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Criterion

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Pilgrims thank God for life of St. Thérèse

By Mary Ann Wyand

TERRE HAUTE—It was a homecoming celebration, of sorts, for the Discalced Carmelites of the Monastery of St. Joseph in Terre Haute.

The cloistered nuns said they were thrilled to host a Nov. 4 visit of some of the relics of St. Thérèse of Lisieux, a Carmelite who was declared a doctor of the Church by Pope John Paul II in 1997.

"She's our sister," Carmelite Sister Mary Helen Nixon said after an 11 a.m. eucharistic liturgy in the presence of the saint's relics at St. Benedict Church in Terre Haute. "She's one of us. She's like a member of our own community."

When the saint's reliquary arrived in Terre Haute before dawn last Thursday, the nuns were waiting in prayer at the historic German church.

"It was a very, very touching moment," Sister Mary Helen said. "The reliquary arrived [at the church] at about half-past five in the morning, and we were all assembled here. Some other pilgrims had already arrived, and we greeted her [relics] with a prayer, processed into the church and put the reliquary in place [near the altar]. Then all the sisters venerated St. Thérèse's relics."



Photo by Mary Ann Wyand

A boy holds his little brother next to the reliquary of St. Thérèse of Lisieux following an 11 a.m. eucharistic liturgy on Nov. 4 at St. Benedict Church in Terre Haute. Close to 3,000 people viewed the saint's reliquary during the one-day celebration hosted by Carmel of Terre Haute.

So great was public interest in viewing the reliquary of St. Thérèse of the Child Jesus and of the Holy Face—popularly known as "the Little Flower"—during the Terre Haute stop of a world tour that the Carmelites

arranged for the use of St. Benedict Church, instead of their monastery, for two eucharistic liturgies and an educational children's program in the presence of the relics.

See RELICS, page 8

A word of thanks from the archbishop

Your messages of get-well wishes, prayers and support have meant a great deal to me over the last weeks. I have



offered up the ordeal for the needs of our archdiocese, especially for our priests and pastoral leaders, our seminarians and for vocations to the priesthood and religious life.

On Friday, Nov. 5, I had more X-rays and another CAT scan to prepare for the lithotripsy procedure that we hope will annihilate the last kidney stone on Nov. 8! After a short recovery period, I should be more or less back to normal and resume my regular schedule.

Thank you for your patience and understanding. All things considered, I am doing fine. I think the Lord is trying to teach me lessons in humility, patience, cheerfulness and gratitude—and obedience to my doctors!

Hereafter, as our family used to say in these kinds of things, no news is good news!

Archbishop Daniel, *Dr.*

Most Rev. Daniel M. Buechlein, O.S.B.
Archbishop of Indianapolis

Pope tells Asia's non-Christians not to fear Catholic Church

NEW DELHI, India (CNS)—Making a four-day visit to India, Pope John Paul II called for a new, energetic program of evangelization in Asia but told the continent's non-Christians that they have nothing to fear from the Catholic Church.

Asians are thirsting for the Gospel, and the start of the next millennium should bring "a great harvest of faith on this vast and vital continent," the pope said during a Mass in New Delhi on Nov. 7.

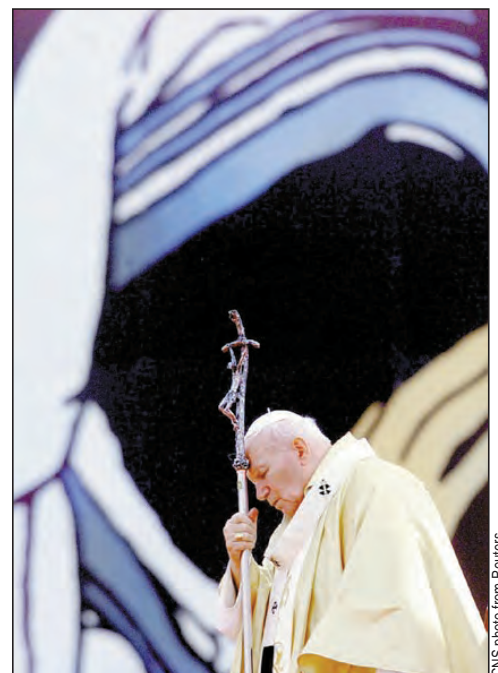
On the highly sensitive topic of religious conversion, he strongly defended the Church's right to evangelize in Asia and the right of individuals to "change their religion," saying this should not

threaten harmony between Christian minorities and other faiths.

"Let no one fear the Church! Her one ambition is to continue Christ's mission of service and love, so that the light of Christ may shine more brightly, and the life that he gives may be more accessible to those who hear his call," he said.

The pope presented to Asian bishops a 141-page apostolic exhortation, *Ecclesia in Asia* (*The Church in Asia*), which outlined the direction and methods of the new evangelization program on the continent. It was the final chapter of the synod of Asian bishops, held at the Vatican in 1998.

See POPE, page 16



CNS photo from Reuters

Pope John Paul II prays against a backdrop depicting Mother Teresa during Mass in New Delhi on Nov. 7.

TV movie retells story of Mary

By Mary Ann Wyand

A new NBC drama about Mary relates "the greatest story ever told, now seen through a mother's eyes," according to executive producers Bobby Shriver and Eunice Kennedy Shriver of Massachusetts.

"Mary, Mother of God" is scheduled for broadcast on NBC affiliate stations on Sunday, Nov. 14, from 9 p.m. until 11 p.m. Eastern Time. (Check local TV listings to verify the program date and time.)

This project by the Shriver Family Film Company evolved from their desire to bring Mary's story to television so the Mother of God can be seen as a symbol of hope and inspiration for people of diverse faiths.

"I think Mary has played an enormously important and influential role in

the last 2,000 years on every continent of the world," Eunice Shriver explained in the introduction to the film. "I think she is the new conscience of the Church" and "a role model for young people."

The film portrays Mary as an intelligent and compassionate woman who isn't afraid to witness her faith or speak out against injustice. Starring Pernilla August as Mary and Melinda Kinnaman as the young Mary, the film shows her as a gracious, devout and courageous mother and teacher who helped and advised Jesus throughout his life.

"We hope [viewers] will understand Mary's role as the mother of Jesus in a much more humanistic way," Eunice Shriver said. "I hope they will understand that faith can conquer mountains and that to have faith is a gift—a gift to give your

See MARY, page 2

MARY

continued from page 1

children and a gift to have yourself."

The made-for-TV movie features the life story of Mary "from her point of view," Eunice Shriver said. This modern image of Mary is more appropriate for the 20th century, she said, as compared to the role of Mary dating back to the Middle

Ages "when she was seen as beautiful but rather passive and not very exciting."

Bobby Shriver noted that people have different points of view on Scripture.

"We hope [viewers] will see the entire story as a fair representation of the way her life might have been," he said

The introduction also includes an explanation from the producers, "While dramatic license has been taken, we believe this film reflects the spirit and historical significance

of the biblical story of Mary and Jesus."

Actress Pernilla August recently appeared in the movie *Star Wars: Episode I—The Phantom Menace*. Actor Christian Bale, who portrays Jesus, starred in the recent big-screen adaptation of William Shakespeare's *A Midsummer Night's Dream*. Actress Geraldine Chaplin is cast as Elizabeth and actor David Threlfall plays Joseph. Director Kevin Connor also directed the television drama "Mother Teresa: In the

Name of God's Poor."

Billed as "an inspirational story of love, sacrifice and faith," the TV movie includes interesting footage of Jesus as a child, portrayed by actor Toby Bailiff, and scenes of daily life with the Holy Family. The beheading of John the Baptist and the crucifixion of Jesus are carefully filmed to minimize graphic visuals.

"Mary, Mother of Jesus" is suitable for older children with their parents. †

Programs to help lay ministers learn, reflect

The archdiocese is offering several formation and retreat opportunities for lay ministers working in parishes and agencies.

They are part of a statewide effort to better educate the large number of lay ministers.

The Office of Lay Ministry, the Office of Youth and Family Ministries and the Office of Catholic Education are offering "Missioned to Be the Christ," a program of prayer and reflection for lay ministry staff members. It will be directed by Franciscan Sister Georgene Wilson, retreat director, author and spiritual director.

The program is scheduled on Nov. 15 from 9 a.m.–11:30 a.m. at St. Ambrose Parish in Seymour, and from 2 p.m.–4:30 p.m. at the Aquinas Center in Clarksville. The same program will be given on Nov. 16 from 9 a.m.–11:30 a.m. at the Archbishop O'Meara Catholic Center in Indianapolis.

Participants will reflect on questions: To what was Jesus missioned? How does my baptism into Christ connect me with Jesus' mission? Why do I continue to act out this connection? To what am I missioned?

The cost for the retreat is \$20 in advance and \$25 at the door, with discounts for parish groups. Interested lay ministers should call the lay ministry office at 800-382-9836, ext. 7325.

The archdiocesan Office of Lay Ministry is collaborating with Saint Meinrad School of Theology in an Ecclesial Lay Ministry (ELM) program, which began this fall with a theology course, "What are the Sacraments?"

The theology topic next spring will be ecclesiology, exploring the biblical, magisterial and theological foundation of the nature and mission of the Church.

The class will be taught by Father Nicholas Dant at Marian College, beginning

Feb. 4 from 9 a.m.–noon, and continue for 10 weeks (excluding April 7). Those interested should call Benedictine Father Bede Cisco at 317-955-6453.

Two opportunities to develop ministry skills are being offered for parish staff, teachers and catechists in the Partners in Ministry program at Fatima Retreat House in Indianapolis.

"Family-Centered Pastoral Care" will be presented by Robert Mueller, a marriage, family and child counselor with experience in parish youth and young adult ministry in the Diocese of San Diego.

The family session will be on Dec. 10 from 9 a.m.–1 p.m. It will explore the dif-

ferent ways all pastoral ministries impact the family and parish life.

A program on "Early Adolescent Faith Formation," to help lay ministers understand the nature and needs of young adolescents, will be held at Fatima on Feb. 25, 2000, from 9 a.m.–1 p.m.

Mary Lee Becker has experience and background in ministry development, is an author and edits the young adolescent faith formation resource *Faith Ways*. She will offer practical strategies, resources and methods to develop, enhance and redirect efforts to minister to early adolescents in school, parish and home settings.

Registration for each of the Fatima programs is \$10 per person. The deadline for the Dec. 10 program is Nov. 30; the deadline for the Feb. 25 program is Feb. 15. Those interested may call the Office of Lay Ministry, 800-382-9836, ext. 7325, or 317-236-7325. Cosponsors include the Office of Catholic Education and the Office of Youth and Family Ministries. †

Official Appointments

Effective immediately

Rev. Jeremy King, O.S.B., reappointed Dean of the Tell City Deanery, effective until July 3, 2002.

Rev. Msgr. John T. Ryan, reappointed Dean of the Indianapolis West Deanery, effective until Oct. 16, 2002.

Rev. John Beitans, reappointed Dean of the New Albany Deanery, effective until Oct. 16, 2002.

Rev. John Meyer, Dean Pro Tem, to Dean of the Seymour Deanery, effective until Nov. 1, 2002.

Effective Oct. 13, 1999

Rev. Msgr. Harold Knueven, pastor of Our Lady of the Greenwood, Greenwood, reappointed for a six-year term.

These appointments are from the office of the Most Rev. Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis.

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Send *The Criterion* your Christmas memories

Christmas memories from our readers are a popular addition to *The Criterion's* annual Christmas Supplement.

Readers are invited to submit brief holiday stories, featuring inspirational or humorous themes, for possible publication. Please include name, address, telephone number and parish.

Send stories to *The Criterion*, Christmas Memories, P.O. Box 1717, Indianapolis, IN 46206 before the Dec. 3 deadline. †

Correction

A story in the Nov. 5 issue of *The Criterion* incorrectly identified the location of a center run by St. Mary's Child Center out of the former St. Patrick Parish school in Indianapolis. The center is located on the first floor of the building. †

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ICC makes plans for 2000 legislative session

Archdiocesan agency directors met with Indiana Catholic Conference (ICC) leaders Monday to discuss their priorities on moral, ethical and social justice issues that will be considered by the 2000 Indiana General Assembly.

ICC is the public policy arm of the Catholic Church in Indiana.

Besides "cleaning up" issues that were considered last year, the archdiocesan group suggested that ICC should back a measure to cover prescription drugs for low-income senior citizens and consider the effect of other reforms on children, families and the disadvantaged.

They favor legislators directing the money that comes from the multistate tobacco lawsuit to education of young people about the addictive dangers of tobacco and to helping pay the state's medical costs associated with tobacco-related illnesses.

M. Desmond Ryan, executive director of ICC, said he hopes that the bill to abolish capital punishment and replace it with life without parole will be introduced next year.

Though this will be a short session followed by an election year, Ryan said he was encouraged by the effort last year when a Senate committee heard four hours of testimony in a citizen-packed chamber before voting 7-4 against letting it go before the full Senate. He noted that this was the first public hearing since the reintroduction of the death penalty 20 years ago.

Last year, child-safety measures were passed that did not include funding for nonpublic school children, though some payment for some test fees were retained

for these schools. Some directors called the safety decision "discriminatory."

The legislature considered the "Conscience Clause" last year, which would have protected organizations (like Catholic insurance companies) from having to cover infertility and contraceptive costs. The measure was defeated in both houses of the legislature. ICC will follow this issue if it is brought up again.

Ryan planned to meet separately with directors and board members of all five Indiana dioceses this week. He will present their priorities to the ICC board and Archbishop Daniel M. Buechlein, general chairman of ICC, for their approval in early December.

An ICC committee also developed a draft statement on ecological and economic issues related to rural life in Indiana.

Using quotes from Scripture and St. Francis of Assisi, the statement calls for the faithful to learn, pray and act on behalf of social and environmental justice.

Ryan told the directors that a new U.S. Catholic Conference document, "Faithful Citizenship," is on the archdiocesan ICC web site at www.Indianacc.org.

During the next legislative session, ICC plans to have details of action on the home page every Monday morning so that the Indiana Catholic Action Network participants can contact their senators and representatives directly.

Ryan said that, if Catholics checked out the web page each Monday and let their elected representatives know their opinions on matters being considered, the results would be dramatic. †

Stephen Bachelor to make vows as Trappist monk

Stephen Bachelor, son of Richard and Clara Bachelor of St. Susanna Parish in Plainfield, will make his solemn vows as a Trappist monk on the Feast of All Saints of the Benedictine Family, at 10:30 a.m. on Nov. 13, at the Abbey of Our Lady of Gethsemani 10:30 a.m. in Trappist, Ky.

