



The

Criterion

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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 this 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 partici-

pate 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

See CUBA, page 10



CNS file photo from Reuters

Vatican officials say they have been less than satisfied with the progress of Church freedom in Cuba since the pope's historic visit to Cuba in 1998. See related story on Page 10.

A special ministry

More parishes are starting special religious education programs to meet the spiritual needs of people with developmental disabilities

By Jennifer Del Vecchio

There's a large community of Catholics with special needs that the Church is trying to help.

SPRED (Special Religious Education) is trying to reach families to provide spiritual needs to persons with developmental disabilities.

It's reaching people like Jenny Stetzel, diagnosed as mildly and mentally handicapped, who wanted to join a small faith community to learn about the Bible.

But she couldn't find a group formed for special needs adults and ended up going to a Protestant Church for study.

Some weren't receiving the sacraments, such as Patricia Murphy, who has cerebral palsy and never received the sacrament of confirmation until finding SPRED.

Other stories are about finding

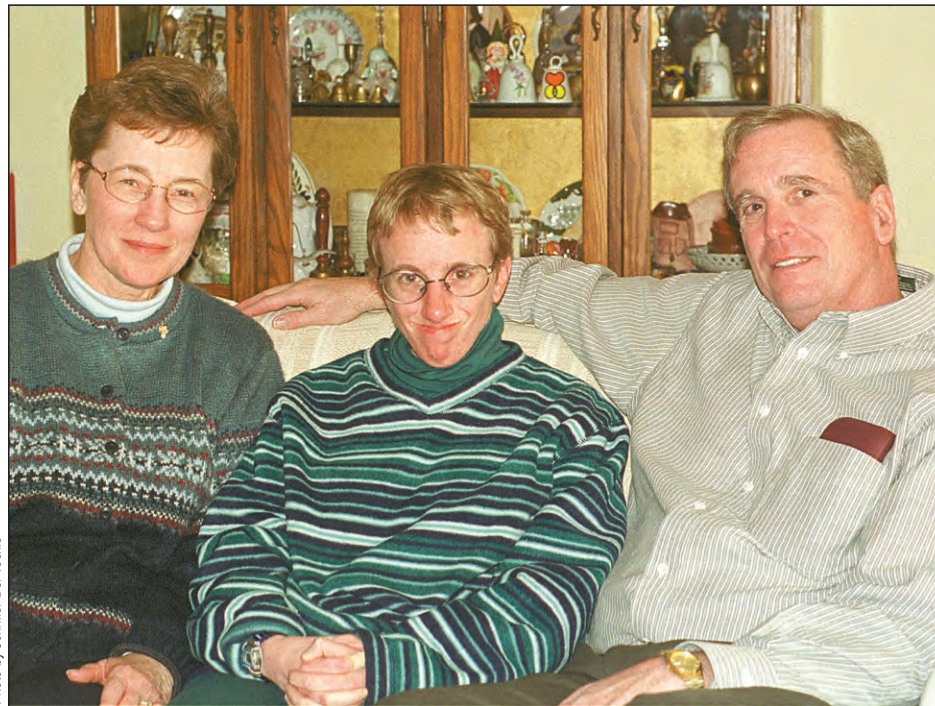


Photo by Jennifer Del Vecchio

Jan, Jenny and Joe Stetzel said having SPRED has helped their family participate more fully in the Church. The Stetzels, who are members of St. Pius X Parish in Indianapolis, said the special religious education has helped their daughter, Jenny, become more involved in parish activities.

those with special needs that the archdiocese doesn't know about, such as one boy, with severe autism, who was living in a group home and couldn't get anyone to take him to church.

Debbie Armenta, coordinator of SPRED, knows the stories well.

But she's seeing happy endings as SPRED becomes more known.

"We are banging our drum and letting people know we are here," Armenta said.

Already, five parishes in the archdio-

cese have SPRED groups with about 48 people participating.

Highlighting the need for such groups will be recognized by the Church with the Dec. 3 Jubilee Day for persons with disabilities.

Still, more needs to be done to inform people about the day and the SPRED program in the archdiocese, Armenta said.

"We want people to know the

See SPRED, page 21

Pope says Vatican II documents are key to solving world's problems

VATICAN CITY (CNS)—Pope John Paul II urged the Church's lay members to read the documents of the Second Vatican Council, saying a return to the council was the key to eliminating lukewarmness among believers and to tackling the world's social problems.

"Study the council, explore it deeply, assimilate its spirit and guidance. You will find in it the light and strength to witness the Gospel in every field of human existence," he said Nov. 26 at the end of a Jubilee Mass dedicated to the laity.

Underscoring his appeal, the pope gave heavy, hardbound copies of the council documents to five pairs of lay people who were attending a Nov. 25-30 world laity congress at the Vatican.

Brief torrential downpours and the rumbling of thunder punctuated the St. Peter's Square liturgy. Some of the 40,000 participants, umbrellas sagging under the weight of the rain, ran for shelter under the square's colonnades, but most resolutely stood fast for the drenching.

In his homily, the pope said the Second Vatican Council fathers—of which he was one—entrusted the Church's lay members with the mission of working in the world and transforming it according to God's plan.

"With the council, the hour of the laity

See LAITY, page 2

New Albany teacher honored with national fellowship

Margaret Shain shows Our Lady of Perpetual Help students how science and faith are linked

By Jennifer Del Vecchio

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

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.

The experience also brings new science knowledge to her classes. Students aren't experi-

See TEACHER, page 2



Photo by Jennifer Del Vecchio

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

TEACHER

continued from page 1

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, clamps or Christmas tree adaptors, and where to get the best supplies.

