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St. Thérèse's relics on display Nov. 4 in Terre Haute

By Sr. Anne Marie of the Heart of Jesus, O.C.D.

Thérèse Martin brought new meaning to the phrase "heaven on earth."

"My mission—to make God loved—will begin after my death," she said. "I will spend my Heaven doing good on earth."

St. Thérèse of Lisieux, France, a Carmelite nun, was only 24 when her heavenly mission commenced in 1897. Yet she left behind a spirituality of such wisdom that Pope John Paul II declared her a Doctor of the Church in 1997.

This title was bestowed on her for

See **ST. THÉRÈSE**, page 2



Carmelites carry the relics of St. Thérèse of Lisieux in procession Oct. 19, 1997, at St. Peter's Square after she was declared a Doctor of the Church by Pope John Paul II.

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

See **RELICS**, page 2

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.

"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.)

Joan Cahill, director of social services at St. Elizabeth's in New Albany, remembers the day she met Charbonneau.

"She didn't know if she wanted to be here or not. Things just sort of flowed



Anne Charbonneau (right) sits with Leanne Barnicott, who holds her son, Bryson, on the porch swing at St. Elizabeth's Regional Maternity Center's transitional housing facility in New Albany.

after we started talking," said Cahill.

Through St. Elizabeth's outreach program, Charbonneau said she found insight, direction and support.

"They were basically like another family to me. They helped me make decisions and told me what I was going to be going through," she said.

She had gone to other agencies, but when she came to St. Elizabeth's she knew she had found the right place.

"They were just so open to everything

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 greeting cards at Christmas, Mother's Day and birthdays.

The adoptive parents sent Charbonneau a photo of the child when she was a year old.

"She was just beautiful. I looked at her photo and said, 'Oh wow, I did that,'" she said.

Charbonneau and her mother have collected items such as a baby ring and a gold necklace they hope to give the girl someday when she is an adult.

See **ST. ELIZABETH'S**, page 3

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 entry-level classrooms where most of the previous growth occurred have no more seats to fill. We are at capacity."

Peters said that possibly the only area in the country seeing higher growth than central and southern Indiana is the Southeast. Areas in North Carolina and Florida are experiencing tremendous

See **SCHOOLS**, page 7

Parish Stewardship/United Catholic Appeal

The 1999 Parish Stewardship and United Catholic Appeal underway now supports Catholic Charities agencies such as St. Elizabeth's Regional Maternity Center in New Albany.

This year's appeal goal is \$4.5 million. The money will pay for the ongoing needs of the Church throughout the archdiocese.

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. †



Parish Stewardship and United Catholic Appeal

ST. THÉRÈSE

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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

Archdiocesan trip

The Archdiocese of Indianapolis is planning a one-day pilgrimage to Terre Haute on Nov. 4 for the 11 a.m. liturgy at St. Benedict Church. The trip costs \$45 per person and includes transportation by bus and lunch. For information, contact Carolyn Noone, associate director of special events for the archdiocese, at 317-236-1428 or 800-382-9836, ext. 1428.

1:30 p.m., Mass will again be celebrated at 3 p.m. with Msgr. Frederick Easton, vicar for the Vicariate Judicial of the archdiocese, as the presider. At 7:30 p.m., there will be Solemn Vespers with a focus on the family, followed by an optional faith sharing on family prayer. There will be time for veneration and silent prayer between the events.

The relics will then be moved to the Carmelite Monastery at 59 Allendale, with exposition of the Blessed Sacrament at 9:30 p.m. A vigil of night prayer will conclude at 3 a.m. The sacrament of reconciliation 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."

It came to be known through her autobiography, *Story of a Soul*. It is a spirituality of attending to everything well—of doing the ordinary with extraordinary love, while depending on God's merciful attentiveness—not unlike a child's bold and trusting confidence in his or her parent's providential care.

Thérèse's confidence that God would make her a saint despite her recognized weakness and "littleness" affirmed the teaching that everyone is called to holiness, and that it is not astounding or extraordinary feats that bring about sanctity, but great love.

Thérèse's desire to love God began at an early age. Born in 1873, in Alençon, France, she had a happy childhood interspersed with periods of suffering. The youngest of five children, Thérèse received much love and attention from her parents and four older sisters.

Her parents, Louis Martin and Zélie Guerin, both had wanted and been denied the religious life. They devoted themselves to their children.

Zélie Martin was a loving and energetic woman who managed a lace-making business from their home. Louis Martin, with whom Thérèse was particularly close, owned and operated a watch-making shop.

There was a religious spirit in the Martin household, where prayer, the liturgy and practical good works helped awaken Thérèse's own ardent love for Jesus and her desire to please him.

The death of her mother from breast cancer when Thérèse was just 4 years old had a devastating impact on her. It began what Thérèse called "the second period of her life," lasting until age 13, and the

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.)†

RELICS

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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 Colaresi, 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. †

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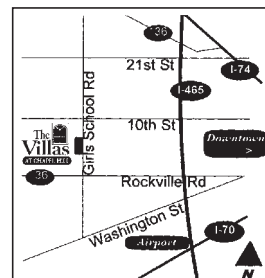
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ST. ELIZABETH'S

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"That keeps me going and gives me faith in knowing that she's there, she's OK and she's having a good time," Charbonneau said.

If she gets a chance to meet her daughter, Charbonneau said she knows the child will have lots of questions, but she hopes that "she likes me and she's not mad."

The last time Charbonneau saw her daughter was the day she left the hospital in Louisville, Ky., after giving birth. The day remains very vivid in her mind.

"The hardest thing was leaving the hospital with her still there," she said.

When Charbonneau's parents took her home from the hospital, she went to her room and cried.

"Although I knew what was going to happen, it still hurt. It hurt real bad," she said.

Her parents and brother were supportive through the pregnancy, birth and the decision to place the child for adoption. She knew her family was also hurting the day she left the hospital.

"They were upset too. This was their first grandchild and I know it hurt them too," she said.

The night before leaving the hospital, Charbonneau called Cahill, who had been assisting her throughout the pregnancy.

"I was crying, because I knew it was going to hurt and I was going to miss her (the baby)," she said.

She found some comfort in writing a letter to the adoptive parents.

"I just wrote down everything I had built up in me. I told them (the adoptive parents) to take care of her and let her know every day that I love her," Charbonneau said.

She never felt alone at the hospital, because Cahill was with her most of the time.

"We went through it all together,"

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



Leanne Barnicott talks to her 8-month-old son, Bryson, in the living room of the transitional housing facility at St. Elizabeth's Regional Maternity Center in New Albany.

Photo by Susan M. Bleiman

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

Bryson was just over a week old when Barnicott 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.

Barnicott plans to attend college in the future. Currently she is working as a cashier at Thornton's Oil 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 her son's birth, she has a totally different outlook on life.

"I live my life for him. What I do, I do for him," Barnicott said. "It's all about us now, it's not about just me."

Although she said that being a single parent is a struggle, she believes Bryson 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.

Barnicott wants the best possible future for her son.

"I want him to make the right choices, so I have to make the right choices for him now," she said.

Barnicott credits St. Elizabeth's for the structure she has in her life now. She said the rent is not too high and she's been able to save some money. She said the residence is wonderful and she feels safe there. She said staff members are always there when she needs them. †

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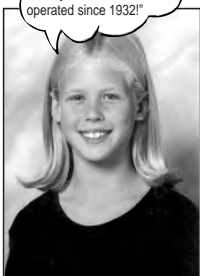
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Editorial

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 Kwitney.

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 year 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 captive nations of the Soviet Union to assert their independence.

Besides the pope, the book's author, Joseph Shattan, selected these "Cold War heroes": Ronald Reagan, Winston Churchill, Harry Truman, Alexander Solzhenitsyn and Konrad Adenauer.

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 pope had—was brought down, in no small measure, by a pope who had nothing but words at his disposal."

Mikhail Gorbachev wrote in 1992, "Everything that happened in Eastern Europe in these last few years would have been impossible without the presence of this pope and without the important role—including the political role—that he played on the world stage."

