Choosing life
St. Elizabeth’s in New Albany helps women cope with crisis pregnancies

By Susan M. Bierman

NEW ALBANY—On May 7, 1992, Anne Charbonneau gave birth to a baby girl.

“Even though the two are not together today, not a day goes by that she doesn’t think about her daughter, who is now 7 years old,” said Joan Cahill, director of social services at St. Elizabeth’s in New Albany.

“I think of her every minute,” Charbonneau, 29, of Jeffersonville said.

At the age of 22, Charbonneau had to make a tough decision. Should she try to raise the baby herself or find a couple who would adopt her daughter?

“I was so determined to do the right thing—not for me but for her. I want her to have the best life,” she said.

A life that Charbonneau was not prepared to give her daughter seven years ago.

When Charbonneau was pregnant and needed help sorting out her life, she took her older brother’s advice and turned to St. Elizabeth’s Regional Maternity Center in New Albany—a member agency of Catholic Charities. (St. Elizabeth’s Regional Maternity Center is a separate agency from St. Elizabeth’s in Indianapolis—another Catholic Charities agency that helps pregnant women.)

Catholic Charities, which supported Charbonneau in her time of need, still remains in contact with her.

“Since she came to St. Elizabeth’s, she’s been in touch with us,” she said.

I wanted to do,” she said.

Charbonneau wanted to be able to choose the family for her baby. With the help of St. Elizabeth’s, she sought parents for her child who were Catholic, “down to earth,” and who had a sense of humor.

She wanted her baby to grow up in a rural setting. She chose one couple from a list of five couples that was provided to her. Charbonneau believes she chose the right parents.

“I love them to death,” she said.

Over the past seven years, Charbonneau has remained in contact with her daughter’s adoptive parents.

The three exchange items such as greetings cards at Christmas, Mother’s Day and birthdays.

In addition to financial support, Catholic Charities brings the current enrollment to 25,355 students.

The bishop said he isn’t “a person who gets excited about bones,” but he does get thrilled that the message of St. Thérèse appeals to so many people.

Archdiocesan schools near capacity

By Sue Hetzler

Catholic schools in the archdiocese continue to increase enrollment numbers, but at a much slower pace than in years past, now that most of its 63 elementary schools and nine high schools are near capacity.

As expected, enrollment showed only a slight increase this year, growing by just over 1 percent, or 255 additional students, in preschool through grade 12. About three-quarters of those new students entered in grades K-12; the remainder enrolled in pre-kindergarten classes. The increase brings the current enrollment to 25,355 students—20,139 in elementary schools and 5,216 in the high schools.

“We’ve grown much faster than the norm and faster than most other dioceses,” said G. Joseph Peters, associate executive director of Catholic education for the archdiocese.

“We’re slowing down now simply because many of our kindergartens are at capacity in rural settings where most of the growth occurred have no more seats to fill. We are at capacity,” Peters said. Catholic schools in the archdiocese are experiencing tremendous growth this year.

Funds raised through the appeal will support a wide range of home missions and ministries such as social service programs, education programs, spiritual renewal and evangelization efforts, family and youth ministries and the cost of educating seminarians.

In addition to financial support, Catholics are being asked to share their time and talents with the Church.

Relics drawing unexpected large crowds in U.S.

WASHINGTON (CNS)—The massive crowds that have gathered to see the relics of St. Thérèse of Lisieux at the start of the U.S. tour have surprised even the planners of the nationwide event.

“Thérèse has taken the world by storm,” said retired Auxiliary Bishop Patrick V. Ahern of New York, one of the organizers of the U.S. segment of the relics’ international tour.

The bishop said he isn’t “a person who gets excited about bones,” but he does get thrilled that the message of St. Thérèse appeals to so many people.

He said the saint, canonized in 1925, “gets excited about bones,” but he does get thrilled that the message of St. Thérèse appeals to so many people.
being a saint and for providing a doctrinally sound and effective model of Christian living that has been an inspiration to people worldwide.

Presently, her relics (remains) are being taken to numerous locations in the United States, drawing large crowds who come and pay their respects, ponder her lessons on Gospel holiness, and join in prayer with her and the Church community.

St. Thérèse’s relics arrived on Oct. 5 in New York for a U.S. tour that includes 120 sites and cities.

Locally, her reliquary will be on display at Terre Haute on Nov. 4. Due to the overwhelming response and contrary to the original schedule, some events will take place at a different location than originally planned by the Discalced Carmelites of the Monastery of St. Joseph at Terre Haute.

The relics will arrive at St. Benedict Church in Terre Haute at approximately 6 a.m. on Nov. 4. Morning prayer will be held at 7:30 a.m. and Mass will be celebrated at 11 a.m., with Archbishop Daniel M. Buechlein scheduled to preside at the liturgy.

Following a children’s event at St. Benedict Church, the reliquary will be available for public veneration until 3 p.m. and then will be moved to the Carmelite Monastery at 59 Allendale, with exposition of the Blessed Sacrament at 6 p.m. A vigil of prayer will conclude at 3 a.m. The sacrament of reparation will be available until midnight.

The Carmelites believe that the tour of St. Thérèse’s relics will lead people closer to God in the new millennium.

“It is no accident that [the relics of St. Thérèse] will be here in our country as we move into the new millennium,” said Carmelite Father Donald Kinney of the Carmelite House of Studies in Gervais, Ore., one of the coordinators of the historic tour. “She will surely touch us in her surprising way so that we will experience God’s powerful, transforming love in our lives.”

The tour has introduced many to St. Thérèse’s approach to sanctity, often referred to as “the little way,” or “the way of spiritual childhood.”

And declared a Doctor of the Church in 1997, has “captured the imagination of people” because of the simplicity of her writings about faith and God’s love. St. Thérèse’s relics have been transported around the world since 1995. The tour will continue until 2001. The first U.S. stop for the relics of St. Thérèse was a small cloistered convent, Mount Carmel Monastery, tucked behind the woods in La Plata, Md. More than 1,000 people were at the convent Oct. 5 to take part in an evening candlelight procession of the reliquary and a Benediction service.

At midnight, people had to be turned away, then hundreds more were back the next day for Mass, said Carmelite Mother Mary Joseph Triska. The nun said she never expected such a large crowd, but called it a “thrilling experience.”

Carmelite Father Bob Colarei, director of the Little Flower Society based in Darien, Ill., told CNS that the first few U.S. stops of the relic tour were critical for indicating future turnouts.

In Washington, where hundreds gathered at the Carmelite monasteries and thousands at the Basilica of the National Shrine of the Immaculate Conception, the priest got a good idea of what’s ahead as far as crowd sizes at future tour sites.

His organization’s Web site—www.saint-therese.org—details the itinerary of the relic tour and has gone from receiving six or seven hits a day to 1,700 hits a day.