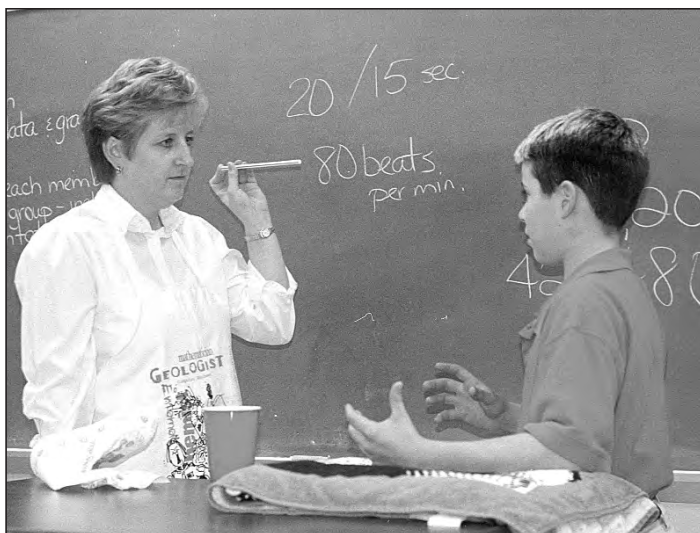
On a recent lab day at Our Lady of Perpetual Help School, students were studying the circulatory system.

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 hard to teach critical thinking that way.

Cory Cochran, a seventh grader from New Albany, who also attends the school's parish, is shown how to shoot water at his teacher, Margaret Shain. The experiment was about how the heart and circulatory system work.



This way they can figure it out on their own."

Nor would she have spent one week on the circulatory system.

The technique is called inquiry learning, and she said she probably wouldn't have tried it without winning the fellowship.

"I wouldn't have implemented it to this point," Shain said. "I might have just read about it, but thought it wouldn't work."

She also said that it works well at her school because she has the students for all three years of science.

Earning the fellowship puts Shain into contact with teachers across the nation. They support one another and give each other new ideas. The fellowship also allowed her to spend an entire summer—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-



Photos by Jennifer Del Vecchio

Lauren Rassi of Floyds Knobs shares a laugh with her teacher, Margaret Shain, during science lab class at Our Lady of Perpetual Help School in New Albany as they try to get a clamp off a tub to start a science experiment. Shain is one of only 14 teachers to receive a National Frontiers in Science Fellowship from the American Physiological Society.

rized 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 dismiss 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 give us more knowledge of what actually happens in real life," said Geoffrey Mooney, an eighth-grader from New Albany.

While Shain is busy teaching science, she doesn't forget that students need to know ethical dilemmas behind procedures.

She has the *Catechism of the Catholic*

Church on a bookshelf in the classroom and tries to incorporate it into lessons.

Most recently, the class talked 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, students said.

"It gives us the religious point of view and the scientific point of view," said Dani Dresner of Floyds Knobs.

"It makes you feel like science and religion aren't that far apart," said Derek Hickerson of New Albany.

He also likes knowing what Shain is doing in the professional labs.

"I feel pretty lucky," he said. "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.

"I can apply this directly to my classroom," she said. "The [students] know I'm really excited and that excitement comes right into the classroom." †

LAITY

continued from page 1

in the Church truly struck," he said.

"Today more than ever, dear brothers and sisters, your apostolate is indispensable 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 biotechnology, economic underdevelopment 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 radical decisions, often against the current."

He said today's lay Christians can find

their necessary strength and guidance from the teachings of the Second Vatican Council.

"Thirty-five years from its conclusion, I say: It is necessary to return to the council," said the pope.

"It is necessary to take again in hand the documents of Vatican II to rediscover their great richness of doctrinal and pastoral stimuli," he said.

The council taught that all people are called to holiness, and that personal conversion is the necessary foundation for transforming the Church and the world, he said.

"Do not be afraid to accept this challenge: to be holy men and women! Do not forget that the fruits of the apostolate depend on deepness of spiritual life, intensity of prayer, constant formation and a sincere adhesion to the Church's directives," he said.

In an earlier message to participants in the weeklong laity congress, the pope

said a return to fundamentals and a renewed understanding of the Church as communion were needed to combat the spread of indifference and criticism of Church teaching.

"In a climate of diffused secularization, not a few believers are tempted to distance themselves from the Church and unfortunately let themselves be infected by indifference or give in to compromises with the dominant culture. And among the faithful, selective or critical attitudes with regard to ecclesial magisterium are not lacking," he said.

He said Christians, especially in this jubilee year, cannot escape asking themselves such fundamental "identity" questions as: What have I done with my baptism? Is Christ the center of my life?

Does prayer find space in my daily life?

In addition, lay people must develop a deeper love and attachment for the Church, appreciating it as a "sign and instrument of the intimate union with God and of the unity of the whole human race," he said.

"We, as baptized people, are living limbs of this marvelous and fascinating organism, nourished by the sacramental, hierarchical and charismatic gifts that are co-essential to it," said the pope.

"Because of this," he said, "today more than ever it is necessary that Christians, illuminated and guided by faith, know the Church for what it is, in all its beauty and sanctity, to feel it and love it as ones' own mother." †

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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 drug 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 process," 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 survey was released in September, Deputy Attorney General Eric Holder said that "no one reading this report can help 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 determined, the letter added.

"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 geographic disparities in capital cases that the Justice Department itself has raised," the letter said. "Mr. Garza is Hispanic and from Texas—two factors that appear to increase substantially the chances that the government will seek the death

See APPEAL, page 8

Lilly Endowment to give \$40 million to private schools in Marion County

By Jennifer Del Vecchio

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 endowment is also offering the same amount to public schools in Marion County.

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

More than 50 accredited private schools in Marion County are eligible for the grant. For the archdiocese, 29 elementary schools and four parochial high schools could benefit.

"Certainly, we will apply for these

funds," said G. Joseph Peters, associate executive director of Catholic Education for the archdiocese. "Anytime we can showcase what we do and show its value we are excited at the prospect."

Being included in the grant process is important because Catholic 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. †

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 administrator of St. Thomas More Parish in Mooresville from 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 from associate pastor of Christ the King Parish in Indianapolis.