The first half of the 47-page chapter is Karol Wojtyla's biography up to the time of his election as pope on Oct. 16, 1978. It was an election that those in the Kremlin actually thought had somehow been engineered by President Jimmy Carter's Polish-born national security adviser, 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 *defensor hominis*, the defender of man, demanding that communist regimes respect basic human rights. That's 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.

It took 10 years and included the imposition of martial law in Poland and the arrest of Walesa, but Polish communism fell in 1989. It also included a second visit by the pope in 1983, during which he visited Walesa in prison. The pope 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

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 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 also 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 as he does.

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 had 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 parish 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 marvelous sign of hope.

"And now you want more!" he 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 ministry.

The key idea is *day-to-day needs* of our Church's mission. Just as your parish must have its 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 speak 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*—missionary needs right here in our own archdiocese. 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 there are people to be served and evangelized—and that is where the Church should be. In order to serve, like all missionary endeavors, these parishes rely on direct subsidies from others—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 great. 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 to 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. †

Archbishop Buechlein's intention for vocations for October

Youth Ministers: that they may always encourage youth to consider service in the Church, especially as priests and religious.



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Buscando la Cara del Señor

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



‘¡Y ahora Ud. quiere más!’

Hace algunas semanas, recibí una carta de un hombre recomendándome encarecidamente que suspenda el Llamamiento Católico Unido (UCA) hasta que termine el período de promesa de nuestra campaña de capital y dotación «Legado de Esperanza de Generación en Generación». Mencionó que la campaña ya ha estirado las finanzas de la gente y “¡ahora Ud. quiere más!” Entiendo la preocupación del escritor porque yo continúo pagando mi promesa a la campaña y también apoyo al UCA del 1999.

“¡Ahora Ud. quiere más!” Aquella observación muestra un concepto erróneo acerca de la relación entre la campaña Legado de Esperanza y Llamamiento Católico Unido y sus distintos propósitos. Posiblemente puedo clarificar esto. Estoy seguro de que el hombre que me escribió no es la única persona que opina así.

Antes que nada, yo debería decir que no pedimos que alguien dé más de lo que puede dar. Se pide el sacrificio, no la privación. La semana que viene escribiré sobre la mayordomía y su significado. Pedimos que se devuelva algo a Dios y a la Gente de Dios ya que todo lo que tenemos proviene de Dios.

Primero, hablemos de nuestra campaña de capital y dotación. Durante varias décadas, hemos aplazado mucho el mantenimiento en los edificios y las instalaciones de nuestras parroquias, escuelas y agencias. Hubo muchas razones válidas para esto, pero ahora necesitamos mejorar nuestras instalaciones para las futuras generaciones.

Segundo, en los años recientes nuestra archidiócesis ha crecido mucho y también la presión para que respondamos a las necesidades crecientes del ministerio y las instalaciones para dichos ministerios. Necesitamos dinero para las mejoras capitales y para construir dotaciones a fin de asegurar nuestras parroquias y ministerios compartidos para las futuras generaciones.

Nuestros antepasados nos pasaron la fe y los recursos de nuestras parroquias y la archidiócesis. Recibimos el fruto de sus sacrificios. Ahora es nuestro turno.

Y por lo tanto nuestros mejores asesores nos animaron a llevar la primera campaña capital por toda la archidiócesis. Dios bendijo nuestros generosos esfuerzos. ¡Aproximadamente 35,000 personas prometieron dar \$87 millones y \$10 millones adicionales por regalos aplazados (con una meta de \$40 millones de dólares)! Aquel dinero está legalmente destinado a la mejora y expansión de nuestra parroquia y los recursos de la para la dotación de nuestro ministerio en el futuro. Los fondos recaudados en la campaña «Legado de Esperanza» no están disponibles para los gastos diarios en la misión y el ministerio de nuestra Iglesia local. Su respuesta indicó su compromiso de dar recursos para la fe de las futuras generaciones. Su compromiso es una señal maravilla de esperanza.

“¡Y ahora Ud. quiere más!” escribió. El Llamamiento Católico Unido está

diseñado a proporcionar los recursos necesarios para que podamos continuar los ministerios ordinarios compartidos de la archidiócesis y también ayudar a las “misiones domésticas” con sus necesidades cotidianas del ministerio.

La idea clave es las *necesidades diarias* de la misión de nuestra Iglesia. A medida que su parroquia debe tener una colección semanal para llevar a cabo el trabajo “cotidiano” de Dios en la parroquia, también hay necesidades operacionales en la Iglesia mayor de la archidiócesis que son colectados durante el llamamiento anual. Hay dos clases de ministerios que necesitan nuestro apoyo colectivo en el Llamamiento Unido Católico.

Primero, hablamos de los *ministerios compartidos* que están mejor provistos a través de la colaboración de todas las parroquias, en vez de que cada parroquia intente realizarlos por sí misma. Por ejemplo, el trabajo de nuestras ocho agencias de las Caridades Católicas, la educación de nuestros seminaristas, el fondo de jubilación de nuestros sacerdotes y el apoyo de nuestras 70 escuelas y sus 25,000 estudiantes.

Segundo, hay *misiones domésticas* que son las necesidades misioneras aquí en nuestra propia archidiócesis. Debido a los desafíos demográficos y económicos, algunas de nuestras parroquias no pueden cumplir con las necesidades ordinarias espirituales, materiales y personales del ministerio que están asociadas con una comunidad viable parroquial. La mayoría de estas parroquias se encuentran en áreas pobladas donde la pobreza es predominante y hay pocos católicos. Ellos verdaderamente están en el “territorio misionero”. No obstante quedan personas a ser servidas y evangelizadas y eso es dónde la Iglesia debe estar. Como todas las tentativas misioneras, estas parroquias cuentan con subvenciones directas de los demás para servir; es decir en estos casos, los demás miembros de su familia de la archidiócesis.

Todos los regalos para el Llamamiento Unido Católico irán directamente a los ministerios compartidos y a las misiones domésticas. Los gastos administrativos de la archidiócesis (por ejemplo, aquellos del Metropolitan Tribunal, la chancillería, la oficina de desarrollo y cosas así) se financian por las tasaciones parroquiales.

“¡Y ahora Ud. quiere más!” Espero que esté claro que nuestro llamamiento no es un capricho inhumano. Las necesidades del ministerio son enormes y crecientes. Es tanto mi responsabilidad como la de los líderes pastorales de anunciarlas. Si continuamos haciendo el trabajo de Dios y ayudando a los pobres, incluyo a aquellos quienes son pobres espiritual, emocional, moral, económicamente, no debemos sólo continuar, pero más bien tratar de conseguir aun más apoyo por medio de este llamamiento anual. †

Traducido por: Language Training Center, Indianapolis

La intención del Arzobispo Buechlein para vocaciones en febrero

Adultos jóvenes: que se den cuenta de la importancia de su presencia en nuestras parroquias y tengan la generosidad y el valor de considerar el servicio en la iglesia, especialmente como sacerdotes y religiosos.

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 witness they had borne” (Rv 2:10, 6:9). “And I saw the woman, drunk with the blood of the saints and the blood of the martyrs” (Rv 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 this new religion in such a hostile manner?

The Christians whom John was addressing in Revelation probably 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 and every loyal citizen considered the Roman emperor as the highest authority in the land. By the middle of the first century the emperors apparently thought of themselves as divine. They even issued proclamations, demanding that they be venerated and worshiped.

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, bigger 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 delegated 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 someone other than the Roman emperor is lord, challenged his authority and the very existence of the empire.

The proclamation that “Jesus is Lord” remains as radical for us today as it did when Revelation was composed. When one confesses that Jesus is the Lord of one's life, one in effect promises to make one's relationship with Christ the number one priority 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 encouraged 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.

Consider the following discussion questions:

1. What should be the relationship between the Church and the state? What is the 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 being a good citizen? What should/can a citizen do about an obviously oppressive government, for example, Nazi Germany? Is the use of violence ever justified?
4. How are Christians to address what they consider an immoral law? Ignore it? Try to change it? Other means?
5. Is a Christian bound to obey civil laws which are contrary to the teaching of the Gospel?
6. Is war ever justifiable? Does the Gospel shed some light on this question?
7. Who is the Lord of your life?

