Archdiocese, CRS to begin aid program to Cuba

By Mary Ann Wyand

Catholic Relief Services and the Archdiocese of Indianapolis will begin a new pilot program for humanitarian assistance to Cuba by sending a seven-member delegation to the Caribbean country next month.

C.U.B.A. 2000, which stands for “Community Understanding By Action,” was initiated by St. Barnabas Parish in Indianapolis earlier this year and officially begins next week with the start of a new diocesan twinning program between the Archdiocese of Indianapolis and the Archdiocese of Camagüey in Cuba facilitated by Catholic Relief Services.

The new diocesan partnership also will focus on friendship and spiritual support for Cuban and American Catholics as brothers and sisters in Christ.

A prayer service is scheduled at 7 p.m. on Dec. 3 at St. Barnabas Church, 8300 Rahke Road, in Indianapolis to pray for the success of this first step in building a relationship with Cubans in the Archdiocese of Camagüey.

Interested persons are invited to participate in the prayer service.

On Dec. 6, five C.U.B.A. 2000 representatives from the archdiocese will travel to Catholic Relief Services’ world headquarters in Baltimore, Md., to join CRS staff members Thomas Garofalo and Christopher Arthen on a Dec. 7 flight to Havana, the Cuban capital. Garofalo is the Cuba program director for CRS and Arthen helps coordinate the international relief agency’s Global Solidarity Partnership program.

Representing the archdiocese are:

- Archbishop Joseph M. Buechlein
- Archbishop Robert A. Farmer
- Monsignor Joseph J. Calhoun
- Deacon Thomas J. Green
- Program Coordinator Benedict M. Culver

The experience also brings the opportunity to hold the program in each area for a full day of training. Participants have to intern with the program, which is scheduled to begin next year.

Receiving the fellowship has received attention from the Church in the Archdiocese of Indianapolis and the Archdiocese of Camagüey.

But Shain, the junior high science teacher at Our Lady of Perpetual Help School in New Albany, is doing a lot of things differently about science.

The experience also brings new science knowledge to her classes. Students aren’t experiencing science, says Debbie Armenta, coordinator of SPRED.

The recipient of a National Frontiers in Science Fellowship by the American Physiological Society, Shain has been studying at a University of Louisville laboratory how microscopic blood vessels change with age. She is one of only 14 teachers to receive the fellowship. Her results will be presented at a scientific meeting next year to thousands of scientists from around the country.

Receiving the fellowship has taken Shain into a different science realm. She’s learned how to operate on rats and how to think differently about science.

Margaret Shain, science teacher at Our Lady of Perpetual Help School in New Albany, helps eighth-grade students (left to right) Leah Gesel, Chelsea Powell and Lindsey Hicks with a science experiment.

Margaret Shain never thought she would have to figure out how to make Christmas tree adaptors work for science class.

But Shain, the junior high science teacher at Our Lady of Perpetual Help School in New Albany, is doing a lot of tasks she never thought about.

The recipient of a National Frontiers in Science Fellowship by the American
menting with rats, like their teacher, but they are learning more lab skills. Hence, the Christmas tree adaptors that will help hold two funnels for a student experiment.

Part of Shain’s fellowship includes implementing science lab lesson plans that will be posted on a national Web page for teachers. She has to field-test the labs that are meant to help students think and create their own experiments. That means telling teachers what works best, adaptions or Christmas tree adaptors, and where to get the best supplies.

On a recent lab day at Our Lady of Perpetual Help School, students were studying the circulatory system. Ordinarily, Shain would have given the students instructions on the experimental design and how to set it up. Then they would have conducted the experiment and recorded the data.

Instead, she asked how blood pressure works to control flow and pressure, then let them decide how they would test it.

“It would have just been something from the book,” Shain said. “In science you run into quantity over quality. It’s design and how to set it up. Then they students instructions on the experimental design. Others decided to measure the water flow from different angles—rather than only a day or week—doing research in the physiology lab with faculty member Jeff Falcone at the University of Louisville.

“This has totally rejuvenated me,” Shain said. Falcone said that without the fellowship teachers are only hosted for less than a day because there aren’t funds to support such endeavors.

“The experiences that Margaret has, and will have, already have altered her mindset and teaching style,” Falcone said. “We can just teach science so it is memo-rialized and forgotten after the exam or we can spend the time fostering a student’s learning … so they can become lifelong learners.”

A teacher for nine years, Shain said the fellowship has given her a new perspective. In the research lab, she had to learn new techniques. She’s found that students do a better job than she did by not dismissing ideas.

“The kids know no parameters,” Shain said. “They have the creativity not to dis-miss something they don’t trust.”

In class, students wearing white lab coats were busy trying to set up their experiment. Some wanted to use duct tape to construct their experimental design. Others decided to measure the water flow from different angles to answer the lab question.

The students said they like having a teacher who earned a national fellowship. “It gives her more experience and it can help us more knowledge of what actually happens in real life,” said Geoffrey Money, an eighth-grader from New Albany.

While Shain is busy teaching science, she’s also talked about respecting life. She’s also talked about what Pope John Paul II has said about the religious and moral ethics surrounding the separation of Siamese twins in England. One of the twins would die from the separation. Shain talked about what Pope John Paul II has said about respecting life. She’s also talked about cloning and how students must understand the soul and how God made it.

Learning both sides is important, stu-dents said.

“You give us the religious point of view and the scientific point of view,” said Dani Dresner of Floyd’s Knobs. “It makes you feel confident about your teacher.”

Shain said it’s the students’ reasons that illustrate why teachers should try for fellowships.

While it was a long process, a 41-page application, Shain said it’s worth it.

“If I can apply this directly to my class-room,” she said. “The [students] know I’m really exited and that excitement comes right into the classroom.”

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**Laity continued from page 1**

in the Church truly struck,” he said. “Today more than ever, dear brothers and sisters, your apostolate is indispens-able in order for the Gospel to be the light, salt and yeast of a new humanity,” he said.

Among the worrying challenges to be faced, he said, were the advance of bio-technology, economic underdevelop-ment in vast areas of the world, and widespread hunger and warfare.

“Awaiting you are tasks and goals which can appear out of proportion to human strengths. Do not be discouraged,” he said.

“Being Christian has never been easy, nor is it today,” he said. “Following Christ requires the courage to make rad-ical decisions, often against the current.”

He said today’s lay Christians can find
Lilly Endowment to give $40 million to private schools in Marion County

By Jennifer Del Vecho

Efforts to improve Catholic education in Marion County will receive a big boost from the Lilly Endowment Inc., which is offering $40 million in grant money to private schools.

The money will be awarded to schools that can propose quality programs or projects that prepare students to overcome educational challenges.

“Certainly, we will apply for these funds,” said G. Joseph Peters, associate executive director of Catholic Education for the archdiocese. “Anytime we can show case what we do and show its value we are excited at the prospect.”

Being included in the grant process is important because the schools operate on fewer resources than public schools, Peters said.

Peters said it is likely the Office of Catholic Education will form a committee to pursue the grants. Private schools must raise $1 for every $2 awarded by the endowment to receive the grants.

“We are talking about a huge amount of money and we have to prioritize,” Peters said.

That means outlining needs for the eligible schools and possibly getting a grant writer to make Catholic schools competitive in the grant process.

Up to 15 grants will be awarded to private schools by December 2002. Grants will range from $50,000 to as much as $2 million.

Funding is not available for nonacademic programs, such as cafeterias, gymnasiums or playgrounds.

Lilly has made the funds available in an effort to address low education attainment levels in Indiana.

While progress has been made, “the endowment believes Indiana still has far to go,” said Sara Cobb, vice-president for education for the Lilly Endowment.

Indiana ranks 48th in the percentage of adults who have college degrees. Lilly officials also quote Scholastic Aptitude Test scores that rank Indiana 42nd in the nation as reasons for concern.

Bishops join death penalty moratorium appeal to Clinton

WASHINGTON (CNS) — The president of the U.S. bishops’ conference and the chairman of their Domestic Policy Committee are among 40 prominent Americans who have asked President Clinton to declare a moratorium on federal executions.

The Nov. 20 letter listed a number of problems with how the death penalty is applied and asked Clinton to stop federal executions while the government continues to consider whether gross unfairness has led to death sentences for some people while others have received lighter sentences.

Among the signers of the letter were Bishop Joseph A. Fiorenza of Galveston-Houston, president of the National Conference of Catholic Bishops; Los Angeles Cardinal Roger M. Mahony, chairman of the bishops’ Domestic Policy Committee, and Auxiliary Bishop Thomas J. Gumbleton of Detroit.

The first execution since 1963 of someone convicted under federal law is scheduled for Dec. 12 at the federal prison in Terre Haute, Ind., Juan Raul Garza of Brownsville, Texas, was convicted of three murders under the federal kingpin statute.

“Unless you take action, executions will begin at a time when your own attorney general has expressed concern about racial and other disparities in the federal death penalty law,” said the letter.

“Such a result would be an intolerable affront to the goals of justice and equality for which you have worked during your presidency,” the letter cites a recent Justice Department study that indicates some racial, ethnic and geographic disparity in how people are charged under federal death penalty statutes, so that racial minorities are over-represented among those on federal Death Row.

It notes that at the press conference where the Justice Department study was released in September, Deputy Attorney General Eric Holder said that “no one reading this report can hold but be dis- turbed and troubled by this disparity.”

The Justice Department is continuing to study death penalty cases to see if the causes of the disparities can be deter- mined, the letter said.

“We fail to see how you as president can make an informed and just decision to deny clemency in a particular case without understanding the reasons for these extremely troubling disparities,” it continued.