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

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Editorial

The search for truth and unity

When Archbishop Daniel M. Buechlein was a seminary professor, he taught his students to avoid an “either/or” approach to Church teaching. The wisdom of Catholicism, he said, is its ability to reconcile apparent differences into a unified 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 together.

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 practice). He stressed that “right teaching” (careful exposition of the truths of the Catholic faith) both leads to and supports “right practice.”

According to Archbishop Buechlein, sound teaching safeguards and makes possible authentic Christian living.

This “both/and” perspective is especially important in the work of evangelization, which 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 commanded his disciples to go out to the whole world and proclaim the Good News. He made “sharing our faith with others” central to what it means to be a Christian, but he also showed us, by his example, how to approach others with openness, sensitivity and profound respect. Nowhere in the Gospels does Jesus use coercion or force. He invites others—sometimes gently and sometimes with stirring passion—to “come

follow me.”

As Pope John Paul II has reminded us, evangelization begins at home. Our first responsibility as evangelists is to rekindle the flames of authentic Christian faith in the Catholic community and among all baptized Christians. As individuals and as Christian communities, we have a sacred duty to renew our faith and to reunite a divided Christianity. This is the challenge of evangelization, but it is also a mandate received from the Lord himself, “That they may be one, Father, as you and I are one.”

Keeping in mind the Lord’s example, we think it would be helpful to note the “both/and” perspective of ecumenical and interfaith dialogue—from a Catholic point of view. These are:

1. To share with others the faith of the Church, which we hold to be true and absolute, in ways that are respectful of, and sensitive to, the beliefs of others.
2. To learn from the wisdom and experience of others.

This is not an “either/or” situation. In dialogue with others, Catholics must maintain the integrity of Church teaching. 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 ecumenical 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 evangelization

The 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 journey, we have focused on spiritual development and authentic Christian stewardship. This year, I propose that we begin another new cycle of grace by lifting up the challenge of evangelization. The need for evangelization in our culture is clear.

I don’t know what the number would be now, but I recall seeing a report one year ago that indicated one-third of adults in the United States had not attended church services 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 atheist. The numbers are high, but in some ways these numbers are not surprising.

We know that in many Catholic parishes if 45-50 percent of the members attend weekly Mass, the number is considered high. In some dioceses, the average Catholic weekly attendance is 35 percent. I believe we have pretty solid evidence that the attendance 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. Clearly, society doesn’t put much value on religion. There has been a dramatic shift from a culture deeply influenced by Judaeo-Christian religious values to a culture mostly influenced by materialism 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 a moral life. These are 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 forgetting 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 example, the significance of the sacraments in the life of faith. For some, however, the departure from the Church was sudden because of some painful experience with a pastor or, more often, because of remarriage outside the Church. Some leave our Church to worship with a spouse in his or her faith. Some leave our Church because they do not 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 evangelization 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 convinced 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 evangelization 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 evangelization begins at home. Perhaps some of us are not particularly faithful 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 particularly faithful in daily prayer. There are many ways in which we can evaluate our personal needs for a deepening of our faith and the practice of our faith. I want to recommend that we take stock of our particular needs during this Advent season when God makes new graces available to us through the Church.

One time, while speaking to some Benedictines, Pope John Paul II made the point that there is no evangelization 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 evangelization flows from prayer. And so that’s where we begin. †

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Archbishop Buechlein’s intention for vocations for December

Catholic Grade Schools: that they may teach our children the Catholic faith and assist them in hearing and answering God’s call to service in the Church, especially as priests or religious.

Buscando la Cara del Señor

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



Viaje de Esperanza se enfoca en la evangelización

La temporada litúrgica del Adviento inaugura un nuevo año de la Iglesia.

Durante el Adviento 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 cristiana. Este año, propongo que comencemos otro ciclo de gracia aumentando el desafío de evangelización. Es obvio que nuestra cultura carece de evangelización.

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 personas sin iglesia.

De estos números, una encuesta revela que el 40 por ciento de los hombres, y el 24 por ciento de las mujeres no tienen un hogar en la iglesia. El 62 por ciento de éstos sin iglesia se consideran a sí mismos cristianos y el 17 por ciento agnósticos o ateos. 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 el número a ser alto. En algunas diócesis, la concurrencia promedio católica es de 35 por ciento. Creo que tenemos evidencia bastante sólida que indica que nuestra archidiócesis tiene un nivel de asistencia cerca del 45 por ciento. Muchos nos asombramos del número de jóvenes católicos que asisten a las escuelas católicas, pero ni ellos ni sus padres asisten a la Eucaristía semanal en los fines de semana.

¿Por qué la gente no asiste a la Iglesia hoy en día? No estamos seguros. Podemos suponer algunas de las razones. Claro está que la sociedad no aprecia mucho la religión. Ha sido un cambio dramático desde una cultura profundamente influida por los valores religiosos judeocristianos hacia una cultura principalmente influida por el materialismo y el secularismo. Para muchos es como la prosperidad produce un sentido de independencia de la religión y una necesidad de Dios. El Papa Juan Pablo II sostiene que cuando una sociedad pierde su sentido del pecado, pierde un sentido de Dios y viceversa. Para algunos la libertad de la Iglesia significa libertad de las restricciones de una vida moral. Pueda ser que estas son las razones más extremas o dramáticas por perder a Dios.

Para la mayoría de las personas quienes dejaron a Dios y la Iglesia, el proceso no fue repentino, más bien como el cierre gradual de la puerta. Una renuncia gradual de la práctica de la oración y el hábito de asistir a

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 algunos 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 doctrinales o morales.

Las razones para no tener un hogar en la Iglesia o por salir de nuestra iglesia varían y son importantes.