Brother Stephen is a 1981 graduate of Cardinal Ritter High School, where Franciscan Sister Rita Vukovic taught him English and was his senior home-room teacher.

"He was a very prayerful young man," said Sister Rita. She described him as reserved, but gifted with intelligence. "You knew if you ever needed anything, he would be there to help."

Bachelor received his bachelor's degree in political science and his master's degree in library science at Indiana University Purdue University Indianapolis, where he became chief librarian until he entered the Trappist community five years ago.

Sister Rita remembers meeting him at a Saturday Mass at St. John the Evangelist Church in Indianapolis then, when he told her his plans to go to the Trappists—the Order of Cistercians of the Strict Observance. Three months later, he wrote that he'd been accepted.

(Brother Stephen is believed to be the first Trappist from the archdiocese since 1970, when an archdiocesan priest, Father John Aloysius, whose religious name was Andrew, died after being part of the order for 24 years.)

Last July, when the archdiocesan pilgrimage group visited Gethsemani,

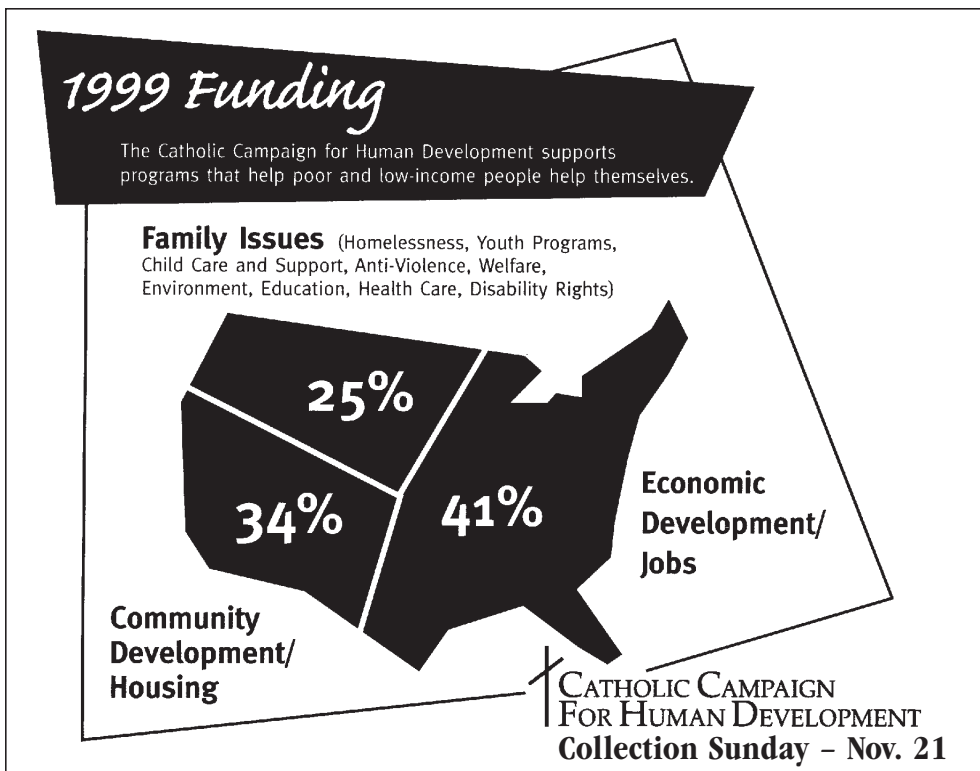


Trappist Novice Stephen Bachelor

Brother Stephen took Sister Rita and Msgr. Joseph Schaedel, vicar general of the archdiocese, through the monastery.

When Brother Stephen takes his vows, Sister Rita will be in Gethsemani with his brother, sister, parents and former pastor, Father Richard Zore.

"In a way, it didn't surprise me," said Sister Rita. †



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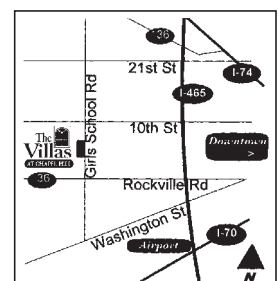
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Editorial

St. Thérèse's 'Little Way'

Relics of St. Thérèse of the Child Jesus and of the Holy Face (commonly known as St. Thérèse of Lisieux) were in Terre Haute last Thursday. An article on Page 1 reports on the events of the day.

During his homily at the Mass in St. Benedict Church, Archbishop Buechlein commented that, although Pope John Paul II has canonized and beatified hundreds of men and women, he has named only one doctor of the Church—St. Thérèse. Doctors of the Church are those whom the Church has declared to be its greatest teachers.

Thérèse, though, seems to be an unlikely doctor. She was not learned, did not perform any great deeds, and was almost completely unknown during her lifetime. She lived in obscurity in a cloistered convent in France, scarcely distinguished from other nuns who live similar lives. In fact, before she died Thérèse overheard two other nuns discussing the obituary that would be written and sent to other Carmelite convents after she died. They wondered what could be written in hers that would be of interest since she had never done anything exceptional.

Nevertheless, by her life, she taught us how to live. She showed us that the way to perfection lies in performing the small daily things well and putting up with suffering and aggravations pleasantly—what she called her "Little Way." That was enough to be declared one of the 33 greatest teachers in the history of the Church.

Most of what we know about Thérèse comes from her autobiography, which she wrote during the last two years of her life after she was ordered to do so by her sister, who happened to be the monastery's prioress. On the cover of each of the manuscripts that made up the book, Thérèse wrote, "Notebook of Obedience." The title *L'histoire d'une âme (The Story of a Soul)* was given to the book when it was published a year after her death.

Marie François Thérèse was born on Jan. 2, 1873, in Alençon, France, to Louis Martin, a watchmaker, and Azelie-Marie Guérin, a maker of the famous Alençon lace. The Martins had nine children, but two boys and two

girls died in infancy; five daughters lived to maturity. Thérèse was the youngest. All five of the girls became nuns.

On Christmas Eve 1886, 10 days before her 14th birthday, Thérèse had a mystical experience, a vision of Jesus when he was an hour old. It was because of this vision of Jesus as a child that she later chose Thérèse of the Child Jesus as her name in religious life.

The Carmelite Sisters admitted her in the Carmel at Lisieux on April 9, 1888. She was 15. She loved the daily routine of liturgical prayers and the reading of Scripture. Even with poor health, she carried out all the austerities of the Carmelite order.

Thérèse explained in her autobiography how she came to realize that her vocation as a Carmelite was to love, and her love for God and for others continued to grow.

When she was 23, she contracted tuberculosis, a disease for which there was no cure. She lived with tuberculosis for 18 months, during which time she suffered terribly. She died on Sept. 30, 1897, with the words, "My God, I love thee!" on her lips.

After the book *The Story of a Soul* was published a year later, Thérèse quickly became one of the most beloved saints of all time. Dorothy Day was converted by reading her autobiography and later wrote her own biography of Thérèse. Thomas Merton, Graham Greene, Georges Bernanos, Teilhard de Chardin, Hans Urs von Balthasar and Jean Guittou were only a few who were influenced by her. Mother Teresa of Calcutta said that she took her name, not from St. Teresa of Ávila, but from St. Thérèse of Lisieux.

Among the short reflections for which she is known are these:

"I will spend my heaven doing good on earth."

"I have never given the good God aught but love, and it is with love that he will repay."

"My 'little way' is the way of spiritual childhood, the way of trust and absolute self-surrender."

"I am a very little soul, who can offer only very little things to the Lord." †

— John F. Fink

Seeking the Face of the Lord

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



Great Jubilee 2000 is imminent

Sunday, Nov. 21, is the last Sunday of this liturgical year, and it celebrates the Solemnity of Christ the King.

In a certain sense, commemorating Christ as King summarizes his life, death, resurrection and triumphal return to the right hand of the Father in the kingdom of heaven. Unlike our ordinary understanding of kingship, Christ's title marks a new kind of reign, not a political reality, but rather the reign of the servant who gives his life for his friends.

On this solemnity (as I have mentioned before), we will seal closed one of the great bronze doors of SS. Peter and Paul Cathedral. We will do this at the 10:30 a.m. Eucharist as a symbolic gesture recognizing the now imminent approach of the Holy Year 2000. The door will remain sealed during the season of Advent. Then at Midnight Mass on Christmas, we will ritually signal the beginning of the Great Jubilee in our archdiocese by opening this sealed door as the Holy Year door.

We would do well to begin now to reflect even more seriously about the meaning of the Great Jubilee 2000.

The season of Advent, the beginning of a new Church year, is a time of special grace and an opportunity we should not overlook. It is a great time to reflect on the particular gift and privilege that is ours as Christians and as members of the Catholic Church who get "to walk" our Catholic faith across the threshold of the new millennium through the celebration of the Great Jubilee. What a great time to be living the faith! What a great time to be clergy, religious and laity of our Church! We carry the faith into a new millennium, and with it, we carry a beacon of hope not only for our Church communities but also for all of society.

During the coming year and concluding with the Solemnity of Christ the King 2001, we will carry the faith into the new millennium in a fresh way as we prepare for and celebrate the third theme of our Journey of Hope 2001. We will "re-evangelize" ourselves, if you will; we will welcome home those who have for whatever reason left the home of our Church; and we will invite folks without a Church home to "come in" and join us in our Catholic faith. Details about this final phase of the Journey of Hope 2001 will unfold over the next six months or so.

And we will do more. In an age of great, fast-moving, technological advances, our society reacts at once

with gratitude for truly wondrous progress and at the same time society cries for humanness, for a more human touch.

Is secular humanism the answer? Unfortunately, experiments of secular humanism cannot withstand the pull to make objects of humans, largely for utilitarian purposes. Secular humanism cannot recognize the inherently deep spiritual nature as intrinsic to the dignity of the human person. This is true because by definition, secular materialism cannot recognize the human person as an image of God the Creator. And so, in a secular humanist approach to life, human persons are, at best, useful in the project of life, but not necessarily to be individually valued in themselves for their unique dignity. The failed project of the totalitarian regimes of Nazism and atheistic communism are recent historical evidence of the failure of secular humanism.

Secular materialistic capitalism is no less hazardous to the welfare of humanity although more subtle in its possibilities to make objects of us human persons. The loss of respect for all human life witnesses to the hazard of secularism.

Along with the Catholic faith, we will also carry into the new millennium an authentic humanism, which we offer society at large. Is it sectarian to say that Christian humanism is the answer our restless society seeks? Christian humanism makes a claim to be authentic precisely on the claim that every human person has an unalterable dignity because he or she is created in the image of God the Creator.

Several corollaries follow from this understanding of authentic human personhood. No human person is an object simply to be used for whatever purpose. Every human person is gifted with a dignity worthy of recognition by every other person. We are gifted images of God; and let's remember that God's very creation was and is an act of incredible love. And so love is the way we humans find ourselves to be a family of sisters and brothers. No other way works.

The greatest act of God's creative love was the incarnation of that love in his Son, Jesus Christ. And it is exactly the incarnation of Jesus Christ that the Great Jubilee 2000 celebrates. We are privileged to be alive to carry our faith and hope in this love to the new millennium. And with our faith we offer an authentic humanism so desired by our society at the end of the second millennium. †

Archbishop Buechlein's intention for vocations for November

Catholic high schools: that they may be a continued source for promoting the Catholic values of service and giving of one's life as a gift for others, especially as priests or religious.



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Buscando la Cara del Señor

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



El Gran Jubileo 2000 es inminente

El domingo, 21 de noviembre, es el último domingo del año litúrgico y en este día se celebra la Solemnidad de Cristo el Rey.

En tal sentido, la conmemoración de Cristo como el Rey resume su vida, muerte, resurrección y regreso triunfal a la derecha del Padre en el reino celestial. A diferencia de como se entiende normalmente la monarquía, el título de Cristo señala una nueva clase de reinado, no político, sino el reinado del servidor quien da su vida por sus amigos.

En esta solemnidad (como mencioné anteriormente), cerraremos una de las grandes puertas de bronce de la catedral SS. *Peter and Paul*. Lo haremos a las 10:30 de la mañana. La Eucaristía es un gesto simbólico que reconoce la entrada inminente del Año Santo 2000. Durante la temporada del Advenimiento quedará cerrada la puerta. En la Navidad durante la misa del gallo, según el ritual señalaremos el principio del Gran Jubileo en nuestra archidiócesis abriendo la puerta cerrada como la puerta del Año Santo.

Nos beneficiará el comenzar a reflexionar más seriamente acerca del significado del Gran Jubileo 2000.

La temporada del Avenimiento, principio del nuevo año de la iglesia, es un tiempo de gracia especial y una oportunidad que no debemos dejar pasar. Es un gran tiempo para meditar en el regalo y el privilegio particular que es el nuestro como cristianos y miembros de la iglesia católica quienes podemos "traspasar" por fe a través del umbral del nuevo milenio en la celebración del Gran Jubileo. ¡Que buen tiempo para vivir la fe! ¡Que buen tiempo para ser cleros, religiosos y legos de nuestra iglesia! Acarreamos la fe al nuevo milenio, y con ella, acarreamos un modelo de esperanza tanto para las comunidades de la iglesia como para toda la sociedad.

Durante el año venidero y hasta la conclusión de la Solemnidad de Cristo el Rey 2001, acarreamos la fe al nuevo milenio de una manera nueva cuando preparamos y celebramos el tercer tema de nuestro Viaje de Esperanza 2001. Nos "re-evangelizaremos", si se quiere; daremos la bienvenida a aquellos que se han ido de nuestra iglesia por varias razones; y invitaremos a los sin un hogar cristiano a "entrar" y a reunimos en nuestra fe católica. Se desarrollará más información durante aproximadamente los próximos seis meses sobre esta fase final del Viaje de Esperanza 2001.

Además haremos más. En una época de grandes y rápidos avances técnicos, nuestra sociedad inmediatamente reacciona con gratitud por el gran progreso y a la vez la sociedad clama por humanidad y por un toque más humano.