Phase she considered most painful. Her sisters played an important role in her upbringing after their mother’s death, especially Pauline. She left home when Thérèse was 10—another significant loss for her—to enter the cloistered Carmelite Monastery in Lisieux. (Although, even by then, Thérèse knew that God was also calling her to Carmel.)

After overcoming many obstacles, Thérèse arrived at Carmel at the age of 15, where she would spend the next nine years as Sister Thérèse of the Child Jesus and Holy Face, until her death from tuberculosis at age 24.

It was there that she penned Story of A Soul, which revealed many of the hidden workings of grace in her life, and gave insight into her exceptional virtue and uncompromising charity amidst the everyday challenges of community life.

(Discalced Carmelite Sister Anne Marie of the Heart of Jesus is a member of the Carmel Monastery of St. Joseph at Terre Haute.)
Cahill said.

Cahill describes Charbonneau as a unique, strong person who has been through a lot.

“We’ve grown real close. Anne has stayed a part of my life and I’ve stayed a part of hers—she’ll always be a part of my life.”

Cahill said Charbonneau was happy to discover that her daughter now has a baby brother, who also was adopted through St. Elizabeth’s.

“The couple waited seven years for another baby and they had just about given up hope,” Cahill said.

Cahill has been through about 50 deliveries with St. Elizabeth’s clients. Cahill said each birth is a miracle.

“I look forward to each one of them (births)—with every one I’ve cried,” Cahill said.

Cahill came to St. Elizabeth’s 10 years ago to develop the center and its social service programs. Since that time, the center has grown dramatically.

St. Elizabeth’s provides support to pregnant adolescents and other women experiencing unplanned pregnancies, their infants and their families through residential, outreach, aftercare and adoption services. Since opening in 1989, St. Elizabeth’s has served more than 3,200 women and family members from seven states through its residential and outreach programs, including women from 21 Indiana counties, 16 Kentucky counties and three Ohio counties. It has also helped women through 280 births and 67 adoptions.

In May of 1996, St. Elizabeth’s opened a transitional housing facility to help new mothers get back on their feet. The facility houses up to seven mothers and infants in mini-apartments. The mothers and their children can live in these residences for up to two years. During this time, the women can work toward a high school diploma, GED (general equivalency diploma), vocational or college degree. The residents must also earn items they need, such as food and diapers, through a point system that teaches them real living skills.

Leanne Barnicot, 23, lives in the transitional housing with her 8-month-old son, Bryson.

Bryson was just over a week old when Barnicot moved into St. Elizabeth’s. She said St. Elizabeth’s has helped her become a more responsible person.

“St. Elizabeth’s has been good, letting me help me,” she said.

She has earned her GED since she moved into the transitional housing.

“Joan has helped me a lot with figuring out what I want in life as far as goals,” she said.

Barnicot plans to attend college in the future. Currently she is working as a cashier at Throrn’s Old Co. store in southern Indiana. A management position is also a possibility there. Right now she wants to take the time to get used to being a single mother.

Since she’s been a mother, she has a totally different outlook on life.

“I live my life for him. What I do, I do for him,” Barnicot said. “It’s all about me now, it’s not about just me.”

Although she said that being a single parent is a struggle, she believes Barnicot has made her life better.

“He’s changed my life so much. My family is now close to me. It’s amazing what a baby can do for a family,” she said.

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The pope: Cold War hero

Pope John Paul has been the subject of several features in the media lately. The PBS program “Frontline” devoted more than two hours to him and George Weigel’s long-awaited biography Witness to Hope is now in the bookstores. (We’re still reading this 1,000-page masterpiece.) Weigel’s biography joins others, of varying quality, written earlier by Tad Szulc, Carl Bernstein and Jonathan Kwinter.

Now the Heritage Foundation has included the pope in a book titled Architects of Victory: Six Heroes of the Cold War. It’s a timely reminder of the role that John Paul played in bringing about the collapse of communism. The 10th anniversary of the fall of the Berlin Wall is coming up on Nov. 9, and this is the 20th anniversary of the pope’s first visit to Poland as pope. That visit led to Poland’s ultimate freedom and inspired other nations of the Soviet Union to assert their independence.

Besides the pope, the book’s author, Joseph Shahat, selected these “Cold War heroes”: Ronald Reagan, Winston Churchill, prime minister of Great Britain, Konrad Adenauer, chancellor of West Germany, Mikhael Gorbachev, prime minister of the Soviet Union in 1991.†

The chapter on Pope John Paul is called “Inspiring the Hopeless.” It carefully documents, with some 134 footnotes, the assertion that “the empire built by Joseph Stalin—who had asked mockingly at Potsdam how many divisions the Soviet Union to assert their independence.”

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The first half of the 47-page chapter is Karel Wojtyla’s biography up to the time of his election as pope on Oct. 16, 1978. It was an election in which those in the Kremilin actually thought somehow been engineered by President Jimmy Carter’s Polish-born national security advisor, Zbigniew Brzezinski, with the help of Polish-American Cardinal John Krol of Philadelphia.

After he was pope, the book says, he quickly reversed Pope Paul VI’s Ostpolitik, policies based on the belief that the Soviet Union was here to stay and the Church should dialogue with Soviet officials. John Paul “quickly scrapped Paul VI’s Ostpolitik in favor of a more assertive diplomacy.” His new policy was to play the role of defender hominum, the defender of man, demanding that communist regimes respect basic human rights. The book how he had conducted relations with communist authorities in Poland and how he intended to go on conducting them now that he was pope.

The Soviets knew immediately that John Paul was an enemy. Shattan quotes a six-point program to oppose his policies from Soviet files. When the pope decided to visit Poland in 1979, the Soviets tried to prevent it, but Polish officials didn’t see how they could. It was during that trip that he proclaimed, over and over, “the inalienable rights of man, the inalienable rights of dignity.” He also encouraged Lech Walesa and the development of Solidarity.

He took 10 years and included the imposition of martial law in Poland and the arrest of Walesa, but Polish communists fell in 1989. That also included a second visit by the pope in 1983, during which he visited Walesa in prison. The book continued to speak out in support of Solidarity and the right of workers to form free trade unions. “The state does not give us this right,” he said, “it has only the obligation to protect and guard it. This right is given to us by the Creator who made man as a social being.”

The book details disagreements between the pope and Poland’s Cardinal Jozef Glemp, who was much more willing to go along with the Polish government. Solidarity members took to calling the cardinal “Comrade Glemp,” it says, and asserts that if it weren’t for the pope’s “vigorous diplomacy, [Prime Minister] Jaruzelski and Glemp would have arranged a quiet burial for Solidarity.”