Sin duda entenderemos mejor estas razones a medida que continuemos nuestro enfoque en la evangelización como parte del Viaje de Esperanza hacia el 2001 en la archidiócesis. A este punto, es obvio que antes de alcanzar eficazmente a aquellos en búsqueda de un hogar en la iglesia, necesitamos tener una profunda convicción de nuestra propia fe. Necesitamos un nuevo sentido de misión para que realmente deseemos invitar a los demás a participar con nosotros. La primera misión de evangelización es enriquecer y profundizar nuestra fe católica para que tengamos confianza en el maravilloso don que es el nuestro para compartir.

Primero de todo, la necesidad de la evangelización empieza en casa. Puede ser que algunos de nosotros no somos totalmente fieles en recibir los sacramentos. Puede ser que no estamos demasiado seguros de lo que significan los sacramentos en lo que 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 particulares durante esta temporada del Adviento cuando Dios nos dispone nuevas gracias a través de la Iglesia.

Una vez mientras hablaba a unos Benedictinos, el Papa Juan Pablo II hizo comprender que no hay evangelización sin contemplación. Citó la influencia de San Benedictino y sus monjes sobre la civilización de Europa y que todo empezó con la oración de San Benedictino en una cueva italiana antes de que escribiese su Santo Mando y atrajo a discípulos. La auténtica evangelización viene de la oración. De este punto empezamos. †

Traducido por: Language Training Center, Indianapolis

La intención del Arzobispo Buechlein para vocaciones en diciembre

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

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 candidate—for example, that Catholic women voted for a designated candidate with the percentage given, and Protestant women voted for the candidate by a different percentage. How could these percentages be obtained with any accuracy, without violating the secret ballot guaranteed to voters? For instance, a voter 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 frequently 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:

The 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, religion, etc. The responses are then summarized, 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

Letter Policies

Letters from readers are welcome and should be informed, relevant, well-expressed, concise, temperate in tone, courteous and respectful.

The editors reserve the right to select and edit the letters based on space limitations, pastoral sensitivity and content (including spelling and grammar). Frequent writers will ordinarily be limited to one letter every three months.

Letters must be signed, but, for serious reasons, names may be withheld. †

Catholic Social Thought/*Fr. William J. Byron, S.J.*

The principle of human equality

(Part V in a series)

Human equality derives from the principle of human dignity.



Differences in talents possessed by human persons are a part of God’s plan, but discrimination at the level of fundamental human rights is not.

Our natural endowments—what we bring with us into the

world—explain what might be called “natural differences” in the human community. They make possible a variety that enriches the human condition.

Life, therefore, can often be uneven without necessarily being unfair or unjust; 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 evenness—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. Underlying the notion of equality is the simple principle of fairness.

The principle of human equality might just as well be called the principle of fairness or principle of justice.

Persistent income inequality points to poverty. Can poverty ever be said to be fair? Just?

A simple definition of poverty is “sustained deprivation.” In answer to the follow-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 discrimination, or systemic and structural obstacles in society that are symptoms of something other than unevenness; they point to injustices.

Catholics, the bearers of this tradition of Catholic social thought, clearly believe in the importance of education—not simply religious education to protect and cultivate faith, but education of every person’s full human potential for enjoyment of a full and productive human life.

You will search in vain for a person who is well educated and also involuntarily poor. Hence, an important strategic step in poverty’s reduction (a social justice issue) is the provision of sound education. Measures also must be taken to provide jobs, housing, good nutrition and health care, but education can break the cycle of poverty.

Not just basic 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 lawyers’ paperweights 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 and calls for compensatory measures.

The familiar figure of the tall, blindfolded woman with extended arm holding the evenly balanced trays symbolizes the impartiality of the law.

The lawyer’s job is to promote just relationships, to even up the trays. The good Catholic, committed to the promotion of social justice, has the job of applying strategically the principle of human equality for the good of the human community.

(*Jesuit Father William J. Byron is a pastor and a noted economist, former distinguished 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.*) †



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 Deanery 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.

Submitted photo

Check It Out . . .

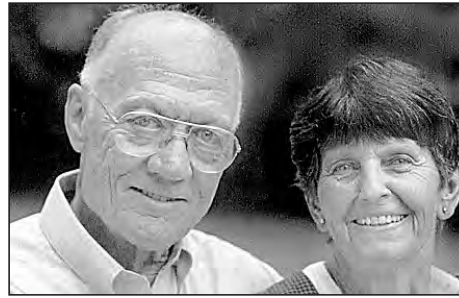
A seasonal music concert will be presented at the Mount Saint Francis Friary and Retreat Center, 101 St. Anthony Drive, Mount Saint Francis at 3 p.m. Dec. 10. A local musician will present the free concert. Advent Days of Prayer will also be held at the retreat center from 9 a.m. to 3 p.m. Dec. 9, 13 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, 5353 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 lightning 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 . . .



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. †

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



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**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 distressing 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. Pius 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 of prayer, education, dialogue and nonviolent direct action. The organization annually conducts peaceful protests at the Nevada test site and in Las Vegas.

During a visit to Indianapolis last month, Pile spoke to students at Marian College and several Catholic high

schools, and also presented a program on “Walking the Ways of Peace” at St. Thomas Aquinas Parish that was jointly sponsored by the Indianapolis Peace and Justice Center and the St. Thomas Aquinas Peace and Justice and Community Service Committee.

Pile earned a Master of Divinity degree from the Jesuit School of Theology at Berkeley, Calif., and always begins her presentations with prayer. After showing an educational video, she asks participants to discuss their opinions on the issue and encourages them to share this information with other people.

Her commitment to publicizing the need for nuclear abolition resulted from a visit to the Nevada Test Site during the Easter Triduum in 1987. This 400-square-mile section of flatbed desert formerly belonged to the Western Shoshone Indians and now is permanently marked with craters from an estimated 1,000 above-ground and below-ground controlled nuclear tests conducted by the U.S. Department of Energy and financed by American tax dollars.

Although Energy Department officials insist that the controlled 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.