“Mr. Garza’s case reflects precisely the concerns over racial, ethnic and geo- graphic disparities in capital cases that the Justice Department itself has raised,” the letter said. “Mr. Garza is Hispanic and Texas — two factors that appear to increase substantially the chances that the government will seek the death penalty and from Texas — two factors that appear to increase substantially the chances that the government will seek the death penalty.”

See APPEAL, page 8

Official Appointments

Effective Dec. 1, 2000

Sister Patricia Campbell, O.S.F., to parish life coordinator of St. Mary-of-the-Rock Parish in Franklin County.

Effective Feb. 1, 2001

Rev. Richard Eldred to administer St. Thomas More Parish in Mooresville and associate pastor of St. Barnabas Parish in Indianapolis.

Rev. Joseph Pesola to part-time associate pastor of St. Barnabas Parish in Indianapolis and part-time chaplain for the Archdiocesan Deaf Apostolate and associate pastor of Christ the King Parish in Indianapolis.

These appointments are from the office of the Most Rev. Daniel M. Burke, O.F.S.S., O.S.B., Archbishop of Indianapolis.
The search for truth and unity

W

hen Archbishop Daniel M. Buechlein was a seminary professor, he taught his stu- 
dents to avoid an “either/or” approach to Church teaching. The wisdom of Catholicism, he said, is its ability to rec- ognize apparent differences into a uni- 
ed whole (a “both/and” perspective). So, for example, the purpose of sexual intercourse is not either procreation or the unity of husband and wife, but both marital love and the generation of new human life. The Eucharist is not a meal or a sacrifice, but both. From this perspective, then-Father Buechlein also warned seminarians against making arbitrary distinctions between the teaching of the Church (its doctrine) and the daily life of Christians (its practices). He stressed that this “both/and” perspective is espe- cially important in the work of evange-
lization. This is a priority for the final year of our archdiocese’s Journey of Hope 2001. Evangelization (“spreading the Gospel”) seems like a new word in our Catholic vocabulary, but it is as old as Christian faith itself. The Lord com-
manded his disciples to go out to the whole world and proclaim the Good News. This is not an “either/or” situation. In dialogue with others, Catholics must maintain the integrity of Church teach-
ing. But as Cardinal Francis George once said, “We should never intrude on someone else’s sacred space.” Courtesy, mutual respect and genuine sharing should be the hallmarks of all ecumeni-
cal and interfaith conversations. In the end, we seek truth and unity. This ambitious goal can only be achieved if we hold on to our Catholic faith—in all its fullness and integrity—and, at the same time, open our minds and hearts to the many, diverse ways that the Lord Jesus, through the Holy Spirit, works in and through all religious traditions and all people of good will.  

— Daniel Conway

Seeking the Face of the Lord

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

Journey of Hope focus turns to evangelinezation

T

he liturgical season of Advent inaugurates a new Church year. In Advent of 1997, we began our symbolic Journey of Hope 2001. Thus far on that symbolic jour-

ney, we have focused on spiritual development and authentic Christian stewardship. In Advent of 2002, I propose that we begin another new cycle of grace by lifting up the challenge of evangelinezation. The Lord’s command to evangelize in our culture is clear. I don’t know what the number would be, but I recall seeing a report one year that said one-third of adults in the United States had not attended church ser-

dices in the last six months except for a wedding or a funeral. It is estimated that there are between 60 million to 65 million people who are “unchurched.” Of that number, one survey says 40 percent of men and 24 percent of women are without a church home. Sixty-two percent of those unchurched consider themselves Christian, 17 percent agnostic or athe-

ist. The numbers are high, but in some ways these numbers are not surpris-
ing. We know that in many Catholic parishes if 45-50 percent of the mem-
bers attend weekly Mass, the number is considered high. In some dioceses, the average Catholic weekly atten-
dance is 35 percent. I believe we have very good evidence that the atten-
dance in our archdiocese is near the 45 percent level. What amazes many of us is the number of Catholic youth who attend Catholic schools and who do not attend weekly Eucharist on the weekend, and neither do their parents. What might be the reasons folks don’t go to church these days? We don’t know for sure. We can surmise some of the reasons. Some, society doesn’t put much value on religion. There has been a dramatic shift from a culture deeply influenced by Judeo-Christian religious values to a culture mostly influenced by material-

ism and secularism. For many, it is as though affluence breeds a sense of independence from religion and a need for God. Pope John Paul II asserts that when a society loses its sense of sin, it loses its sense of God and vice versa. For some, freedom from Church means freedom from the restrictions of life. To many of us, it perhaps the more extreme or dramatic reasons for losing God. For most people who have left God and the Church, the process was not sudden but rather a gradual closing of the door. A gradual letting go of the practice of prayer and the habit of going to Church can slip into forget-
ning the reasons for the practice of faith in the first place. Sadly, some folks never had the level of religious education needed to even understand what they are now missing. For me, evangelinezation represents the sacredness of the sacraments in the life of faith. For some, however, the depar-
ture from Church was sudden because of some painful experience with a pastor or, more often, because of remarriage outside the Church. Some leave our Church because they don’t accept our doctrinal or moral teachings. Reasons for being without a church home or for leaving our church home vary, and they are important. We will undoubtedly grow in our understanding of these reasons as we pursue our focus on evangelinezation as part of our archdiocesan Journey of Hope 2001. At this point, it is clear that before we can effectively reach out to those in search of a church home, we need to be deeply con-
vinced of our own faith. We need a new sense of mission so that we truly want to welcome others to join us. The first mission of evangelinezation is to enrich and deepen our own Catholic faith so that we have confidence about the tremendous gift that is ours to share. First of all, the need for evangelinezation begins at home. Perhaps some of us are not particularly faith-
ful in receiving the sacraments. Perhaps we are not too sure what the significance of the sacraments is for our faith. Perhaps we are regular in church attendance, but we aren’t partic-
ularly faithful in daily prayer. There are many ways in which we can evaluate our personal needs for a deepening of our faith and the prac-
tice of our faith. I want to recom-

mend that we take stock of our partic-
ular needs during this Advent season when God makes new graces avail-
able to us through the Church. One time, while speaking to some Benedectines, Pope John Paul II made the point that there is no evangelinezation without contemplation. He cited the influence of St. Benedict and his monks in civilizing Europe and that it all began with St. Benedict’s prayer in an Italian cave before he wrote his Holy Rule and attracted followers. Authentic evangelinezation flows from prayer. And so that’s where we begin. I
Buscando la Cara del Señor

L a temporada litúrgica del Advi no inaugura un nuevo año de la Iglesia.

Durante el Advi no del año 1997 empezamos nuestro simbólico Viaje de Esperanza hacia el año 2001. Hasta ahora en aquel viaje simbólico, hemos enfocado en el desarrollo espiritual y la auténtica administración crí siana. Este año, propongo que comencemos otro ciclo de gracia aumentando el desafío de evange lización. Es obvio que nuestra cultura carece de evang e li zación. No sé la cifra ahora, pero recuerdo haber visto un informe hace un año que indicó que un tercio de los adultos en Estados Unidos no ha asistido al culto en los últimos seis meses, con excepción de bodas o funerales. Se estima que hay entre 60 y 65 millones de perso nas sin iglesia.

De estos números, una encuesta revela que el 40 por ciento de los hom bres, y el 24 por ciento de las mujeres, no tienen un hogar en la iglesia. El 62 por ciento de éstos no se consideran a sí mismos cristianos. Otro número por ciento agotadores. Los números son altos, pero de cierto modo estos números no son sorprendentes.

Sabemos que en muchas parroquias católicas si el 45 a 50 por ciento de los feligreses asisten a la Misa, se considera seguro. Podemos suponer algunas de estas razones no son sorprendentes.

Viando de Esperanza se enfoca en la evangelización

Iglesia pueden hacer olvidar las razones de la práctica de la fe en primer lugar.

Es triste que algunas personas nunca tuviesen el nivel de educación religiosa necesaria para entender lo que están perdiendo, por ejemplo, el significado de los sacramentos en la vida de fe. No obstante, para algunas la partida de la Iglesia fue súbita debido a una dolorosa experiencia con un pastor o, más frecuentemente, debido a casarse de nuevo fuera de la Iglesia. Algunos salen de nuestra Iglesia para asistir al culto con su cónyuge en su fe. Algunos salen de nuestra Iglesia porque no aceptan nuestras enseñanzas doctri nales.

La razón es que no tener un hogar en la Iglesia o por salir de nuestra iglesia varían y son importantes.

No duda entenderemos mejor estas razones a medida que continuemos nuestro enfoque en la evangelización e incitación de los jóvenes hacia la Iglesia hacia el 2001 en la arquidiócesis. A este punto, es obvio que antes de alcanzar eficacia en nuestras acciones en búsqueda de un hogar en la iglesia, necesitamos tener una profunda con vención con nuestra fe.

Necesitamos un nuevo sentido de mis sión para que realmente deseemos invi tar a los demás a participar con nosotros. La primera misión de evang e li zación es enti quer y profesar nuestra fe. En este punto, necesitamos tener una confianza en el maravilloso don que es el nuestro para compartir.

