandmother of 26, great-grandmother of 31.

FENTON, Timothy J., 80, Our

Lady of Lourdes, Indianapolis, July 10. Father of Timothy Jr., Dennis, Paul Fenton. Brother of Catherine McGurdy, Lucy Warrenburg. Grandfather of five.

FISCHER, Sidonia P., 88, St. Paul, Tell City, July 11. Step-mother of Clarence Jr., Al Gordon Dauby, Clara Stiles, Dolores James, Marge (Fischer) Popp. Step-grandmother of 15, step-great-grandmother of 35.

GRANATO, Henry J., 66, St. Vincent de Paul, Bedford, July 13. Husband of Judy (Hodges) Granato. Brother of Mary Frances Robbins. Uncle of several nieces and nephews.

GRIFFIN, Mary Margaret, 87, Holy Spirit, Indianapolis, July 10. Mother of Robert Regan Griffin, Patricia A. Rudisill, Katherine E. Bartel. Sister of Harry T. Regan, Jr. Grandmother of nine, great-grandmother of five.

HENRY, Dallas Eugene, 61, St. Jude, Indianapolis, June 30. Husband of Rosalyn Henry. Father of Charlene Branson, Debby Bravard, Darlene Cruz, Sherrie Olson. Brother of Dallas A. Jr., John, Mike, Sheila Bravard. Grandfather of 11, great-grandfather of five.

IMHOFF, Betty L., 73, St. Andrew, Richmond, July 15. Sister of Jim, Jesse, Mac, Russell, John, Jerry, Dorothy L. Michaels, Dwayne Smith, Sharon Ross, Janet Wesler. Aunt of several nieces and nephews.

KAYROUZ, Donald Joseph "Tony," 61, St. Paul, Sellersburg, July 8. Father of Mark Kayrouz. Grandfather of three, great-grandfather of one.

KENNEDY, Rick M., 36, Our Lady of Lourdes, Indianapolis, July 14. Husband of Anne (Gedig) Kennedy. Stepfather of Jacob, Shelby Sutterfield. Son of Geraldine Kennedy. Brother of Alan Kennedy.

LAWRENCE, Irene E., 81, St. Paul, Tell City, July 7. Mother of Shirley Schaeffer, Don, Steve, Dave Lawrence. Sister of Loretta Tatroe. Grandmother of 10, great-grandmother of 16.

LEONE, Angelo, 80, St. Augustine, Jeffersonville, July 11. Husband of Opal R. Leone. Father of Bonnie McDonald. Brother of Dr. Joseph Leone. Grandfather of four, great-grandfather of four.

MULLEN, Patricia A. (Mitchell), 52, St. Lawrence, Indianapolis, July 10. Wife of William L. Mullen. Mother of Jeffrey, Bruce, Michael, Debroah L. Mullen. Daughter of Catherine Gaughn Edwards. Sister of Donald G., Timothy J., Anthony J. Mitchell, Donna M. Freeman, Mary K. Price, Cathy McManis. Grandmother of three.

NEFF, Joseph J., 65, St. Lawrence, Indianapolis, July 11. Husband of Virginia (Verberg) Neff. Father of Michael Neff. Brother of Otto A., Anthony, Bertha, Margaret Frances, Providence Sister Mary Helen, Sister Carolyn Louise Neff. Grandfather of one.

O'CONNELL, Robert Francis, 76, St. Mark, Indianapolis, June 26. Husband of Laura Jean (Udike) O'Connell. Father of Patrick A., Dennis B., Kevin M., Kathleen A. O'Connell, Laura Jane Turley. Brother of Margaret Fitzgerald, Dorothy Duncan, Mary Jane Evans. Grandfather of four.

PATRICK, Kathy (Kuhn), 46, St. Jude, Indianapolis, July 5. Wife of Walter Patrick. Mother of Wally, Danny, Tracy Patrick. Daughter of Julia (Bauer) Kuhn. Sister of Jack Kuhn, Carol Keller.

PIERCEFIELD, William E., 71, St. Mark, Indianapolis, July 6. Husband of Laura (Giovannoni) Piercefield. Father

of Richard, Jeffrey, Garry Piercefield, Susan Wheeler. Brother of Patricia Davis. Grandfather of 11.