“As our government moves ahead with plans for deploying a national missile defense system and continues to design, test and produce new nuclear weapons, breaking numerous treaties in the

process,” Pile explained, “we must raise our voices so that we, our children and our children’s children may live. As followers of Jesus, we must proclaim and live out the Gospel message of love, non-violence and reconciliation.”

Pile said U.S. proliferation of nuclear weapons and maintenance of existing bombs is “the ultimate violence” and drastically cuts into the amount of federal assistance available for impoverished people.

“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 bombs 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, 186 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 formed five years ago to work toward abolishing nuclear weapons, she said, and now lists 2,000 organizations in countries throughout the world as members.

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

APPEAL

continued from page 3

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 the 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, two former deputy 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, said his office submitted a clemency petition and made an oral presentation to the Justice Department on Oct. 12.

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. †

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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 Christ the King
- Dec. 19, 12:30 p.m. at St. Luke School
- Dec. 20, 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. 13, 7 p.m. at St. Thomas, Fortville
- Dec. 14, 7 p.m. at Little Flower
- Dec. 14, 1 p.m. at St. Philip Neri
- Dec. 17, 3 p.m. at St. Bernadette
- Dec. 21, 7 p.m. for Holy Cross, SS. Peter and Paul Cathedral and St. Mary at Holy Cross
- Dec. 21, 7 p.m. at St. Mary

Indianapolis South Deanery

- Dec. 5, 7 p.m. at Holy Name, Beech Grove
- Dec. 6, 7 p.m. at Nativity
- Dec. 12, 7 p.m. at St. Mark
- Dec. 13, 7 p.m. at St. Barnabas

- Dec. 14, 7 p.m. at SS. Francis and Clare, Greenwood
- Dec. 17, 3 p.m. Good Shepherd, Holy Rosary, Sacred Heart and St. Patrick at St. Patrick
- Dec. 19, 7 p.m. at Our Lady of the Greenwood, Greenwood
- Dec. 19, 7 p.m. at St. Roch
- Dec. 21, 7 p.m. at St. Jude

Indianapolis West Deanery

- Dec. 5, 7 p.m. at St. Monica
- Dec. 6, 7 p.m. at St. Michael the Archangel
- Dec. 7, 7 p.m. at Holy Angels
- Dec. 11, 7:30 p.m. at St. Gabriel
- Dec. 13, 7:30 p.m. at St. Christopher
- Dec. 13, 7:30 p.m. at St. Joseph
- Dec. 14, 7 p.m. St. Malachy, Brownsburg; Mary, Queen of Peace, Danville; and St. Susanna, Plainfield, at St. Malachy, Brownsburg
- Dec. 17, 2 p.m. at Holy Trinity
- Dec. 17, 2 p.m. at St. Anthony

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, Osgood, and St. Magdalen, New Marion, at St. John, Osgood
- Dec. 14, for St. Paul, New Alsace, and St. Martin, Yorkville, at St. Paul, New Alsace
- Dec. 14, 7 p.m. at St. Mary, Greensburg
- Dec. 17, 2 p.m. at St. Dennis, Millhousen
- Dec. 17, 4 p.m. at St. Maurice, 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. 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, Floyds Knobs

- Dec. 14, 7 p.m. at St. Joseph Hill, Sellersburg
- Dec. 14, 7 p.m. at St. Mary, Navilleton
- 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, Floyds Knobs
- Dec. 17, 7 p.m. at Holy Family, New Albany
- Dec. 18, 7 p.m. at St. Anthony of Padua, Clarksville
- Dec. 18, 7:30 p.m. at St. John the Baptist, Starlight
- Dec. 19, 7 p.m. at St. Mary, 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, 1:30 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. 17, 6 p.m. at St. Patrick, Terre Haute
- Dec. 18, 7:30 p.m. at St. Margaret Mary, Terre Haute †



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Catholic Relief Services and Caritas Cuba will help facilitate a new diocesan twinning relationship with the Archdiocese of Indianapolis and the Archdiocese of Camagüey. The CRS pilot program is a national model for partnerships between U.S. and Cuban dioceses.

CUBA

continued from page 1

Thomas Gaybrick, archdiocesan secretary for Catholic Charities and Family Ministries; Sister Demetria Smith, a Missionary Sister of Our Lady of Africa and mission educator for the archdiocesan Mission Office; and C.U.B.A. 2000 volunteers Michele Wessler of St. Barnabas Parish in Indianapolis, Pete Cava of St. Luke Parish in Indianapolis and Nick Runnebohm of St. Vincent de Paul Parish in Shelbyville.

Gaybrick said the goals of C.U.B.A. 2000 affirm the U.S. bishops' statement "Called to Global Solidarity: International Challenges for U.S. Parishes."

"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 this 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 impoverished 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 archdiocese and meet with people in the rural communities to assess potential areas of

relief, whether by food, medicine or monetary 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 nuncio [Bishop Luis Robles Diaz 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 programs 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 community 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 missionary 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 doctors have enrolled in Jesuit and Franciscan programs, it said.

"The new law does not allow them to offer medical services to the population, solely because they are priests or brothers," Fides said.

The agency said Cuba's most famous political prisoner is a Catholic doctor, Oscar Elias Biscet Gonzales, who is serving a three-year sentence for charges stemming from his participation in an

anti-abortion demonstration outside a Havana hospital. He was arrested for disorderly 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 evangelization 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. †

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Pope John Paul II stands with Cuban President Fidel Castro during a military salute at the start of the pope's 1998 visit to Cuba. The historic visit contributed to several important changes in Church-state relationships in the communist country.



RETIREMENT FUND FOR RELIGIOUS

Share in the Care



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.

Sister Maureen Therese has earned her 'earthly reward'

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 the next four years. Her "true" retirement to Saint Mary-of-the-Woods

occurred just one year ago.