No duda entenderemos mejor estas razones. Sin duda entenderemos mejor estos jóvenes a medida que continuemos nuestro enfoque en la evangelización e incitación de los jóvenes hacia la Iglesia hacia el 2001 en la arquidiócesis. A este punto, es obvio que antes de alcanzar eficacia en nuestras acciones en búsqueda de un hogar en la iglesia, necesitamos tener una profunda con vención con nuestra fe. Necesitamos un nuevo sentido de mis sión para que realmente deseemos invi tar a los demás a participar con nosotros. La primera misión de evang e li zación es enti quer y profesar nuestra fe. El primer punto de nuestra fe es la necesidad de la evangelización empieza en casa. Puede ser que algunos de nosotros no somos totalmente conscientes de lo que se refiere a los trata mientos. Puede ser que no estamos demasiado seguros de lo que significan los sacramentos. No se refiere a nuestra fe. Puede ser que asistimos regularmente a la iglesia, pero no oramos diariamente con regularidad. Hay muchas maneras en que podemos evaluar nuestras necesidades personales para la profundización de nuestra fe y la práctica de nuestra fe. Quiero recomendar que consideremos nuestras necesidades personales para la profundización de nuestra fe y la práctica de nuestra fe. Quiero recomendar que consideremos nuestras necesidades personales para la profundización de nuestra fe y la práctica de nuestra fe.

Una vez mientras hablaba a unos Benedictinos, el Papa Juan Pablo II hizo comprender que no hay evang e li zación sin contemplación. Citó la influencia de San Benedicto y sus monjes sobre la civilización de Europa y que todo empezó con la oración de San Benedicto en una cueva italiana arca de que es el modelo de lo que hoy Mando y atajos a disciplinas. La autén tica evang e li zación viene de la oración.

La intención del Arzobispo Buechlein para vocaciones en diciembre

Escuelas primarias católicas: que ellos puedan enlazar la fe católica a nue stros niños y puedan ayudarles a oír y contestar la llamada de Dios para servir en la Iglesia, sobre todo como sacerdotes o religiosas.

Letters to the Editor

Polling voters

I am deeply concerned by columns that give specific percentages of a voting group who voted for a certain can did ate—for example, that Catholic women voted for a designated candidate while Protestant women voted for the candidate by a different per centage. How could these percentages be obtained with any accuracy, without violating the secret ballot guaranteed to voters? In other words, if entering the voting booth does not designate his or her religious affiliation, nor is the sex of the voter indicated, as contrasts between supposed “women’s vote” and “men’s vote” would suggest. These comparisons are not correctly made, but what are they based on?

Recently I read a column by John Fink [published in The Indianapolis Star] that offered these comparisons. He is not the only columnist who offers such figures without explaining how they were obtained, but I think the public needs to know. Can you provide an explanation? Anna M. O’ Sullivan, Franklin

Response

These percentages are determined by polling experts who ask voters how they intend to vote before an election or how they actually voted as they are leaving the voting booth (exit polls). They may also ask demographic information: age, gender, political party affiliation, religious beliefs, and geographical locations are then sum marized, extrapolated and analyzed. Most pollsters will state that a particular poll is accurate within a certain range, for example, “plus or minus 4 percentage points.”

The accuracy, role and appropriateness of polling surveys in elections have been and continue to be routinely questioned.—WRB

Catholic Social Thought

By William J. Byrom, S.J.

The principle of human equality

(Part V in a series)

Human equality derives from the principle of human dignity.

Differences in tal ents possessed by human persons are a part of the human condition, but discrimination at the level of fundamental rights is not. Our natural endowments—what we bring to the world—explain what might be called “natural differences” in the human comm unity. They make possible a variety that enriches the human condition.

Life, therefore, can often be uneven without necessarily involving actual injustices; the unevenness makes life interesting and challenging, though it sometimes brings pain and sadness.

One person may be born healthier or brighter than another, but those natural advantages are not taken at the expense of the other.

It is possible, however, for one person’s gain to be the result of another person’s loss—for example, lost income for the many may well have provided funds for the enrichment of the few. Maybe, but not necessarily.

Unevenness in the world requires careful analysis before a given situation is declared unfair. The notion of equality raises in the popular mind an expectation of—inequality—the even playing field, the even allocation of time to take the test. Treating equals equally is one way of defining justice, which is also understood classically as rendering to each person his or her due. Underlining the notion of equality is the simple principle of fairness.

The principle of human equality might just as well be called the principle of justice or principle of fairness. Persistent income inequality points to poverty. Can poverty ever be said to be fair? Just?

“Simple definition of poverty is “sustained deprivation.” In answer to the fol low-up question—“Deprived of what?”— income, shelter, nutrition, health care, education and employment come immediately to mind.

The more probing question, “Sustained by what (or by whom)?” calls attention to possible discr eations, or systemic and structural obstacles in society that are symptoms of something other than unevenness.

Catholics, the bearers of this tradition of Catholic social thought, clearly recognize that unequal distributions—not simply religious education to protect and cultivate faith, but education of the human potential for enjoyment of a full and productive human life. Yet just as education is strategically important; higher education is the key to closing the widening gap between high- and low-income families. The principle of human equality will serve to drive a sustained effort to reduce income inequality through more, better and higher education.

One simple image helps in detecting injustice. You see it on today’s paper weights and office insignia. It is the familiar trays in balance on a scale: the scales of justice. If the trays are even, the situation is just. If there is a downside gain taken at the expense of the upside tray, the situation is unjust. In human terms, applying for compensatory measures. The familiar figure of the tall, blindfolded scales of justice holding the evenly balanced trays symbolizes the imparity of the law. The task, then, is to promote just relationships, to even up the trays. The good Catholic, committed to the promo tion of justice, understands the holding of the evenly balanced trays symbolizes the impartiality of the law. The task is to promote just relationships to even up the trays.

(Rev. Father William J. Byrom is a pas tor and a noted economist, former distin guished professor of the practice of ethics at Georgetown University and former president of The Catholic University of America and the University of Scranton. This 10-part series appears biweekly.)
**Check It Out . . .**

A seasonal music concert will be presented at the Mount St. Francis Friary and Retreat Center, 101 St. Anthony Drive, Mount Saint Francis at 3 p.m. Dec. 10. A local musician will present the free concert. Advent Days of Prayer will also be held at the retreat center from 9 a.m. to 3 p.m. Dec. 9, 13 and 20. There is no cost and no registration is required. Please bring your lunch and drinks will be provided. For more information call 812-923-8817.

Fatima Retreat House, 553 E. 56th St., Indianapolis, is hosting an Advent Silent Retreat from 6:30 p.m. Dec. 15 until 1 p.m. Dec. 17. Jesuit Father Donald McGuire, who served as spiritual director and confessor to the late Mother Teresa of Calcutta for more than 17 years, will present the retreat. It is a conference-style retreat in the atmosphere of silence and will introduce participants to the spiritual exercises of St. Ignatius, the classical guide to spiritual perfection. An Ignatian retreat is a time to examine your life, contemplate the future, face decisions and revitalize your spiritual health. The cost is $135 for individuals and $235 for married couples. For more information, call 317-545-7681.

A Saint Nikolaus Fest will be held from 1 p.m. to 5 p.m. Dec. 30 at the Athenaeum, 401 E. Michigan St., in Indianapolis. There will be children’s games, crafts, a puppet show, a nostalgic Christmas tree candle lighting and the arrival of Saint Nikolaus. Reservations are required. The cost is $5 for adults and $3 for children under 13. For more information, call 317-630-4569, ext. 1. †

**VIPs . . .**

William and Joan Lesch of Indianapolis marked their 50th wedding anniversary on Nov. 25. They were married on that date in 1950 at St. Joan of Arc Church in Indianapolis. They will celebrate their anniversary on Dec. 2 with a Mass at St. Pius X Church in Indianapolis and a family reception in Ross Hall. They have nine children: Tammy Moran, William, Timothy, John, Anne, Joseph, James, Kathryn and Thomas Lesch. They also have 14 grandchildren. They are members of St. Pius X Parish in Indianapolis. †

**Awards/Grants**

Marian College of Indianapolis has received a $250,000 grant from the Nina Mason Pulliam Charitable Trust. The funds will be used to create a Wetlands Ecolab. The Ecolab will be used for science education by local students in kindergarten through the 12th grade, as well as for science education for Marian College students. The grant is one of the largest received by the college this year. Marian College, the only Franciscan Catholic liberal arts college in Indianapolis, was the only higher education recipient of grant checks from the Nina Mason Pulliam Charitable Trust. †

**Celebration in the Spirit of Hope: The Great Jubilee Video**

The joyous gathering of more than 30,000 people in the RCA Dome on September 16 is now available on a two-hour videotape. This event was a special, historic occasion for the Archdiocese of Indianapolis, and the video will make a terrific Christmas present!

For questions, please call (317) 236-1585, ext. 1585 or 1-800-382-9836, ext. 1585. To order, please fill out the order form below and mail to the address on the form.

**This Ad Is Camera Ready!**

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Barbara Williams, director of Catholic Charities in the New Albany Deanery, and Erik Furnish, agency president, helped organize a Nov. 11 fund-raiser for the New Albany Deenery Catholic Charities. The event raised $19,500 for the needy. About 200 people attended the 54th annual fund-raiser held at Huber’s Barnyard Bash in Starlight.
Full Page
Food for the Poor
3348
Paper
Former Indianapolis woman works for nuclear abolition

By Mary Ann Wyand

Her message is straightforward: Nuclear bombs kill people, and unless these weapons of mass destruction are abolished the future of the world is at risk.

But Cindy Pile, education director for the Nevada Desert Experience, often finds herself talking to people who believe first-strike nuclear capabilities are more important than global disarmament.

Pile said that philosophy of military dominance, rather than concern for world peace, is particularly disturbing when she hears high school students—even Catholic high school students—describe nuclear bombs and the proposed Star Wars defense technology as “cool” and say they think it’s OK to “nuke” hundreds of thousands of people in other countries.

The daughter of Dr. Stafford and Clara Pile of St. Pro X Parish in Indianapolis now lives in Berkeley, Calif., and spends much of her time traveling and presenting educational programs to people of all ages about the dangers of nuclear testing still being done in this country at the U.S. Department of Energy’s Nevada Test Site near Las Vegas and the Los Alamos National Laboratory in New Mexico.