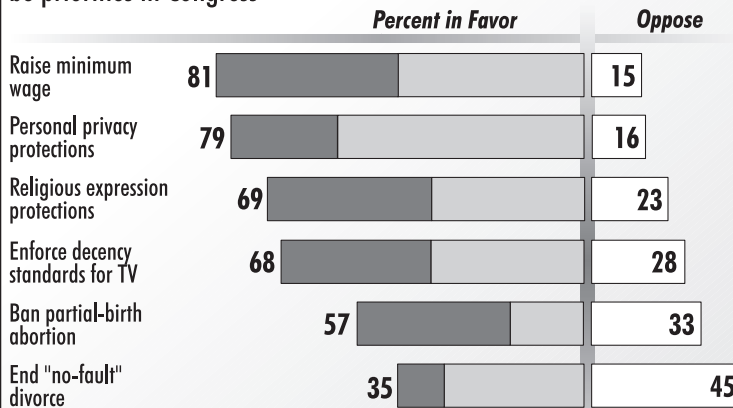
For further study:

1. Read chapters 5-8 and 22:15-21 of the Gospel according to Matthew.
2. Read #s 1898, 1899, 1902, 1903, 1906, 1930, 2199, 2207, 2234, 2235, 2236, 2238-43 of the *Catechism of the Catholic Church*. †

(Father John Buckel, a priest of the Archdiocese of Indianapolis, is associate professor of Scripture at Saint Meinrad School of Theology) †

PRIORITY ISSUES

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



Don't know, no responses not included. Survey from 1,001 random telephone interviews with Catholics, 1999.

Source: QEV Analytics for Crisis Magazine

© 1999 CNS Graphics

Check It Out . . .

Jon Stemkoski's Celebrant Singers, **an internationally known Christian music ministry**, will present a concert at 7 p.m. on Oct. 22 at St. Mary Church, 212 Washington St., in North Vernon. The audience will be treated to contemporary Christian music, featuring 10 singers and a 12-piece orchestra. The concert is free. A free-will offering will be taken.

St. Francis Hospital and Health Centers' Neighborhood Clinic is offering **free health education** on Oct. 30, Nov. 6, Nov. 13, Dec. 4 and Dec. 11. The programs will be held from 10:30 a.m. to 11:30 a.m. at St. Francis Hospital and Health Centers' Neighborhood Clinic, 234 E. Southern Ave., in Indianapolis. Snacks and child care will be provided. Walk-ins are welcome. For more information, call 317-791-9052.

Mary Queen of Peace Parish in Danville will host **"Eucharist in Action,"** presented by Jesuit Father Joseph Folzenlogen at 7 p.m. on Oct. 26. Father Folzenlogen is the evangelization coordinator for the Archdiocese of Indianapolis. For more information, call 317-745-4284.

The archdiocesan Office of Youth and Family Ministries and the Young Widowed Group will co-spon-

sor 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 5 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 open house 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.

Mount St. Francis Retreat Center in southern Indiana will offer "The Face of God Revealed," **a men's retreat**, Oct. 22–24. For more information, call 812-923-8817.

A Catholic evangelization conference will be held in Vandalia, Ill. on Oct. 30–31. For more information,

call Debbie at 618-283-9488 or Vanessa at 618-425-3466.

"Planning Liturgies with Children and Youth," a program for teachers, catechists, liturgy committees, youth ministers, directors of religious education, campus ministers, principals, pastoral associates, parish life coordinators, pastors and music directors, will be held Oct. 22 at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis. The program will begin in the Assembly Hall at 9 a.m. and conclude at 1 p.m. Maria-Elena Cardena, campus minister at the University of LaVerne in California, is the presenter. The registration fee is \$10 per person in advance and \$15 at the door. For more information, call 317-236-1439 or 800-382-9836, ext. 1439.

The HIV/AIDS Ministry of the Archdiocese of Indianapolis will sponsor, **"HIV: Mind and Spirit,"** Nov. 5–7 at Mount St. Francis Retreat Center in southern Indiana. This is the third in a series of Reposition Weekends for 1999 focusing on how HIV affects not only the mind but the spirit as well. The cost is \$30 per person. The deadline to register is Oct. 31 or until full. For more information, call 317-631-4006 or 800-813-0949.

Immaculate Conception Parish in Millhousen and St. Denis Parish in Jennings County will host **"Year of Favor from the Lord," a parish renewal**, Nov. 7–11 at Immaculate Conception Parish in Millhousen. The five-day renewal will begin each evening at 7 p.m. Missionary Oblate Father John Mark Ettenshon from Belleville, Ill., is the presenter. For more information, call 812-591-2362.

St. Joan of Arc Parish in Indianapolis will host a **Day of Recollection for those who have lost loved ones** on Oct. 30. The program begins at 1 p.m. and concludes at 6:30 p.m. For more information, call Shannon Robinson at 317-925-4279.

The Little Sisters of the Poor and St. Augustine's Home for the Aged will host the **seventh annual Bingo Extravaganza** on Nov. 5 at the Knights of Columbus Hall, 2100 E. 71st Street, in Indianapolis. Doors open at 6:30 p.m. Games begin at 7 p.m. Tickets are \$20 per person. Food and beverages are free. Must be 21 years or older. All proceeds help purchase 10 new hospital beds for St. Augustine's Home, operated by the Little Sisters of the Poor. For more information, call 317-872-6420.

"Pieces and Patterns of Our Lives," **an evening for women**, will be offered Nov. 4 at Fatima Retreat House, 5353 East 56th St., in Indianapolis. The program will be held from 6 p.m.–9 p.m. and will feature quiet prayer, music, food, faith and storytelling. Mary Ann (Dede) Stomoff, an experienced retreat leader, is the presenter. The deadline to register is Oct. 29. For more information, call 317-545-7681. †

Missioners from Indianapolis Archdiocese Serving Outside the USA

Missioner's Name	Sending Organization	Country Serving
Sue Alexander	Hands-Together	Haiti
Brother Henry Aubin	Sacred Heart, Brothers (RI)	Lesotho
Sister Melanie Bair	Sisters of St. Francis (Oldenburg)	South Korea
Sister Marilyn Baker	Sisters of Providence (St. Mary-of-the-Woods)	Taiwan
Reverend Michael Barton	Comboni Missionaries	Sudan
Sister Ruthann Boyle	Sisters of St. Francis (Oldenburg)	New Guinea
Sister Martha Bourne	Maryknoll Sisters	
Sister Rose Chiu	Sisters of Providence (St. Mary-of-the-Woods)	Taiwan
Sister Mary Elizabeth Cullen	Daughter of Charity	Taiwan
Doctor Ellen Einterz	Medical Missioners Lay (CN)	Cameroon
Sister Mary Catherine Eschenbach	Sisters of St. Francis (Oldenburg)	New Guinea
Reverend Paul A. Evard	Indianapolis Archdiocese	Ecuador
Sister Anne Therese Falkenstein	Sisters of Providence (St. Mary-of-the-Woods)	Taiwan
Mr. Michael Farrell	Salesian Lay Missioners (NY)	Ecuador
Sister Donna Marie Fu	Sisters of Providence (St. Mary-of-the-Woods)	China
Sister Lorraine Geis	Sister of St. Francis (Oldenburg)	New Guinea
Brother Jeffery Haller	Order of Friars Minor (S. Heart Prov)	China
Sister Mel Hoffman	Sisters of St. Francis (Oldenburg)	New Guinea
Brother Robert E. Hollingsworth	Jesuits (New Orleans)	Brazil
Sister Doris Holohan	Sisters of St. Francis (Oldenburg)	New Guinea
Sister Joan Laughlin	Sisters of St. Francis (Oldenburg)	New Guinea
Reverend Ledwig Steller	Jesuit	Nepal Katmandu
Reverend Richard A. Loehrlein	Marianists (Cincinnati)	Malawi
Sister Delan Ma	Sisters of Providence (St. Mary-of-the-Woods)	Taiwan
Sister Martine Mayborg	Sisters of St. Francis (Oldenburg)	New Guinea
Sister Ann Vonder Meulen	Sisters of St. Francis (Oldenburg)	New Guinea
Sherry Meyer	Lay Missionary	Uganda
Sister Cecilia Ann Miller	Sisters of Providence (St. Mary-of-the-Woods)	Taiwan
Reverend Dennis Morman	Maryknoll Father and Brothers	Brazil
Reverend Ronan Newbold	Passionists (Holy Cross Province)	Japan
Sister Carol Nolan	Sisters of Providence (St. Mary-of-the-Woods)	Taiwan
Sister Margaret Anne Norris	Missionary Sister Servants of Holy Spirit	
Sister Adelaide Ortegell	Sisters of Providence (St. Mary-of-the-Woods)	Antigua
Sister Camillus R. Ryan	Missionary Sister Servants of Holy Spirit	Philippines
Sister Jean Michael Sauntry	Sisters of St. Francis (Oldenburg)	New Guinea
John Sasse	Legionaries of Christ	Mexico
Sister Anne E. Schoettelkotte	Franciscan Mission Sisters for Africa	Zimbabwe
Reverend Otto Shelly	Divine Word, Society (IL)	Australia
Sister Janet Srebalus	Maryknoll Sisters	Tanzania
Reverend Gerardo Steinmetz	Order of Friars Minor (OL Guadalupe)	Peru
Brother Stephen Suding	Order of Friars Minor (S. Heart Prov)	Zaire
Reverend J. David Sullivan	Maryknoll Fathers & Brothers	Philippines
Reverend John Tasto, MC	Missionaries of the Cross	Tijuana
Sister Celesta Tsai	Sisters of Providence (St. Mary-of-the-Woods)	Taiwan
Sister Regina Mary Wallace	Sisters of Providence (St. Mary-of-the-Woods)	Taiwan
Brother Dominique Warnecke	St. Meinrad	Guatemala
Sister Ann Werner	Sisters of St. Francis (Oldenburg)	New Guinea
Reverend Clarence J. Witte	Maryknoll Father & Brothers	Japan
Reverend Jerome Ziliak	Divine Word, Society (IL)	India
Brother Andrew Zimmermann	St. Meinrad	Guatemala
Reverend Paul Zoderer	Order of Friars Minor (S. Heart Prov)	Brazil