Instead, the victory of Solidarity in 1989 led to the fall of the Berlin Wall, the collapse of communism throughout Eastern Europe, and the end of the Soviet Union in 1991.

— John F. Fink

Offficial Weekly Newsletter of the Archdiocese of Indianapolis
Rev. Mgr. Raymond T. Berens
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November 9, 1999

Seeking the Face of the Lord

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

‘And now you want more!’

A few weeks ago, I received a letter from a gentleman urging me to cancel the United Catholic Appeal until the pledge period of our Legacy of Hope from Generation to Generation to Capital and endowment campaign is completed. He mentioned that the campaign has already stretched people’s finances “and now you want more!” I understand the writer’s concern. As I too continue to pay my campaign pledge and support the 1999 UCA.

“And now you want more!” That remark implies a misunderstanding of the relationship between the Legacy of Hope Campaign and the United Catholic Appeal and their distinctive purposes. Perhaps I can provide some clarifications. I’m sure the man who wrote to me isn’t the only one who feels this way.

Before anything else, I should say that we do not ask anyone to give what they simply cannot afford to give. Sacrifice, yes. Deprivation, no. Next week I will write about stewardship and what it means. We ask that we give something back to God and the People of God because whatever we have comes from God.

First, let’s discuss our capital and endowment campaign. For several decades, a lot of maintenance in the buildings and properties of our parishes, schools and agencies has been deferred. There were many valid reasons for this, but now we need to get our properties up to standard for future generations.

Second, our archdiocese has been experiencing real growth in recent years, and the pressure to respond to growing ministry needs and facilities for those ministries has been mounting. We need money for capital improvements and to build endowments to secure our parishes and shared ministries for future generations.

Our ancestors handed down the faith and the resources in our parishes and the archdiocese to us. We received the fruits of their sacrifices. Now it is our turn.

And so our best advisers encouraged us to conduct the first ever archdiocesan-wide capital campaign. God blessed our generous efforts. Some 35,000 folks pledged $87 million and an additional $10 million in deferred gifts (on a $40 million goal)! That money is legally designated for the improvement and expansion of our parishes and archdiocesan resources and as endowment for our ministry into the future. Funds raised in the Legacy of Hope campaign are not available for day-to-day expenses in the mission and ministry of our local Church.

Your response indicated your commitment to provide resources for the faith of future generations. Your commitment is a mark of our love for God and each other.

“And now you want more!” wrote the annual United Catholic Appeal is designed to provide necessary resources so that we can carry on the ordinary shared ministries of an archdiocese and also help “home missions” in their day-to-day needs in mission areas.

The key idea is day-to-day needs of our Church’s mission. Just as your parishes have a weekly collection to do God’s “everyday” work in the parish, so there are operational needs of the larger archdiocesan Church that are collected in the annual appeal.

There are two kinds of ministries that need our collective support in the United Catholic Appeal.

First, we talk of shared ministries that are better provided by all parishes joining together, rather than each parish trying to carry them out on its own—for example, the work of our eight Catholic Charities agencies, the education of our seminarians, our priests’ retirement fund and the support of our 70 schools and their 25,000 students.

Second, there are home missions—parishes in mission areas. Due to demographic and economic challenges, some of our parishes are unable to meet the ordinary spiritual, material and personal ministry needs associated with a viable parish community. Most of these parishes are located in populated areas where severe poverty is prevalent and the number of Catholics are few—they are truly in “mission territory.” Yet these people to be touched and evangelized—and that is where the Church is called. In order to serve, like all missionary endeavors, these parishes rely on direct subsidies from others—and in these cases, the other members of their archdiocesan family.

All gifts to the United Catholic Appeal will go directly to shared ministries or home missions. Administrative costs of the archdiocese (e.g., those of the Metropolitan Tribunal, the chancery, the development office and the like) are funded through parish assessments.

“And now you want more!” I hope it is clear that our appeal is not a heartless whim. Our Ministry needs are growing and they are growing. It is my responsibility, along with our pastoral leaders, to make them known. If we are to continue to do God’s work and reach out to the poor—and I include those who are spiritually, emotionally and morally poor as well as those who are financially poor—we must not only continue but even try “for more” support through this annual appeal.†
Buscando la Cara del Señor

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

Journey of Faith
Fr. John Buckel

Conquered by love

The Roman emperor thought he had made the Christians in John’s day an offer they couldn’t refuse. If they renounced their faith in Christ and acknowledged his supreme authority, their lives would be spared. However, if they continued to pledge their allegiance to Christ, they would be imprisoned, tortured and executed.

That Christians were hunted down, arrested and punished by civil authorities in the latter part of the first century, is attested to in the Book of Revelation. “I saw… the souls of those who had been slain for the word of God and the testimony they had borne” (Rev 2:10, 6-9). “And I saw the woman, drunk with the blood of the saints and the blood of those who had been killed” (Rev 17:6).

At first sight it appears rather strange that the Roman empire, with all of its military might, should regard Christianity as a great threat. What was there about Christianity that compelled the government to deal with it just this way? Is there any reason to believe that such a hostile manner?

The Christians whom John was addressing in Revelation had suffered persecution in the ancient world because they proclaimed “Jesus is Lord.” Modern day Christians are so accustomed to these words that we have a tendency to forget the radical nature of this proclamation.

The government asked a loyal citizen to consider the Roman emperor as the highest authority in the land. By the middle of the first century the emperors were perceived of themselves as divine. They even issued proclamations demanding that they be revered and adored.

Oftentimes, private citizens and whole towns celebrated holidays, offered sacrifices and held festivals on behalf of the emperor. In doing so, they hoped to gain favor with him and be rewarded with lower taxes, new building projects, and better arenas. Christians refused to take part in such activities and were therefore considered unpatriotic. Upon learning of such non-participation by Christians in activities dedicated to the emperor god, the emperor would be displeased and therefore punish the townspeople with higher taxes and unfinished government projects.

The emperor knew that if people believed “Jesus is Lord,” that is, the “number one person in the empire,” then his supreme authority was threatened and he would be deposed to a position that is, at best, “second man on the totem pole.” As a result, the emperor probably realized that any religious sect (such as Christianity) that taught that another emperor is the lord, challenged his authority and the very existence of the empire.

Consider the following discussion questions:

1. What should be the relationship between the Church and the state? How is this relationship between Church and state in our country?
2. What gets priority in your life: the government or your relationship with Jesus Christ?
3. Do you see any conflict between being a good Christian and a good citizen? What should a citizen do about an oppressively govern.

The proclamations that “Jesus is Lord” remains as an offer for us today as it did when Revelation was composed. When one confesses that Jesus is the Lord of one’s life, no one will ever change his mind about what one should believe in one’s life. All other relationships are to be understood in light of this relationship with the Lord. One’s dream of happiness and fulfillment in this life and the life to come is wrapped up in Jesus. Every major decision in one’s life is to be made in view of one’s lifelong commitment to Christ. In effect, Christians promise that they will live lives that reflect their conviction that Jesus is the Lord of their lives.