¿Es el humanismo secular la respuesta? Desgraciadamente, los experimentos del humanismo secular no pueden resistir la tentación de hacer objetos de los seres humanos, principalmente para propósitos utilitarios. El humanismo secular no puede reconocer la naturaleza espiritual que es inherentemente profunda e intrínseco a la dignidad del ser humano. Esto es verdad ya que por definición el materialismo secular no puede reconocer al ser humano como una imagen de Dios el Creador. Y por lo tanto, dentro de una aproximación secular humanista a la vida, los seres humanos son, a lo más, útiles en el proyecto de la vida, pero no necesariamente estimados individualmente en sí mismos por su dignidad única. El proyecto fracasado de los regímenes totalitarios del Nazismo y del comunismo ateo es reciente evidencia histórica del fracaso del humanismo secular.

El capitalismo materialístico secular no es menos peligroso al bienestar de la humanidad, aunque sus posibilidades de hacer objetos de los seres humanos son más sutiles. La pérdida del respeto de toda la vida humana da testimonio del peligro al secularismo.

Junto con la fe católica, también acarreamos un humanismo auténtico al nuevo milenio que ofrecemos a la sociedad en general. ¿Es sectario decir que el humanismo cristiano sea la respuesta que busca nuestra sociedad inquieta? El humanismo cristiano reclama ser auténtico sólo en la afirmación de que cada ser humano tiene una dignidad incambiable porque él o ella es creado a la imagen de Dios el Creador.

Hay varios corolarios que siguen este entendimiento del estado de ser un ser humano auténtico. Ningún ser humano es *un objeto meramente para ser usado* para cualquier propósito. Cada ser humano tiene el don de una dignidad que merece reconocimiento de todas las demás personas. Tenemos el reglado de imágenes de Dios; y recordemos que la misma creación de Dios fue y es un acto de increíble amor. Y por lo tanto el amor es la manera que nosotros los humanos somos una familia de hermanas y hermanos. No hay otro método que sirve.

El acto más grande del amor creador de Dios fue la encarnación de dicho amor por su Hijo, Jesús Cristo. La encarnación de Jesús Cristo es exactamente lo que celebra el Gran Jubileo 2000. Es un privilegio estar vivos para acarrear nuestra fe y esperanza en este amor al nuevo milenio. Por medio de nuestro amor ofrecemos un humanismo auténtico que la sociedad tanto desea al fin del segundo milenio. †

Traducido por: Language Training Center, Indianapolis

Letters to the Editor

Disagrees with Jesuit media critic

You recently published an article from Catholic News Service with this title: "Jesuit media expert praises television sitcoms." A Canadian Jesuit priest, Father John Pungente, who co-authored the book *More Than Meets the Eye: Watching Television Watching Us*, comments on television sitcoms. Father Pungente agrees with an Australian bishop that "TV has joined the Church, the state and the school in giving people values." His conclusion is that television, sitcoms in particular, are providing some wonderful family value entertainment. The final quotes by Father Pungente in the article are, "Let's stop damning the media. I don't blame television for what's happening (in society), I really don't. Television is really neutral." I cannot imagine that *The Criterion* supports these

flawed views.

The first painfully obvious error by Father Pungente is his logic that, although TV has become a primary purveyor of values (with which I concur), it bears no blame for the corrupt nature of our society's current value system. Either television must share some blame, or it is not the values role model portrayed in the article. His second error relates to the assessment of several sitcoms as wonderful, from a family values perspective. Although I am not an avid viewer of several of the shows Father Pungente mentions, I have watched a number of episodes of one of his favorite sitcoms, NBC's "Frasier." My evaluation of this show's content is dramatically different from his. Frasier is a single, middle-aged male who is obsessed with sleeping with attractive females. In a recent episode I viewed, Frasier's love vacillated between two women, as he alternatively slept with

See LETTER, page 7

Journey of Faith/Fr. John Buckel

Believing is seeing

"Their eyes may look at life, as a lock without a key, but if their hearts look at life, then Christ they will see."

Apparently, the members of the seven Churches in Asia, for whom John had composed the Book of Revelation, had experienced great hardship, suffering and sorrow. On top of all the other problems they had encountered in life, these Christians had to cope with persecution.

There was a tremendous amount of pressure put on them by civil authorities and the general population to renounce their allegiance to Christ and publicly acknowledge Caesar as lord.

Some Christians could no longer go against the prevailing winds of society and renounced their allegiance to Christ. Others stood fast, remained loyal to him and were punished by the authorities for refusing to acknowledge Caesar as supreme lord. There were still others who had thus far remained loyal to Jesus but were on the verge of giving up.

With the help of symbolic language, John gave a number of reasons in Revelation why Christians should remain faithful to their commitment to Christ.

Even though it might seem to the contrary, God has not abandoned those who have committed themselves to his Son, Jesus, in baptism. The detailed comments on the various Christian communities in the opening chapters of Revelation indicate that God knows exactly what is taking place in the lives of his people.

John makes it abundantly clear that the splendor and power of Jesus far outshine that of the Roman emperor. He (the emperor) is no match for the one who is the beginning and end of all history (Christ).

One of the major themes in Revelation is that a divine plan is unfolding. John used vivid imagery to describe the events that will take place as the end of the world approaches. Even the Roman emperor, the dragon and the beast are instruments of God's divine plan. Christians find peace and security in the arms of God.

Although there are no direct citations of the Old Testament, three-fourths of Revelation contain indirect references to it, in particular, to Exodus. Some of the catastrophic events spoken of in Revelation remind one of those that are spoken of in Exodus. These various allusions to the Old Testament were meant to remind Christians that God saved his people from seemingly impossible situations in the past and will continue to do so now

and in the future.

Likewise, in a symbolic fashion, John illustrated that those holding positions of authority and who are responsible for the persecution of the followers of Jesus will not be in power much longer. Jesus will soon return. Those who have rejected Jesus stand on the side of the beast and will end up in the "lake of fire," while those on the side of the lamb will enjoy eternal and unimaginable happiness in the New Jerusalem, a symbol for heaven.

In the midst of their trials and tribulations, John challenged his fellow Christians to be hopeful, trusting and steadfast. In effect, John urged those under his care to look at life with the "eyes of faith." To do so does not eliminate pain and suffering, but it does allow one to detect more readily the divine presence, even in the midst of pain and sorrow.

Questions for consideration:

1. Is peer pressure something that only occurs with high school students? Explain.
2. Are words like *fidelity*, *commitment*, and *loyalty* often heard in the workplace? In a family setting? At Church?
3. What enables some people to be willing to risk their lives for the good of another human being?
4. Do you think Christians will ever be "persecuted" in our own country? Why or why not?
5. How do you exercise authority over others, be it in one's place of employment or at home?
6. Are you willing to die for some person, your country or some cause? Explain.

For further study:

1. Read Rv 15-17 and Ex 3:1-20; 7-15
2. Read #s 328-354 of the *Catechism of the Catholic Church*. †

(A more detailed investigation of the Book of Revelation appears in the booklet "The Apocalypse: Are You Ready?" by Father John Buckel. It is available for \$15 at Krieg Bros. and Village Dove stores in Indianapolis or directly from Father Buckel at Saint Meinrad School of Theology, Saint Meinrad, Ind., 47577, or jbbuckel@juno.com.) †

La intención del Arzobispo Buechlein para vocaciones en noviembre

Las escuelas secundarias católicas: que ellas sean una fuente continua para promover los valores católicos de servir y dedicar su vida como regalo a los demás, especialmente en el cargo de sacerdotes o religiosos.

Archdiocese to host prayer service for victims of violence

Hundreds are expected in Indianapolis to pray with families of homicide victims on Nov. 14 for an ecumenical gathering.

"Blessed are the Peacemakers ... Embrace a Family," is The Church Federation of Greater Indianapolis' annual event, which will be hosted by the Archdiocese of Indianapolis.

Reception and displays will be held from 3:30 p.m.-4:15 p.m. at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St. A worship service will follow from 4:30 p.m.-5:45 p.m. at SS. Peter and Paul Cathedral, 1347 N. Meridian St. Dinner will be from

6 p.m.-7:30 p.m.

Rev. Dr. Gerald Cunningham, senior associate for Justice Ministries of the Christian Church (Disciples of Christ), will lead the ecumenical worship service at SS. Peter and Paul Cathedral.

The Rev. Stephen Poos-Benson, senior pastor of Columbine United Church in Littleton, Colo., will be the featured dinner speaker. The former youth minister was one of the first persons to enter Columbine High School after the shooting incident that occurred last spring.

He will "Tell the Story of Peacemaking Amidst Violent Tragedy"

that has befallen the students and people of Littleton.

The worship service and reception are open to the public at no cost. Tickets for the dinner and presentation by Rev. Poos-Benson are \$25 per person. Corporate and Church sponsorships are also available. Seating is limited to 400 persons.

Proceeds from the dinner will benefit the Church Federation's ongoing efforts to establish peace in the community through the Prayer Vigil Network and the Ecumenical Project for Reconciliation and Healing, as well as to heal the lives of those who suffer

from the violence.

The Ecumenical Project for Reconciliation and Healing is a new program that is presently training volunteers to serve as mentors for those who have suffered violent deaths in their families.

The mentor program is an outgrowth of the grassroots Prayer Vigil Network that has met at the site of each violent death in the community since 1996.

To register for the Nov. 14 dinner or to become a volunteer for The Ecumenical Project for Reconciliation and Healing, call The Church Federation at 317-926-5371. †

Check It Out . . .

On Nov. 21 after the 10:15 a.m. Mass, members of Holy Cross Parish, 125 N. Oriental St. in Indianapolis, and other volunteers will prepare hundreds of packages of food for its annual St. Vincent de Paul **Thanksgiving Food Basket** distribution. The poor families in the neighborhood will pick up their food from 4 p.m.-6 p.m. on Nov. 22. Volunteers are needed to report to the church and gym to prepare and distribute the food that has been donated by schools, stores and charitable groups. Similar packing and distributions will be made on the Sunday and Monday before Christmas.

The **Christmas Store** of Catholic Social Services will be open Nov. 29-Dec. 20. Donations of cash and new merchandise are welcome. Volunteers are needed for three and one-half hour shifts to help the 350 needy clients select Christmas gifts for their families at a minimal cost (\$10 maximum). The store has adult, teen and children's clothing (including underwear, hats and gloves), school supplies and books, toys, games and sport items, and household goods (bedding, towels and cookware). It is centrally located. Those wishing to help may call 317-236-1556.

Cardinal Ritter High School, 3360 W. 30th St., in Indianapolis, will hold its annual open house on Nov. 14 from 1 p.m.-3 p.m. Door prizes will be given to all fifth- through eighth-grade students. All current eighth-graders will also have a

chance on one of five tuition vouchers. For more information, call 317-924-4333.

The music ministers of Our Lady of Mount Carmel and St. Maria Goretti parishes will host "**A Night of Hope, a Prayer Service**," on Nov. 19 at 7 p.m. at Our Lady of Mount Carmel Church in Carmel (in the Lafayette Diocese). The night will include prayer, faith-filled witnesses, song and Scripture. A free-will offering will be taken to benefit Jacob Rund, 7, who is seriously ill.

Sacred Heart Church of Indianapolis is selling **Christmas Cards featuring the Sacred Heart altar**. Cards are \$10 per pack and have 20 cards and 21 envelopes per pack. To order, call Jessica at 317-638-5551 Mon.-Fri. from 9 a.m.-5 p.m.

The Terre Haute Deanery Pastoral Center will present "**Mary, Our Companion to the New Millennium**," an evening of reflection, on Nov. 15. The program will be held from 6:30 p.m.-9 p.m. at the Sacred Heart of Jesus Holy Family Center in Terre Haute. Providence Sister Margaret Kern is the presenter. For more information and to register, call 812-232-8400.

Civitas Dei, a lay organization devoted to Catholic business men and women, will hold its regular monthly breakfast meeting on Nov. 19. Mass will be at 6:30 a.m. in the SS. Peter and Paul Cathedral chapel, 1347 N. Meridian St.,

in Indianapolis. Breakfast and a short talk will follow at 7:15 a.m. at the Indianapolis Athletic Club, 350 N. Meridian St., in Indianapolis. The cost is free for guild members and \$20 for guests. The event is open to all Catholic business leaders. The guild of Catholic businesspeople was formed to address the critical need for applying Catholic principles to the marketplace and the culture. Every month *Civitas Dei* brings together like-minded Catholic businesspeople to provide a forum for education, a fraternal atmosphere from promoting friendship, as well as a local and national network to sustain its members in the one, holy, Catholic and apostolic faith. A monthly meeting is scheduled on each third Friday morning of the month. Mass will begin at 6:30 a.m., followed by social time, breakfast and a speaker. Each meet-

ing will conclude promptly at 8:30 a.m. For more information, call Shawn Conway at 317-264-9400, ext. 35, or David Gorsage at 317-875-8281.

"**Stories of Thankfulness ... or Not**," a storytelling session, will be held on Nov. 15 at 7 p.m. at Sacred Heart Parish hall, located at 1125 S. Meridian St. in Indianapolis. Jeri Warner, pastoral associate at Sacred Heart Parish, will lead the storytelling. The Sacred Heart Ladies Guild is sponsoring the event. The entire family is welcome. For more information, call 317-638-5551.

"Let the Fire Fall Again," a **charismatic retreat**, will be held Dec. 3-5 at Fatima Retreat House, 5353 E. 56th St., in Indianapolis. For more information, call 317-545-7681. †

VIPs . . .

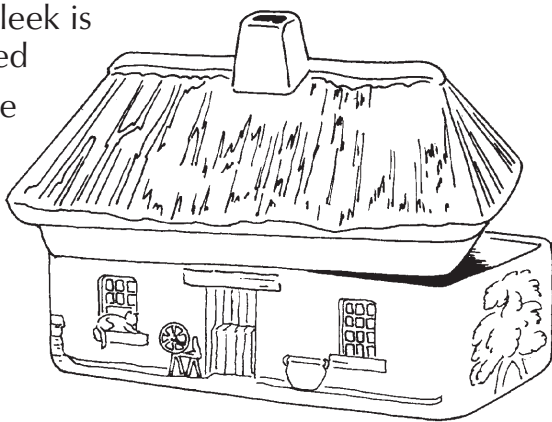


Clayton and Isabelle Estep of Nineveh will mark their 50th anniversary on Nov. 26. The couple will celebrate with a family reunion at their daughter's home in Simpsonville, S.C. The couple was married on Nov. 26, 1949, at the SS. Peter and Paul Cathedral chapel in Indianapolis. The Esteps have six children: Mary Ann McCreery, Debbie Ferry, Eileen Bartlett, Clayton E., Bill, and Barbara Estep. They also have six grandchildren. The Esteps are parishioners at Holy Trinity Parish in Edinburg. †

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Brebeuf high school opens new music facility

By Mary Ann Wyand

Brebeuf Jesuit Preparatory School in Indianapolis ushered in a new era in performing arts history on Oct. 27 during an open house celebration for the new Thomas Grande Family Music Hall.