If you know of any missionary whose name has been omitted, please notify the Mission Office, 1400 N. Meridian St., Box 1410, Indianapolis, IN 46206. 317-236-1485.

Archbishop Odongo to speak here

Students at Scecina Memorial High School in Indianapolis and members of two parishes of the archdiocese will enjoy visits this month from Archbishop James Odongo of the Archdiocese of Tororo in Uganda.

He will tell the faithful the story of his archdiocese in East Africa, which has a population of 1.5 million; 500,000 are Catholic.

Catechists and priests are being trained to meet the needs of the 35 parishes and 519 out-stations—village churches with no resident priests—in his archdiocese. The Tororo Archdiocese also maintains a hospital, 16 maternity/health centers, an orphanage and two homes for the handicapped.

Among those serving the archdiocese are 65 Ugandan priests and a few order priests, 110 religious women, 547 catechists, 225 minor and major seminarians and 58 religious women novices.

Lay missionary Sherry Myer of Indianapolis serves the Church in Arua, Uganda.

The archbishop will celebrate the 6 p.m. Mass at Holy Angels Church in Indianapolis on Saturday, Oct. 23.

Archbishop Odongo will be at St. Luke Church in Indianapolis for the 9 a.m. Mass on Sunday, Oct. 24.

At 11 a.m. on Monday, Oct. 25, the archbishop will celebrate Mass in the Holy Family Chapel at the Archbishop O'Meara Catholic Center.

That afternoon, Archbishop Odongo will speak to the students at Scecina Memorial High School.

His visit is coordinated by the archdiocesan Mission Office. †

SCHOOLS

continued from page 1

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, Bloomington (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 43 new students. The six interparochial high schools (Bishop Chatard, Roncalli, Scecina Memorial, Cardinal Ritter, Shawe Memorial and Our Lady of Providence) grew by .50 percent, and the three private

From the Archives

Founders' Day at The Woods

A liturgical service (possibly Benediction of the Blessed Sacrament) is held to celebrate Founders' Day on Oct. 22, 1957, at the conventual Church of the Immaculate Conception at Saint Mary-of-the-Woods. Celebrants are identified as Indianapolis Archbishop Paul C. Schulte; Fathers S. Joseph Kempf, assistant priest; Henry Hermann and Emile Goossens, masters of ceremonies; and Robert Gorman, subdeacon.

Founders' Day is still observed at the Motherhouse of the Sisters of Providence and by Providence sisters throughout the world. It marks the day in 1840 when Blessed Mother Theodore Guérin and her five sister-companions first set foot on the grounds of Saint Mary-of-the-Woods. †



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. For the most part, it is not 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 effectiveness of the public school is not 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 support 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 Hetzler 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 as a result of muscular dystrophy. Boy, was I wrong!

What I did find Cathedral to be was 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 one of the purposes was so no one would be embarrassed about their family income level. Never was my family's income important.

If 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 sisters in place to guide those students exploring religious life opportunities. But, I knew it was not my calling and found religion to be a way of life, not an overbearing 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 once 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. 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 her 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 all great people, but the true "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.

This Ad Is Camera Ready!

Saint Meinrad
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"Tradition and Values for a Lifetime"



OPEN HOUSE

November 18, 1999 at 5:30 p.m.

PLACEMENT TEST DATES

Saturday, November 6, 1999 – 8:15-11:45 a.m.
Saturday, December 11, 1999 – 8:15-11:45 a.m.
Saturday, January 8, 2000 – 8:15-11:45 a.m.

For further information, please contact Diane Szymanski, Director of Admissions, at (317) 542-1481, ext. 360.

CATHEDRAL HIGH SCHOOL

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Journey of Hope 2001 pilgrimage to the shrines of France

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 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 Fritsch, pastor of St. Paul the Apostle Parish in Greencastle; and Brian Doyle, executive assistant to Archbishop Daniel M. Buechlein.



Photos by Carolyn Noone



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



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Freedom is a gift from God to be used wisely

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

Recently I taught a class on freedom to a group of teen-agers. I told them that they must 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—teen-agers 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.

About a year 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—also 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 don’t hurt anyone.” 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.

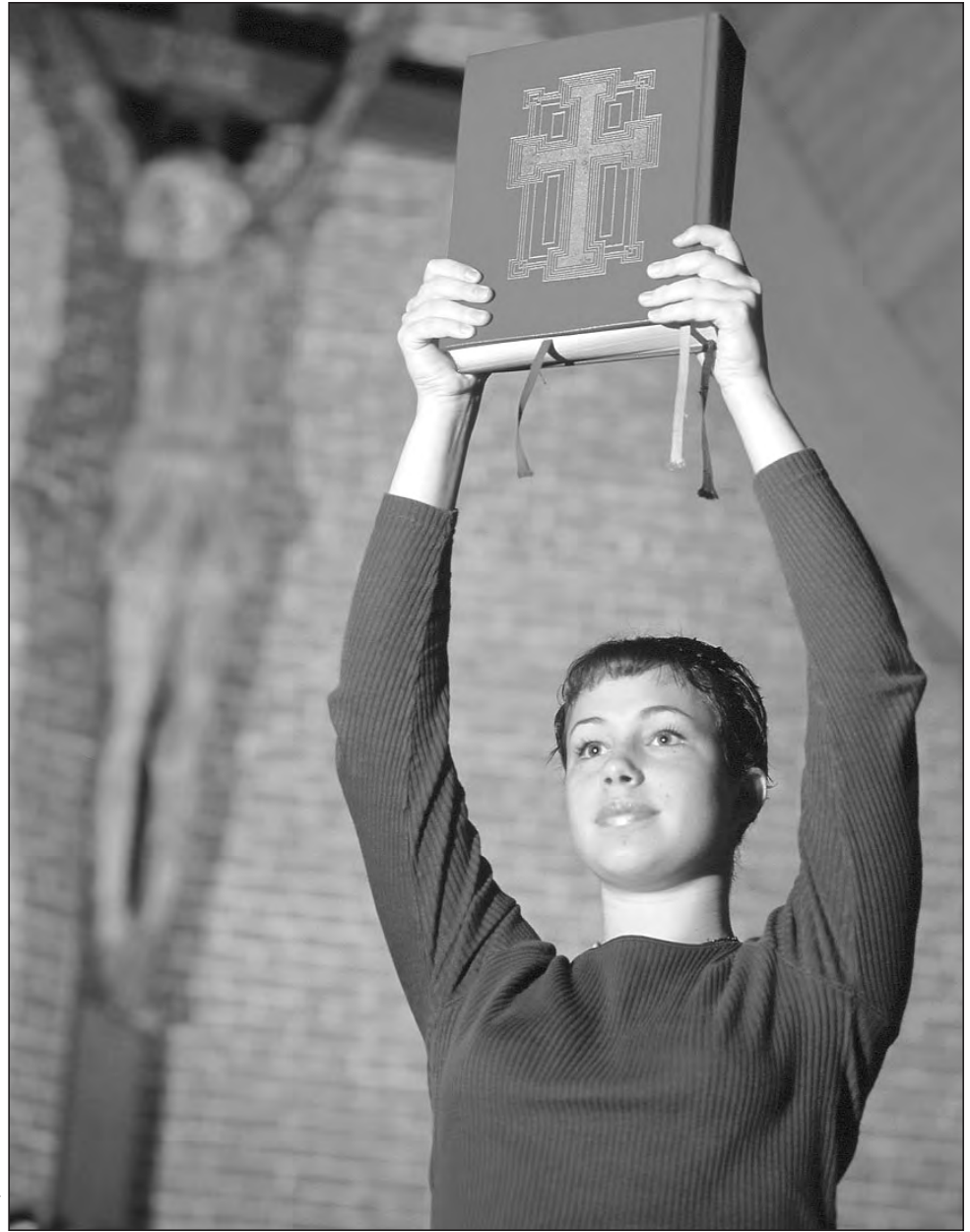
What are we free for?