She said the Nevada Desert Experience is an interfaith and grassroots campaign about the dangers of nuclear testing still being done in this country at the U.S. Department of Energy and financed by American tax dollars.

“Although Energy Department officials insist the underground explosions are safe, she said, radiation still results from these nuclear fission tests and people living downwind of the atomic blasts suffer a higher rate of cancer than the rest of the U.S. population.

“Our sisters and brothers who don’t have enough money are suffering because the U.S. is committed to spending money on weapons for war,” she said. “These nuclear weapons are the deadliest explosives ever created by people, and their radioactive fallout spreads and kills life for generations to come.”

Americans have been protesting nuclear testing since the 1950s, Pile said, but the U.S. government continues to finance its nuclear defense capabilities as part of a “Stockpile Stewardship Program.”

“As people of God, we consider stewardship to be using God-given gifts to help others,” she said. “The so-called Stockpile Stewardship Program is a total abuse of the word. The Department of Energy wants to steward our existing nuclear arsenal to ensure their safety and reliability for years, replacing aging weapons to keep them working.”

This concept of stewardship of nuclear weapons is shocking, she said, and motivates the continuation of “subcritical” nuclear tests at both the Nevada Test Site and the Los Alamos National Laboratory in New Mexico.

Subcritical nuclear tests are clear weapons test that never quite reach the level of criticality, she explained. “There can be nuclear fission, but only a small amount, during tests intended to help scientists design more effective atomic bombs.

But even controlled nuclear explosions involve the use of plutonium, she said, which is “so deadly that one microscopic speck of it, especially inhaled or ingested, is such a powerful alpha emitter that it does enormous damage to the lungs and can cause cancer.”

To date, 16 countries have signed the Nuclear Nonproliferation Treaty, which states that existing bombs must be eliminated and new nuclear weapons may not be created, she said. “However, the U.S. government continues to disregard that treaty and others as American scientists pursue the weaponization of space and try to take over the heavens, which is horrifying.”

Abolition 2000, the third largest non-governmental organization in the world, was founded just two years ago to work toward abolishing nuclear weapons, she said, and now lists 2,000 organizations in countries throughout the world.

“The fear-based policy of nuclear armament has nothing to do with real peace and national security,” Pile said. “We need to develop skills in nonviolent conflict resolution in order to undertake true dialogue and dialogue about world peace.”

APPEAL

continued from page 8

penalty in a potential capital case”

The letter said that the plea comes “at a historic moment” when Americans are voicing grave doubts about the fairness and reliability of capital punishment.

“The problems that we have highlighted here are problems that resonate profoundly with our nation’s historic struggle to secure equal justice under the law for all our citizens,” it said.

While some of the letter’s signers agree with the principle of capital punishment and others do not, “all of us agree that a moratorium should be adopted while these fairness issues are being resolved,” it said.

In addition to Cardinal Mahony and the two bishops, those signing the letter included Holy Cross Father Theodore M. Hesburgh, president emeritus of the University of Notre Dame and former member of the Civil Rights Commission; former U.S. Sens. Alan Cranston, D-Calif., Tom Eagleton, D-Mo., and Paul Simon, D-Ill., former Labor Secretary Robert Reich; Kerry Kennedy Cuomo, daughter of late Robert Kennedy; and founder of the RFK Center for Human Rights; the Rev. Jesse Jackson; Rabbi David Saperstein, director of the Religious Action Center of Reform Judaism; and several other prominent members of the clergy.

Also signing the letter were Bud Welch, a Catholic anti-death penalty activist whose daughter was killed in the Oklahoma City bombing; Nobel Peace laureate Elie Wiesel; performers Barbra Streisand and Jack Lemmon; philanthropist George Soros; several current and former leaders of civil rights organizations; a former California attorney general; and retired U.S. attorneys general and a retired federal appeals court judge, and the president-elect of the National Bar Association.

President Clinton already has delayed Garza’s execution once. This summer he postponed his pending August execution date so Garza could take advantage of new Justice Department procedures for seeking presidential clemency.

Garza’s attorney, Gregory Wiercioch of the Texas Defender Service, has filed a request for a clemency petition and made an oral presentation to the Justice Department on Oct. 14.

Under federal procedures, the Justice Department reviews clemency petitions and makes recommendations to the president.

Wiercioch told Catholic News Service Nov. 27 he had no idea how far the petition for Garza had progressed, and that the procedures do not provide for that information to be released.
Penance services scheduled throughout archdiocese

Parishes throughout the archdiocese have scheduled communal penance services for Advent. The following is a list of services that have been reported to The Criterion.

Indianapolis North Deanery
Dec. 5, 7 p.m. at St. Matthew
Dec. 9, 11 a.m. at St. Thomas Aquinas School
Dec. 10, 1:30 p.m. at St. Joan of Arc
Dec. 13, 7 p.m. at St. Pius X
Dec. 13, 7 p.m. at St. Andrew the Apostle
Dec. 13, 7:30 p.m. at St. Luke
Dec. 14, 10 a.m. at St. Matthew
Dec. 14, 7 p.m. at Immaculate Heart of Mary
Dec. 15, 9:30 a.m. at Christ the King School
Dec. 15, 1 p.m. at Christ the King School
Dec. 18, 7:30 p.m. at St. Lawrence
Dec. 19, 7 p.m. at St. Luke School
Dec. 19, 12:30 p.m. at St. Luke School
Dec. 20, 7 p.m. at St. Thomas Aquinas
Indianapolis East Deanery
Dec. 4, 7 p.m. at St. Simon the Apostle
Dec. 7, 7:30 p.m. at St. Thomas, Fortville
Dec. 13, 7 p.m. at St. Michael, Greenfield
Dec. 14, 7 p.m. at St. Bernadette
Dec. 14, 7 p.m. at St. Philip Neri
Dec. 14, 7 p.m. at St. Thomas, Fortville
Dec. 17, 5 p.m. at St. Michael, Brookville
Dec. 17, 5 p.m. at St. Mark
Batesville Deanery
Dec. 3, 1 p.m. for children of St. Joseph and St. John at St. Joseph, St. Leon
Dec. 6, 7 p.m. at St. Lawrence, Lawrenceburg
Dec. 8, 7:30 p.m. at Immaculate Conception, Aurora
Dec. 11, 7 p.m. for St. Teresa Benedicta of the Cross, Bright, held at Presbyterian Church, Bright
Dec. 11, 7 p.m. at St. Joseph, Shelbyville
Dec. 13, 7 p.m. for St. John, Ososgood, and St. Magdalen, New Marion, at St. John, Ososgood
Dec. 14, 7 p.m. at St. Mary, Greensburg
Dec. 17, 2 p.m. at St. Therese, Millhouse
Dec. 17, 4 p.m. at St. Maurit, Napoleon
Dec. 18, 7 p.m. at St. Louis, Batesville
Dec. 19, 7 p.m. at Holy Family, Oldenburg
Dec. 19, 7 p.m. at St. Peter, Franklin Co.
Bloomington Deanery
Dec. 4, 7 p.m. at St. Jude, Spencer
Dec. 5, 7 p.m. at St. Paul Catholic Center, Bloomington
Dec. 6, 7 p.m. at St. Vincent de Paul, Bedford
Dec. 12, 7 p.m. at St. Martin of Tours, Martinsville
Dec. 13, 7 p.m. at St. Charles Borromeo, Bloomington
Dec. 17, 2-4 p.m. at Christ the King, Paoli
Dec. 19, 7 p.m. at Our Lady of the Springs, French Lick
Connersville Deanery
Dec. 4, 7 p.m. at St. Bridget, Liberty
Dec. 5, 7 p.m. at Holy Family, Richmond
Dec. 10, 1:30 p.m. at St. Anne, New Castle
Dec. 11, 7 p.m. at Holy Guardian Angels, Cedar Grove
Dec. 12, 7 p.m. at St. Gabriel, Connersville
Dec. 14, 7 p.m. at St. Mary, Rushville
Dec. 14, 7 p.m. at St. Michael, Brookville
Dec. 16, noon at St. Mary, Richmond
New Albany Deanery
Dec. 3, 3 p.m. at St. Joseph, Corydon
Dec. 12, 8:15 a.m., noon and 3:07 p.m. at Our Lady of Providence High School, Clarksville
Dec. 12, 7 p.m. at St. Augustine and Sacred Heart at St. Augustine, Jeffersonville
Dec. 12, 7 p.m. at St. Michael, Charlestown
Dec. 13, 8:15 a.m., noon and 3:07 p.m. at Our Lady of Providence High School, Clarksville
Dec. 13, 7 p.m. at St. Michael, Bradford
Dec. 13, 7:30 p.m. at St. Mary-of-the-Knobs, Floyd's Knobs
Dec. 14, 7 p.m. at St. Joseph Hill, Sellersburg
Dec. 14, 7 p.m. at St. Mary, Navillot
Dec. 14, 7:30 p.m. at Our Lady of Perpetual Help, New Albany
Dec. 16, 9:30 a.m. at St. Mary-of-the-Knobs, Floyd's Knobs
Dec. 17, 7 p.m. at Holy Family, New Albany
Dec. 18, 7:30 p.m. at St. John the Baptist, Starlight
Dec. 19, 7 p.m. at St. Paul, New Albany
Dec. 20, 7 p.m. at St. Paul, Sellersburg
Seymour Deanery
Dec. 3, 8 p.m. at Prince of Peace, Madison
Dec. 3, 7 p.m. at St. Ambrose, Seymour
Dec. 4, 8 p.m. at Prince of Peace, Madison
Dec. 5, 8 p.m. at Prince of Peace, Madison
Dec. 10, 7 p.m. at St. Joseph, Jennings Co.
Dec. 10, 2 p.m. at St. Rose of Lima, Franklin
Dec. 13, 7 p.m. at St. Patrick, Salem
Dec. 13, 7 p.m. at St. Mary, North Vernon
Dec. 14, 7 p.m. at St. Anne, Jennings Co.
Dec. 16, 10 a.m. at American Martyrs, Scottsburg
Dec. 19, 7 p.m. at St. Bartholomew, Columbus
Terre Haute Deanery
Dec. 5, 7:30 p.m. deanery services at St. Ann, Terre Haute
Dec. 5, 7:30 p.m. deanery services at St. Joseph University, Terre Haute
Dec. 12, 7 p.m. at St. Paul, Greencastle
Dec. 13, 7 p.m. at St. Joseph, Rockville
Dec. 13, 7:30 p.m. at Sacred Heart, Clinton
Dec. 14, 6:30 p.m. at Holy Rosary, Seelyville
Dec. 15, 7 p.m. at St. Patrick, Terre Haute
Dec. 18, 7:30 p.m. at St. Margaret Mary, Terre Haute