In effect, in Revelation John encour-aged Christians not to refuse Christ’s offer of love but to remain forever faithful to him. In between the lines, John promised that love will overcome all obstacles in this endeavor.

CONTRA

PRIORITY ISSUES
What U.S. Catholics think should be priorities in Congress

Parcel in Favor

Oppose

Rela minimum wage

81

60

15

14

Personal privacy protections

79

43

Religious expression protections

65

28

Enforce decency standards for TV

68

97

Dependent health coverage

56

35

End “re-alt” about

45

DPD

Don’t know, no opinion or not registered

Source: For R/E, 1,000 landline telephone interviews with Catholic adults, June 2019. For DPD, March 2019. Margin of error for Catholic adults, ±3.5%.
Youth Widowed Group will co-sponsor the 18th annual conference on bereavement on Oct. 30 at the Archbishop O’Meara Catholic Center, 1400 N. Meridian St., in Indianapolis. The program will begin at 8:30 a.m. and conclude at 4 p.m. Men and women who have lost loved ones through death are invited to attend the day-long event that will offer a morning reflection process on the grief journey and seven afternoon workshops. The cost—which includes continental breakfast, lunch, a closing wine and cheese social—is $35. For more information, call 317-236-1586 or 800-382-9836, ext. 1586.

To celebrate the International Year of Older Persons, the Little Sisters of the Poor will host an open house on Oct. 24 at St. Augustine’s Home for the Aged, 2345 W. 86th St., in Indianapolis. The program will be held from 2 p.m. to 4 p.m. Evening prayer will follow at 4:30 p.m. For more information, call 317-872-6420.


A Catholic evangelization conference will be held in Vandalia, Ill. on Oct. 30. For more information, call 317-745-4284.

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A Catholic evangelization conference will be held in Vandalia, Ill. on Oct. 30. For more information, call 317-745-4284.
growth because of large numbers of people moving there, he said.

The leveling-off period archdiocesan schools in Indianapolis have experienced during the past two years comes after nearly a decade of unprecedented growth. The schools have grown by 31 percent since 1990, adding more than 6,000 students to the classrooms. Just five years ago, the archdiocese gained nearly 1,300 students in one year. A year later, another 800 enrolled in the schools, and in 1997, more than 1,000 students entered the system.

“The Archdiocese of Indianapolis has been one of the most significant contributors to national statistics that show rising numbers of students throughout the country going to Catholic schools,” Peters said. “We’re at a plateau now. A lot of our schools won’t get any bigger than they already are, and we will probably never see again the kind of increases we experienced in the early 1990s.”

While much of last year’s growth was seen at schools located outside of the Indianapolis area, trends this year are just the opposite. Slightly higher enrollment numbers are being seen this year at schools located in the center city and throughout the four Indianapolis deaneries. Enrollment in the eight center-city schools, which has been cyclical and fluctuating over the years, is up significantly by 5.5 percent. Part of this increase is attributable to the opening of the new Holy Angels School, where enrollment increased by 53 students—more than half of the total center-city increase.

Indianapolis-area and center-city elementary schools combined saw an enrollment growth of 1.26 percent. The numbers at schools outside the Indianapolis deaneries declined very slightly, less than 1 percent. Overall, elementary enrollment in grades K–8 grew by 64 percent.

Schools showing enrollment increases of more than 5 percent include Holy Angels, Nativity, St. Joan of Arc, St. Monica, St. Philip Neri and St. Rita in Indianapolis; St. Susanna, Plainfield (13.3 percent); St. Charles, Blossomington (6.7 percent); St. Rose of Lima, Franklin (23 percent, due to adding a fifth grade); St. Lawrence, Lawrenceburg (10.3 percent); St. Vincent de Paul, Bedford (19.5 percent); and St. Paul, Sellersburg (11.46 percent).

At the high school level, enrollment grew slightly over last year with a total of 4,314 students. The six archdiocesan high schools (Bishop Chatard, Roncalli, Scecina Memorial, Cardinal Ritter, Shaw Memorial and Our Lady of Providence) grew by 30 percent, and the three private high schools (Brebeuf, Cathedral and Oldenburg) grew by 1.26 percent. Bishop Chatard High School in Indianapolis led all high schools in growth for a second year in a row with an enrollment increase of 4.6 percent, which represents 33 new students.

Peters said much of the growth in archdiocesan schools is not directly linked to the geographical growth in the area. It continues to be directly related, though, to the lingering sense that parents continue to search for a values-based education for their children. He said he believed because of the widespread belief that area public schools are performing poorly, he said.

“Over the years of our great growth, people wanted to say that our growth was because the public schools were bad,” said Peters. “We simply don’t believe that. Most of our growth is where the effective preschool is an issue. We’re still seeing our strongest school growth in exactly the areas that have good public schools.”

Peters added that the Catholic schools don’t necessarily try to compete on programs and facilities. “We have to compete on a ‘difference,’ and that difference is bringing up children in the faith,” he said. “Both Catholic and non-Catholic parents are still looking for that difference. But most of our growth has been from Catholic students, and that argues for the values issue.”

Lengthy waiting lists that top last year’s numbers are support for the theory. Last year, the waiting list for kindergarten classes was at 102 students; those numbers have nearly doubled this year at 200 students. Close to 500 students in grades K–8 remain on waiting lists to get into Catholic schools.

Now that enrollment levels have stabilized, Peters said they will need to pay close attention to the numbers and focus more intently on student recruitment efforts so that the enrollment continues to keep classrooms full. Over the next five years, schools will work to keep the entry-level grades full and retain those students who are already in the system. This won’t happen automatically like it has in the past, he said.

(Sue Hertzel is director of communications for the archdiocese.)

Ryan P. McDonald

Cathedral High School – Class of 1998

Ball State University Sophomore

“Thank God. They have an elevator,” was my first reaction when my mom told me that I would be attending Cathedral High School. I had the usual stereotypes of private, Catholic schools. I knew only rich kids went there. I knew that religion was stuffed down your throat. I knew I would be an outcast since I was confined to a motorized wheelchair at a result of muscular dystrophy. Boy, was I wrong!

What I did find at Cathedral to be a place that housed students from all types of backgrounds and from all socio-economic groups. There are kids whose parents are millionaires and kids whose parents depend on subsidies. And you know what? They all look the same in the classroom. Because of my physical constraints, I never really “tested” the dress code at Cathedral. I’d listen to classmates complain every day, yet I did realize that, of the purposes of so many would be embarrassing to them to know that I was an outcast since I was confined to a motorized wheelchair as a result of muscular dystrophy. Boy, was I wrong!

