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.”

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.

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 the Old Testament, “I will serve the Lord with all my heart.”

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

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.

TV movie retells story of Mary

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 Nov. 7. 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
MARRY

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,” Tanice 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 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 Francisca 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 Archbshop O’Meara Catholic Center in Indianapolis.

Participants will reflect on questions: 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 Dow 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 Counihan at 317-955-2000, ext. 313.

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 different 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. Co-sponsors include the Office of Catholic Education and the Office of Youth and Family Ministries.

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

Archidioecesan 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 the death penalty by an election year, Ryan said he 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.


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 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.

Brother Stephen is a 1981 graduate of Cardinal Ritter High School, where Franciscan Sister Rita Vukovic taught him English and was his senior homeroom 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, he was accepted.


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eries 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 at 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 her obituary in a way that would be of interest to us 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 pleas-

antly—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 there. She wrote during the last two years of her life after she was ordered to do so by her sister, who happened to be there. She could be written in hers that would be of interest to us since she had never done anything exceptional.

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antly—what she called her “Little Way.” That was enough to be declared one of the 33 greatest teachers in the history of the Church.
El Gran Jubileo 2000 es inminente

E l domingo, 21 de noviembre, es el último domingo del año litú- rgi- co en este que celebra la Solemnidad de Cristo el Rey. En tal sentido, la conmemoración de Cristo como el Rey resumirá la vida, muerte, resurrección y regreso triunfal a la derecha del Padre en el renacimiento y el regreso de lo que se entiende normalmente la monar- quía, el título de Cristo señala una nueva clase de reyes, decir, un reino y el reinado del servidor quién da su vida por sus amigos. En esta solemnidad (como me mencioné anteriormente), cerraremos una de las grandes puertas de bronce de la catedral St. Peter and Paul. Le haremos a las 10:30 de la mañana. La Eucaristía es un gesto simbólico que recuerda la conmemoración del Año Santo 2000. Durante la terciadad del Advenimiento quedará cerrada la puerta. En la Navidad durante la misa de Gallo, según el rito, de nuevo abriremos la puerta del Año Santo.

Nos beneficiará el comenzar a resonar más la celebración del signif- icado del Gran Jubileo 2000. La temporada del Aventamiento, principio del año nuevo en el calendario cristiano, es un tiempo de gracia especial y una oportunidad que no debemos dejar pasar. Es un gran tiempo para reflexionar en el regalo y el privilegio particular que es el que nos como cristianos y miembros de la Iglesia de Cristo, quienes podemos “traspasar” por fe a través del umbral del nuevo milenio en la celebración del Gran Jubileo.

Para que bien trascienda este hecho, les dejaré esta reflexión:

“Que buen tiempo para ser cleros,
¡Que buen tiempo para vivir la fe!
En la celebración del Gran Jubileo.
¡Que buen tiempo para ser cleros,
¡Que buen tiempo para vivir la fe!
En la celebración del Gran Jubileo.

Es el humanismo secular la respuesta? Des-graciadamente, los experi- mentos humanistas y humanísticos secular no pueden resistir la tentación de hacer objetos de los seres humanos, principalmente para propósitos utiliza- rios. El humanismo secular no puede reconocer la naturaleza espiritu- al que es simultáneamente humana 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 necesari- amente estimados individualmente en sí mismos por su dignidad única. El proyecto fracasado de los regímenes totalitarios del Nazismo y del comu- nismo ateo es reciente evidencia histórica del fracaso del humanismo secular.

El capitalismo materialístico secu- lar no es más peligroso al bienestar de la humanidad, aunque sus posibil- dades de hacer objetos de los seres humanos son más sutiles. La pérdida del miedo a la muerte de vida humana da testi- monio del peligro del secularismo. Junto con la fe católica, también acabamos con un humanismo anti- co al nuevo milenio que ofrecemos a la sociedad en general. ¿Es secatorio decir que el humanismo cristiano sea la respuesta que busca nuestra sociedad inquieta? El humanismo cristiano reclama ser entendido 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 regalado 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 en que nosotros los humanos somos una familia de hermanos y her- manas. 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 estímulo vivo estar acercado a nuestra fe y esperan- za en este amor al nuevo milenio. Por medio de nuestro amor ofrecemos un humanismo auténtico en que la sociedad tanto desea al final del segun- do milenio.

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.