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CUBA


“We, as citizens of one of the world’s most prosperous and powerful nations, have a responsibility for the well-being of people—both within our country and internationally,” Gaybrick said. “The bishops of this country teach us that Cain’s question, ‘Am I my brother’s keeper?’ (Gn 4:9) is answered in the affirmative. “As followers of Jesus,” he said, “we do have responsibility for the fate of the world’s poor, and we do have duties to suffering people, both domestically and in far-off places, because we are all one human family. C.U.B.A. 2000, as well as the efforts of parishes and parishioners to aid people in Haiti and in other impover- ished lands, are examples of ways in which we, as Church, respond to our responsibility to be our sister’s and brother’s keeper.”

Wessler and other St. Barnabas parishioners have helped research and plan the development of this ministry project since last year. After arriving in Cuba on Dec. 7, Wessler said the delegation will travel to the Archdiocese of Camagüey in the central part of the island and spend four days there at the invitation of Archbishop Adolfo C. Rodríguez Herrera.

“We will meet with the archbishop and his staff, visit all the parishes in the arch- diocese and meet with people in the rural communities to assess potential areas of relief, whether by food, medicine or mone- tary aid, that we can assist Caritas [the Catholic Relief Services’ effort in Cuba],” she said. “We will then return to Havana on Dec. 11 and spend the remaining days in meetings with Vikki Huddleston, the U.S. principal officer to Cuba, and her staff, [representatives of] the National Office of Religious Affairs, the papal nun- cicio [Bishop Luis Robles Díaz of Mexico] and Cardinal Jaime Ortega y Alamino of Havana.”

The C.U.B.A. 2000 group also will visit the Caritas Cuba headquarters, a local seminary and a farm operated by the Daughters of Charity.

“This program is a response to the call of the U.S. bishops asking Catholics to build families of faith that reach out beyond national boundaries,” Wessler said. “The trip is one of opening doors to Cuba, forming ties with the people of the Catholic Church in Camagüey to share and live their faith. This initial visit is one of introductions, laying the groundwork and opening dialogue with the Archdiocese of Indianapolis and the Archdiocese of Camagüey.

“We go to learn of the daily struggles the people of Cuba encounter,” she said, “to listen, both with our ears and our hearts, to the needs of the people and to give witness of Jesus Christ—to share the hope of peace because Christ is peace. In receiving the gift of our Lord’s unfailing love for us, we are called to remember that each and every child of our Father is our sister and brother. We hope to identify pro- grams that we may link our parishes with in providing aid to vulnerable groups—the elderly, chronically ill, young children and families.”

Wessler said members of the C.U.B.A. 2000 delegation appreciate prayers from Catholics in central and southern Indiana as they embark on this mission.

She said it is her prayer that “our initial efforts to foster dialogue with the commu- nity of Camagüey will be blessed with the fire of the Holy Spirit, the peace and redemption of our Savior, Jesus Christ, and the unwavering love of God, our Father.”

Vatican agency says Cuban Church still suffers repression

VATICAN CITY (CNS)—Nearly three years after Pope John Paul II’s historic visit to Cuba, the Church there continues to suffer the “repressive policies of the regime,” according to the Vatican mis- sionary news agency Fides.

The latest step taken by Fidel Castro’s government, Fides reported Nov. 25, was a law suspending professional titles for those who enter seminaries or religious orders. In recent years, a number of doc- tors have enrolled in Jesuit and Fran- ciscan programs, it said.

“The new law does not allow them to offer medical services to the population, solely because they are priests or broth- ers,” Fides said.

The agency said Cuba’s most famous political prisoner is a Catholic doctor, Oscar Elias Biscet Gonzales, who is serv- ing a three-year sentence for charges stemming from his participation in an anti-abortion demonstration outside a Havana hospital. He was arrested for dis- orderly conduct, instigating criminal acts and dishonoring national symbols.

Human rights groups say the dissident doctor has been able to receive visits only from his wife in recent months, and that he has suffered humiliation, threats and various forms of mistreatment in prison.

Fides said the Catholic Church in Cuba has begun highly successful evangeliza- tion activities among young people, which in turn have generated new acts of intolerance in public institutions.

It reported an incident in November in which a high school teacher took from a student a holy card bearing the image of Mary and banned all other students from carrying such cards. When the student’s parents complained, they were told that education in Cuba is the duty of the state, not the right of parents, Fides said.†
The 13th annual national appeal for the Retirement Fund for Religious will be made in the Archdiocese of Indianapolis on Dec. 9-10. The appeal helps defray the unfunded retirement liability facing religious congregations. Franciscan Sister Rita Vukovic (left) teaches at Cardinal Ritter Jr./Sr. High School in Indianapolis. Providence Sister Rosalie Waller (right) is a parish visitor for St. Lawrence Parish in Indianapolis and Benedictine Sister Marietta Lueken (sitting) is retired.

Photo by Mary Ann Wyand
Sister Maureen Therese has earned her ‘earthly reward’

T
to talk with Providence Sister Maureen Therese Brennan, a person would never guess that she is 91 years old. Surely, her hair is silvery-gray, but her eyes still have a twinkle. Yes, she’s a little slower today, but she gets around without the assistance of a walker or a cane. And up until her 85th birthday, this Sister of Providence at Saint Mary-of-the-Woods was earning a paycheck and actively engaged in ministry to others!

“It was obscene that I was getting a paycheck when I was 85 years old,” said Sister Maureen Therese, who entered the Congregation of the Sisters of Providence in 1928. However, her retirement from pastoral ministry at Incarnation Parish in Sarasota, Fla., was only a change in semantics, because she continued ministering to parishioners as a volunteer for semastics, because she continued ministerial ministry at Incarnation Parish in 1970. Sister Maureen Therese left Indiana to care for an aging parent and to minister to students at Cardinal Mooney High School in Sarasota, Fla. For nine years, she either taught in the classroom or served as librarian before turning her attention to pastoral ministry at Incarnation Parish.

With her retirement in 1995, and with the physical limitations that often accompany the aging process, Sister Maureen Therese always kept in mind the quotation from Blessed Mother Theodore Guérin, foundress of the Sisters of Providence: “We are not called upon to do all the good we can do, but only that which we can do.”

With more limited abilities in retirement, it’s comforting to know what I can do is important,” said this sister who was told ‘your reward will be a hundredfold.’ We didn’t realize it then, but this is what it is,” said Sister Maureen Therese, referring to her retirement. “It’s wonderful to come here to Saint Mary-of-the-Woods. Everything is taken care of. We are grateful for the sustenance we receive from our benefactors’

Throughout her religious life, Sister Maureen Therese has brought a physical presence of God’s love and mercy to countless people of all ages. Although ‘officially retired’ today, she continues to bring that love to sisters in the Sisters of Providence health-care facilities. Thanks to the many people who have been touched by women religious like Sister Maureen Therese Brennan and who generously give each year to the National Religious Retirement Fund collection, Sister Maureen Therese can continue to comfort others and know that her earthly reward has indeed been a hundredfold.

The Criterion  Friday, December 1, 2000

St. Meinrad
Position negative here
In addition to the Religious Congregations whose headquarters are located in the Archdiocese of Indianapolis (Sisters of St. Benedict; Congregation of the Third Order Regular of St. Francis, Oldenburg; Discalced Carmelite Nuns; Sisters of Providence of Saint Mary-of-the-Woods; Order of St. Benedict; Order of Friars Minor Conventual), you are asked to remember the following who also are giving dedicated service to our people:

**Sisters of St. Benedict**

Our Lady of Grace Monastery
Beech Grove Indiana

**Priests**

- Congregation of the Sacred Hearts of Jesus and Mary
- St. Maur Priory of the Order of St. Benedict
- Society of Divine Word
- Society of Jesus
- Order of Friars Minor - Cincinnati
- Order of Friars Minor - St. Louis

**Brothers**

- Brothers of Holy Cross
- Franciscan Brothers of Christ the King
- Society of Jesus

**Sisters**

- Congregation of the Sisters of the Holy Cross
- Daughters of Charity of St. Vincent de Paul
- Dominican Sisters of Sinsinawa
- Franciscan Sisters of the Immaculate Heart of Mary

*This congregation does not participate in the collection.*

The Religious Retirement Fund Collection is distributed from its national office to the members of religious congregations in greatest need. Thanks for your generous giving to all our Sisters, Brothers and Priests in Religious Orders.
Throughout the 860 years of its history, the Conventual Franciscan Friars have considered it a privilege and a joy to care for the older members of the Order. The friars of the Province of Our Lady of Consolation have carried on this tradition through its membership here in the Archdiocese of Indianapolis.