I had any fear of coming out of Cathedral as a monk. I learned early on that was not the purpose of four years of mandatory Catholic religion classes. There is a personal support system of Catholic priests and nuns in place to help those students exploring religious life opportunities. But, it was not my calling and found religion to be a way of life, nor an accepting indoctrination, while at Cathedral

Never was religion shoved down my throat.

My entire life I’ve been aware that attention is directed my way because of my health condition. I will be honest in saying that at times I hated being confined by my chair. I wanted to be like other healthy kids. If only I could run on the field as a Fighting Irish football player...just once. But at no time was I ever made to feel anything but normal at Cathedral.

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One of my closest friends, besides my dog Locket, is former Cathedral and present Ball State University defensive tackle Evan Triggs. I know many accuse my school of over using the word “family” to describe their environment. The entire football team and staff looked out for me and sort of adopted me from day one. I thank Coach Doug Armstrong for “encouraging” the team to do so. Never was I an outcast.

Over the years I have participated in the Muscular Dystrophy Telethon and worked closely with several celebrities willing to give their time to raise money to help others. They are great people, but this rare “celebrities” in my life are the students, teachers and staff I met at Cathedral who give of themselves every day of their lives. I know many accuse my school of over using the word “family” to describe her environment. Let me tell you, it is not a cliché...it is a way of life. Never will I forget them.

And so when asked, “What did Cathedral High School mean to you?” I must respond that I’m not sure what my life would have been without Cathedral High School. I only know that no matter where life takes me, she will always care, and my life is much better because of her. Always will I love her.

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The Criterion  Friday, October 22, 1999

Archdiocesan pilgrims
Mary Alice Pogue, a member of Our Lady of Lourdes Parish in Indianapolis, and Helen Cerimele, from Our Lady of the Greenwood Parish in Greenwood, visit the Shrine of St. Vincent de Paul in Paris on Oct. 2.

The incorrupt body of St. Bernadette lies in state at the Convent of St. Gildard in Nevers, France.

The French town of Lourdes is situated in the midst of the Pyrenees Mountains.

Msgr. Joseph F. Schaedel, vicar general, celebrates Mass on Oct. 8 at the grotto of Our Lady of Lourdes. Among those assisting him are Father Gordon Mann of the Evansville Diocese; Father Michael Frisch, pastor of St. Paul the Apostle Parish in Greencastle; and Brian Doyle, executive assistant to Archbishop Daniel M. Buechlein.

Journey of Hope 2001 pilgrimage to the shrines of France

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Freedom is a gift from God to be used wisely

By Fr. John W. Crosin, O.S.F.S.

Recently I taught a class on freedom to a group of teens I counsel. I told them that they can freely choose to be women or men of faith. No one—parents, priests, teachers or friends—can choose for them. No one can make them be a Catholic Christian.

Their attentiveness to this early-morning message was palpable. Talk of freedom enlivened them.

Freedom is important to most people—teenagers included. We like being free. We want to make up our own minds. And we want to speak our minds.

Our concern to speak whatever is on our minds can be a source either of admiration or amazement to others.

A few years ago, I was in a group discussion with a woman from Africa. She had just come to the United States to study. She marveled at our freedom of expression. In fact, she mentioned that if people in her country criticized the government—a dictatorship—as she heard Americans doing, they and their families would disappear!

Another participant—a man from Africa—continued the discussion by commenting on the lack of restraint American freedom showed. He said almost any view—no matter how extreme or corrupting—seemed acceptable.

He was amazed at our use of freedom. He questioned the common view that freedom is “to do as I please as long as I like.” He linked freedom and moral responsibility.

These views of individuals from another culture give us pause to examine our emphasis, or overemphasis, on freedom. The Christian view of human freedom will challenge our extremes.

Christians believe that freedom is good. Made in God’s image, we are made to be free. But freedom is only one part of the total picture. A realistic person needs to examine the whole question. A brief look at our personal history can convince us of this need.

A friend of mine writes of his “broken past,” his difficult upbringing, which affects him even now in his retirement. Each of us has some brokenness within that cries out for healing and redemption. We all need redemption. We are far from self-sufficient. Yet, providentially, God has chosen us and begun to heal us of our sin and self-destruction.

We walk around with the scars of living. We have had disappointments, tragedies and betrayals. Others have used their freedom to harm us.

And we have used our freedom to harm ourselves. We have not chosen wisely.

Some of us struggle with addictions—drugs or alcohol. Millions of people apparently are addicted to gambling.

The point is that we are not as free as we like to think we are.

Many more of us struggle with our pasts in less radical ways. We have graphic memories that haunt us. Negative habits formed long ago are hard to break, as are our negative ways of thinking about people and situations.

We all know a person in the office or neighborhood who always sees the downside. He or she is quick to criticize the boss, a coworker or the person next door. Somehow this person is never responsible himself or herself. It is always someone else’s fault!

One glory of our freedom is that with God’s grace, we can regain it. We can leave behind our negative ways of thinking and acting. We can build up people rather than talking them down. We can move away from our tragic pasts.

One friend did so by praying about the situation, then writing it out in a personal journal. The process of putting his tragedy on paper was healing for him.

Several people I know talked about their brokenness with a spiritual friend. Many others gave the past over to Christ’s healing power through the sacrament of reconciliation.

The song “Amazing Grace” is both popular and true. It speaks to the problems and possibilities of the human condition. We can freely choose to let our wretchedness be saved by Christ.

This rebirth of freedom can take time. God often works more slowly than we would like! An alcoholism counselor once told me how long it takes recovering alcoholics to regain freedom. The friend who wrote about his life’s tragedy took more than two years to reach peace.

Healing can be slow. Our freedom may be regained only gradually.

What are we free for?

As Christians see things, freedom is for the good, for the true and for the beautiful. It is the freedom to be our best selves.

Put succinctly, we are free to be holy. Nothing else really matters.

We are free to be holy, to be like Christ. We are free to give everything—tragedies, scars, successes and even our inmost thoughts—to God.

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(Oblate Father John W. Crosin is the executive director of the Washington Theological Consortium.)

Discussion Point

Freedom is based on respect

This Week’s Question

How do you think the meaning of human “freedom” sometimes is misunderstood?

“Respect plays a big part in our freedom. We have to respect people much more than we do. Some people think ‘freedom’ means that anything goes. To me, this is a misunderstanding.” (Annette Albracht, Hereford, Texas)

“Sometimes ‘freedom’ is thought of in terms of personal freedom without any thought of the common good and personal responsibility. People sometimes want freedom without responsibility.” (Janet Belisle, Evansville, Ind.)

“True freedom is when you have limits, live within them and follow the Gospel.” (Connie Schiltz, Chicago, Ill.)