"An Occasion of Note" featured vocal and instrumental performances by two Brebeuf Jesuit alumnae who have earned numerous music awards in recent years.

Professional vocalist and 1986 graduate Holly Winkler Robinson, who lives and works in southern California, and professional pianist and 1990 graduate Veena Kulkarni, now living in Bloomington, recalled their high school years, when excellent instruction from faculty members made up for limited space in the single music room.

"I called those years when I was here sort of a golden age," Robinson said, citing favorite instructors. "Now I think they have another golden age."

Brebeuf's new music facility is "exciting," Kulkarni said. "It's so overwhelming. When I was here, we had one classroom with a storage room. This is a totally different feeling. This place will draw people. Students have an incredible opportunity to perform with so many

other musicians. We did not have that opportunity when I was in high school."

The school's new Thomas Grande Family Music Hall features a large acoustically designed space for group classes, practices and performances as well as six individual practice rooms, one ensemble practice room, a choral practice room, an electronic computer lab, two music library rooms and secured storage for instruments.

It was made possible by a leadership gift commitment from the Eugene B. Glick Foundation, a \$500,000 challenge grant from the Lilly Endowment Inc. and additional pledges from Brebeuf Jesuit supporters. The music hall is named in honor of Eugene and Marilyn Glick's daughter and son-in-law, Arlene and Thomas Grande, and their children.

For the first time, Brebeuf Jesuit music students have a place to call their own, said Ann King of Indianapolis, acting president of the school.

Ten years ago, King said, there were six students in the school's music program. Now there are 135 students enrolled in formal music classes.

"This facility means that we can have more music students and actually teach them here," King said. "Many students



Brebeuf Jesuit graduate and professional pianist Veena Kulkarni of Bloomington performs during an Oct. 27 open house for the school's new Thomas Grande Family Music Hall. She studied music at Indiana University and the Royal Academy of Music in London and has performed as a soloist with three professional orchestras.

from years ago, such as Veena and Holly, had to take private music instructions. We all benefited from that because they would perform for us during school assemblies."

Beginning this year, King said, any student who wants to be involved in the band and orchestra can receive professional instruction at school from Steve Hoernemann, director of bands and orchestra; Mary Kubala, director of choral music; and Jane Pollak, electronic

music and piano teacher. Bill Hicks is the chair of the performing arts department.

"This facility gives so many students the opportunity to explore their gifts," Hoernemann said. "Part of the responsibility of a human being is to take talents and share them with others, to give those gifts back. One of the tenets of the Jesuit education is seeing this power that comes from above and giving it back to the world by giving of yourself." †

LETTER

continued from page 5

each. In another episode, the show's producers presented a Dr. Laura type character, Dr. Zaura, if memory serves me correctly. Far from taking a neutral stance, the show made every conceivable attempt to marginalize her character as reprehensibly insensitive. As most people are aware, the real Dr. Laura counsels individuals over the radio on their relationships, using biblical principles.

Without meaning to impugn Father Pugente's character, I'm afraid he has fallen prey to the always-present temptation to blindly embrace the culture we live in. Although television may mirror the culture we find ourselves in, it also acts to promulgate its values. It is precisely due to this fact that I believe it is imperative to seek out entertainment that supports (or is at least neutral to) our Christian beliefs. If we are ever to win back Hollywood, we will need to do it with our entertainment dollars. That will only happen when quality family shows and movies outdraw their R-rated counterparts. Don't be deceived, you do have options. Our city is the fortunate host of the annual Heartland Film Festival each October, which has graced Indianapolis the last eight years with high-quality, family friendly movies. The *Prince of Egypt* animated movie is available on video at your favorite store. The Broadway quality musical production *Ben-Hur* opens in Orlando this November for a three-year stint. With God's grace, maybe one day a movie like the *Fight Club* won't be the number one box office draw.

Michael Charles, Indianapolis

(The Criterion's views are found on its editorial pages. On the other pages, it reports news that it believes will be of interest to readers. — WRB)

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RELICS

continued from page 1

"When we began the publicity, we could tell there was going to be a huge response," Sister Mary Helen said, "but certainly the reality has exceeded what we thought it was going to be like."

Close to 3,000 people visited the downtown church on Nov. 4 to view the saint's reliquary, participate in the liturgies and program, and spend time in prayer.

"It's an absolutely wonderful occasion," Sister Mary Helen said. "It's so very inspiring to see the love and the faith that so many people have in the intercession of St. Thérèse. She's obviously continued to be a great inspiration for people, bringing people closer to God."

"I think many people feel that getting nearer to God is very difficult," she said. "St. Thérèse said there's nothing more simple—just put all your trust and your confidence in him and he will lift you up to himself."

Carmelite Sister Mary Clare Trolley, prioress, said welcoming the reliquary of St. Thérèse of Lisieux "was quite prayerful. It was very moving, just like receiving a sister, who has been away for a long time, back into the family. It was like, 'Welcome to Terre Haute. This is where we live.'"

Sister Mary Clare said she was "very impressed by the number of people who came to Morning Prayer and by their reverence. They were almost awestruck at the proximity of [the relics of] someone whose life has profoundly affected so many people."

"If you mix among the crowd," she said, "you hear people talking about St. Thérèse,

how they have known her since they were children, and that their prayer books had pictures of Thérèse on the cover."

Sister Mary Clare said the outpouring of love for the modern-day saint, who lived a simple life as a Carmelite nun and died of tuberculosis at age 24 in 1897, has been inspiring for the sisters.

"The greatest love we can express for her is to try and follow what she taught," Sister Mary Clare said. "She didn't do anything spectacular during her life, yet her book is a spiritual gem, a treasury of insights which is remarkable."

"Sometimes people read *The Story of a Soul*," she said, "and on first reading say, 'Well, what's it all about? It seems sugary and a bit.' But as I said to somebody, try it for 24 hours and see how you get on, just doing everything with God as your focus, and everyone else focused within that."

Attired in vestments that the Carmelites trimmed with 100-year-old gold filigree from the Carmel of Lisieux, France, Archbishop Daniel M. Buechlein incensed the altar and the reliquary before paying tribute to the wisdom and spirituality of St. Thérèse.

"St. Thérèse of the Child Jesus and of the Holy Face once said, 'I would like to preach the Gospel on all five continents ... until the consummation of the ages,'" the archbishop said. "In an awesome and real way, her wish is being fulfilled. The Little Flower continues to be a witness of hope for our times. And we are blessed for it."

"In the presence of her relics today, we sense the presence of St. Thérèse with us as we gather to thank God for her life and witness to hope in modern times," Archbishop Buechlein said. "Clearly this

woman of simplicity is a sign of God's special favor for our world in our times."

"In our culture and in our American society," the archbishop said, "Thérèse is an important witness as we face the challenge to re-establish a culture of life, a culture that respects all of human life, especially the lives of the most vulnerable in our society."

Conventual Franciscan Brother Don Hart, the music director at St. Benedict Parish, led the parish choir and Carmelites in hymns of praise to God.

"I think the liturgy was a wonderful experience for all of the people who came together to feel the love, the peace and the warmth of faith," Brother Don said. "If we look at Thérèse as an example, we can find saintliness in almost every person that we encounter each day."

St. Benedict parishioner Etta Blake, a lifetime member of the parish and the sacristan for more than 40 years, helped with many of the behind-the-scenes preparations for the liturgies and program honoring St. Thérèse.

"This has been wonderful," Blake said of the morning liturgy celebrated by Archbishop Buechlein, "and it's been a joy working with the Carmelites."

During the 11 a.m. Mass, she said, "the balcony was full and people were standing along the walls, in the foyer and outside the church. I was looking at all the people and hearing everybody singing, and I thought, 'Wouldn't it be wonderful to have this many people here at the church every Sunday!' I can't believe it!"

Blake pointed out the statue of St. Thérèse of Lisieux in the historic church and noted that "other than the Blessed Mother, she's the only saint who



St. Thérèse of Lisieux

is a woman to have a statue here."

St. Joan of Arc parishioner George Maley of Indianapolis was among 21 ornately costumed Knights and Ladies of the Holy Sepulchre who participated in the morning eucharistic liturgy.

"The Knights and Ladies of the Holy Sepulchre are considered a part of the religious structure of the Church," Maley said. "From the standpoint of this particular event, all of us feel very privileged to be a part of honoring this saint as her relics travel throughout the United States."

St. Thérèse is a saint of modern times, Maley said. "Her youth and her love of God is a message that needs to be sought out by more people. When people understand her mission and her love of God and the Church, and how she died at a very early age, they cannot help but be

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inspired by her life."

Msgr. Lawrence Moran, pastor of St. Patrick Parish in Terre Haute, presented an educational program for children about the life of St. Thérèse after the morning liturgy at the church. The children were attentive as he shared stories about this simple young saint.

"The Bible was her favorite book," Msgr. Moran told the children, "and Jesus meant everything to her."

Before the children's program, Msgr. Moran expressed his excitement about the spiritual graces he believes will result from widespread interest in the saint.

"I think it's a rainbow of glory, a wonderful opportunity for people to get closer to the teachings of St. Thérèse of Lisieux," Msgr. Moran said. "She's always been popular, but I think this [world tour] will make her even better known as people get to venerate her relics. I'm just so thrilled that we were one of the places on the five-continent tour, right here in terrific Terre Haute, Indiana."

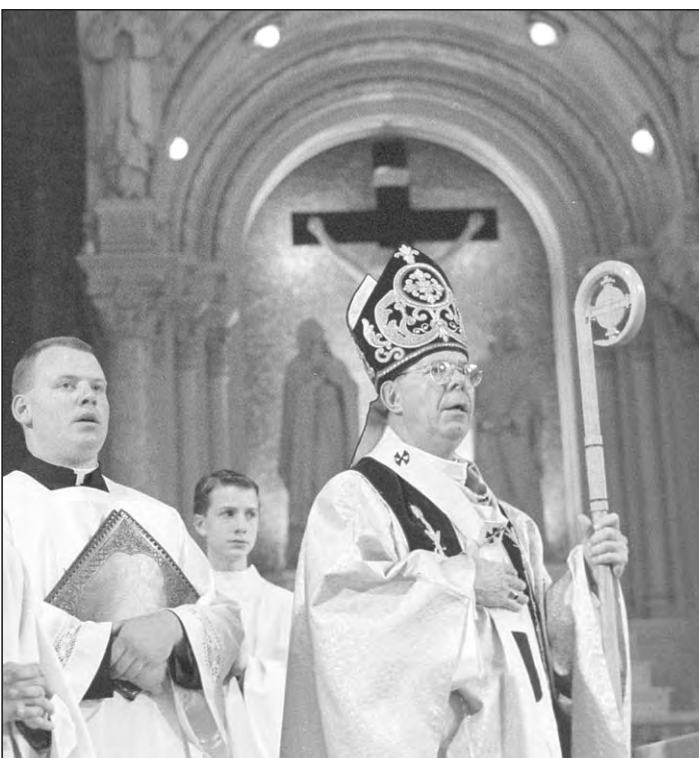
Msgr. Moran said he believes the liturgies and religious events associated with the world tour of the saint's relics will benefit religious vocations.

"It will help a lot of young people to think about a religious vocation," he said. "A lot of young people have never seen a Carmelite, and they saw all the Carmelites from Terre Haute at the Mass, singing in the choir and seated in the congregation. I think it will be a wonderful time of vocations throughout the city, deanery and archdiocese for the new millennium."

A display featuring photographs and reflections of St. Thérèse, as well as brochures and coloring books about her life, were popular additions to the religious celebration.

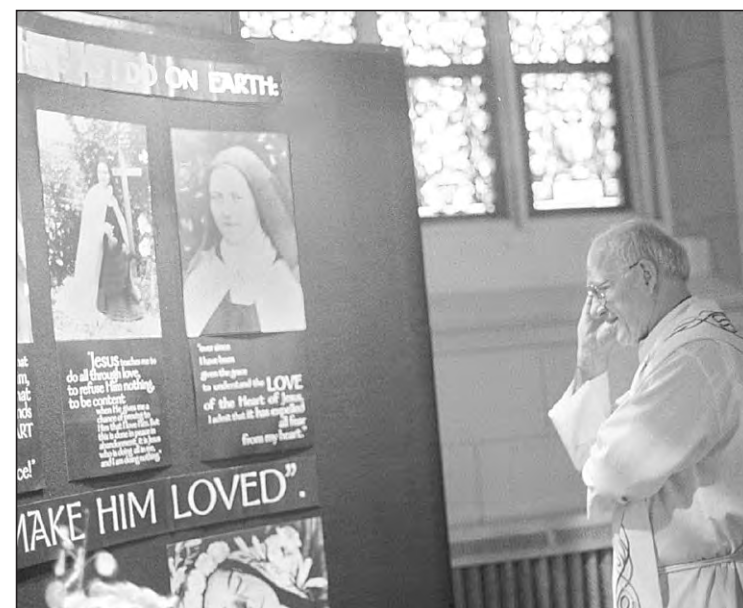
Quotations mounted on the museum-quality display included St. Thérèse's statement, "I shall desire in heaven the same thing as I do on earth—to love Jesus and make him loved."

St. Thérèse's writings reveal her belief that "Jesus teaches me to do all through love, to refuse him nothing, to be content when he gives me a chance of proving to him that I love him. This is done in peace and abandonment. It is Jesus who is doing all in me, and I am doing nothing." †



Top left: Carmelite Sister Teresa Francis Wilkins watches as Archbishop Daniel M. Buechlein incenses the reliquary of St. Thérèse of Lisieux during a Nov. 4 liturgy at St. Benedict Church in Terre Haute.

Bottom left: Archbishop Daniel M. Buechlein and Brian Doyle, master of ceremonies, process from St. Benedict Church following an 11 a.m. eucharistic liturgy Nov. 4 in the presence of relics of St. Thérèse of Lisieux.



Top right: A girl holds a Marian statue as she stands by the reliquary containing some of the relics of St. Thérèse of Lisieux. She was among nearly 3,000 people who participated in two liturgies and spent time in prayer.