As in every Order throughout the world, the Conventual Franciscans are aging. It remains the desire of most of the older friars to remain in a friary community for as long as they are able. If and when serious health problems develop, the friars more than likely seek help in one of the many nursing centers in the province.

Friars in the Archdiocese of Indianapolis serve in the following places: Cardinal Ritter Jr./Sr. High School and the Veterans Hospital, Marian College and a local parish in Indianapolis.

In Clarksville, the friars minister to St. Anthony Parish. Nearby in Mount Saint Francis, the friars staff Mount Saint Francis Retreat Center, the Province Development Office and the Archives of the Province of Our Lady of Consolation. Mount Saint Francis is the largest friary in the province. There are 15 friars in residence. In Terre Haute, there are two parishes staffed by the Conventual Franciscan Friars: St. Joseph Parish and St. Benedict Parish. Friars also serve the parish of St. Joseph Hill in Sellersburg and at the Mercy-Providence Nursing Center in New Albany.
Communion transcends both time and space

By Fr. James P. Moroney

The Eucharist is the most tangible of intangible mysteries, the most visible evidence of invisible realities. The liturgy is likewise an experience of the many dimensions of our relationship with God. As individuals, we seek communion with Christ and prepare to receive his body and blood. Gathered as his brothers and sisters, “his holy people,” we celebrate the sacred mysteries.

Nowhere is the tension between the individual and the communal, the visible and the invisible, more clearly experienced than in the moments before receiving Holy Communion. The British have a term for the moment before the coming of the night, those few moments when the sun’s fading rays prepare to give way to the night sky’s brilliant stars. They call it the “gloaming.” Such a word captures the sense of changing, of letting go of what has gone by, in order to receive the night’s rest, comfort and beauty.

The moment of the gloaming is a moment of reflection and of preparation as we stand on the verge of a great mystery. So, too, there is a gloaming to our Communion Rite at Mass. Before we come forward in procession to receive Christ’s body and blood, we stand together and gaze at him. As individuals and as his holy Church, we turn from this life’s distractions and gaze only at him. As the host is held above the chalice, the priest speaks words of invitation and welcome: “This is the Lamb of God who takes away the sins of the world. Happy are those who are called to his supper.”

The priest is another John the Baptist as he begins that acclamation. While John saw the Lord’s body approach him across the Jordan, now the priest holds the Lord in his hands for all to see. This is the Lamb of the Passover by whose brokenness we are healed. But this Lamb is something more! He is the priest and the victim, the giver and the gift. Thus, the salvation he brings is not just from the deadly waters of the Red Sea and the wrath of Pharaoh, but from the very waters of death and the darkness of sin.

Does this Lamb deliver us from some vague philosophical sense of sin? He delivers us from “our sins,” from the cruelty and selfishness, betrayal and neglect which daily weigh us down. This Lamb upon whom we gaze takes away “the sins of the world.”

What is this supper to which the blessed are called? Reading this passage from the beginning of Chapter 19 can help us to answer that question. The banqueters at this supper are “a loud voice of a great multitude in heaven” (Rv 19:1), and they sing as they say it would be the Prayers of the Faithful. These thanksgivings. They personalize the Mass for us all.”

The moment of reflection and preparation before we receive Holy Communion, the Church does not remind us how happy we are to be called to this supper. Rather, the Church rejoices at how happy all the saints are to be invited to the wedding feast of the Lamb in the kingdom of heaven!

The moment of Communion, then, is a moment that transcends time and space, when all the members of Christ’s body, both living and dead, are united at the altar in receiving his body and his blood.

That moment before Communion is a window into, and an identification with, that time when all tears will be wiped away and we shall see our God as he is, and we will be caught up in the blessed life of the Trinity, which is perfect praise forever.

This day reminds us of that day, and urges us on.

(Father James P. Moroney is executive director of the U.S. bishops’ Liturgy office in Washington, D.C.) †

Discussion Point

Prayers speak to our concerns

This Week’s Question

Tell of an aspect of the Mass that is, in a sense, educational for you, that clarifies or highlights something essential.

“How every part of the Mass is essential, but especially the transition from the Penitential Rite into the Gloria—from saying we’re sorry to praising God.” (Burt Absalon, Dixon, Ill.)

“As a priest, I consistently hear that it is meaningful to me is the transition from the Penitential Rite into the Gloria—from saying we’re sorry to praising God.” (Deacon Bob Howard, Boulder, Colo.)

Lend Us Your Voice

An upcoming edition asks: What stories do couples tell about what their marriages needed in order to grow?

To respond for possible publication, write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †
Nov. 25, 1870, the sixth of 16 children of Bernard and Ellen Casey, both Irish immigrants whose families were children. He was named after his father and, like his father, was called Barney as he grew up. He always practiced all the Catholic devotionalism that was common at the time, including regular family prayers. As a boy, then, his voice was seldom far from his hand and he prayed it often each day.

The black diphtheria struck the neighborhood and the Casey family. Two of the children died, and Barney had a severe case that made his voice wispy, and high-pitched for the rest of his life.

Barney tried to become a diocesan priest but his grades were so poor that he was asked to leave the seminary. Then he learned about the Capuchins and was accepted at their novitiate in Milwaukee where he took the religious name Solanus. His grades there, though, were not much better—mainly because classes were taught in German and Latin. His superiors finally decided to ordain him, but as a "simplex priest," without faculties to hear confessions or preach formal sermons. His first assignment was in New York, N.Y. As a simplex priest, he was assigned to be porter, welcoming people when they arrived at the castle. Solanus’ long before word got out that Father Solanus had the gift of healing, a gift that was quick and decisive. He could heal, but insisted, but the people were healed through Father Solanus’ intercession. He also had the gift of prophecy, frequently telling about things that would happen in the future. After his death on July 31, 1957, at age 86, he was born in Prescott, Wis., on Oct. 1, 1870, where he died on July 31, 1957, at age 86.
The Sunday Readings

Sunday, Dec. 3, 2000

Jeremiah 33:14-16
1 Thessalonians 1:2-4

This weekend, the Church begins a new liturgical year. The Scriptural Year C will be used in the Liturgies of the Word for the next 12 months.

The first reading for this first weekend of Advent is from the Book of Jeremiah. For centuries, Jeremiah has been one of the most popular of the prophetic writers. Experts regard him to be one of the major prophets, along with Isaiah, Ezekiel and Daniel. Together they share a great eloquence and depth. Also, mercy in terms of value are often among the longest of the prophetic writings.

Today it generally is conceded that the theory of the Divine Right of Kings began to die with the French Revolution 200 years ago. For the pious Jews who wereJeremias contemporaries, the concept was greatly venerated although admittedly severely taxed by the realities of the times.

For the devout, David had been more than a ruler. He was God's own choice, not just to rule but to draw the people more closely to God. This role, created by God for David, also extended to David's lawful successors in the line of David's sons, Solomon, was to rule the kingdom over which David presided.

When Solomon died, his successors competed among themselves. In the end, however, only David's son, Solomon, was to rule the kingdom over which David presided.

Jeremiah looked upon the situation with great anguish. He thundered against the sin and selfishness that still invested the high-circle in the land, yet he consoled the ancestors believed that existence ended with earthly death, but they had received from revelation few details of what followed physical death. They had originated little on their own.

In this reading, in a message given the disciples and not others, the Lord is clear and direct. Great natural disturbances will come.

The point is that all is under God's control. All can, and will, change.

Reflection

This weekend, the Church begins its new year. For the next 51 weeks, it will guide us through the marvelous story of God's love made real and accessible for us in Christ Jesus.

Each week, even in Holy Week with its dark moments of betrayal and crucifixion, the Church will be joyful. Redemption is here in Jesus! Death is no more! All is life, peace, joy and union with God.

As Advent begins, the Church teaches and celebrates in this joy. Ever the good teacher, however, it frankly reminds us that nothing—except God—endures. All will pass away. The world is temporal and quite changeable.

We must not despair. We are not alone. God will rescue us from death and from the confusion and mistakes that inevitably await us if we leave decisions to ourse-

**My Journey to God**

Should He Be Feared?

Should he be feared who fashioned butterflies?

To drift above the tea in fragile grace.

Who caused the trees to green and lilacs to drift above the lea in fragile grace,

To cause the trees to green and lilacs to drift above the lea in fragile grace,

Who created the beauty of white crochet of pear trees in the spring?

His music flows through wind and rain and song.

His pure, ecstatic colors pierce the soul.

To Him alone all lovely things belong.

To Him alone all lovely things belong.

(Anna-Margaret O’ Sullivan is a member of St. Rose of Lima Parish in Franklin.)

Daily Readings

Monday, Dec. 4
John of Damascus, priest and doctor
Isaiah 2:1-5
Psalm 122:1-9
Matthew 8:5-11

Tuesday, Dec. 5
Isaiah 11:1-10
Psalm 72:1-7, 12-13, 17

Wednesday, Dec. 6
Nicholas, bishop
Isaiah 25:6-10a
Psalm 33:1-6
Matthew 15:29-37

Thursday, Dec. 7
Ambrose, bishop and doctor of the Church
Isaiah 26:1-6
Psalm 118:1, 8-9, 19-21, 25-27a
Matthew 7:21, 24-27

Question Corner/ Fr. John Dietzen

Two parts of Mass date back to the first century

When I was young, the readings at Mass were somewhat important. If they were massed, one had to hear at least that part of another Mass. But they were definitely not essential.

The "essential" parts of the Mass were the eucharist, the consecration and consecration as the single climax.