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.

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



CNS photo

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.

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 interrelates with rules 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!) †

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

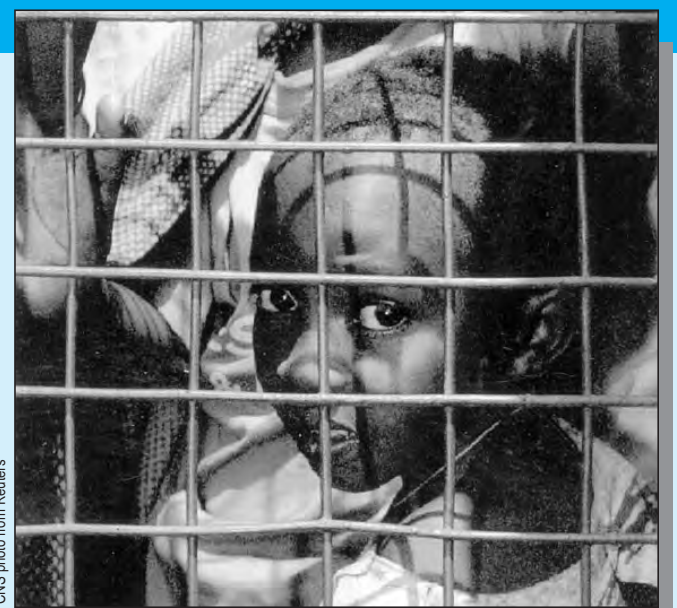
want freedom without responsibility.” (Janet Belisle, Evansville, Ind.)

“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. †



CNS photo from Reuters

From the Editor Emeritus/John E. Fink

Church before Vatican II

(First in a series on Vatican II)

There can be no doubt that the Second Vatican Council was the most important event in the Catholic Church during the 20th century. Yet today most Catholics would be hard-pressed to explain just what the council did.

First of all, since the council began 37 years ago, Catholics under 40 never experienced the pre-Vatican II Church. To them it's history. And even most older Catholics have become so accustomed to today's Church that they forget what it used to be like. So before we can explain how the council changed the Church, we have to devote a column to explaining what the Church was like before the 1960s.

In a word, it was a closed Church. It considered the modern world as a hostile place. Pope Pius X condemned all forms of modernism and in 1907 had the Holy Office publish a decree that condemned



65 modernist propositions. All clergy had to take an oath disavowing any form of modernism and every diocese had to set up "vigilance committees" to root out any signs of modernism. (After they were elected pope, both Benedict XV and John XXIII learned that they had once been denounced for modernism.)

The Catholic Church was also closed in regard to any cooperation with Protestant or Jewish religions. Catholics were forbidden to attend Protestant services and to participate in ecumenical or interreligious worship or discussions. There was a deep antagonism between the Catholic Church and Protestantism, and the Catholic Church was generally known for its conservatism.

Catholics grew up with a "ghetto mentality." The Church thought that it was important to protect Catholics from society's ills, which meant socializing only with other Catholics.

The early popes of this century demanded a literal reading of the Bible. Seminaries were ordered to teach future priests a biblical fundamentalism that insisted, for example, that Jonah could

have lived in a whale. Scholars were forbidden to doubt that Moses wrote the first five books of the Bible, that all of Isaiah was written by one author, that Matthew's was the first Gospel written, and that St. Paul wrote the Letter to the Hebrews.

There were, though, some very good things about the pre-Vatican II Church. There was no shortage of vocations to the priesthood and religious life. The nuns did an excellent job of teaching religion in the schools and both children and adults knew both Catholic doctrine and the history of the Church better than today's Catholics do.

The Second World War was responsible for taking Catholics out of the ghetto. After the war, the G.I. Bill in the United States made it possible for them to go to college, and this probably had more effect than anything else in opening Catholics to the modern world. Meanwhile, some strides toward opening up the Church were made during the papacy of Pope Pius XII, especially in the area of reforming the liturgy. Then along came Pope John XXIII, and the Church was changed forever. †

The Good Stewart/Dan Conway

Stewardship requires generous sharing

Good stewardship requires generous sharing. Or, better said, good stewardship *inspires* generous



sharing. It's not possible to require someone to be generous. You can mandate sharing (as in the case of taxes) or you can coerce someone into sharing through manipulation, guilt or peer pressure. But

generosity comes from the heart—or it doesn't come at all.

The U.S. bishops' pastoral letter, *Stewardship: A Disciple's Response*, says that "Generous sharing of resources, including money, is central to [the practice of stewardship], and Church support is a necessary part of this." But anyone who reads this beautiful pastoral letter will quickly see that the bishops have a lot more in mind than simply Church support. They want stewardship to be identified with authentic charity (the first

among virtues) and with a commitment to justice that recognizes the fundamental rights and dignity of every human being.

On the one hand, the bishops say, "Sharing is not an option for Catholics who understand what membership in the Church involves. It is a serious duty. It is a consequence of the faith which Catholics profess and celebrate." On the other hand, *generous sharing cannot come simply from an awareness of our duty to give to others. The duty is real, but by itself it cannot inspire generosity.*

Generosity comes in response to conversion. As Cardinal Francis George has said, "Conversion involves self-emptying and being filled with the person of Jesus Christ. The Christian disciple is compelled to share his/her gifts with others. Sharing spiritual gifts is evangelization. Sharing material gifts is stewardship." Without conversion (a true "change of heart"), sharing can be genuine, but it cannot be generous.

The bishops understand stewardship to be far more than the sharing of time, talent

and treasure that is required to carry out the Church's mission and ministries.

They want Catholics "to grasp the broader vision" of stewardship. "As bishops, we wish to present a vision that suits the needs and problems of the Church in our country today. ... What we say here is directed to ourselves as much as to you who read these words. ... As we ask you to respond to the challenge of stewardship, we pray that we also will be open to the grace to respond."

The vision of stewardship that the Church proposes to us is "a vision of a sharing, generous, accountable way of life rooted in Christian discipleship." This vision requires sharing as "a serious duty." But it also inspires generosity, as a joyful expression of heartfelt gratitude, for all the gifts we have received from a good and gracious God.

(Dan Conway is a writer, teacher and consultant who specializes in the integration of stewardship principles with the practice of professional fund raising.) †

Cornucopia/Cynthia Dewes

Please touch that dial!

Everyone complains about what's on television, but no one seems able to turn it off. Including me. I number myself among these hapless viewing "victims."



My excuse is that I am picture-oriented, due to a childhood dominated by enthusiastic and regular attendance at movies.