RATHZ, Ernest F., 73, St. Roch, Indianapolis, July 5. Husband of Mary Ruth Rathz. Father of Ernest II, Mark, Jeanne Rathz, Theresa Satterfield, Julie Crawford, Lisa Montgomery, Shari Fremmann. Step-father of Jack Spaulding, Charlene Shores, Mary Beth Rexal, Cindi Wells. Grandfather of nine, great-grandfather of eight.

SCHOETTMER, Bernadine, 84, Immaculate Conception, Millhousen, July 14. Aunt of several nieces and nephews.

SCHROEDER, Richard C. "Ducky," 80, St. Louis, Batesville, July 14. Husband of Mary "Katy" Schroeder. Father of Fraya Moore, Nancy Perdue, Robert Schroeder. Brother of Alvin Schroeder, Luella Fichtner. Grandfather of five, step-grandfather of six.

SIMPSON, Dorothy L., 71, St. Paul, Tell City, July 3. Wife of Franklin T. Simpson. Mother of Karen Daum, Connie Grabert, Lisa Fowler, Thomas Simpson. Sister of Evelyn Baysinger.

TEKULVE, Anna C., 91, St. Louis, Batesville, July 13. Mother of Cletus, James Tekulve, Joan Navarra, Patricia Schutte, Sheila Doerflinger. Grandmother of 17, great-grandmother of 34.

TOFFOLO, Constant J. "Connie," 81, Holy Spirit, Indianapolis, July 8. Husband of Patricia Toffolo. Father of Gene R., Michael J., Terry L., Marc I. Toffolo, Kathryn Shutt. Brother of Gemma Toffolo. Grandfather of nine.

WILHELM, Carl Jr., 68, St. Gabriel, Connersville, July 13. Husband of Betty Wilhelm. Father of Susan Pollitt, Carl Wilhelm III. Brother of Richard Wilhelm. Grandfather of three.



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Novena

THANKS TO St. Jude for
prayers answered. - M.E.W.

THANKS ST. Jude for prayers
answered. - J.R.

THANKS TO Jesus, Mary, St.
Jude and St. Dymphna for
favours granted. - B.T.

Home Care

NEEDED: ENTHUSIASTIC,
energetic and caring person to
work with 5-year-old autistic boy
in behavioral program in home. 6-
12 hr/wk. No experience neces-
sary. For info, 317-784-9358.

Income Opportunity

Love Kids? Love Books?
Try Usborne Books!
Growing business.
Part-time opportunity
for at-home parents.
Call Kathleen 317-259-4279.

Real Estate

Executive Club
Multi-Million \$\$ Producer
Strong Family Tradition
Strong Family Values
Superlative Service

Mick Deane
voice mail: 317-216-4191 home: 317-462-2393

"I'll take the 'right path' to help you
obtain your real estate dreams!"

Business Opportunity

Teachers, Parents, Grandparents
Nest Entertainment needs you to
work at inspiring a generation, pro-
moting character-building products
for young children. To learn more
about the product, the company, and
its mission. Call 317-484-1955.

**AMERICAN
CANCER
SOCIETY**
1-800-ACS-2345

Gutter

**KELLY'S
GUTTER SERVICE**
Gutter Cleaning • Free Estimates
Minor Repair
**889-2985 or
365-0052 (beeper)**
(off duty Indianapolis Firefighter)

Classified Coupon 2 Lines • 2 Weeks for \$10.00

(\$1.00 for each additional line or fraction thereof) Write your classified ad on this coupon and send it to us with payment. This special rate applies to advertisement which are mailed in or brought in, but not to phoned-in ads. This coupon **DOES NOT APPLY** to: ANY Business ads. The coupon is for use by individuals ONLY. Advertisers may place ads at commercial rates by calling (317) 236-1572, or Fax: (317) 236-1434. Classification: (for sale, for rent, etc.)

Write your ad below with ONE WORD PER SPACE, including the phone number you want in your ad.

Ad: (four words per line)

Deadline: Thursday, 4:30 p.m., 8 days in advance of Friday publication date.

Name _____
Address _____ Phone _____

Mail this coupon with payment to:

Classified Ads, The Criterion, P.O. 1717 Indianapolis, IN 46206-1717

Or charge my: ☐ VISA ☐ MasterCard

Card # _____ Exp. Date _____

Signature _____

For Sale

TWO CRYPTS, Calvary
Mausoleum, patio-J, tier-F.
\$4,000. 317-839-4036.