Disagrees with Jesuit media critic

You recently published an article from Catholic News Service with this title: “Jesus is everywhere these television sit- coms.” A Canadian Jesuit priest, Father John Pungente, who co-authored the book More Than Meets the Eye: Watching Television Watching Us, comments on tele- vision sitcoms. Father Pungente agrees with an article published in the New York Times, “TV has joined the Church, the state and the school in giv- ing people values.” His conclusion is that television sitcoms are showing people provid- ing some wonderful family value entertain- ment. The final quotes by Father Pungente in the article are: “Let’s be honest. I don’t blame television for what’s happening (in society). I really don’t. ‘Television is really neutral.’” I cannot imag- ine that The Criterion supports these

Letters to the Editor

Believing is seeing

Their eyes may look at life, or be with a key, but if their hearts look at life, then Christ they will see.

Apparently, the members of the seven Churches in Asia, as described by John in the Book of Revelation, had experienced great hardship, suffering and sorrows. On top of all these 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 popu- lation to renounce their allegiance to Christ and publicly acknowled- ge Caesar as Lord. Some Christians could no longer go on prevailing 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 acknowl- edge Caesar as a savior. Those who 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 con- trary, God has not abandoned those who remain 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 allows 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 encourages 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 coun- try? 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 per- son or country’s or your own? Explain.

For further study:
2. Read Revs 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 jdbuckel@juno.com.)}


"The Criterion" Friday, November 12, 1999
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.

Registration and displays will be held from 3:30 p.m.–4:15 p.m. at the Archishop 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 Boos-Benson, senior pastor of Columbinte 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. Boos-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 Church Federation 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 the food that has been donated by schools, stores and charitable groups. Similar packing and distribution will be made on 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 wit- nesses, 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 Indian- apolis 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 business- people 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 pro- vide 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 Gorrage 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 associ- ate at Sacred Heart Parish, will lead the storytelling. The Sacred Heart Ladies Guild is sponsoring the event. The entire family is welcome. For more informa- tion, call 317-638-5551.

“The Let the Fire Fall Again,” a charis- matic retreat, will be held Dec. 3–5 at Fatima Retreat House, 5535 E. 56th St., in Indianapolis. For more information, call 317-545-7681.

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 in Indianapolis. The Esteps have six children: Mary Ann McCrrey, Debbie Ferry, Eileen Bartlett, Clayton E., Bill, and Barbara Estep. They also have six grandchildren. The Esteps are parishioners at Holy Trinity Parish in Edinburgh.†

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CATHOLIC CAMPAIGN FOR HUMAN DEVELOPMENT Collection Sunday – Nov. 21
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 alumnii 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.

“We didn’t have that room 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 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 run. 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. — WRI)
Many people.

the proximity of [the relics of] someone to Terre Haute. This is where we live.

It was very moving, just like receiving a prioress, said welcoming the reliquary of self.

“St. Thérèse said there’s nothing more simple than doing good, Sister Mary Helen said. “It’s so inspiring to see the love and the faith people have in him and he will lift you up to him-

“St. Thérèse said ‘Christ is the only one who can save you,’ ” 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 the church.

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 us. 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.

“We look at Thérèse as an example, we can find saintliness in almost every person that we encounter each day,”

St. Benedict parishioner ETA Blake, a lifelong 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

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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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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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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Catholic Businessmen and Women . . .

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

Our next meeting will be Friday, Nov. 19

Speaker to be announced

Mass at the Cathedral Chapel, 6:30 a.m.
Breakfast following at the Indianapolis Athletic Club adjourned promptly at 8:30 a.m.
Cost is free for Guild members and $20 for guests.

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The Criterion Friday, November 12, 99
Faith Alive!

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 opere operantis, means "from the action of the one acting," which reminds us of 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 young person, that our faith is 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 celebration, 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.

We 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.)

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, independent 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 respond for possible publication, write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. © 1999 by Catholic News Service.
Creativity and spirituality promote healthy minds

The pope's pastoral letter calls on Catholics to focus on personal and liturgical growth.

Cardinal Montini was elected pope in 1958. He was the first pope of humble origins. His elevation of a pope by the people was an important one. †

We're living in a society that values, in fact adores, the cult of personality. No matter how outra-
genius we may be, just plain nuts some people appeal to others, they appear 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 whom multitudinous hordes of people who admired her husband while he was asleep, because she was mad at him. And we've been glued to the documented strangeliness of religious cults whose lead-
ners' bizarre behavior eventually led to their followers' deaths.