Entering the Congregation when she was 19, Sister Maureen Therese, like almost all the Sisters of Providence in those days, began teaching after a formation period of nearly three years. Her first ministry assignments were on the East Coast Dunblane in Washington, D.C., and St. Rose High School in Chelsea, Mass. In 1937, after her second novitiate and perpetual vows, she briefly taught at the Aspirancy at Saint Mary-of-the-Woods.

In the fall of that year, Sister Maureen Therese was sent to Chicago, where she spent her childhood. Educated by Sisters of Providence at Our Lady of Sorrows and Providence High School, she spent three years teaching at the same high school.

Already in possession of a bachelor's degree in social studies from Saint Mary-of-the-Woods College, Sister Maureen Therese, in the tradition of Sisters of Providence, continued her education by pursuing a Master's Degree in English from Indiana University and later another degree in education from Indiana State University. Like any Sister of Providence teacher, Sister Maureen Therese was constantly expanding her horizons—both spiritually and intellectually—and pursuing the latest research to help her students reach their potential.

From 1939 to 1970, Sister Maureen Therese ministered to students throughout Indiana either as an English or social studies teacher or as a principal. These schools

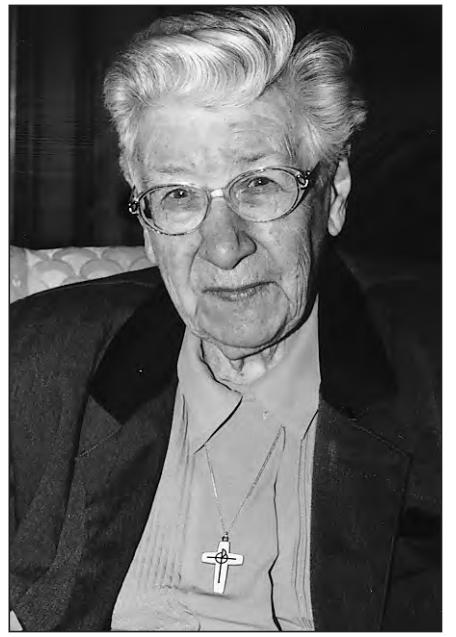
included St. Joseph in Hammond; Central Catholic High School in Fort Wayne; St. Patrick in Terre Haute; the Aspirancy at Saint Mary-of-the-Woods; and Ladywood in Indianapolis. Through the decade of the 1940s, Sister Maureen Therese's ministry was in the classroom at Central Catholic High School. She returned to Central Catholic throughout the 1960s as assistant principal and ministered to many of the children of students she had taught nearly two decades before.

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 possible, 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 loves to read everything from mysteries to spiritual writings to forensic medicine thrillers. Of course, her favorite novels have a historical basis, and she loves the writers of the Victorian Age.

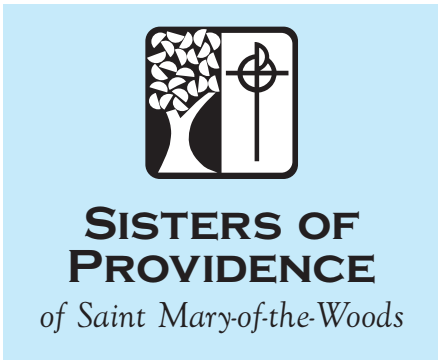
"All throughout our ministries, we



Sister Maureen Therese Brennan, S.P.

were told 'your reward will be a hundred-fold.' 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.



St. Meinrad

Position negative here

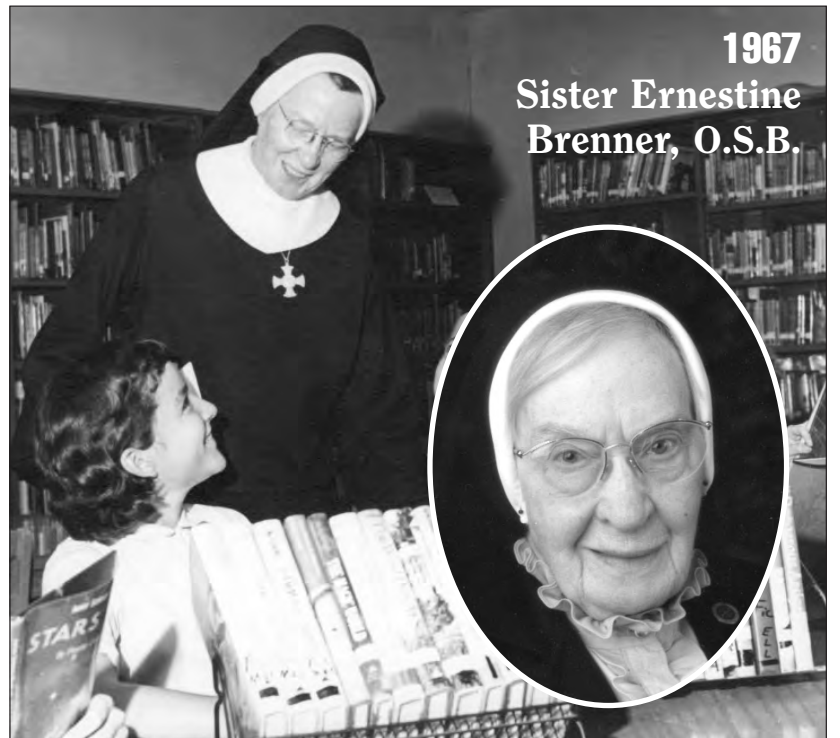
Then... Now... Always



1975
Sister Mary Judith Howe, O.S.B.

**SISTERS OF
ST. BENEDICT**

Our Lady of
Grace Monastery
Beech Grove
Indiana



1967
Sister Ernestine
Brenner, O.S.B.



1973
Sister Marietta Lueken, O.S.B.

A Lifetime of Service, A Moment of Thanks

*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.*

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:

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

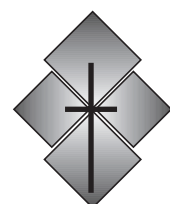
Sisters

- 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.