Bottom right: Msgr. Lawrence Moran, pastor of St. Patrick Parish in Terre Haute, reads the text on a display about the life of St. Thérèse of Lisieux before presenting a children's program about the saint.

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From the Archives

Fatima moves to new home

In 1963, Our Lady of Fatima Retreat House moved from its original quarters at the Monastery of the Good Shepherd Sisters on West Raymond Street to new facilities built on property formerly owned by Ladywood School (now the site of Cathedral High School).

Right: Participating in groundbreaking ceremonies on May 12, 1963, were Marie Melloy and Marie Dahlen.

Far right: An undated photograph shows a group of teens in the main room of the retreat house.



If you have photographs or other materials, please send them to Associate Archivist Janet Newland, Archives, P.O. Box 1410, Indianapolis, IN 46206-1410. Newland may be reached at 317-236-1429, or 800-382-9836, ext.1429, or by e-mail at archives@archindy.org.

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You are invited to the next meeting of **Civitas Dei**, a new Guild for Catholics whose vocation is the field of business.

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Sacraments require God's action, our action

By Fr. Lawrence E. Mick

The sacraments are gifts from God to us, but they are not things we passively receive. They are actions in which we are invited to take part.

There are two main actors in the sacraments. On the one hand, the primary actor is the Trinity. It is Christ who baptizes; it is the Spirit who confirms; it is Christ who offers the Eucharist to the Father; and so on. On the other hand, the sacraments are the actions of the Church. Each of the sacraments is an action of the community of faith. By our human actions, we create the opportunity to encounter the living God.

It is the interaction of the Trinity and the Church that creates the sacramental experience.

In our theological tradition, we have expressed these two dimensions of sacraments by the Latin phrases *ex opere operato* and *ex opere operantis*.

The first phrase, *ex opere operato*, means "from the action being done," which reminds us that when a sacrament is celebrated, we can trust in God's action even when the human actors are unworthy.

If a priest presiding at Mass is living in a state of sin, for example, Christ still transforms the bread and wine into his body and blood, and invites the faithful to share in the holy meal. The sacrament's validity isn't limited by the holiness of the human actors because God is the primary actor.

The second phrase, *ex opera operantis*, means "from the action of the one acting," which refers to the attitude and intention of the human actor(s) in the sacrament.

While the sacramental action is valid because of the action of God, its effect in us depends on our attitude and openness to God's action. Ideally, the action of God finds a willing response in the minds and hearts of all those who celebrate the sacrament.

If we want the sacraments to be both enjoyable and powerful in our lives, we have to do our part to create rich sacramental celebrations.

A sacrament is like a dance. God is the partner who takes the lead, but it still takes two to tango!

The people's role in the celebration of the sacraments can also be viewed in two ways. God works "through" humans in order to come "to" humans.

God comes "to" us in the sacraments and touches our hearts and lives. When we meet the Lord in a sacramental cele-

bration, we are blessed and changed.

And this action of God comes to us "through" the symbolic actions of other human beings.

The priest or deacon baptizes, and God makes us part of the body of Christ.

The bishop or pastor confirms, and God animates us with the Holy Spirit.

A bride and groom take each other in marriage, and God unites them in a sacramental union.

The full effectiveness of the sacrament requires both God's action and our action.

We always can trust that God will be there and will act when we celebrate any of the sacraments. The human action is not always so certain.

Sometimes we go through a sacramental celebration on automatic pilot. We are not attentive to what we or others are saying or doing. Sometimes we just "attend" the celebration rather than really take part. We expect God to do it all, with no cooperation from us.

You can see the problem in that.

When a person is baptized, God takes the initiative and sets that person free from sin, giving him or her a new life. The person being baptized needs to respond to God's offer of life with faith and conversion to that new way of living.

If the person being baptized is an infant, the sacrament's full effect will come later as the child comes to know and follow Christ.

When we gather for Eucharist, Christ gives us his body and blood as our food and drink. For this meal to achieve its goal, however, those who share in it need to be willing to become one body in Christ, united by the Holy Spirit in love and in service to others.

When we come to be reconciled, Christ offers us forgiveness and healing. For our part, we must repent of our sins and commit ourselves to changing the way we have been living. Only then does God's forgiving love have its full effect in us, renewing our life in Christ.

In all the sacraments, human action and divine action combine to accomplish God's will in our lives. Faith assures us that God will always provide the divine power. The same God invites us to enter into the sacramental action with all our hearts and souls so that the divine power can work miracles in us.

Will you join in the dance?

(Father Lawrence E. Mick is a priest of the Archdiocese of Cincinnati, Ohio.) †



It is the interaction of the Trinity and the Church that creates the sacramental experience. If we want the sacraments to be both enjoyable and powerful in our lives, we have to do our part to create rich sacramental celebrations.

Sacraments are based on paschal mystery of Christ

By Fr. Paul Schmidt

While we often refer to sacraments as things, this obscures the fact that they are actions.

Sacraments involve things, but only as part of the sacred action.

Actually, the sacraments are about an action: Jesus' saving death and resurrection—the "paschal mystery."

The *Catechism of the Catholic Church* titles its general teaching on the sacraments "The Paschal Mystery in the Church's Sacraments" (#1113 to #1134).

All the sacraments remember this central act, making it and its benefits present.

In sacraments, we actually participate in this action of Jesus.

Words are essential in sacramental action, not only the words of the sacramental formula but the word of God in the Bible.

Every sacrament involves action on God's part and the receiver's part.

God's action is guaranteed whenever the sacrament is rightly celebrated. And the receiver's faith enables that action to bear fruit.

The catechism explains: "From the moment that a sacrament is celebrated in accordance with the intention of the Church, the power of Christ and his Spirit acts in and through it, independently of the personal holiness of the minister. Nevertheless, the fruits of the sacraments also depend on the disposition of the one who receives them" (#1128).

Sacraments are not magic. We have to open the door to let the Lord in.

A sacrament also is a communal action. The sacraments are celebrations of the whole Church, Christ's body. The relationship among this body's members resembles the relationship of God the Father, Son and Holy Spirit.

Every sacrament is an act of liturgical prayer. As God's action "comes down" upon the receiver, the prayers of the community "go up" to heaven.

All sacraments are prayers of the whole Church. They reflect and anticipate the eternal prayerful activity of heaven.

(Father Paul Schmidt is director of priest personnel for the Diocese of Oakland, Calif.) †

Discussion Point

Mass brings us closer to God

This Week's Question

How has your understanding of the Mass grown and developed over the years?

"As I've grown older, I've gained a better understanding of the sacredness of the Mass. It links us back to the disciples and the beginning of the Church. It is a constant reminder of the sacrifices which Christ made for us." (Tanya Bachman, Portland, Ore.)

"It has grown from a point of understanding, as a young person, that my faith was important, but not really knowing why—other than that it was important to my parents and others in my life—to an understanding that God has a gift of salvation for us, requiring us

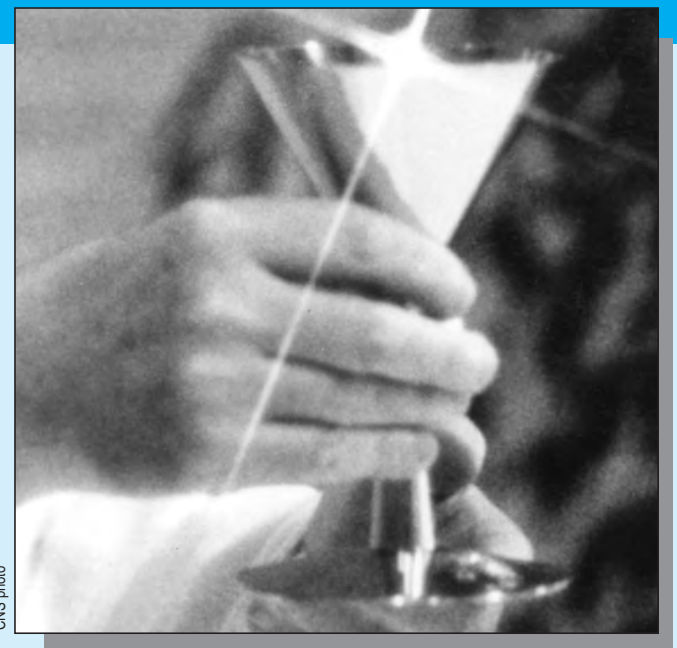
to be faithful to the sacraments and to celebrate with him at the Mass." (Rolly Dessert, Leavenworth, Kan.)

"Being in English now, the Mass is much easier to follow. We have been assisted by the priests, deacons, sisters, brothers and the lay leadership to be more involved in the liturgy." (Susan Sacaloff, Anchorage, Alaska)

Lend Us Your Voice

An upcoming edition asks: What is needed for people—or peoples—to understand each other?

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



From the Editor Emeritus/John E. Fink

Vatican II: Pope Paul raises collegiality issue

(Fourth in a series of columns)

John XXIII is often considered the pope of the Second Vatican Council, but I believe that honor should go to Paul VI. It's true that Pope John convened the council and it was he who saw the necessity for bringing the Catholic Church into the modern world to make it more relevant to people living in the



20th century.

But Pope Paul VI, while still a cardinal, was one of two men who did the most to set the direction of the council during that first session (the other being Cardinal Leon-Joseph Suenens). Pope Paul also was pope during the council's most meaningful three sessions and then it was he who had the task of carrying out the council's decisions.

Cardinal Montini was elected pope partly because the other cardinals knew

that he would continue the council, and it was also that knowledge that required six ballots before he received the required two-thirds vote for his election since about a third of the cardinals didn't want the council to continue. Many of those cardinals were in the Roman Curia.

Paul was elected on June 21, 1963, and on June 22 he announced that Vatican II would continue. The second session began on Sept. 29, so he had about 100 days to get ready for it. And that meant particularly to get the Roman Curia pointed in the direction of the council instead of against it.

On Sept. 21, eight days before the opening of the second session, Paul met with the members of his curia. He emphasized to them that the curia made no sense except as the organ of "immediate adherence and of absolute obedience" to the pope. It is not an autonomous body, he said; its *raison d'être* is to serve the pope and to share in his ministry, subordinately. He said that "it must hear and interpret the voice of

the pope and at the same time not let him miss any useful, objective information, any filial and well-thought-out advice."

Paul then slipped in what was probably the most radical proposal: Shouldn't diocesan bishops be involved in certain questions in the deliberations of the Roman Curia? He was setting the stage for the council's discussion of collegiality.

This was also his emphasis when he opened the council's second session. The interrupted First Vatican Council had defined the role of the pope, he said. Now it was time to define the role of bishops and others among the People of God.

The question was, did the collegiality of the bishops start "from below" or "from above"? Was the primacy of the pope set in the context of collegiality, or was the collegiality of the bishops set in the context of the primacy of the pope? Were the bishops only representatives of the pope or did they have a separate role?

This, of course, was only one of many issues the bishops had to decide, but it was an important one. †

Stories, Good News, Fire/
Fr. Joe Folzenlogen, S.J.

Cheap, easy, and it works: 'Catholics Returning Home'

Some 30 people from nearly 20 different parishes gathered at St. Ambrose Parish in Seymour last Saturday, Nov. 6, for a workshop on "Catholics Returning Home." The presenter was Sally Mews, a woman from the Chicago area who has developed a nationally recognized program for this ministry.



Mews knows the journey away and the journey back intimately. She grew up in a very disturbed family that was marginally Catholic. The few formal experiences she had of the Church were highly negative. So she spent a number of years intensely angry and distant from the Church before she found the way back.

After her own return, she was drawn into companionship step by step. Upset about some plans in her parish to "get those deadbeats to pay," she poured out her soul in a letter to her archdiocese. The response invited her to become a member of the archdiocesan evangelization committee, with involvement in the early days of the National Council for Catholic Evangelization. Eventually, she became the designer, presenter and trainer of "Catholics Returning Home."

Realizing that it takes time and energy to start and sustain such a ministry, and that Church budgets are often tight, Mews wanted a program that would work but that would be cheap and easy. Sally insists that the title is important because it is very specific about the target audience. Catholics who are away from the Church know immediately that this program is for them.

Publicity is a critical element of the program. She says it is important to use bulletin articles and pulpit announcements to encourage parishioners to invite people they know. She also advises parishes to make use of free bulletin board sections in local papers and on local radio stations. When names are gathered, the persons should be written to or called personally, and they should be carefully screened.

Those involved in coordinating the program should do as much as they can, but not so much that they burn out and feel reluctant to repeat the program.

Striking a balance is also important in the sessions themselves. There are six sessions. The first two provide time for people to share their stories. A basic structure and flow is necessary, but not one that is heavy and rigid. People need to feel safe and able to talk, but the facilitator needs to keep some boundaries so one very angry person does not monopolize the discussion.

The final four sessions deal with basics that will clear up some of the confusion and misunderstanding people bring. These sessions cover the Church today and the changes since Vatican II, the Mass, "Tips on Sinning" (reconciliation), and the Creed. The goal is to reconnect people and to give enough of a foundation to allow them to plug into the ongoing faith formation offerings of the parish.

Sally draws her inspiration from the parables in Luke 15: "Lost Sheep, Lost Coin, Prodigal Son." She has written her program in booklet form.

To receive a copy of the booklet, contact Fr. Joe Folzenlogen, S.J., at 317-236-1489 or 800-382-9836, ext. 1489; or by e-mail at evangelize@archindy.org. †

Cornucopia/Cynthia Dewes

Masters of sparkling personality

We're living in a society that values, in fact adores, the cult of personality. No matter how outrageous, atypical or just plain nuts some people appear to others, they're said to be "fascinating" or "stimulating." Sometimes they're elevated to celebrity, or even notoriety, because of their



unique behaviors.

For example, most of us breathlessly followed the TV adventures of a woman who mutilated her husband while he was asleep, because she was mad at him. And we've been glued to the documented strangeness of religious cults whose leaders' bizarre behavior eventually led to their followers' deaths.

We've also observed this kind of charisma in person. Once we went on a cruise with a group of people that included a glamorous young couple. They were handsome, stylish and given to loud, public conversations and dramatic

entrances. They fascinated the ship's crew and all onlookers with coquettish demands for service that caused delays and aggravation for everyone else.

But they had scintillating personalities, no doubt about it, and were much admired by the majority of passengers. It turned out in the end that they also were deadbeats, who delayed us one more time in getting off the ship while they argued bad credit with the officials. But they sure were fascinating.