Cardinal Montini saw the spirit of the people, and chose people partly because the other cardinals knew that he would continue the council, and it was the pope's judgment that it required six ballots before he received the required two-thirds for his election since only 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's about the whole time he had to get food for the Romans 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 "immedi-
ate adherence and of absolute obed-
ience" 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 mission. And Paul said, "It must hear and interpret the voice of the pope and at the same time not let him

The pope and at the same time not let him

Catholics Returning Home

This is a compassionate and appealing effort to reconnect people to the Church. The sessions will give people the opportunity to discover what they may be missing, to come to know what is of importance in their life, to experience the love of God. The sessions will be led by people who are familiar with the Church and who are anxious to open the Church to people who may be missing that love, that community.

The sessions will give people the opportunity to reconnect with family, friends, and the Church. The sessions will also give people the opportunity to learn about the Church and what it is all about. The sessions will be led by people who are familiar with the Church and who are anxious to open the Church to people who may be missing that love, that community.

The sessions will give people the opportunity to reconnect with family, friends, and the Church. The sessions will also give people the opportunity to learn about the Church and what it is all about. The sessions will be led by people who are familiar with the Church and who are anxious to open the Church to people who may be missing that love, that community.
The Sunday Readings
Sunday, Nov. 14, 1999

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 wisdom, composed it, in order to convince Jews, and perhaps ques- tioning Jewish youth, that the ancient insights and demands of their religion were not the only revelation.

The exact date of the writing of Proverbs in unclear. Scholars still ponder 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 charac- ter. Its author borrowed from the cul- tures and wisdom 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 Judaeo, 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 treasurer 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 hus- bands 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, inti- mate relationships outside marriage were common, and often condoned, for hus- bands.

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 chil- dren.

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 movement 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 ruler source knew the timetable for all this.

St. Matthew’s Gospel gives this Liturgy of the Word in its third reading. It is a para- bolic, 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 fer- vent. Some feared the wrath of the major- ity, or of the law. The writer of this Gospel added this parable to bring into such con- ditions the very words of Jesus. Knowl- edge of God is a treasure beyond price. Union with God is the only thing that mat- ters.

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 our- selves 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. That is what I usually do, and it has helped a lot. Recently I read in a Catholic mag- azine 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 common penance services at which each penitent is asked to “mention one sin” at the time of individual confession 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 com- mendable. One of the advantages of this sacrament is that it helps us articulate and zero in on aspects of our life that, while a long way from seriously sinful, are leading us in directions we know are not good and violate the love of God.

With the influence of God’s grace and love, which are the fruits of the sacrament of penance, such confession as the Church’s official Rite of Penance indi- cates, help us to “perfect the grace of bap- tism” and “to conform most closely to Christ and to follow the voice of the Spirit more attentively” in our lives.†

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 regu- lations concerning marriage, both spouses would still be bound by that first marriage. 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. A previous valid marriage would be an impediment. One spouse’s joining another faith does not change that.†
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The Criterion
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raffle, $25 per person.

SS. Peter and Paul Cathedral
Holiday bazaar, 10 a.m.–7 p.m.
Holmes Ave.,
Holy Trinity Parish, 902 N.
Ave.,
St. Patrick Parish, at Primo
(only): 317-235-1570.)

Sure information is current and correct. Phone corrections
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of (Fridays) 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 (-email).

St. Joseph Parish, Jennings
County (U.S. 50 to JF’s Market
[Hayden] 1 mile south on County Road 700 west).
Rosary Society craft bazaar.
Information: 812-346-1685.

November 11
St. Francis Church, 3803 W.
St. Monica’s
November 15
Sacred Heart Parish, 2707
Church Ave., Indianapolis. Mass.
5:30 p.m.; rosary for priests,
5:30 a.m. — 6:15 p.m.

St. Lucy Parish, 1222 Zionsville
Road, Zionsville. Marian
prayers, 6 p.m.—6:45 p.m.
Information: 317-253-0545.

St. Andrew’s Church, 3308 S.
Broadway. Marian prayers,
8 p.m. — 9 p.m.
Information: 317-254-6555.

St. Michael’s Church, 4330
East 46th St., Indianapolis. Mass.
5:30 p.m.; rosary for priests,
6:15 p.m. — 7:30 p.m.
Information: 317-253-0545.

St. Luke's Church, 4113 N.
6:30 p.m.; rosary for priests,
6:15 p.m. — 6:30 p.m.
Information: 317-253-0545.

St. Patrick Church, 1711 E.
7:05 p.m.; rosary for priests,
6:30 p.m. — 7:30 p.m.
Information: 317-253-0545.