Lend Us Your Voice

An upcoming edition asks: What would you say your vocation is? Why is it a vocation?

To respond for possible publication, write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. 

Values and laws shape freedom

By David Gibson

Freedom attracts us so strongly that it seems it basically must be very good.

St. Paul had wonderful things to say about Christian freedom.

Still, everyone knows people who in freedom’s name acted destructively, ridiculously or thoughtlessly—and not in anyone’s best interests, including their own.

Freedom is bewildering.

At times we might feel that if we were really free, we wouldn’t have to think all that hard about the choices we make. But, in reality, freedom calls for clear thinking.

“Freedom” isn’t a synonym for thoughtlessness or a green light for acting upon the impulse of the moment. Getting a firm grip on freedom means carefully balancing important values.

Consider, for example, the bond between freedom and responsibility—how freedom relates to values and laws—as well as the reasons freedom has less to do with personal gain or gratification and more to do with where we can be of real service.

What are we free from? What are we free for? Those questions are basic when the topic is freedom.

(David Gibson edits Faith Alive!)
Please touch that dial!

Everyone complains about what’s on television, but no one actually does the difficult thing of turning it off. Including me. I number myself among the television-viewing “victims.” My excuse is that I am a picture-oriented, due to a childhood dominated by enthusiasm and a love of movies. I’m used to seeing stories, events, characters, and situations presented visually. Of course, in those ancient days, nothing bad or even adult was displayed on the tube. Only 32 percent of age 4 up could see the same movie and enjoy it.

Any reference to violence or explicit sex was just that: a reference. So adult content was considered the modern world as a hostile place to adults under 4 and for most Catholics. In 1907 had the Holy Office publish a decree that condemned modernism and in 1907 had the Holy Office publish a decree that condemned modernism and in 1907 had the Holy Office publish a decree that condemned...
The Book of Exodus, according to the chronology of the Scripture, is a part of translations of the Bible, is the second book of the Old Testament. This book supplies the first reading for this weekend.

Exodus, in one sense, is a chronicle of the long and quite demanding march of God’s people from Egypt, where they had been enslaved, to the Promised Land.

It also is a book of standards and expectations. To possess the enabled position of being God’s own people among all the civilizations and races of Earth was not a mere coincidence nor did it come without its own requirements and inevitabilities.

This distinction resulted from a holy relationship between God and the Hebrew people. God would protect them. In turn, they would honor God.

Interesting is the fact that honor God in so many instances meant showing regard and respect for other human beings. Indeed, in the Decalogue, the Ten Commandments, also revealed by God to the Hebrew people on the long march across the Sinai peninsula, seven of the prescriptions refer to contacts with other human beings.

The reading for this weekend from Exodus is very typical of this style of Scripture. It calls the people rather exactly to an observance of the divine law. Yet it musts not upon ritual, upon the formal worship of God, but upon a life filled with compassionate and just dealings with others.

Of special note is the mention of loans to those in need. Even as far back in history as this Scripture, the idea of mercy and love must have been part of the quite practical process of dealing with those who were or are in need. No one ever should take advantage of another’s needs.

For the second reading, the Church presents the First Epistle to the Thessalonians. It is the same biblical source used for the second reading last weekend. In that reading, Paul, Silas and Timothy wrote to the Christians of Thessalonica, encouraging them and urging them to be strong in their faith since their faith was from the Holy Spirit.

This weekend’s reading immediately follows last week’s text. It continues the same theme. Paul salutes the Christian Thessalonians, telling them that their faith is known and admired throughout the region.

St. Matthew’s Gospel provides the third reading. It is a familiar passage. Asked which commandment is the greatest, Jesus replies that the law of God may be summarized in the simple call to love. To love God is the first commandment. To love others without any selfishness is the second commandment.

Occasionally it is said that this emphasis upon love was new with the Christian message, that the pattern in the earlier stages of salvation history had been to construct everything on the foundation of justice and property.

Love actually, as evidenced in this weekend’s first reading, was the ancient cornerstone of true piety. The great contribution of the Lord Jesus to revelation was to underscore this fact and indeed to place all acts and all things in the scope of love.

Background

The Church proceeds through its year of instruction. In fact, the end of the process is not too many weeks away. As would any teacher, the Church now is stressing the essentials. Months ago, it presented us with Jesus of Nazareth, the Son of God. He was born in Bethlehem of Mary. He was all that they would or could ever need or want. He died for our sins, forever reconciling them to God. His Holy Spirit lives with us still in the Church.

We are called to respond; we are called to discipleship.

For the past several weeks, the Church has detailed discipleship. It has defined discipleship, and it has told us what is basic to discipleship.

In this same effort, this weekend it gives us the supreme motive and product of true Christian discipleship. It is to love God and to love others. †

My Journey to God

Looking to the Light in a Time of Darkness

Why do I feel so much worse today? Encouragement still comes my way, but the Lord shall be your everlasting Light, …..

The sun will be no more your light by day; nor brightness shall the moon give light to you by night, but the Lord shall be your everlasting Light. … (Isaiah 60:19)

By Shirley Vogler Meister

(Shirley Vogler Meister is a member of Christ the King Parish in Indianapolis.)

Question Corner/Fr. John Dietzen

Transfer of saints’ relics requires papal approval

Q When I was a child at St. Margaret of Scotland Church, our religion teacher told us that our church housed a relic (a bone) of St. Margaret. It made a huge impression on me.

While I don’t doubt the church had the relic, I have wondered about its validity. Where did this idea start? Does every church have a relic of its saint? How do Church officials evaluate the authenticity of a relic? Our own children have never heard of them. (New York)

A It’s perhaps understandable that many Catholics, like your children, don’t hear much about relics today. The collection of relics of saints (some clothing, something they used, even sometimes parts of their bodies) or of Our Lord (parts of the cross, for example) is one of those areas of Christian belief that are theologically solidly founded, but which, as history proves, have an almost built-in temptation for misunderstanding and even abuse.

The answer to your questions requires explaining a little of that experience. As most of us know, very early on the Christian people began to honor the bodies of saints, especially the martyrs who gave their lives rather than deny their faith. Sometimes, for example, the blood of those who had been beheaded was collected on a cloth to be kept as a reminder of that individual’s fidelity and courage in professing belief in Christ.

In time, the Eucharist was celebrated, and churches were built, over their tombs. Later, however, the custom assumed some bizarre features. Possession of the bodies of certain saints became a jealously guarded source of prestige for churches and monasteries.

When St. Thomas Aquinas, a Dominican, died in the Cistercian monastery of Fossa Nova, the monks there reportedly decapitated his body to be certain of keeping his remains. The tug of war between the Cistercian monks and Dominicans for the body of Thomas Aquinas continued for decades.