Personality is more often revealed in private behaviors that rate no place in public attention. We've all had an eccentric grandpa or a weird auntie, an obsessive boss or a neurotic teacher. Indeed, most of us have these little quirks that may or may not seem interesting or endearing to anyone but ourselves.

As an example, some of us have this rigid streak that causes us to stick to our decisions and finish what we start. It can manifest itself in something as goofy as a built-in need to finish anything we start to read, no matter how long, boring or excruciating it might prove to be. I, myself, have actually waded through

Sandra Brown novels and vegetarian cookbooks, instruction manuals and tracts from obscure religious sects because of this compulsion.

It can also appear in being overly scrupulous, as some of my pre-Vatican II fellows have admitted. They tend to feel guilty about all sides of every question: Will John be upset with me if I invite Mary instead of Dora? Will Dora resent me for inviting her just so John will be pleased? Will Mary be upset with me that Dora and John are upset with me? You get the idea.

But this rigidity of personality, this kind of determination, can also result in happy, lifelong marriages, fulfilling work experience and the raising of stable children. You'd think these things should be more deserving of public attention than mutilating your husband while he's asleep, but we don't see *them* on "Entertainment Tonight," do we? Go figure.

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

Faithful Lines/Shirley Vogler Meister

Creativity and spirituality promote healthy minds

A colleague and friend, Mary Rubeck Benson, and I were on our way to a Pen Women meeting in Carmel. As she drove, I read published directions: "Go north on Meridian to 126th St., then turn right to" However, we got lost, and it was my fault. Why? Because I erroneously read "Meridian" when the actual printed word was "Keystone." I'd had a serious brain glitch—so serious that (although I joked about it) I was genuinely upset. That's because many relatives, including my mother, were Alzheimer's victims. I thought my mistake could be a prelude to the disease.



Brain glitches happen to everyone, said my supportive friend, Mary, president of the Indianapolis Branch of the National League of American Pen Women. When I apologized for my error because it caused us to arrive late for the meeting, she calmed my fears about Alzheimer's: "How often have you heard people say, 'I don't know where my

mind is' or 'I don't know what I was thinking.' Sometimes when we walk, we miss a step or trip. We spill and drop things. Sometimes we have mind goofs." She suggested perhaps we have too much on our minds, and she's right.

I consider myself young. Mary is much younger. Yet we've both known others even younger who've had similar mental lapses.

We live in a fast-paced world. We're bombarded with words and ideas, directions and rules.

Our days are jammed with deadlines and time crunches; and we often, according to an old saying, meet ourselves coming and going. I've even noticed that many retirees have exhausting schedules.

So, was the Pen Women meeting superfluous? Sure, I could've skipped it; but then I would've missed a leisurely, friendly, informative afternoon with

artists, musicians, and writers of diverse faiths. As busy as I get, I admit they are important in my life, too, especially since

'We live in a fast-paced world. We're bombarded with words and ideas, directions and rules. Our days are jammed with deadlines and time crunches; and we often, according to an old saying, meet ourselves coming and going.'

I find these professionals to be spiritually healthy. And that, thank God, comes across in their work. It also protects their mental and physical health. What's more, they inspire others.

Mind glitches come and go. Perhaps in old age, I'll even succumb to Alzheimer's. However, a strong spiritual life coupled with creativity might help me ward off the disease longer.

(Indianapolis Pen Women Shirley Vogler Meister and Mary Rubeck Benson are members of Christ the King and St. Lawrence Parishes, respectively. For NLAPW information, readers can call Mary at 317-894-7218 or write to Bethanne Gruner—401 West 46th Street, Indianapolis 346208—for a brochure.) †

Thirty-third Sunday in Ordinary Time/Msg. Owen F. Campion

The Sunday Readings

Sunday, Nov. 14, 1999

- Proverbs 31:10-13, 19-20, 30-31
- 1 Thessalonians 5:1-6
- Matthew 25:14-30

The Book of Proverbs furnishes this weekend's first reading. While this book rarely appears in the liturgy, it is often quoted in literature and by persons in their everyday remarks.



Proverbs is part of the Wisdom Literature of the Bible. God of ultimate truth, the uttermost in wisdom, composed it in an

effort to convince Jews, and perhaps questioning Jewish youth, that the ancient insights and demands of their religion were not the only revelation.

The exact date of the writing of Proverbs is unclear. Scholars still wonder and debate the date. Its origin in terms of place also is open to speculation.

As is the case with other works of the Scriptures, and of the Wisdom books, Proverbs shows a quite international character. Its author borrowed from the cultures, literature and even attitudes of those societies surrounding the Holy Land. Nevertheless, in no sense is Proverbs a blending of views about religion. To the contrary, it is rigidly Judaic, not in the slightest forgetting or even compromising the ancient belief that the one and only God, the Creator, the Supreme and Almighty, is the God of Abraham, Isaac and Moses.

This weekend's reading speaks of the treasure that is a good wife. In the context of our day and time, this text may seem merely a reinforcement of customs that have long relegated women to domestic duties.

In the context of the ancient world of which God's people were a part, this reading is anything but a statement demeaning women. Rather, it exalts women, in reality placing them at the level of man. Both men and women share a common human nature.

The circumstances long ago were that polygamy, not polyandry, prevailed. Husbands had many wives, as a general rule in the national communities bordering the land of God's people. Rarely were husbands attached to their wives in any way by love. Nor were wives so bound to their

husbands. Marriages were arranged. Young women had no voice whatsoever in the process. Physical satisfaction was inevitably the sole factor bringing spouses together. Under such circumstances, intimate relationships outside marriage were common, and often condoned, for husbands.

In the home itself, the several wives were little more than servants and their chief claim to distinction was the fact that they were selected—although not without exception—to bear their husband's children.

The First Epistle to the Thessalonians provides the second reading.

Tensions were considerable for Christians in the first century A.D. They formed a tiny minority in cities such as Thessalonica, today the city of Saloniki in Greece. Everything in life around them contradicted and scorned the Gospel of Jesus.

The atmosphere was ripe for what indeed developed—an outright move against Christianity on the part of the political power.

Thus, Christians looked longingly for the promised Second Coming of the Lord. This epistle reminds the Thessalonian Christians that most certainly this world, with all the might and grandeur of Rome, would pass away. Christ would be vindicated. He would reign. But no earthly source knew the timetable for all this.

St. Matthew's Gospel gives this Liturgy of the Word its third reading. It is a parable, as have been other weekend readings recently.

The first of the existing Gospels was that of Mark. Some scholars believe that this passage is an elaboration of the shorter section in the fourth chapter of Mark's rather succinct Gospel. In any case, it offers several possibilities in interpretation.

Most often presumed is that this parable confronts those who have heard the Gospel of Jesus, and who have at least intellectually accepted it, but who do not take it to heart. The evangelist responsible for Matthew's Gospel doubtlessly saw many such persons.

Not all the early Christians were fervent. Some feared the wrath of the majority, or of the law. The writer of this Gospel added this parable to bring into such conditions the very words of Jesus. Knowledge of God is a treasure beyond price. Union with God is the only thing that matters.

Daily Readings

Monday, Nov. 15
Albert the Great, bishop,
religious and doctor of the
Church
1 Maccabees 1:10-15, 41-43,
54-57, 62-64
Psalm 119:53, 61, 134, 150,
155, 158
Luke 18:35-43

Tuesday, Nov. 16
Margaret of Scotland, married
woman and queen
Gertrude the Great, virgin and
religious
2 Maccabees 6:18-31
Psalm 3:2-7
Luke 19:1-10

Wednesday, Nov. 17
Elizabeth of Hungary, married
woman and religious
2 Maccabees 7:1, 20-31
Psalm 17:1, 5-6, 8b, 15
Luke 19:11-28

Thursday, Nov. 18
The Dedication of the Basilica
of the Apostles Peter and
Paul in Rome
Rose Philippine Duchesne,
virgin, religious, missionary
and educator
1 Maccabees 2:15-29
Psalm 50:1-2, 5-6, 14-15
Luke 19:41-44

Friday, Nov. 19
1 Maccabees 4:36-37, 52-59
(Response) 1 Chronicles
29:10-12
Luke 19:45-48

Saturday, Nov. 20
1 Maccabees 6:1-13
Psalm 9:2-4, 6, 16b, 19
Luke 20:27-40

Sunday, Nov. 21
Christ the King
Ezekiel 34:11-12, 15-17
Psalm 23:1-3, 5-6
1 Corinthians 15:20-26, 28
Matthew 25:31-46

Reflection

The Church approaches the end of this year. On the first Sunday of Advent, it will begin the next year of Redemption, the next year of its course of instruction and rejoicing in the immortal values of the Gospel. On this first Sunday of Advent, the Church will close the second millennium of the Christian era.

During these final weeks of the fall, the Church calls us to prepare, to perfect ourselves in our discipleship.

Question Corner/Fr. John Dietzen

God's grace and love are the fruits of penance

Q We were taught that in the sacrament of penance, if there are no serious sins, it is sufficient and good to mention some past sin or present fault that we are bothered about and want to overcome.

A That is what I usually do, and it has helped a lot. Recently I read in a Catholic magazine that this is wrong. We should not "confess just one sin," but every confession must be "integral." What does that mean? (Ohio)



A An integral confession, in traditional sacramental terminology, simply means that if any serious, mortal sins have been committed since one's last reception of this sacrament, all those serious sins must be confessed.

Some ambiguity apparently has arisen over a practice in certain communal penance services at which each penitent is asked to "mention one sin" at the time of individual confessions at that service. There is nothing wrong with that, if one is speaking of lesser ("venial") sins.

It would be misleading, however, to imply that only one serious sin might be confessed if there has been more than one.

Some explanations of this subject have been, I believe, ambiguous, as obviously one was in your case.

What you are doing is fine and commendable. One of the advantages of this sacrament is that it helps us articulate and zero in on aspects of our life that, while a

Just as was the case 2,000 years ago, with the Thessalonians, with those who heard for the first time the proclamation of Matthew's Gospel, just as those who first meditated upon Proverbs, our eyes may not see clearly. We may perceive as important what only is passing or of no genuine significance.

To have been touched by the life of God, which is our great privilege in our faith, is to have been given everything. We cannot forget this profound gift. We must recognize it and live accordingly. †

long way from seriously sinful, are leading us in directions we know are not good and virtuous.

With the influence of God's grace and life and love, which are the fruits of the sacrament of penance, such confessions, as the Church's official Rite of Penance indicates, help us to "perfect the grace of baptism" and "to conform most closely to Christ and to follow the voice of the Spirit more attentively" in our lives (#7).

Q Your recent column dealt with Catholics who have affiliated with a different religion and marry out of the Church.

Consider two Catholics who marry in the Church, and years later are divorced. One of the spouses then embraces another religious faith and marries out of the Church. Does the Church recognize that second marriage? Are not both parties of the first marriage still bound by that marriage? (Indiana)

A According to Catholic belief and regulations concerning marriage, both spouses would still be bound by that first marriage.

As I said in the response to which you refer, according to Catholic canon law, when former Catholics who have affiliated with a different religion marry out of the Church, that marriage is very probably valid, even in the eyes of the Church, assuming there is no other impediment to the marriage. A previous valid marriage would be an impediment. One spouse's joining another faith does not change that. †

My Journey to God

Communion

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How precious you are shared with each shared with all

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ONS photo from Reuters

All hands enfolding you

With steady eyes loving hearts trusting ... believing they reach toward you

By Beth A. Schoentrup

(Beth A. Schoentrup is a member of St. Joseph Parish in Shelbyville.)

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.)

November 12
St. Patrick Parish, at Primo Banquet Hall, 2615 National Ave., **Indianapolis**. Reverse raffle, \$25 per person. Information: 317-637-1146.

November 13
Holy Trinity Parish, 902 N. Holmes Ave., **Indianapolis**. Holiday bazaar, 10 a.m.–7 p.m. Information: 317-632-1030 or 317-634-2289.

SS. Peter and Paul Cathedral

rectory, 1347 N. Meridian St., **Indianapolis**. Cantor workshop series, Session I, 9:30 a.m.–3 p.m. Information 317-236-1483.

St. Rose Parish, 8144 W. U.S. Hwy. 40, **Knightstown**. Holiday craft bazaar and luncheon, baked goods and hand-made items, 8 a.m.–2 p.m.

St. Maurice Parish, 8874 Harrison St., **Napoleon**. Fall smorgasbord, 4:30–7:30 p.m.,

\$6 adults; \$3, children 6–12; \$1.50, children 3–6. Information: 812-637-5170.

Olivia Hall, St. Francis Convent, 22143 Main St., **Oldenburg**. Batesville Deanery Encuentro 2000 program. Information: 812-933-6407.

St. Joseph Parish, **Jennings County** (U.S. 50 to JJ's Market [Hayden] 1 mile south on County Road 700 west). Rosary Society craft bazaar. Information: 812-346-8685.

November 14
Mary's Rexville Schoenstatt, 2:30 p.m., "The Simplicity of a Child," Father Elmer Burwinkel presides at Mass, 3:30 p.m. Information: 812-689-3551 or eburwink@seidata.com.

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Catholic Widowed Organization Thanksgiving Dinner, 4 p.m.–6:30 p.m. Information: 317-351-6993.

Cardinal Ritter High School, 3360 W. 30th Street, **Indianapolis**. Open house, 1 p.m.–3 p.m. Information: 317-924-4333.

St. Anthony Parish, Society, 379 N. Warman Ave., **Indianapolis**. Altar society euchre party,

1 p.m., \$3 per person.

November 14–16
Nativity Parish, 7225 Southeastern Ave., **Indianapolis**. Parish retreat, Father Jim Farrell, 7 p.m. Information: 317-357-1200 or 317-359-6075.

November 15
Sacred Heart of Jesus Holy Family Center, N. 13 1/2 and Lafayette, **Terre Haute**. "Mary, Our Companion to the New Millennium," Advent reflection, 6:30 p.m.–9 p.m. Information: 812-232-8400.

Sacred Heart Church, 1125 S. Meridian St., **Indianapolis**. Evening of storytelling with Jeri Warner, 7 p.m. No charge. Information: 317-638-5551.

November 15-16
St. Francis Hospital, 1600 Albany St., **Beech Grove**. Auxiliary holiday bazaar, Mon. 9 a.m.–4 p.m.; Tues. 7:30 a.m.–3 p.m.