I'm used to seeing stories, events, comedy and information presented visually. Of course, in those ancient days, nothing bad or even adult was displayed overtly, so everyone from 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 stuff went over the heads of the little ones, and the grownups' enjoyment of the movie was actually increased by the required use of their own imaginations.

Television is a bit different because the standard of what's acceptable has been lowered. And lowered. Also, the thing is right in our living room (or worse, our

bedroom). If something offensive appears, we're forced to wield the remote or, God forbid, get up and turn the TV off.

Anyhow, since I am an unapologetic television watcher, I want to report some good news for those who complain about what's on the tube. There *is* something worth watching out there, and it seems to me that more is appearing all the time.

My current favorite among "good" programs is "Ballykissangel" (don't be put off by the title). It's a weekly series on PBS about a young parish priest in Ireland who deals realistically and humorously with his parishioners, his superiors and his life in general. He's not Bing Crosby in *Going My Way*; he's way better.

PBS offers several other superior programs which are interesting to all ages, but educational and OK for kids. These include "Nova," "Across Indiana," great dramatizations of classic novels such as *Jane Eyre*, and live concerts of country, pop and classical music.

Other worthwhile family programs such as "Touched by an Angel," "Seventh Heaven" and "Early Edition" run weekly

on the commercial channels. It's true, while "Touched" and "Seventh" are great for a family to watch, I sometimes find them nauseating. But that's just me. Kids won't mind.

Sometimes these two are sickly sweet, or they veer off into heavy-handed social preaching. Sometimes concepts such as God, heaven and prayer seem reduced to something out of Scientology (and just try understanding that!). But overall they're fine shows.

Unfortunately, two particularly decent series have been cancelled. "Nothing Sacred" was probably the best dramatic presentation about a priest and the modern Church that I've seen so far. And "Promised Land" offered family stories that rang true. Both series offered material for moral reflection and supported a Christian point of view.

We need to watch television *with* our kids. We need to complain to, or thank, its advertisers. And once in a while, we need to turn it off.

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

Research for the Church/

James D. Davidson

Catholics' views about the roles of men, women

The modern-day women's movement began with the publication of Betty Friedan's book *The Feminine Mystique*



in 1963. Since then, American men and women have reexamined many long-standing assumptions about the roles that men and women should play in families, the labor force and public life.

What are Catholics' attitudes about these issues?

A recent national study indicates that Catholics now question many traditional assumptions about men's and women's roles in society. For example, 77 percent of Catholics believe there are still many laws and customs that are unfair to American women. Seventy-four percent reject the traditional idea that men are more suited emotionally for political life than women are.

Yet, Catholics have mixed feelings about the roles of men and women in family and the workplace. Seventy-five percent of Catholics now question the traditional idea that it is more important for a wife to help her husband's career than it is for her to have a career of her own. But, they are not sure what to do about family and work when children are young. Half of Catholics say that, when children are young, it is better if the husband is the breadwinner and the wife stays home and takes care of the home and the children. But, 48 percent disagree, and 2 percent are uncertain, the study says.

Which Catholics have the most traditional views on these topics? Which have the most liberal views?

The biggest and most consistent differences are between younger and older Catholics. Older Catholics clearly are most traditional; middle-aged and young Catholics have much more liberal views. For example, 74 percent of Catholics born in or before 1940 believe husbands should be breadwinners and wives should stay at home with young children. Only 46 percent of Catholics born between 1941 and 1960, and only 39 percent of Catholics born since 1961 think that way. Forty percent of older Catholics, but only about 15 percent of middle-aged and younger ones believe that it is more important for a wife to help her husband's career than to have a career herself.

There also are racial and ethnic differences found in the study. Overall, Anglos and Latinos have more traditional views than Black Catholics. African-Americans are most likely to say that laws and customs are still unfair to women (92 percent); are least likely to say that wives should stay home with the children (only 32 percent); and are least likely to accept the traditional view that men are more suited to political life than women (only 8 percent).

Catholic men and women are quite similar in their views on these topics. For example, 49 percent of Catholic men feel husbands should be breadwinners and wives should be mothers and homemakers when children are young. Fifty-one percent of Catholic women feel the same way. Only 18 percent of men and only 23 percent of women believe it is more important for wives to support their husbands' careers than to have careers of their own.

Catholic schooling has little or no impact on people's views on these issues. There also are no appreciable differences between registered parishioners and Catholics who have no parish affiliation.

(James D. Davidson is professor of sociology at Purdue University in West Lafayette, Indiana.) †

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

The Sunday Readings

Sunday, Oct. 24, 1999

Exodus 22:20-26
1 Thessalonians 1:5c-10
Matthew 22:34-40

The Book of Exodus, according to the chronology of the Scriptures now 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 exalted 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 to 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 insists 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 very much were 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 Thes-

salonians. 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 propriety.

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 us with 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. †



Daily Readings

Monday, Oct. 25
Romans 8:12-17
Psalm 68:2, 4, 6-7ab, 20-21
Luke 13:10-17

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

Wednesday, Oct. 27
Romans 8:26-30
Psalm 13:4-6
Luke 13:22-30

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

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

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

Sunday, Oct. 31
Thirty-first Sunday in
Ordinary Time
Malachi 1:14b-2:2b, 8-10
Psalm 131:1-3
1 Thessalonians 2:7b-9, 13
Matthew 23:1-12

Question Corner/Fr. John Dietzen

Transfer of saints' relics requires papal approval

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)



It's perhaps understandable that many Catholics, like your children, don't hear much about relics today.

The veneration of the 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 Nuova, 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 pilgrimages—such as the one described in Chaucer's *Canterbury 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. Mishandling, and the sale of, relics became one of the major abuses attacked by leaders of the Protestant Reformation.

In 1563, the Council of Trent offered three positive reasons for honoring the bodies of saints. They were living members of the body of Christ, they were temples of the Holy Spirit and they are destined for resurrection (Session XXV). Obviously, these motives remain valid.

Honoring the relics of Christian heroes who have gone before us can be therefore, as it has been, an authentic means of praising the goodness of God as it is manifested in the saints.

Today the Roman Congregation for the Liturgy and the Sacraments is responsible for preserving that focus in governing the use of relics.

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 religious order declaring that, as far as it is possible to determine, a particular relic is actually what it is reported 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, Peoria, Ill. 61651. Questions for this column may be sent to Father Dietzen at the same address or by e-mail in care of jddietzen@aol.com.) †

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,
the sun shines, and the pain is better.
Why do inner clouds loom and tether
me to the darkness of what might be?
Oh, Creator, bring a gracious breeze
to ease away the fear-filled gloom
so I'll see only Light, not the tomb.
Even as I teeter on the edge of despair,
I know you're there to lovingly care—
and carry me forth to my destiny,
both in this life and in eternity.

The sun shall be no more
your light by day, nor for 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.)



CNS photo

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 deliver); 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

Msgr. 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

Conventual Franciscan Friars, **Mount St. Francis** near New Albany. Men's retreat, "The Face of God Revealed." Information: 812-923-8817.

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**. Holiday Gift Bazaar, 8 a.m.-4 p.m.

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

St. Michael Parish, 519 Jefferson Blvd., **Greenfield**. Ladies' Club Holiday Bazaar, 9 a.m.-4 p.m. Information: 317-462-2480.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. "Thomas Keating on Centering Prayer." Information: 317-788-7581.

October 24

Mary **Rexville** Schoenstatt (see third Sunday). "Loving the Father," Father Elmer Burwinkel, 2:30 p.m.; Mass, 3:30 p.m. Information: 812-689-3551 or eburwink@seidanta.com.

Bishop Chatard High School, 5885 N. Crittenden, **Indianapolis**. Recognition Mass, breakfast, 9:30 a.m. Information: 317-254-5435.

Seccina Memorial High School, 5000 Nowland Ave., **Indianapolis**. Holiday Gift Bazaar, noon-5 p.m.

Saint Meinrad Archabbey. Monte Casino pilgrimage, "Mary, Book of the Living Word," Benedictine Father Harry Hagan, 2 p.m. Information: 812-357-6585.

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

317-872-6420.