Transfer of relics became a major international business. The Church finds it necessary even to this day to forbid transfer of major relics from one place to another without the pope’s permission (Canon 1190).

Not surprisingly, this strange sort of dealing with the bodies of saints was reflected in popular piety in the Middle Ages and beyond. Veneration of relics gave rise to all kinds of feasts, shrines and pilgrimage—such as the one described in the Cistercian Tales, for example.

Possession of relics became a mark of affluence and power. During a banquet in 1392, King Charles VI of France presented his guests with parts of the ribs of his sainted ancestor, St. Louis.

Even popes eventually became nearly powerless to discourage these practices. Misunderstanding, and the sale of, relics became one of the major abuses attacked by leaders of the Protestant Reformation. By the late Middle Ages, it was customary, and finally required, to insert a saint’s relic in every altar, the old “altar stone.” Relics may still be placed in altars now, but only under certain conditions, one of which is that the relic be large enough to be recognizable as part of a human body (“Rite of Dedicating a Church,” 5).

For genuine relics, an authentication is normally issued by a Church agency or a recognized one declaring that, as far as it is possible to determine, a particular relic is actually what it is reputed to be. (A free brochure answering questions Catholics ask about Mary, the mother of Jesus, is available by sending a stamped and self-addressed envelope to Father John Dietzen, Box 324, Pevoria, Ill. 61651. Questions for this column may be sent to Father Dietzen at the same address or by e-mail in care of jfdietzen@aol.com.)

Daily Readings

Monday, Oct. 25
Romans 12:17–18
Psalm 68:2, 4, 6–7ah
Lu 13:10–17

Tuesday, Oct. 26
Romans 8:18–25
Psalm 126:1–6
Lu 13:18–21

Wednesday, Oct. 27
Romans 8:26–30
Psalm 13:4–6
Lu 13:22–30

Thursday, Oct. 28
Simon and Jude, apostles
Ephesians 2:19–22
Psalm 19:2–5
Lu 6:12–16

Friday, Oct. 29
Romans 9:1–5
Psalm 147:12–15, 19–20
Lu 14:1–6

Saturday, Oct. 30
Romans 11:1–2a, 11–12, 25–29
Psalm 94:12–13a, 14–15, 17–18
Lu 14:1, 7, 11

Sunday, Oct. 31
Thirty-first Sunday in Ordinary Time
Malachi 1:1–2, 2:1b, 8–10
Psalm 13:1–3
I Thessalonians 2:7b–9, 13
Matthew 23:1–12

Thirtieth Sunday in Ordinary Time

Thirtieth Sunday in Ordinary Time/Msgr. Owen E. Campion

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The Active List

The Criterion welcomes announcements of archdiocesan church and parish open-to-the-public activities for “The Active List.” Please be brief—listing date, location, event, sponsor, cost and time. Include a phone number for verification. No announcements will be taken by telephone. Notices must be in our office by 10 a.m. Monday the week of (Friday) publication: The Criterion, The Active List, 1400 N. Meridian St. (hand delivery); P.O. Box 1717, Indianapolis, IN 46206 (mail); 317-236-1593 (fax); mklein@archindy.org (e-mail).

(The recurring portion of the Active List has been changed recently. Please check the listings of events to be sure information is current and correct. Phone corrections only: 317-235-1570.)

October 22
Mgr. Downey K of C, U.S. 31 and Thompson Rd., Indianapolis. Sing-a-long. 8 p.m., no admission charge.

October 22–31
Saint Meinrad Archabbey library. Calligraphy exhibit. Mon.–Fri., 8 a.m.–11 a.m., 1 p.m.–4:30 p.m.; Sat. and Sun., 1 p.m.–4:30 p.m. Information: 812-357-6501.

October 22–24

October 23
St. Susanna Parish, 1210 E. Main St., Plainfield. Monte Carlo Night, 6:30 p.m.–11 p.m., free admission. Information: 765-653-1234.

Roncalli High School, 3300 Prague, Indianapolis. Indoor Holiday Gift Bazaar, 8 a.m.–4 p.m.

SS. Peter and Paul Cathedral rectorcy, 1347 N. Meridian St., Indianapolis. Liturgy Basics, Session IV, 9 a.m.–noon. Information: 317-236-1483.


October 24
Mary Reeville Schonstatt (see third Sunday). “Living the Father.” Father Elmer Burwinkel, 2:30 p.m., Mass, 3:30 p.m. Information: 812-689-3551 or cburwink@seida.com.


Sceicina Memorial High School, 5000 Nowland Ave., Indianapolis. Holiday Gift Bazaar, noon–5 p.m.


St. Augustine Home, 2345 W. 86th St., Indianapolis. Open House, 2 p.m.–4 p.m.; evening prayer, 4:30 p.m. Information: 317-387-6420.

October 25

October 26
St. Thomas Aquinas Parish, 4600 N. Illinois St., Indianapolis. The Life of the American Catholic Community—Past, Present and Future.” Benedictine Father Cyril Davis. 7 p.m., 310 household spots free will donation. Information: 317-925-0918.

October 27

October 29

October 30
Nativity Parish, 7225 Southeastern Ave., Indianapolis. Day of recollection for those in mourning. 1 p.m.–6 p.m. Information: 317-925-4279.

October 31
Mary Reeville Schonstatt. “Sheltered in the Father.” Father Elmer Burwinkel, 2:30 p.m.; Mass, 3:30 p.m. Information: 812-689-3551.

Recurring
Daily
Our Lady of the Greenwood Parish Center, 335 S. Meridian St., Greenwood. Perpetual Adoration.

Holy Rosary Church, 520 Stevens St., Indianapolis. Triditnine (Latin) Mass, Mon.–Fri., noon; Wed., Fri., 5:30 p.m. Information: 317-636-4478.

Weekly
Sundays
Holy Rosary Church, 520 Stevens St., Indianapolis. Triditnine Mass, 10 a.m.

St. Anthony of Padua Church, 379 N. Kessler Blvd. E. Dr., Indianapolis. Exposition of the Blessed Sacrament, 7:30 p.m.–9 p.m.; rosary for world peace, 8 p.m.

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Saturday, December 4
8:30 a.m.–12:00 p.m.
Pre-registration is required. Please send a $12.00 nonrefundable check to Connie Dorrerfeld, Administrative Director, 31 Twister Circle Oldenburg, IN 47036.

Please include the student’s name, address, and phone number. Registrants for the entrance exam are eligible to compete for O.A. academic scholarships.

Open House: Sunday, November 7
12:00–4:00 p.m.
Faculty and students will be on campus to answer questions.