As I understand it, the readings then came one of the two main parts of the Mass, with the consecration being the other. Is this merely a concession to ecumenism? Or is there some theology behind this "new" practice? (Ohio)

The earliest descriptions of the Mass we possess, from the first and second centuries A.D., describe in some detail two major parts of the Sunday Christian liturgy, what we title today the Liturgy of the Word and the Liturgy of the Eucharist.

Particularly during the second century, a group of Christian thinkers, called apologists, attempted to give a rational defense of the Christian faith and recommend it to outsiders. They were the first to try to reconcile faith and reason.

The most outstanding of these was the convert and martyr St. Justin. In his First Apology, addressed to Empire Antoninus Pius about 150 A.D., he describes what Christian men and women do when they gather from the surrounding areas on the "day of the Sun."

They begin, explains Justin, by hearing the memoirs of the apostles and writings of the prophets. When the reader is fin-

(A free brochure outlining basic Catholic prayers, beliefs and moral precepts is available by sending a stamped and self- addressed envelope to Father John Dziecen, Box 325, Pearsall, TX, 76061. Questions may be sent to Father Dietzen at the same address or by e-mail in care of jjdietzen@aol.com.)

It was the occasion each week when Christians confronted themselves with the Scriptures, especially the Gospels, and was challenged, as Justin says, to consider how their lives should measure up to the word of God they heard.

Along with the prayers and petitions, that is precisely what this part of the Mass is intended by the Church to be for us today.

After the kiss of peace, Justin tells us, the bread, wine and water are brought, and the rabbi (usually the bishop, offers prayers and thanksgivings (eucharist means thanksgiving in Greek), "according to his ability."

After the people say their amen, the bread and wine over which the thanks giving has been said are distributed to the people and sent to those who are absent.

Just in explicitly declares that "the food which is blessed by his [God's] word" is "the flesh and blood of that Jesus who was made flesh."

A similar description of the Sunday Christian celebration can be found, for example, in a document called the Didache, generally dated in the second century, but parts of which apparently go back even before the year 100 A.D.

As you can see, recognizing the importance of the Liturgy of the Word at Mass is beginning to do with modern ecumenism.

As you note, and as older Catholics will discover in recent times about the rich, ancient Catholic traditions of Sunday liturgy.
The Active List

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

December 1
St. Lawrence Church, 6944 E. 46th St., Indianapolis. Catholic Charismatic Renewal of Central Indiana. Mass and healing service. Father Paul Landwerlen, 7 p.m. Information: 317-927-6900 or 817-340-7455.

December 1-3
The Athenaeum, 401 E. Michigan St., Indianapolis. Old World Christmas Market, Fri., 6-9 p.m.; Sat., 9 a.m.-9 p.m.; Sun, 1-5 p.m. Information: 317-630-4569, ext. 1.

December 2
St. Lawrence Church, 6944 E. 46th St., Indianapolis. Eucharistic celebration, 6:45 p.m., conference/retreat at Fatima Retreat House, 5555 E. 56th St., to follow, $125 single, $225 couples. Reservations send $30 to Fatima. Information: 317-545-7681.

December 2
Cardinal Ritter High School, 3360 W. 38th St., Indianapolis. Placement test for incoming freshmen, 8:30 a.m.-12:30 p.m. Information: 317-924-3433.


December 2-3
Saint Anthony Parish, 379 N. Wieman Ave., Indianapolis. Altar Society, Christmas bazaar, Sat. 9 a.m.-6:30 p.m.; Sun. 8 a.m.-3:30 p.m.; food served, including biscuits and gravy and chili. Pictures with Santa, baked goods, arts and crafts. Information: 317-636-4838.

December 2
St. Andrew the Apostle School Cafeteria, 4065 E. 38th St., Indianapolis. Christmas bazaar, Sat. 9 a.m.-6:30 p.m.; fish dinner $6, chicken dinner $5, Sun. noon-3:30 p.m.; chicken dinner $5. Information: 317-545-4247.

December 3
SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. Advent vespers service 5 p.m.

You are invited!

Dedication of our new Parish Community Center

Christ the King Parish
1852 E. Kessler Blvd.
Indianapolis, Indiana 46220
317-253-3666
Sunday, January 14, 2001
Celebration begins at 2 p.m.

Christmas Bazaar
St. Andrew the Apostle Catholic Church
4952 East 14th Street, Indianapolis, Indiana
In the School Cafeteria/Social Hall
(Entrance is from the parking lot)
Saturday—December 2, 2000—9:00 a.m.–8:00 p.m.
Sunday—December 3, 2000—Noon–5:00 p.m.

FREE ADMISSION
Fish Dinner and Chicken Dinners $5.00
Available Saturday & Sunday
Chicken Dinners available on Sunday
Dessert and Pop also available

Art & Crafts, Ceramics, Floral Arrangements, Jewelry, Toys, Candles, Cakes, Pies, Gifts, Ornaments
Booth Rental available for $5.00 per booth.
(Table one per booth)
For additional information, please call Debra Cooper @ 317-545-4247

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Indianapolis

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Need prayer? Post your request on our website, we will remember you in Mass each Sunday.

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www.StMonicaParishIndy.org

Nativity Pieces

For additional information, please contact

Medjugorje in America
5435 Washington St., Beanaret, IN 46214
317-638-3416    1-800-428-3767

Recurring Daily
Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. Prayer group, 7:30 p.m.

December 7

December 8
Holy Rosary Church, 520 Stevens St., Indianapolis.

December 9
St. Anthony of Padua Church, 316 N. Sherwood Ave., Clarksville. “Be Not Afraid” holy hour, 6 p.m.

December 10
Mary’s Shessstatt, New Albany. Located on 922 South, 8 miles east of 421 South, 12 miles south of Vessalaxes) “Everyday Sanity, 2:30 p.m. followed by Mass, 3:30 p.m. Father Elmer Burwinkel. Information: 317-689-3551.

December 11

Recurring

Sunday, December 3

Plainfield Christian Church, 800 Dan Jones Rd., Plainfield. Plainfield Christian Church Federation including St. Susanna Parish, Join brother Matt, Fri. 7-9 p.m., Sat. 6-9 p.m. Information: 317-839-1618.

St. Rita Church, 1773 Dr. Andrew J. Brown Ave., Indianapolis. Mass in Vietnamese, 2 p.m.

St. Anthony of Padua Church, 316 N. Sherwood Ave., Clarksville. “Be Not Afraid” holy hour, 6 p.m.

Christ the King Church, 1827 Kessler Blvd. E, Dr. Indianapolis. Exposition of the Blessed Sacrament, 8:30 to noon and 6 to 7:30 p.m., for public visitation, every Wednesday.

St. Gabriel Church, 6000 W. 34th St., Indianapolis. Spanish Mass, 5 p.m.

Tuesdays
St. Joseph Church, 2605 Joe Rd. W. Sellersburg, Shepherds of Christ pray for those near and far who have lost their faith in God, 7-8 p.m.

St. Mary Church, 415 E. Eighth St., New Albany. Shepherds of Christ prayers for lay and religious vocations, 7 p.m.

St. Malachy Church, 326 N. Green St., Bloomington. Liturgy of the Hours, 7 p.m. Information: 317-552-3195.

Great Christmas Gift Idea
Reduced Price - Limited Time Only!

Seeking the Face of the Lord
$10.95 plus $3.50 first-class shipping
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374 pp. Paperback
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The price of this terrific compilation of more than six years of weekly columns—316 columns—from The Criterion has been reduced in time for the Christmas season. This book makes a wonderful gift and brings together in one place the day-to-day concerns and reflections of an archbishop of the Roman Catholic Church.

Consistently the most read item in The Criterion, Archbishop Buecheil’s column reflects his southern Indiana, straight-talking German-American roots. His style gives readers the feel of “fireside chats” with a devoted teacher and friend.

Now available from Criterion Press, Inc.
Proceeds will help support Hispanic ministries in the Archdiocese of Indianapolis

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Mexican president

President-elect Vincente Fox, who is to be sworn in as Mexico’s leader Dec. 1, speaks to Sister Claudia Montoya following his Mass in San Cristobal, state of Guatemala, Nov. 26.
The girls’ eighth grade class of 1928 or 1929 poses on graduation day at St. Philip Neri School in Indianapolis. This was the last class at the school that was segregated by gender. Only three girls are identified: Jane Connor (second row, first on left), Thelma Brooks (third row, fifth from left), and Josephine Foerderer (second row, fifth from left). Miss Foerderer is the late mother of cathedral music director Ed Greene and sister of Catherine Walker, a member of SS. Peter and Paul Cathedral Parish in Indianapolis. Our thanks to Mrs. Walker, who provided the photograph and the identifications. †

(This feature is based on information currently in the archdiocesan archives and is as accurate as possible. The archives would appreciate receiving additional information or, if necessary, corrected information from readers. Also, the archives is attempting to expand its collection. 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.)

Pope says Catholic legal experts don’t have narrow view of law

VATICAN CITY (CNS)—Catholic legal experts do not necessarily have a narrow view of the law, Pope John Paul II told a group of legal experts. Speaking to members of the International Union of Catholic Jurists Nov. 24, the pope said Catholic legal experts “are not the guardians of a particular form of knowledge” to the exclusion of non-Catholics.

What Catholic jurists do possess, said the pope, is the conviction that their work in favor of justice, equality and the common good is “inscribed in God’s plan.”

The International Union of Catholic Jurists combined a Holy Year pilgrimage with its late-November plenary assembly in Rome. The pope told the legal experts that the contemporary world needs them to “denounce all situations where human dignity is ignored.”

Freedom of speech and religion are all too often unrecognized as fundamental rights, he said, and the legal and social value of the family is increasingly coming under attack in the form of laws that place nonmarried and homosexual couples on the same legal footing as traditional families.