October 26

St. Thomas Aquinas Parish, 4600 N. Illinois St., **Indianapolis**. "The Life of the American Catholic Community—Past, Present and Future," Benedictine Father Cyprian Davis, 7 p.m., \$10 household or free will donation. Information: 317-925-0918.

October 28

St. Jude Parish, 5353 McFarland Rd., **Indianapolis**. Feast day Mass, Father James Farrell, 6:30 p.m. Information: 317-786-4371

October 29

Little Flower Parish, 1401 N. Bosart, **Indianapolis**. Ladies' Club dessert card party, 12:30 p.m., \$6. Information: 317-359-5717 or 317-357-2121.

October 30

Nativity Parish, 7225 South-eastern Ave., **Indianapolis**. Discipline seminar for parents, 9:30 a.m.-11:30 a.m.; reception, 9 a.m. \$2 family. Child care by reservation. Information 317-359-6075.

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Conference on



Bereavement (Office of Youth and Family Ministries), 8:30 a.m.-5 p.m., \$35. Information: 317-236-1586 or 800-382-9836, ext. 1586.

St. Joan of Arc Parish, 4217 N. Central Ave., **Indianapolis**. Day of recollection for those in mourning, 1 p.m.-6 p.m. Information: 317-925-4279.

October 31

Mary **Rexville** Schoenstatt. "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**. Tridentine (Latin) Mass, Mon.-Fri., noon; Wed., Fri., 5:30 p.m. Information: 317-636-4478.

Weekly

Sundays

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine Mass, 10 a.m.

St. Anthony of Padua Church, **Clarksville**. "Be Not Afraid" holy hour, 6 p.m.

Christ the King Church, 1827 Kessler Blvd. E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament, 7:30 p.m.-9 p.m.; rosary for world peace, 8 p.m.

St. Anthony Church, 379 N. Warman, **Indianapolis**. Rosary and Benediction for vocations, 2 p.m.

Mondays

Our Lady of the Greenwood Chapel, 335 S. Meridian St., **Greenwood**. Prayer group, 7:30 p.m.

Tuesdays

St. Joseph Church, 2605 St. Joe Rd. W., **Sellersburg**. Shepherds of Christ rosary, prayers after 7 p.m. Mass.

Holy Name Parish, 89 N. 17th St., **Beech Grove**. Prayer group, 2:30 p.m.-3:30 p.m.

Wednesdays

Divine Mercy Chapel, 3354 W. 30th St. (behind St. Michael Church), **Indianapolis**. Marian prayers for priests, 3 p.m.-4 p.m. Information: 317-271-8016.

Our Lady of the Greenwood Chapel, 335 S. Meridian St., **Greenwood**. Rosary and Chaplet of Divine Mercy, 7 p.m.

Catholic Social Services, **Indianapolis**. Adult Survivors of Childhood Sexual Abuse, 6 p.m.-8 p.m. Information: 317-236-1538.

Thursdays

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

St. Mary Church, **New Albany**. Shepherds of Christ prayer for lay, religious vocations, 7 p.m.

—See ACTIVE LIST, page 13

World Mission Sunday 1999

"Because I believed, I spoke out" 2 Cor. 4:13



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The Active List, continued from page 12

◆◆◆
St. Patrick Church, Shelby St., **Salem**. Prayer service, 7 p.m.

◆◆◆
St. Malachy Church, **Brownsburg**. Liturgy of the Hours, 7 p.m. Information: 317-852-3195.

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

Fridays

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.

◆◆◆
St. Joseph Church, 2605 St. Joe Rd. W., **Sellersburg**. Holy hour for religious vocations, Benediction and exposition of Blessed Sacrament after 7 p.m. Mass.

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 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 Blessed Sacrament after 8 a.m. Mass–noon communion service.

◆◆◆
St. Vincent de Paul Church, **Bedford**. Exposition of 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 ado-

ration, after 9 a.m. Mass–5 p.m.; rosary, noon.

◆◆◆
St. Mary Church, **New Albany**. Eucharistic adoration, reconciliation, after 9 p.m. Mass–midnight.

◆◆◆
Christ the King Church, 1827 Kessler Blvd. E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament after 7:15 a.m. Mass–5:30 p.m. Benediction and communion 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 to priesthood and religious life, 7 p.m..

Second Thursdays

Focolare Movement, Komro home, **Indianapolis**. Gathering, 7:30 p.m. Information: 317-257-1073.

◆◆◆
St. Luke Church, **Indianapolis**. Holy hour for priestly and religious vocations, 7 p.m.

Third Sundays

Mary **Rexville** Schoenstatt (located on 925 South., .8 mile east of 421 South., 12 miles south of Versailles). 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 Co.**, 6:15 p.m.; St. Pius X K of C Council 3433, 2100 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 Co.** (first Sundays).



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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.

ABEL, Lelah B., 81, St. Martin of Tours, Martinsville, Oct. 2. Mother of Rosy Mitchel, Chris, Jim and Dick Abel. Grandmother of 15. Great-grandmother of 21. Great-great-grandmother of two.

BAGIENSKI, Adam J., 82, Holy Spirit, Indianapolis, Sept. 29. Father of Mimi Rollins. Stepfather of Rita Southerland and Joseph McNally. Grandfather of three.

BISCHOFF, Brian P., 31, St. Louis, Batesville, Oct. 3. Husband of Amy (Lund) Bischoff. Son of Lynn Schene and Tom Bischoff. Brother of Lori Swope. Grandson of Mary Bischoff.

BOWEN, Mary Lou, 71, St. Mary, North Vernon, Oct. 5. Daughter of Helen Beesley. Sister of Betty Jo Palmer,

Helen Plumer and Robert Dorsett.

CLAISE, Martha Lee, 72, St. Michael, Cannelton, Oct. 1. Mother of Marilyn Phillips and Michael Claise. Grandmother of three.

CRAIG, Opal M., 74, Holy Family, New Albany, Oct. 1. Mother of Donna Strauss and James Craig. Grandmother of one.

CUBEL, Delores A., 70, Annunciation, Brazil, Oct. 4. Mother of Judith Mullenix, Sharon Hahl and Beverly Martin. Grandmother of 10. Great-grandmother of nine.

DIDAT, Catherine, 88, St. Mary-of-the-Knobs, Floyds Knobs, Oct. 2. Mother of Betty Jo Tucker and John Didat. Sister of Margaret Cissell. Grandmother of six. Great-grandmother of six.

DRURY, Carl S., 90, Holy Name, Beech Grove, Sept. 23. Father of Richard Drury. Brother of Everett, Paul Drury, Mary Frances O'Connor. Grandfather of three. Great-grandfather of five.

ELDER, Walter "Cotton," 76, St. Augustine, Jeffersonville, Oct. 7. Father of Kathy Barnes, Charles and Walter Elder. Brother of

Donald Elder. Grandfather of six.

FERGUSON, John W., 81, St. Christopher, Indianapolis, Oct. 3. Father of William Ferguson. Grandfather of two.

FISHER, Frances, 69, Holy Name, Beech Grove, Sept. 20. Mother of Debbie Witcher, Connie Wheeler, Mary Ann Beuke and Susan Fisher. Sister of Joseph Hotseller. Grandmother of seven. Great-grandmother of three.

FLEMING, Lawrence, 87, Christ the King, Indianapolis, Oct. 2. Father of Dorothy Penry, Victoria, Daniel and Michael Fleming. Brother of Dorothy Fleming. Grandfather of seven. Great-grandfather of three.

FREELAND, Cecilia O., 87, St. Mary, Greensburg, Oct. 14. Mother of James Freeland. Grandmother of two.

GOSMAN, Colette Ann (Ringwalt), 61, Prince of Peace, Madison, Oct. 11. Mother of Antoinette Hostetler, Elizabeth "Sissy" Nelson, Michael and Gregory Gosman. Grandmother of two.

HALE, Richard A., 59, Holy Name, Beech Grove, Oct. 1. Husband of Sharon (Merriott) Hale. Father of Richard Jr., Tamara Hale. Stepfather of Jamie Elder, Deanna Newhart and Scott Gwin. Brother of Anna Barbas, David and Thomas Hale. Grandfather of three. Step-grandfather of six.