Sisters, cont'd

- * Little Sisters of the Poor
- * Missionaries of Charity
- Missionary Sisters of Our Lady of Africa
- * Servants of the Gospel of Life
- Sisters of Charity of Cincinnati, Ohio
- Sisters of Charity of Nazareth, Ky.
- Sisters of Charity of the Blessed Virgin Mary
- Sisters of Loretto at the Foot of the Cross
- Sisters of St. Francis of Perpetual Adoration
- Sisters of St. Joseph of Carondelet
- Sisters of St. Joseph of Tipton
- Sisters of the Presentation of the Blessed Virgin Mary
- Sisters of the Third Order of St. Francis of Rochester, Minn.
- Sister Servants of the Immaculate Heart of Mary of Monroe, Mich.
- Ursuline Sisters of Louisville, Ky.



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.

The Conventual Franciscans in the archdiocese . . .

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.

At right, Friar Kenneth Gering, a Conventual Franciscan priest who is the Chaplain for the Mercy Providence Village in New Albany, devotes each day to the needs of the residents of Mercy Providence Center.

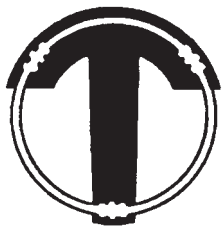
Below, Friar Maurus Hauer, a native of Terre Haute, recently celebrated his 50th anniversary of ordination. Friar Maurus has also served as pastor of St. Anthony Parish in Clarksville.

Photographs are from the Archives of the Province of Our Lady of Consolation.



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Sisters of St. Francis Oldenburg, Indiana

Sisters of the Third Order Regular of St. Francis, Oldenburg

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SHARE IN THE CARE



Above: Sister Francis Joan Clements (left), Sister Anna Marie Stier and Sister Ann Cyril Hermann



At right: Sister Marie de Lourdes Dwenger (left) and Sister Maureen Irvin

WE CALL ONE ANOTHER TO VIBRANT FRANCISCAN LIVING OF THE GOSPEL WITH SPECIAL CONCERN FOR PEACEMAKING AND JUSTICE FOR THE POOR SO THAT OUR VERY LIVES SPEAK A WORD OF HOPE.

DIRECTIONAL STATEMENT 2000-2006



At left: Sister Laure Poeling

Communion transcends both time and space

By Fr. James P. Moroney

The Eucharist is the most tangible of intangible mysteries, the most visible experience of invisible sacred 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.

Nor 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."

Then the priest adds the words taken from Revelation 19:9: "The angel said to me, 'Write this: Blessed are those who have been called to the wedding feast of the Lamb.'"

What is this supper to which the blessed are called? Reading this passage from the



CNS photo

"Gloaming" captures the sense of changing, of letting go of what has gone by, in order to receive the night's rest, comfort and beauty. So, too, there is a gloaming in our Communion Rite at Mass. Before we come forward to receive Christ's body and blood, we turn from life's distractions and gaze only at him.

Advent is a time to thank God

By Theresa Sanders

The word "advent" means "to arrive."

So why do Christians celebrate a season called Advent when they believe that Jesus already has come?

What are we waiting for? To answer that question, we need only look at the words of Jesus at the end of Matthew's Gospel. Jesus reassures his disciples, "Remember, I am with you always."

Part of what we celebrate in Advent is the good news that Jesus is always with us. This means that every single day is an opportunity to meet Jesus again.

Jesus is with us in the hungry and the stranger, in the sick and the prisoner (Mt 25:31-40). Jesus is with us in the community of the faithful: "For where two or three are gathered in my name, I am there among them" (Mt 18:20).

And Jesus is with us in the Eucharist

when we gather to give thanks to God at liturgies.

Pope John Paul II proclaimed that the year 2000, a jubilee year, should be what he called "intensely eucharistic."

"Eucharist" in Greek means "thanksgiving."

This year, especially this Advent season, can be a time to pay closer attention to the moments when Jesus comes face to face with us, whether in another person, in our prayer or in the Mass.

Advent can also be a time for us to give thanks for those moments. By shifting our focus to the good things in our lives, our eyes will be opened to the ways the life or words or presence of Jesus have touched our lives.

(Theresa Sanders is an assistant professor of theology at Georgetown University in Washington, D.C.) †

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 eat: "Alleluia! Salvation, glory and might belong to our God" (Rv 19:1). As they sing, they worship God, who sat on the throne (Rv 19:4), singing a hymn:

"Alleluia! The Lord has established his reign, [our] God, the almighty. Let us rejoice and be glad and give him glory. For the wedding day of the Lamb has come, his bride has made herself ready. She was allowed to wear a bright, clean linen garment" (Rv 19:6-8).

The supper of which the priest speaks, then, is not just this Mass, not just this Holy Communion. No, the priest proclaims the wedding feast of the Lamb in the kingdom of heaven!

And who is called to that supper? All the saints and angels, martyrs and apostles are called to this supper. The unnamed saints who taught you to pray and who led you to love Christ are called to this supper. All the just, all the blessed of God, are called to this supper.

And what of us? If we are among the

faithful servants who have repented of our sins, we also are among the saints called to the wedding feast of the Lamb.

Thus, in that 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.

"Every part of the Mass is essential, but especially powerful to me is 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 the congregation when I take a few moments during Mass to explain what we are doing and why. Mostly, I do this at special celebrations like weddings and funerals when non-Catholics are likely to be present. The non-Catholics often tell me that this is fascinating to

them, and the Catholics tell me how important it is for them." (Father Ed Steiner, Madison, Tenn.)

"The homily is supposed to do this, but that aside, I'd say it would be the Prayers of the Faithful. These prayers speak to our human concerns, our needs, our thanksgivings. They personalize the Mass for us all." (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. †



CNS photo

From the Editor Emeritus/John F. Fink

First 'Venerable' man born in the U.S.

No man born in the United States has yet been canonized or beatified.