For information call 812-933-0127

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The Active List, continued from page 12

- St. Patrick Church, Shelby St., Salem. Prayer service, 7 p.m.
- St. Malachi Church, Resurrection of the Hours, 7 p.m. Information: 317-852-3190.
- Christ the King Chapel, 1827 Kessler Blvd. E. Dr., Indianapolis. Marian prayers for priests, 5:30 a.m.–6:30 a.m.

**Weekdays**

- St. Susanna Church, 1210 E Main St., Plainfield. Adoration of the Blessed Sacrament, 8 a.m.–6:30 p.m.

- St. Lawrence Chapel, Indianapolis. Adoration of the Blessed Sacrament, 7 a.m.–5:30 p.m. Benediction and Mass.

- Affiliated Women’s Services, Inc., 2215 Distributors Dr., Indianapolis. Pro-life rosary, 10 a.m.

- St. Joseph Church, 2605 St. Joe Rd. W., Sellersburg. Eucharistic adoration, one hour after 8 a.m. Mass.

- Christ the King Chapel, 1827 Kessler Blvd. E. Dr., Indianapolis. Marian prayers for priests, 5:30 a.m.–6:30 a.m.

**Saturdays**

- Clinic for Women, E. 38th St. and Parker Ave., Indianapolis. Pro-life rosary, 9:30 a.m.

- Holy Rosary Church, 520 Stevens St., Indianapolis. Tridentine Mass, 9 a.m.

**Monthly**

- First Sundays
  - St. Paul Church, Sellersburg. Prayer group, 7 p.m.–8:15 p.m. Information: 812-246-4555.

- First Mondays
  - Archbishop O’Meara Catholic Center, Indianapolis. Guardian Angel Guild board meeting, 9:30 a.m.

- First Tuesdays
  - Divine Mercy Chapel, 3354 W. 30th St., Indianapolis. Confession, 6:45 p.m. Benediction of the Blessed Sacrament, 7:30 p.m.

- First Fridays
  - Holy Guardian Angels Church, 405 U.S. 52, Cedar Grove. Eucharistic adoration after 8 a.m. Mass–5 p.m.
  - Our Lady of Lourdes Church, 5333 E. Washington St., Indianapolis. Adoration, prayer service, 7:30 p.m.
  - St. Joseph Church, 2605 St. Joe Rd. W., Sellersburg. Eucharistic adoration after 8 a.m. Mass.–noon.
  - Sacred Heart Church, 1530 Union St., Indianapolis. Exposition of the Blessed Sacrament after 8 a.m. Mass–noon communion service.
  - St. Vincent de Paul Church, Bedford. Exposition of the Blessed Sacrament, after 8:30 a.m. Mass–9 p.m.; reconciliation, 4 p.m.–6 p.m.
  - St. Joseph University Church, Terre Haute. Eucharistic adoration, after 9 a.m. Mass–5 p.m.; rosary, noon.

- St. Mary Church, New Albany. Eucharistic adoration, re-consecration, after 9 p.m. Mass–midnight.

- Christ the King Chapel, 1827 Kessler Blvd. E. Dr., Indianapolis. Exposition of the Blessed Sacrament after 7:15 a.m. Mass–5:30 p.m. Benediction and common service.

- First Saturdays
  - St. Nicholas Church, Sunman. Mass, praise and worship, 8 a.m.; then SACRED gathering in the school.
  - Little Flower Chapel, 13th and Bosart. Indianapolis. Apostolate of Fatima holy hour, 2 p.m.

- Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. Devotions and sacrament of reconciliation, after 8 a.m. Mass.

- Holy Angels Church, 28th and Dr. Martin Luther King Jr. Sts., Indianapolis. Exposition of the Blessed Sacrament, 11 a.m.–noon.

- St. Mary Church, New Albany. Eucharistic adoration and confessions, after 9 p.m. Mass.

- Second Mondays
  - Church at Mount St. Francis. Holy hour for vocations in priesthood and religious life, 7 p.m.

- Second Thursdays

- Holy Name Parish, 89 N. 21st St., Indianapolis. Holy hour for priestly and religious vocations, 7 p.m.

- Third Sundays
  - Mary Reyesville Schoenstatt (located on 925 South St. about 5 miles east of 421 South). Holy Hour, 2:30 p.m.; Mass, 3:30 p.m. Information: 812-689-3551.

- Christ the King Church, 1827 Kessler Blvd. E. Dr., Indianapolis. Exposition of the Blessed Sacrament, 2 p.m.–7 a.m. (Mon.), rosary, 8 p.m. Open to midnight.

- Third Mondays
  - St. Matthew Parish, 4100 E. 56th St., Indianapolis. Young Widowed Group (by archdiocesan Office of Youth and Family Ministries), 7:30 p.m. Child care available. Information: 317-236-1586.

- Bingos (Indianapolis, unless stated)

- TUESDAYS: K of C Council 437, 1305 N. Delaware, 11 a.m.; St. Michael Parish, 3354 W. 30th St., 6 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Cn., 6:15 p.m.; St. Pius X K of C Council 3433, 2011 E. 71st St., 6 p.m.; Our Lady of Fatima K of C, 1040 N. Post Rd., 9 a.m.–noon. WEDNESDAY: St. Anthony Parish, 379 Warman Ave., 6:30 p.m.; St. Roch School, 3603 S. Meridian, 6 p.m. THURSDAY: K of C Council 437, 1305 N. Delaware, 5:45 p.m.; Holy Family K of C, American Legion Post 500, 1926 Georgetown Rd., 6:30 p.m.; FRIDAY: St. Christopher Parish, 5301 W. 16th St., 6:30 p.m.; Holy Name Parish, 89 N. 17th St., Beech Grove, 5:30 p.m. SATURDAY: K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: St. Ambrose Parish, Seymour, 4 p.m.; Cardinal Ritter High School, 3360 W. 30th St., 6 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Cn. (first Sundays).
Rest in peace

Please submit in writing to our office by 10 a.m. Mon. the week of publication to be sure to date of death. Obstobrites 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.


PELLEY, Mildred G., 96, St. Bartholomew, Columbus, Sept. 26. Mother of Rita Deli, Rose Marie Williams, Judith Ann Currier, Victoria Lynn Fontana and David Pelley.


Classified Directory

For information about rates for classified advertising, call (317) 236-1572.

Positions Available

Director of Music and Liturgy
Young, active parish of 2,100 families near University of Notre Dame seeks full-time director of music and liturgy. Responsibilities include choir direction and development, cantor training, weekend liturgies, weddings and funerals, and participation on pastoral team. Parish has 32-rank pipe organ and grand piano with adult, children’s, funeral and handbell choirs using Worship III and Gather. Requirements: master’s degree in music or equivalent experience, facility with organ and piano a must. Send résumés and references by November 1, 1999 to: Search Committee, St. Pius X Parish, 52553 Fir Rd., Granger, IN 46530.

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