In much of the world, the pope continued, “the right to life, an innate and absolute right that does not depend on practical law but on natural law and human dignity, is unrecognized or underestimated.”

Abortion and euthanasia, he said, treat the right to life as a nonessential right. †
Church does care," Armenta said. Determining the need is difficult because the number of people with disabilities in the archdiocese is often "hidden," Armenta said.

While there is an estimated 13 million Catholics with disabilities in the nation, Armenta said building a network between the Church and its members is "labor intensive."

"I’ve had parents tell me they won’t bring their children to Mass or that they would be more active in the parish if there was a program for their children."

Armenta said. "There has been a lot of hurt and it’s time to do some healing and ask them to come back." SPRED began about three years ago to provide one-on-one relationships to help those with special needs realize their gifts and dignity.

"It’s on-going faith sharing from birth to death,” Armenta said. “It’s similar to RCIA, but we build small faith communities.”

For many families, the recognition is needed after years of struggling to get the sacraments administered to their children and dealing with hurtful stares or comments from other parishioners when they brought their children to church.

Jan and Joe Stetzel, members of St. Pius X Parish in Indianapolis, said SPRED has allowed their daughter, Jenny to participate in the Catholic Church.

Before, their only outreach came from Protestant or non-denominational churches that provided Bible studies for special needs students. While Jenny, 28, still participates in those, the Stetzels wanted Jenny to “have a bigger faith community.”

Armenta said that some children cannot be mainstreamed into traditional Sunday Morning Religious Education classes. While students are still mainstreamed, SPRED offers something more. It provides a faith community for special needs persons to learn about the Church and share their struggles with a similar peer group.

Armenta said that some children cannot be main-streamed into traditional classrooms and others need to come to SPRED at a later date when the traditional classes aren’t working anymore. SPRED also continues with faith formation after the students receive confirmation.

"We need to keep in mind the word inclusion doesn’t mean one way,” Armenta said. “We are all people of God. We want something that is welcoming and inviting and that will bring them into the fuller worship community where they can grow in faith, dignity and self-worth.”

Mary Murphy, a member of St. Malachy Parish in Brownsburg, said her daughter Patricia, 21, needed a different faith formation class when she reached junior high. But there wasn’t one available. Diagnosed with cerebral palsy, Patricia is non-verbal. While she received first Communion, she was never confirmed until attending SPRED.

Having the Church reach out is important, parents said. "I noticed that after going to SPRED her behavior is different," said Jim Murphy about his daughter, Patricia. "We’ve got to show parents of children that are handicapped what SPRED can do.

"While the Stetzels were proactive in trying to provide the sacraments for their daughter, they struggled with people who didn’t think Jenny should receive them because they weren’t sure if they understood them. The Church issued a statement 20 years ago calling for inclusion of people with disabilities, but more has become in recent years.

In 1982, the National Catholic Office for Persons with Disabilities was established to promote the ministry. In 1995, the commitment was strengthened with the passage of Guidelines for the Celebration of the Sacraments for Persons with Disabilities. Now, the archdiocese is helping to establish SPRED and has given the program its own training center in Indianapolis.

St. Pius X Parish at least 20 years ago to enable her daughter and other special needs children to receive the sacraments. That was before inclusion became the norm, where special needs students are “mainstreamed” into traditional Sunday Morning Religious Education classes.

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Please submit in writing to our office by 10 a.m. Mon., the week preceding publication, for secure 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.


Vatican officials bemoan how politicians ignore religion’s potential

VATICAN CITY (CNS)—Discouragement of religion in political spheres two options limited to simple condemnation of fanaticism, failing to draw on believers’ potential to promote solidarity and tolerance, a top Vatican diplomat told a meeting of European foreign ministers.

Political leaders should recognize religion as “a source of inspiration which calls a person to go beyond himself to listen to God, to listen to others, to discover that part of truth that is in that person,” Archbishop Jean Louis Tauran said Nov. 22.

The archbishop, the Vatican’s secretary for relations with states, made his remarks to participants in the Nov. 27-28 OSCE annual meeting of foreign ministers, held in Prague.

Old Cathedral in Vincennes is damaged in fire

The Old Cathedral in Vincennes—the oldest Catholic church in the state—sustained more than $10,000 damage from a fire last month.

Police arrested Marilyn Swartz, 47, of Vincennes on a charge of arson for allegedly starting the fire on Nov. 18. The cathedral, named in honor of St. Francis Xavier, was built in 1826. It served as the cathedral for the Diocese of Vincennes—now the Archdiocese of Indianapolis. Pope John Paul II named it a Minor Basilica on March 14, 1970. Vincennes was a diocese prior to the creation of the archdiocese in 1964.

Because of fire concerns, a rack of large votive candles had been replaced with electric lights. But Swartz allegedly placed real candles into the rack of 32 electric candle cylin- ders and lit them. The burning plastic caused smoke damage to the wall and damage to the first two Stations of the Cross above the rack, as reported by The Message, the Catholic newspaper for the Diocese of Evansville.

Several holes were also burned into the carpeting below the rack. †

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Be a part of our first bridal issue for 2001!

Announcements of Weddings

To be published in the February 9, 2001, issue of The Criterion

If you are planning your wedding between January 30 and July 1, 2001, we invite you to submit a photo of the couple. Please do not cut photograph. The picture must be wallet-size and will be used as space permits. Black & white picture preferred; we cannot guarantee the reproduction quality of a color photo. Please put name(s) on the back. Photos will be returned if a stamped, self-addressed envelope is enclosed.

Deadline

All announcements with photos must be received by Friday, January 19, 2001, 10 a.m. (No photos will be accepted after this date). All announcements without photos must be received by the same date.

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City and need to: REEDS, The Criterion, ATTN: Greg Ondrski, 1400 North Meridian, Indianapolis, IN 46201

Deadline: All announcements with photos must be received by Friday, January 19, 2001, 10 a.m. (No photos will be accepted after this date). All announcements without photos must be received by the same date.

For Sale
QUEEN BED, brand new, pillow top mattress set, still in plastic warranty. Retail $199, sell for $185. 317-696-2275

For Rent
BACHELOR APT. Beach Grove. Furn., SACS. No pets. 6 mos. lease $250 dep., deluxe spacious rooms, new carpet. 317-764-4616

Estimates for your next celebration
Since 1901

The Criterion
Friday, December 1, 2000
U.S.

Nuncio dedicates chapel, library at new Lincoln seminary

SEWARD, Neb. (CNS)—Archbishop Gabriel Montalvo, apostolic nuncio to the United States, dedicated and blessed the Immaculate Conception Chapel and Our Lady, Seat of Wisdom Library at St. Gregory the Great Seminary near Seward on Nov. 19. Hundreds of lay people, priests, women religious and five bishops turned out on a blustery fall day to witness the historic event for the Diocese of Lincoln. The blessing of the new chapel and library marked the completion of the acquisition and renovation of the first free-standing college-level diocesan seminary in the United States in nearly 40 years.

World

Vatican issues norms on faith-healing services

VATICAN CITY (CNS)—The Vatican issued norms on faith-healing services saying prayer meetings for healing need the approval of local Church authorities and must avoid “anything resembling hysteria.” While recognizing that prayers for healing have a long and legitimate tradition in the Church, the Vatican said there should be no confusion between these special services and liturgical celebrations. It said a climate of “peaceful devotion” should reign in such services, and if healings occur they should be reported and documented to competent Church officials. The norms were issued Nov. 23 by the Congregation for the Doctrine of the Faith as part of a 17-page “Instruction on Prayers for Healing.” The text was approved by Pope John Paul II.

Pope calls on Christians to ‘re-evangelize life’

VATICAN CITY (CNS)—Criticizing Western culture’s tendency to sideline God, Pope John Paul II called on Christians to “re-evangelize life.” In his annual message for the World Day of Prayer for vocations, to be celebrated May 6, the pope said contemporary society needs “the witness of men and women who show the fruitfulness of an existence that has its source in God.” The text of the pope’s message was released at the Vatican Nov. 25.

People

Pope names Eastern patriarch to head Vatican congregation

VATICAN CITY (CNS)—Pope John Paul II has named Syrian Patriarch Ignace Moussa I Daoud of Antioch to be the first Eastern Catholic patriarch to head the Vatican Congregation for Eastern Churches. Patriarch Daoud, 70, succeeds 77-year-old Italian Cardinal Achille Silvestrini, who had led the congregation since 1991. The Vatican announced the appointment and Cardinal Silvestrini’s retirement Nov. 25. The Congregation for Eastern Churches cares for the 22 Eastern Catholic churches that originated in the Middle East, Eastern Europe and North Africa and maintain distinctive liturgical and legal systems.

Newly retired bishop says Vatican II was heart of his ministry

WASHINGTON (CNS)—Bishop Raymond A. Lucker of New Ulm, Minn., said his entire 30-year ministry as a bishop “was profoundly influenced by the Second Vatican Council.” He spoke with Catholic News Service in Washington two days before Pope John Paul II accepted his resignation Nov. 17. “The idea that the Church is in need of constant renewal and reform has been at the basis of my ministry as a bishop,” he said. “How can I implement the teaching of the Second Vatican Council, for example, to involve the laity, to empower the laity—to call people to holiness and spiritual renewal, to be engaged in the development of these ministries, including religious education, liturgy, social concerns? We say every single person is called, by their baptism and their confirmation, to participate in the life and ministry of the Church—not by the permission of the priest, not by the permission of the bishop, but by their baptism.”

Religious retriever

Quinlan, a golden retriever, sits quietly beneath a pew while trainer Laura Johnston attends Mass at St. Mary Church in Appleton, Wis. The Johnston family trains service dogs to aid people with disabilities.