November 16-17
St. Francis Hospital, 8111 S. Emerson, **Greenwood**. Auxiliary holiday bazaar, Tues. 9 a.m.–3 p.m.

November 20
St. Michael Parish, 3354 W. 30th St., **Indianapolis**. Angel's Attic holiday craft bazaar, 9 a.m.–3 p.m., admission \$1.

Information: 317-926-7359.

November 20-21
St. Lawrence and St. Peter Claver Council and Court #190 trip to Our Lady of the Snows in Belleville, Ill., 7 a.m. Sat.–9:30 p.m. Sun., \$100. Information: 317-547-8100.

November 21
Holy Name Parish, 89 N. 17th Ave., **Beech Grove**. Altar society Christmas bazaar and chili dinner, 12:30 p.m.–5 p.m., dinner until 4 p.m. Information: 317-784-5454.

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 Chapel of Divine Mercy, 7 p.m.

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Adult Survivors of Childhood Sexual Abuse, Catholic Social Services program, 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.

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 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,

—See ACTIVE LIST, page 15

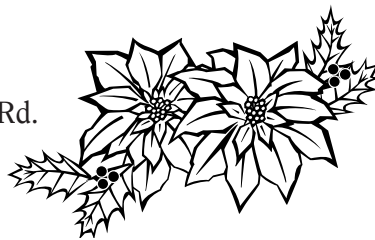
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The Active List, continued from page 14

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 adoration, after 9 a.m. Mass-5 p.m.; rosary, noon.

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. (Monday); 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.
Third Wednesdays
St. Jude Church, 5353 McFarland Rd., **Indianapolis.** Rosary, 6:15 p.m. Information: 783-1445.

◆ ◆ ◆
Archbishop O'Meara Catholic Center, **Indianapolis.** Catholic Widowed Organization, 7 p.m.-9:30 p.m. Information: 317-784-1102.

◆ ◆ ◆
Holy Family Parish, **Oldenburg.** Support group for the widowed, 7 p.m. Information: 812-934-2524.

◆ ◆ ◆
Calvary Mausoleum Chapel, 435 Troy Ave., **Indianapolis.** Mass, 2 p.m.

Third Thursdays
Our Lady of Peace Mausoleum Chapel, 9001 Haverstick Rd., **Indianapolis.** Mass, 2 p.m.

Third Fridays
Blessed Sacrament Chapel, SS. Peter and Paul Cathedral, **Indianapolis.** Mass for *Civitas Dei*, Catholic business group,

6:30 a.m.; **Indianapolis** Athletic Club, breakfast, talk, 7:15 a.m.-8:30 a.m., \$20. Information: Shawn Conway, 317-264-9400, ext. 35; or David Gorsage, 317-875-8281.

◆ ◆ ◆
St. Francis Hall Chapel, Marian College, 3200 Cold Spring Rd., **Indianapolis.** Catholic Charismatic Renewal of Central Indiana, Mass and healing service, 7 p.m.

Third Saturdays
St. Andrew Church, 4052 E. 38th St., **Indianapolis.** Mass for Life by archdiocesan Office of Pro-Life Activities, 8:30 a.m.; walk to Clinic for Women, 2951 E. 38th St., rosary; return to church for Benediction.

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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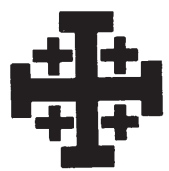
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• PANAMA CANAL & SOUTH AMERICA CRUISE, 10 DAYS IN FEB.FROM \$1,688	• NEW ENGLAND & FRENCH CANADA CRUISE, 8 DAYS IN SEPT.FROM \$1,098	• ROME, NORTHERN ITALY & VENICE, 11 DAYS IN NOV.\$2,382
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<small>(Not all brochures have returned from printer. They will be sent as soon as they are available.)</small>		

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POPE

continued from page 1

The document said the Church must proclaim Christ as the "only savior" and invite non-Christians to find ultimate answers in the Gospel. In Asia, home to two-thirds of humanity, this fundamental missionary activity is a "solemn duty" of all Christians, it said.

The document said the best way to spread the faith in Asia is to live it, especially through a deep practice of prayer, through personal contact and by reaching out to the millions of suffering people on the continent. It praised Asia's many Christian martyrs and denounced religious persecution in places like China.

India gave the pope a polite but subdued welcome. Despite fears of Hindu extremist violence, demonstrations against the papal visit were minuscule. New Delhi, a city of 10 million people and only 40,000 Catholics, barely seemed to notice the pope's presence.

Vatican officials said the relatively muted reaction in New Delhi underscored the challenge and the potential of evangelization in Asia.

"In a way, maybe it makes sense for the pope to proclaim this evangelization

goal in a city where Catholics are fewer than 1 percent," Vatican spokesman Joaquin Navarro-Valls said.

The 79-year-old pontiff moved slowly throughout the public ceremonies and looked tired at times. He visited a memorial to Mahatma Gandhi and dropped rose petals on his tomb, but nearly fell when he had problems with a pair of slippers he doled for the occasion.

At a welcoming ceremony at India's presidential palace, the pope cut short his inspection of the honor guard, which stretched the length of a football field along a vast clay forecourt.

Celebrating Mass for some 50,000 people in Nehru Stadium, the pope urged Asia's lay Catholics to lead evangelization efforts by witnessing to the Gospel in their own lives and by working to end the "situation of extreme poverty and injustice" in society.

The pope stood near a giant portrait of the late Mother Teresa of Calcutta and asked the whole Church to "never forget her witness of evangelical love, especially toward the poorest of the poor."

The three-hour liturgy featured Indian music, dances and a procession by women bearing bowls of incense and flower petals. The Mass took place on the major Hindu feast of Diwali, the festival of light, and in

his sermon the pope said that "we, too, exult in the light ... the one who is the true light." He spoke from an altar platform designed by a Hindu architect.

Sitting in the crowd was Thresiamma John, a Catholic who said she definitely feels her minority status in New Delhi. Many Hindus appear fearful of Catholics, which does not say much about their confidence in their own faith, she said.

A Catholic from Bangalore, Bartholomew Abraham, said he thought an atmosphere of interreligious mistrust had developed in recent years, which have seen a marked increase in violent attacks on Catholic missionaries.

In talks with Indian authorities Nov. 6, the pope received assurances that the government will protect the rights of the minority Christian community, Vatican spokesman Navarro-Valls said.

Navarro-Valls said that in a private meeting, Indian Prime Minister Atal Behari Vajpayee told the pontiff that any violence was the work of "some intolerant fringes" and that India remained committed to religious freedom and tolerance.

The pope confronted the controversial issue of religious conversion in a meeting Nov. 7 with representatives of Hinduism, Islam, Buddhism and other faiths. The encounter came amid calls from some Hindu groups for a "freeze" on Christian conversions and missionary activity, especially among tribal groups and lower castes.

The pope said that no state or group has the right to control a person's religious convictions or the "respectful appeal" of a particular religion to people's free conscience. He said religious freedom gives people "the right even to change their religion, if their conscience so demands."

He said the Church firmly believes in the value of interreligious dialogue, not as an attempt to impose its own views, but as a way to create areas of cooperation.

"This does not mean that we abandon our own convictions," he added.

Religion must never become "an excuse for violence, as we see too often around the world," he said.



Catholics holding images of Mary and Christ welcome Pope John Paul II to New Delhi, India, Nov. 6. Goodwill prevailed during the pope's trip to India despite criticism from fundamentalist Hindus before the visit.

The religious leaders unanimously praised the pope and defended the concept of religious freedom. But afterward several participants questioned whether "active" forms of evangelization, like preaching and social programs, were legitimate ways to propagate one's faith.

Before leaving India, the pope gave a donation of \$300,000 toward relief efforts in India's Orissa state, where thousands were feared dead after a cyclone in early November. Vatican sources said the pope was moved by descriptions of the human suffering there and wanted to make a "symbolic" gift, especially after hearing that the U.S. Congress had cut a foreign aid request to India a few days earlier.

One major—but not unexpected—development was the failure of any bishops from mainland China to arrive for the final Asian synod ceremony. The Chinese government did not allow bishops to attend the synod in 1998, either.

Hong Kong Auxiliary Bishop John Tong Hon said despite rumors of an impending Vatican-China breakthrough, the situation was more or less the same for the Church on the mainland.

"No obvious progress can be seen, but we are praying for it," he said. He said that since Hong Kong returned to Chinese control, there have been no dramatic changes in Church freedom there.

"But we have to be careful," he added. †



Sean F. Fahey

*Cathedral High School – Class of 1987
Little Flower Grade School
BA, Wabash College, 1991
MBA, Indiana University, 1996*

*Director of High Performance
Government for the State of Indiana*

I can still remember with great detail the butterflies in my stomach on my first visit to Cathedral. As I stared at the winding path that led up the hill, unsure of what lay beyond the trees, I was prob-

ably more nervous than I had ever been. It was my own decision to go to Cathedral High School, but that was little comfort at the time.

The easy choice — the path of least resistance — would have been to go with all my friends to the local high school. But I sought advice from a number of people, and they all said that Cathedral's tradition of strong academic and athletic programs made it the best school that I could find. That didn't change my fear and excitement about the decision that I was about to realize, but deep down I knew this was where I was supposed to be.

Years later, I can look back and honestly say that my instincts were right. The challenging coursework prepared me so well that much of my college freshman year was review work. The extracurricular activities gave me memories that I will always treasure. But I have to say that it was the people that I met that made Cathedral unique. The administration, faculty, coaches, and students make the Cathedral family very special. I still see many of these people on a daily basis. They are friends and family for life.

High school is a very impressionable time in one's life. In an uncertain world, many people think that the way to protect young people is to encourage them to block those impressions — to make them impervious to influence. I disagree. Instead, I believe that the way to ensure success is to make sure that those influences are positive and constructive. Cathedral exposed me to people and ideas that I had not yet considered — influences that helped me to grow intellectually, socially, and personally.

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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.

ANDERSON, Genieve B., 82, St. Mary of the Knobs, Floyds Knobs, Nov. 4. Mother of Cheryl Goedecker, Stephen Kirtley, N. Patrick, C. Ronald and E. Mike Anderson. Grandmother of 12. Great-grandmother of five.

ARMSTRONG, Paul V., 81, St. Michael, Indianapolis, Oct. 29. Husband of Mary Armstrong. Father of Nancy Freeman, Robert, David, Daniel and James Armstrong. Brother of Irene Adams. Grandfather of six. Great-grandfather of two.

BOZICH, Frank Joseph, 87, St. Christopher, Indianapolis, Oct. 26. Husband of Ann Bozich. Father of Carolyn Babcock. Brother of Amelia Bozich. Grandfather of one. Great-grandfather of one.

BRONNERT, Margaret L., 79, St. Michael Church, Brookville, Oct. 30. Wife of Fred G. Bronnert. Mother of Pamela Killinger, Scott, John and Fred Bronnert. Grandmother of 15. Great-grandmother of eight.

BRUNETTE, Agnes J., 75, St. Leonard, West Terre Haute, Oct. 23. Mother of Mary Ann Sedletzeck, Catherine Everly, Christine Brunette, Jean Thomas, Terri Brunette and Stephen Brunette. Sister of Theresa Roetker. Grandmother of four.

BRUNSMAN, Goldie M., 85, St. Gabriel, Connersville, Oct. 21. Wife of Andrew Brunsmann. Mother of Margaret Stewart and Carl Brunsmann. Grandmother of six. Great-grandmother of 10.

CAIN Rosemary, 60, St. Mary, Rushville, Oct. 31. Wife of John A. Cain. Mother of Debbie Ripberger, Jerry, Roger and Mark Cain. Daughter of Clara McCauley. Sister of Peggy Kyser and James McCauley. Grandmother of 12.

COPLER, Virginia (Radcliffe), 73, St. Mary-of-the-Knobs, Floyds Knobs, Oct. 31. Wife of Donald K. Cople Sr. Mother of Edwin, Steven, David, Donald Jr. and Warren Cople. Sister of Jean Taurman,

Janet Taylor and Georgia Leonard. Grandmother of 10.

CORSARO, Catherine F. (Bondi), 82, Holy Rosary, Indianapolis, Nov. 4. Wife of Peter A. Corsaro. Mother of Frances Moss, Catherine Dezelan, Santina Sullivan, Mary and Paul Corsaro. Sister of Santina Iaria. Grandmother of 13. Great-grandmother of five.

CRAIG, Louise (Esarey), 65, St. Christopher, Indianapolis, Oct. 27. Wife of John Craig. Mother of Cathy Donahue and John Craig.

ESHELMAN, Helen A., 92, St. Gabriel, Connersville, Oct. 20. Mother of John Eshelman. Sister of Martha Fritz and Marie Patton. Grandmother of two.

HAHN, Ernest A., 67, St. Mary, Greensburg, Nov. 2. Husband of Carol A. Hahn. Father of John and Kevin Hahn. Brother of Mildred Koors, Ralph and Norbert Hahn. Grandfather of three.

HARTMAN, Marvin H., 75, Holy Family, Richmond, Oct. 18. Father of Tim, Charles, Robin and Joseph Hartman. Brother of Myra Prifogle, Marilyn Brockman, Marsha Van Winkle, Melvin and Malcolm Hartman. Grandfather of six. Great-grandfather of one.

HEALY, Dorothy Rosalie, 85, St. Michael, Indianapolis, Oct. 26. Mother of Pauline Phelps and Barb Jacobs. Grandmother of three.

HINES, Louis J., 93, Our Lady of Perpetual Help, New Albany,

Oct. 31. Husband of Agatha Hines. Uncle of several.

HOOD, Miranda (Guerra), 35, St. Patrick, Indianapolis, Oct. 11. Mother of Jocelyn and Carlos Hood. Daughter of Isabel and Gilbert Guerra. Sister of Sandra Rodrigues, Blanca Diaz, Esabel Castro, Gilbert, David and Lionel Guerra. Stepsister of Adrian McCloud.

JENKS, Walter E., 99, Our Lady of Perpetual Help, New Albany, Nov. 3. Husband of Eva Jenks. Brother of Joseph Jenks. Uncle of several.

JOEST, John Bernard, 67, Holy Spirit, Indianapolis, Oct. 22. Husband of Shirley Jean (Siscl) Joest. Father of Jennifer Gibson, Julia Marsh, Jeffery, Jerry, John Jr. and Jason Joest. Grandfather of nine. Great-grandfather of two.