HOUSE FOR sale. Speedway.
5920 W. 30th St. 3BR, 2BA,
in-ground pool. Appt. only.
317-298-8508.

PONTOON, 40 HP motor,
awning, trailer. \$4,995 OBO.
317-842-0889.

Call to advertise!
317-236-1572!

Bed and Breakfast

The Frederick-Talbot Inn
at the Prairie
Escape to an elegant B&B for R&R
and full gourmet breakfast.
Call for reservations:
317-578-3600.

For Rent

PANAMA CITY Beach, Fla.
Beach cottage, sun deck, ocean
view, fully equipped, sleeps 6,
500' to beach. \$450/wk. Louisville
owner. 502-964-4317.

TWO BEDROOM, newly-remod-
eled. \$75/wk. + dep. and ref.
1515 S. Union. 317-784-6919.

Jeffersonian Apartments

Quiet eastside community
adjacent to Holy Spirit Catholic
Church. Lovely 1 & 2 bedroom
apartments overlooking
courtyard. Fully carpeted,
kitchen appliances, gas heat
and water included. On bus
line, cable TV. Within walking
distance of shopping & recre-
ational facilities. Eastgate area.
Shown by appointment only.
Call 317-356-9696

Want To Buy

We Buy:

Guardianships,
Estates, Antiques,
Household, Tools
and much more.

Let us help you
liquidate.

J.B. at 317-783-9627.

Use this space!
317-236-1572!

Wanted

Treatment Foster Families Wanted

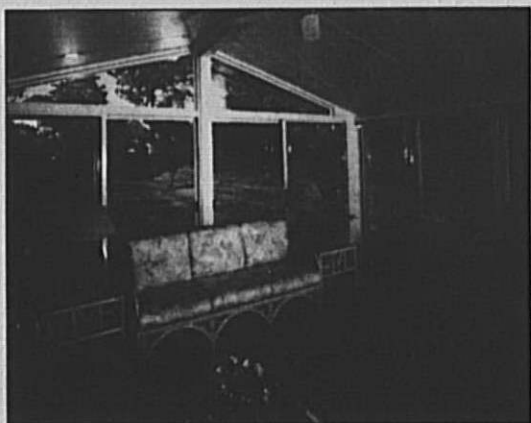
Do you like challenge? Have you ever wanted
to give back? Full-time treatment foster care
in your home. Abused, neglected children ages
4-18. Good salary, tax free, child's expenses
paid, training. Supportive services. EOE.

Call Eureka Brown
1-800-955-HOME or
513-563-1680

Give something back of the blessings you have received.
Help children to become the normal, happy, loving children
that they deserve to be. Become a paid and valuable member
of a professional treatment team.

Sizzling Summer Savings

BUY FACTORY DIRECT AND SAVE



CHAMPION PORCH ENCLOSURES

enjoy outdoor living
without the rain, the bugs, the hot sun.
Champion enclosures are custom-made and
maintenance-free to enhance your active lifestyle
and have the industry's best warranty.

**SAVE 10% ON ALL
ENCLOSURES OR UPGRADE
TO INSULATED GLASS
AT NO CHARGE!**

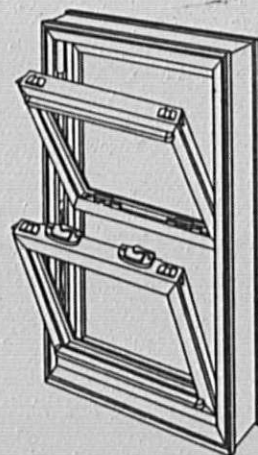
Discounts apply to our regular price.
Not valid with other offers. Prior sales excluded.
offer expires 8-14-97

*Direct from our factory to you!
Champion vinyl placement windows.
No maintenance. Energy efficient
with low E glass and argon gas.*



**FREE WINDOWS
BUY 2 AT REGULAR PRICE
GET 1 AT SAME PRICE FREE!**

Discounts apply to our regular prices.
Prior sales excluded.
offer expires 8-14-97



SINCE 1953

Champion

**WINDOWS • SIDING • ENCLOSURES
WINDOWS • SIDING • ENCLOSURES
FACTORY WAREHOUSE
SHOWROOM**

8812 Corporation Drive, Indianapolis, IN 46256
317-579-6300 • 1-800-866-6301