St. Teresa’s Church, 414 N.
5:30 p.m.; rosary for priests,
5:15 p.m. — 5:30 p.m.
Information: 317-253-0545.
**The Active List, continued from page 14**

**Bedford**
Exposition of Blessed Sacrament, after 8:30 a.m. Mass—9 p.m.; recitation of the rosary, 4 p.m.—6 p.m.

* Third Mondays
  St. Joseph University Church, Terre Haute. Eucharistic adoration, after 9 a.m. Mass—5 p.m.; rosary, noon.

**Third Tuesdays**

- Blessed Sacrament, 2 p.m.—9:30 p.m. Information: 317-876-8241.
- Holy Family Parish, Oldenburg. Support group for the widowed, 7 p.m. Information: 812-934-2524.
- Calvary Masonic Chapel, 435 Troy Ave., Indianapolis. Mass, 2 p.m.

**Third Thursdays**

- Our Lady of Peace Masonic Chapel, 9001 Haverstick Rd., Indianapolis. Mass, 2 p.m.
- Third Fridays

  - 6:30 a.m.; Indianapolis Athletic Club, breakfast, talk, 7:15 a.m.—8:30 a.m. $20. Information: Shown Conway, 317-286-9400, ext. 35; or David Gosse, 317-875-8241.
  - St. Francis Hall Chapel, Marian College, 3201 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, 5:45 p.m.—7:30 p.m. SATURDAY: K of C Council 437, 1305 N. Delaware, 4:30 p.m.—7:30 p.m.
  - St. Ambrose Parish, Seymour. 4 p.m.; Cardinal Ritter High School, 3360 W. 30th St., 6 p.m. Msgr. Sheldon K of C Council 618, Johnson Co. (first Sundays).

**Third Saturdays**

- St. Andrew Church, 4052 E. 38th St., Indianapolis. Mass and healing service, 7 p.m.

**Third Sundays**

- Mass–5 p.m.; rosary, noon.
- Terre Haute
  St. Joseph University Church, 4 p.m.–6 p.m.

**Fourth Sundays**

- St. Andrew Church, 4052 E. 38th St., Indianapolis. Mass for life by archdiocesan Office of Pro-Life Activities.

**Fifth Sundays**

- St. Andrew Church, 4052 E. 38th St., Indianapolis. Mass, 2 p.m.

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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 “sacred 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 small crowds 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 donated 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 “never to 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 Theresiamma 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 would 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 Bihari 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 Hindus, Islam, Buddhism and other faiths. The encounter came amid calls from some Hindus 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.

“The 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.

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 $500,000 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
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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 probably 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 make. Years later, I can look back and honestly say that my instincts were right. The administration, faculty, coaches, and students made 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 grow intellectually, socially, and personally.

It’s normal to be nervous and apprehensive. It’s a defense mechanism that protects us from harm. But there’s a different kind of nervousness — a buzz in your head that keeps you awake at night — and it signals us when there’s something extraordinary is about to happen. When you learn to recognize the difference between the two, you’ve taken a giant step away from being ordinary. You’re now ready to face the strongest and most terrifying force in the world — your own potential. Cathedral helped me to realize my potential, and for that I cannot say thank you enough.
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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 pas- sion throughout the country to participate in next summer’s Encuentro 2000. “Encuentro 2000: Many Faces in God’s House brings together all God’s people to learn in the unity of Christ amidst this culture’s ethnic and lin- guistic diversity,” said Bishop Joseph A. Fiorenza of Galveston-Houston in a letter to all pastors, dated Nov. 3. “Encuentro 2000, to be held July 6–9 in Los Angeles, will be the first national gathering and celebra- tion of the U.S. Church’s ethnic diversity and broad mul- ticultural 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 court issued an opinion that bore an uncanny resemblance to past orders issued this year. The original sued case was donated by this publication.

U.S. embargo against Cuba has been predominantly Orthodox country.

WASHINGTON (CNS)—Sales of Vatican city is selling John Paul II’s 1979 encyclical on the relationship of the Church to other religious communities. The pope urges ‘new bridges’ among Catholics, Orthodox in Georgia

VATICAN CITY (CNS)—John Paul II urged closer cooperation between Eastern and Latin rites on Friday at a meeting with about 100 bishops from both rites to discuss ways of reducing tension. The cardinal said that evangelicals emphasize or the liturgical worship 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.

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

SANT CRISTOBAL DE LAS CASES, 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 said, nearly 2000 people who packed the diocesan cathedral Nov. 3, his birthday. Bishop Ruiz thanked “the people's activism” for an “evolu- tionary process” that resulted in his growing closer to the indigenous communities of the diocese.

Catholics, evangelicals urged to work together to change society

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Archbishop Pilarczyk hospitalized for occluded artery

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

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

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