LAKER, Dorothy, 72, St. Barnabas, Indianapolis, Oct. 22. Wife of Anthony R. Laker. Mother of Jennifer Hillan, Barbara Osborne, Anthony, Daniel, Russell and Philip Laker. Sister of Betty Fruits, Ozella Bell, William, Charles, Edward and Robert Young. Grandmother of 12. Great-grandmother of six.

LEE, Olga L. (Belviy), 96, Our Lady of Perpetual Help, New Albany, Oct. 29. Sister of Margie Krebs Laney. Aunt of 15.

LINDOP, Helen Rita, 77, Immaculate Heart of Mary, Indianapolis, Oct. 31. Mother of Mary Kay Lindop-Speitel, Barbara Tuscan, James and William Lindop. Grandmother of eight. Great-grandmother of one.

MILLER, John H., 80, St. Gabriel, Connersville, Oct.

25. Husband of Patricia Miller. **MINAHAN, Genevieve,** 82, St. Agnes, Nashville, Oct. 30. Wife of John Minahan. Mother of Pat Knarzer. Grandmother of one. Great-grandmother of one.

MURRAY, Betty B., 74, Holy Spirit, Indianapolis, Oct. 24. Wife of Charles J. Murray. Mother of Jane Anne Sarver, Kathleen Prikaszczikow, Charles III and Patrick Murray. Sister of Melvin and Robert Brown. Grandmother of five.

NIXON, Dorothy Anne, 70, St. Mary, Aurora, Oct. 18. Mother of Suzanna Rayls and Rita McCarren. Grandmother of one.

O'CONNOR, Helen C., 70, Holy Spirit, Indianapolis, Oct. 24. Wife of Lawrence E. O'Connor. Mother of Patricia Bucksot, Agnes Adams, Mary Mallory and Dennis O'Connor. Sister of Vetra Cazzel and James Moore. Grandmother of nine. Great-grandmother of one.

PETERSON, Wilma "Billie," 68, St. Gabriel, Connersville, Oct. 17. Mother of Fran Hopping, Anthony, Thomas, Joseph, Lillian and Maria Milano.

RAY, Bennie Julius "Starsky" Jr., 64, St. Rita, Indianapolis, Oct. 30. Father of Bennie Julius III, Joseph, Julius Lemont and Sonia Ray. Son of Carrie Ray. Brother of Nancy Linton, Mary Murphy, Martha Riley, Dorothy Ford, Maxine Stovall, Jerome, Bruce and Phillip Ray. Grandfather of seven.

ROGERS, Margaret Lucille, 86, St. Augustine, Jeffersonville, Oct. 31. Mother of J. Kevin and William Rogers. Grandmother of four. Great-grandmother of three. †



Benedictine Sister Mary Gerald assisted at archbishop's residence

Benedictine Sister Mary Gerald Messmer, a member of Our Lady of Grace Monastery in Beech Grove, died Nov. 7. She was 78.

A funeral Mass was celebrated at Our Lady of Grace Monastery Chapel on Nov. 10.

The daughter of the late Joseph and Frances Messmer, she entered the Monastery Immaculate Conception in Ferdinand in 1936 and professed perpetual vows in 1942.

A founding member of Our Lady of Grace Monastery, Sister Mary Gerald worked in housekeeping at St. Michael in Bradford, St. Pius in Troy and St. Bernard in Rockport.

She taught for 13 years at St. Ambrose School in Seymour, St. Joseph School in Corydon and St. Pius X School in Indianapolis.

From 1964 until she retired in 1990, she was food supervisor at St. Paul Hermitage in Beech Grove.

In her retirement, Sister Mary Gerald assisted Sister

Theresine Will at the residence of Archbishop Daniel M. Buechlein.

The chapter meeting was last weekend. Sister Theresine said that Sister Mary Gerald loved to sing, so the choir went to her room and sang for her Sunday evening. Then several of the sisters prayed the Compline with her before her peaceful death later in the evening.

She is survived by six sisters, Benedictine Sister Mary Carol Messmer, Clara Boeckman, Roberta Weyer, Therese Paulin, Carol Stedfeldt and Jeanne Hefner and by two brothers, Peter and Gerald Messmer.

Memorial contributions may be made to the Senior Sisters' Retirement Fund. †

Mildred Landwerlen, mother of Father Paul, dies at 97

Mildred Catherine (Worden) Landwerlen died Nov. 4 at the age of 97. She was the mother of Father Paul Landwerlen.

A funeral Mass was celebrated at St. Mark Church in Indianapolis on Nov. 8.

A member of St. Luke Parish in Indianapolis, she was the widow of Martin J. Landwerlen.

Besides Father Paul, she is survived by two sons, Tom and Richard Landwerlen, 17 grandchildren and 14 great-grandchildren.

Memorial contributions may be made to the St. Vincent de Paul Society. †

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St. Joseph University Parish, 113 S. Fifth St., Terre Haute, IN 47802, Attn: Search Committee. Phone: 812-232-7011. Fax: 812-232-7012. E-mail: Sunday@scifac.indstate.edu.

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St. Gertrude Church, 7630 Shawnee Run Rd., Cincinnati, OH 45243. Phone: 513-561-5954.

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The Catholic community of St. Christopher, a suburban parish of 2,500 families, is seeking a full-time director of religious education. Responsibilities include: administration and implementation of preschool through grade 6 religious education; adult faith formation; sacramental preparation (baptism, reconciliation, eucharist); RCIC.

The successful candidate will have a BA/MA in religious education, theology or equivalent. Previous parish administrative experience is preferred. The individual selected for this position will be innovative with well-developed leadership, communication and interpersonal skills. Must be willing to be an active participant in a vibrant eucharist community.

Résumé and cover letter will be accepted until Dec. 15 or until position is filled. Submit to: DRE Search Committee, St. Christopher Church, 5301 W. 16th St., Indianapolis, IN 46224.

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THANKS TO Sacred Heart and St. Jude for prayers answered. - J. H.

THANK YOU St. Peregrine, patron saint of cancer concerns, saints Jude, Joseph, Dymphna, and Mother Seton for your constant intercessions in my time of need. Thank you, God, our father, our Lord Jesus, and our Blessed Mother for your love, guidance, and care for me and my family. Please continue to watch over us all. - A. M. B.

THANK YOU Jesus, Mary, Joseph, St. Jude and St. Anthony for prayers answered. - E. W.

THANK YOU St. Jude for prayers answered. - S. M. M.

THANK YOU St. Jude and St. Therese for prayers answered. - C. M. E.

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News briefs

U.S.

Religious leaders oppose proposed abortion clinic

ERIE, Pa. (CNS)—A child fidgeted on her mother's knee next to a woman whose baby lay nestled in her lap as religious leaders and others stood up one by one at St. Mark Catholic Center Nov. 2 to oppose a proposed abortion clinic in Erie. "The Catholic Diocese of Erie will actively and vigorously oppose any abortion clinic," said Bishop Donald W. Trautman at a news conference. He invited area religious leaders, pro-life activists and others to stand united on the issue. Currently, Erie has no abortion clinic. But in late October, it was learned that Dr. Steven Chase Brigham had purchased four suites in an Erie office building that could be used for an abortion clinic.

All U.S. Catholics encouraged to participate in Encuentro 2000

WASHINGTON (CNS)—The president of the National Conference of Catholic Bishops has asked pastors throughout the country to promote next summer's Encuentro 2000. "Encuentro 2000: Many Faces in God's House brings together all God's people to learn to live in the unity of Christ amidst this cultural, ethnic and linguistic diversity," said Bishop Joseph A. Fiorenza of Galveston-Houston in a letter to all pastors, dated Nov. 1. Encuentro 2000, to be held July 6-9 in Los Angeles, will be the first national gathering and celebration of the U.S. Church's ethnic diversity and broad multicultural perspective.

Court allows Cleveland voucher program to add new students

WASHINGTON (CNS)—The U.S. Supreme Court is allowing Cleveland's school voucher program to continue and to include new students while a lower federal court hears a lawsuit aimed at stopping the program. In a Nov. 5 order, the high court agreed with an appeal from Ohio's Attorney General Betty Montgomery that the program be allowed to continue while a U.S. District Court hears a lawsuit filed by civil liberties and taxpayers groups. The suit says the pilot program in Cleveland is unconstitutional because it allows students to use state-funded vouchers to attend religious schools.

U.S. embargo against Cuba has benefited Castro, priest says

NEW YORK (CNS) —The U.S. embargo against Cuba has greatly benefited Cuban leader Fidel Castro, a Havana priest said in an interview in New York. Cuban officials

attribute problems to the effects of the embargo, and ordinary Cubans tend to accept what they say, according to Msgr. Carlos Manuel de Cespedes Garcia-Menocal, one of three vicars general of the Havana Archdiocese. The Cuban bishops would like to see the embargo lifted because it is economically damaging and because lifting it would lead to more rational discussion, he told Catholic News Service.

Nun wants Vatican ban overturned

MILWAUKEE (CNS)—Sister Jeannine Gramick, permanently barred by the Vatican from pastoral ministry to gays, told participants at the Call to Action national conference in Milwaukee she is beginning efforts to have the Vatican ban overturned. In July, the School Sister of Notre Dame and Salvatorian Father Robert Nugent were "permanently prohibited from any pastoral work involving homosexual persons" by the Vatican's Congregation for the Doctrine of the Faith. After the ban was announced, Sister Gramick had said she would abide by the Vatican's order. But in Milwaukee she said she believes it is "more beneficial to minister on the behalf of gay and lesbian people with the blessing of the Church leadership than without it." She appealed to conference participants to help her get the ban overturned.

WORLD

Pope urges closer cooperation between Eastern and Latin rites

VATICAN CITY (CNS)—Pope John Paul II urged closer cooperation and exchange between Eastern- and Latin-rite Catholics in North and South America and Australia. A better relationship would further the search for unity with Orthodox Churches and enrich the Latin-rite Churches, he said. The pope's remarks came in a message to Cardinal Achille Silvestrini, prefect of the Vatican Congregation for Eastern Churches. The cardinal was in Boston for a Nov. 7-12 meeting with about 100 bishops and priests from the Armenian, Chaldean, Maronite, Melkite, Ruthenian, Syrian and Ukrainian Catholic Churches.

Pope urges 'new bridges' among Catholics, Orthodox in Georgia

TBILISI, Georgia (CNS)—In an unprecedented visit to the former Soviet republic of Georgia, Pope John Paul II told Orthodox Christians that it was time for their Churches to "build new bridges" and put aside centuries of ecumenical tensions. His red cloak whipped by a cold wind at the airport in Tbilisi, the pope made his ecumenical overture Nov. 8 after being greeted by Patriarch Ilia II, head of the Orthodox Church of Georgia. The patriarch embraced the 79-year-old pontiff and later rode with him in a car through the streets of the city. But in his own talks, the patriarch never mentioned ecumenical progress—a sign of how sensitive the issue remains in the predominantly Orthodox country.

PEOPLE

Connect faith and work, Cardinal Bevilacqua tells law students

WASHINGTON (CNS)—"The link between law and faith is essential," Philadelphia Cardinal Anthony J. Bevilacqua told law students and faculty Nov. 3 at The Catholic University of America's Columbus School of Law. Cardinal Bevilacqua, who holds degrees in both civil and Church law, urged the students to let faith "inform your life and transform the way you study and practice law." His address was the law school's 31st Pope John XXIII Lecture. "The study and practice of law must encompass moral and ethical principles that not only inform but transform the human community," he said.

On 75th birthday, bishop gives thanks for years in Chiapas

SAN CRISTOBAL DE LAS CASAS, Mexico (CNS)—In a Mass celebrating his 75th birthday, Bishop Samuel Ruiz Garcia of San Cristobal thanked God for letting him lead his diocese for nearly 40 years. "If the impossible were possible and I could be born again, and if I were asked if I wished to return to some diocese, I would say San Cristobal," he told nearly 2,000 people who packed the diocesan cathedral Nov. 3, his birthday. Bishop Ruiz spoke of "learning endlessly," an "evolutionary process" that resulted in his growing closer to the indigenous communities of the diocese.

Catholics, evangelicals urged to work together to change society

NEW YORK (CNS)—Charles Colson, who served time for Watergate crimes and today is head of Prison Fellowship, said in a New York address that evangelicals and Catholics could come together by working to change society. Christian faith is more than the personal conversion that evangelicals emphasize or the liturgical worship emphasized by Catholics, he said. It is "a world view," and seeing Christianity from that perspective "enables us to work together for Christian unity in a way that would not otherwise be possible," he said.

(These briefs were compiled from reports by Catholic News Service.) †

Archbishop Pilarczyk hospitalized for occluded artery

CINCINNATI (CNS)—Archbishop Daniel E. Pilarczyk of Cincinnati was hospitalized Nov. 8 and scheduled for surgery Nov. 9 for an occluded artery.

The archbishop, 65, underwent angioplasties on four separate occasions earlier this year, in May, July, September and October, to clear arterial blockages following chest pains or mild heart attacks.

After each earlier episode he was released from the hospital within a few days and returned immediately to work. He has headed the Cincinnati Archdiocese since 1982.

Cincinnati archdiocesan press spokesman Dan Andriocco said Nov. 8 that doctors determined the latest occlusion was due to scarring of the arteries following the implantation of stents, tubular inserts to keep the artery open, on the earlier occasions.

He said the archbishop was to receive a radioactive stent this time to retard further scarring.

He said the archbishop was due to be released late Nov. 10 and "made a bargain with his doctor" to take the rest of the week off so he would be able to attend the fall meeting of the U.S. bishops in Washington Nov. 15-18.

Archbishop Pilarczyk, president of the National Conference of Catholic Bishops—U.S. Catholic Conference from 1989-92, has been chairman of the bishops' Ad Hoc Committee for Revision of Statutes and Bylaws since 1997.

At the Nov. 15-18 meeting, he is slated to lead the bishops through debate and vote on several decisions giving final shape to an NCCB-USCC restructuring project begun in 1992.

The decisions facing the bishops include approval of revised statutes and changes in the structure of the bishops' Administrative Committee to strengthen regional input into the bishops' decision-making processes.

When the restructuring is completed and approved by the Holy See, the NCCB and USCC are to be merged into a single conference, called the U.S. Conference of Catholic Bishops. †

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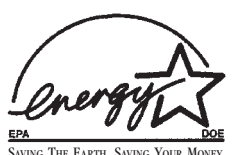
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