HEGARTY, Annie J., 70, Holy Spirit, Indianapolis, Oct. 6. Wife of Joseph Hegarty. Mother of Marie Keegan, Dr. James, Joseph, John, Patrick and Vernon Hegarty.

HOLSTON, Lynn Roseanna Madonna, 26, Good Shepherd, Indianapolis, Sept. 20. Daughter of Barbara (Lykins) Holston. Sister of Barbara Jones, Lisa Gilley, Annamaria Toner, James Lykins, Theresa and Garth Holston.

JONES, Frances Sarah (Cunningham), 89, Holy Spirit, Indianapolis, Oct. 3. Wife of Master Sgt. John Paul Jones. Mother of William Jones. Grandmother of two.

KELLY, Mary Patricia, 70, St. Anne, New Castle, Oct. 12.

KOLB, Robert P., 70, St. Louis, Batesville, Oct. 11. Father of Shirley, Teresa, Robin and Mike Kolb. Brother of Karen Prentice, Ola Mae Padgett, Barbara Smith, Margaret Smith, Winnie Drewes, Donald and Harold Cummins, Leo Kolb. Grandfather of 11.

LAUDICK, Blanche C., 91, St. Maurice, St. Maurice, Oct. 16. Mother of Betty Williams, Lucille Pratt, Marion McIntire, Carolyn, William and Robert Laudick. Grandmother of 19. Great-grandmother of 29.

MAJERICK, Patricia E., (Payne), 74, Our Lady of Lourdes, Indianapolis, Oct. 4. Mother of Deborah Kiemeyer, Victoria Majerick, Lisa Shrader, Tracy Ousnamer and Patrice Reuter. Grandmother of seven. Step-grandmother of three.

MARTIN, Edward A., 92, St. Bartholomew, Columbus, Sept. 23. Husband of Irene Martin. Father of Janet Forbes. Grandfather of three. Great-grandfather of two.

MAY, Alice Marie (Robin-

son), 71, SS. Peter and Paul, Indianapolis, Oct. 9. Mother of Jerry Robinson, Gloria Coleman. Grandmother of eight. Great-grandmother of 10.

MAYER, Wendell W., 58, St. Christopher, Speedway, Oct. 4. Husband of Margaret (Brown) Mayer. Father of George Schilling, Adam, Benjamin and Theresa Mayer. Brother of Judy Carter, George and August Mayer. Grandfather of three.

McMANUS, John Thomas, 68, Christ the King, Indianapolis, Oct. 2. Father of Karen Farlow, Mickey Sullivan, Shawn, Scot and Dion McManus. Grandfather of eight.

MEADE, Coy, 78, St. Andrew the Apostle, Indianapolis, Sept. 20. Husband of Betty Meade. Father of Ralph Meade. Brother of Nola Barrett and Ola Weyer. Grandfather of five. Great-grandfather of six. Great-great-grandfather of one.

METZLER, Mary A., 89, St. Mary, Greensburg, Oct. 16. Mother of Marlene Hirt, Charles, Nelson, Robert and Richard Metzler. Sister of Anna Fehlinger. Grandmother of 14. Great-grandmother of 21.

MOORE, Robert E. Jr., 68, St. Malachy, Brownsburg, Sept. 26. Husband of Marjorie (Roberts) Moore. Father of Angi Cox, Susie Frazer and Ron Moore. Brother of Darlene Shoulders, Dottie Robinson, Mary Curbeaux, Esther Corbin, Gracie O'Brien, Barbara, Jim, Gary, Louie and Bill Moore. Grandfather of seven.

NASSER, David L., 84, St. Margaret Mary, Terre Haute, Oct. 9. Father of Phillis Kuchefski, David and Raymond Nasser. Brother of Mary Menke, Janette Shahadey, Lillian Kirk and Frank Nasser. Grandfather of three. Step-grandfather of one.

NEWBURG, Howard, 90, Christ the King, Indianapolis, Oct. 3. Husband of Cecelia Newburg. Father of Harry Newburg. Grandfather of six. Great-grandfather of 15.

NOCKS, Eugene, 76, St. Charles, Milan, Oct. 6. Husband of Wilma Nocks. Father of Susan Ison, Kathy Braun, Janey Jenks and Michael Nocks. Grandfather of 10. Great-grandfather of 10.

PELLEY, Mildred G., 86, St. Bartholomew, Columbus, Sept. 26. Mother of Rita Dell, Rose Marie Williams, Judith Ann Carmer, Victoria Lynn Fontana and David Pelley.

Sister of Mary Ann Huls, Norman and Fredrick Bechelli. Grandmother of 18. Several great-grandchildren.

RINGWALD, Catherine L. (Thinnes), 76, Prince of Peace, Madison, Oct. 7. Wife of Wilfred A. Ringwald. Mother of Marilyn Swift, Karen McClure, Agnes Clift, Barbara Grandstaff, Theresa Buehler, Patty Turner, Jim, Leo, Joe, Mike, Donald, David, Andy and Charlie Ringwald. Sister of Marie Lichlyter, Margaret Sommer and Charlie Thinnes. Grandmother of 39. Great-grandmother of 10.

RUSSELL, Anne L., 71, Holy Spirit, Indianapolis, Sept. 24. Mother of Karen Thompson, Mary Anne Russell. Sister of Larry Tobin. Grandmother of four. Great-grandmother of one.

SCOTT, John E., 78, St. Lawrence, Indianapolis, Oct. 1. Husband of Mary (Sauer) Scott. Father of Susie Redman, Steve and Robert Scott. Brother of Betty Volpatti and James Scott. Grandfather of seven.

SHEEHY, Kathryn M., 83, St. Bartholomew, Columbus, Oct. 7. Wife of Austin Sheehy. Mother of Kathleen Allen, Dr. Joseph and James Sheehy. Grandmother of five.

SISSON, Agnes M., 82, St. Martin of Tours, Siberia, Oct. 12. Stepmother of Jerome Sisson. Sister of Olivia Leisner, Jeanette Talbott, Dorothy Pontones, Rita Kelly, Marlene Oser, Sheila Land, Sandra Shea, Deanna Taylor, Chantelle, Maurice, Roman and Sr. Catherine Ubelhor.

SKAGGS, Grover W. "Sonny" Jr., 61, St. Michael, Bradford, Oct. 7. Father of Valerie Slucher, Richard Sr., James and Charles Skaggs. Brother of James Skaggs and Charles Zimmerman. Grandfather of 10.

SKIPO, George Jr., 82, Sacred Heart of Jesus, Terre Haute, Sept. 30. Husband of Jean (Davenport) Skipo. Father of George and Joseph Skipo. Grandfather of three. Great-grandfather of one.

SMITH, Stephanie C., 24, Holy Name, Beech Grove, Oct. 1. Daughter of Ellen Judd. Stepdaughter of James Judd. Sister of Michael Smith. Granddaughter of Chester and Helen Freeman, Marge Smith.

SPITZER, Herbert Andrew, 83, St. Lawrence, Indianapolis, Oct. 12. Husband of Elizabeth (Lindsay) Spitzer. Father of Judith Ripberger, Herbert Jr., and Lindsay Spitzer. Brother of Thelma Hoetzer and John Spitzer. Grandfather of eight. Great-grandfather of 15.

SPRUNGER, Ralph Howard, 92, St. Roch, Indianapolis, Oct. 5. Husband of Arline May Foster. Father of Larry and John Bornman. Grandfather of three. Great-grandfather of five.

STINGER, Woodrow W., 86, St. Michael, Brookville, Oct. 5. Father of Amy, Julie and Chris Stinger. Stepfather of Caroline Gerard. Brother of Margaret Connaway and Helen Holmes. Grandfather of 17. Several great-grandchildren.

WEBER, Jo Ann (Davis), 87, Immaculate Heart of Mary, Indianapolis, Oct. 7. Mother of M. Diane Weber. Sister of Eileen Heidel. Grandmother of two.

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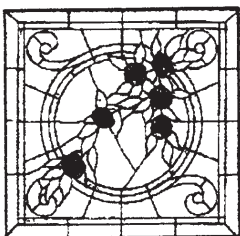
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— L. E.

THANKS ST. Jude and Sacred Heart for prayers answered.
— B. J. M.

THANK YOU St. Jude for prayers answered.
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