(Katharine Drexel, canonized on Oct. 1, is the only woman.) However, Capuchin Franciscan Father Solanus Casey is the first male born in the United States to be declared "Venerable," the step below beatification. Naturally, it is hoped that he will soon be declared "Blessed."

Father Solanus died 43 years ago. Therefore, numerous people living today met him and were perhaps cured of an illness through his prayers. I met him during my teen-age years while he was living for 10 years at St. Felix Friary in Huntington, Ind., my hometown. That was his last assignment, when he was semi-retired but still answering 40 to 50 letters a day. He returned to Detroit in 1956, where he died on July 31, 1957, at age 86.

He was born in Prescott, Wis., on

Nov. 25, 1870, the sixth of 16 children of Bernard and Ellen Casey, both Irish immigrants when they were children. He was named after his father and, like his father, was called Barney as he grew up.

The Caseys practiced all the Catholic devotionism that was common at the time, including regular family prayers. As an adult, the rosary was seldom far from his hand and he prayed it often each day.

In 1878 black diphtheria struck the neighborhood and the Casey family. Two of the children died, and Barney had a severe case that made his voice weak, 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 Yonkers, N.Y. As a simplex priest, he was assigned to be porter, welcoming people when they arrived at the friary. It wasn't long before word got out that Father Solanus had the gift of healing, a gift that he was quick to deny. "Only God can heal," he insisted, but the people were healed through Father Solanus's intercession. He also had the gift of prophecy, frequently telling about things that would happen in the future.

After 14 years at Yonkers, he continued his ministry of porter in Manhattan for six years and then at St. Bonaventure Monastery in Detroit for 21 years. Thousands of people came to see him and he patiently met with all of them, often skipping his meals to do so. He ate sparingly anyway and seldom found time for sleep. He also became involved in various social justice causes, especially during the Depression, and promoted devotion to Mary by endorsing a three-volume work called *The Mystical City of God*. †

Cornucopia/Cynthia Dewes

Advent: the beginning of what?

Paganism seems to be popular these days. At least, we hear of witches'



covens and pagan ritual gatherings and other "religious organizations" included among college student meetings, with all the rights afforded thereto.

Such worship groups are given serious attention even by

governmental agencies and the mainstream media. Of course, supermarket checkout rags always did describe these things with a straight face, or rather, story.

New Age do-it-yourself spirituality is also in the news, as is the renewed interest in Native American and other ancient beliefs. We're hearing about "goddesses" and "spirits" and angels all around us. In fact, interest in spirituality in general is widespread.

It seems fitting, then, at the beginning of the Christian Advent season to speculate on the differences in various faiths. What does Advent mean, and why is it special to Catholics as compared to these exotic, imaginative and even sometimes weird beliefs?

For one thing, many belief systems

are based on a variety of "gods" or natural phenomena that are as capricious, naughty, petulant, or whatever else, as humans are. Ours is not. Rather, we believe in one God, an omniscient, omnipotent supernatural parent/creator who made us to love him as he loves us, and to be happy with him forever.

Compared to the Christian God, for example, Zeus seems rather silly and all too human except for his supernatural powers for revenge. Even Deists, who also believe in a creator-god, think he's ignored us ever since he made us, which just doesn't mesh with the reality of our spiritual experiences.

In some religions, pleasing the god (or gods) is almost impossible, since there is no certainty of reward. Everything depends upon divine whim. But in Christianity, God promises us salvation from our human condition *through Jesus Christ*.

And, because he loves us as he does, God wants to save us even from mistakes of our own willfulness. Not being perfect ourselves, we cannot possibly atone in a way equal to the "person" we have sinned against. So God sends the Christ, his triune self in human form, to take the blame for all of us. The coming, the advent, of that savior is what we celebrate every year in the days before

Christmas.

New Agers are not like Christians, since they seem to depend only upon their own resources rather than the grace of God. They believe that, if they can will a connection to divinity strongly enough, or tap into the divine genius within themselves, or "find their spirit," then fulfillment will follow.

It seems God's job in the New Age scenario is to serve as a kind of battery recharger for the faithful as they work their way through their own inspiration. The trouble with this idea is that it makes us responsible for our own salvation, and that's not only darn hard work, it's impossible since salvation is only through Jesus Christ.

On the other hand, Christians believe that we have free will along with the certainty of God's help. God gives us the gift of faith and then offers us the graces to fulfill its promises. We're free to do God's will, which is always to love and be loved.

Beginning in Advent with this exhilarating promise before us, it's hard to imagine turning Christianity down for anything less.

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

Faithful Lines/Shirley Vogler Meister

Choose carefully during season of gifts

On our way to the Covered Bridge Festival in Parke County this fall, I told my husband I'd be searching for a gift for my sister.



"What are you looking for?" Paul asked.

"I'm not sure, but I'll know it when I see it," I answered, then added emphatically, "And I want

you to watch for it, too."

We laughed at that.

How could Paul know if I didn't explain better? Most women would've understood what I meant though. We know what it is to "have something jump out" at us, begging to be bought, especially when it's a gift. A vague notion then turns into a certainty. This happens all the time for me; and, based on gifts I've received from my sister, I know it happens for her, too.

We both shop thrift and antique stores,

but we also find items in boutiques and unusual places. This year for my birthday, Beverley made a vest and skirt from perfect discount store fabric—perfect because it's appropriate for the next Madrigal dinner or Renaissance Fair I attend. She knows I love music from that era. How could I top that gift? But it's not a matter of topping each other; it's a matter of paying attention, good intuition and promoting fun or nostalgia.

This year, I sent Beverley a small needlepoint holiday-stocking ornament showing a wooden soldier and a clown, which conjure our childhood memories. Inside the stocking I placed gift certificates for ice cream, because she claims we've inherited a family "cream gene." (My column in the July 14, 2000, issue of *The Criterion* addressed this topic.)

My daughters are also whizzes at planning gifts, as are other relatives and friends—gifts not necessarily from stores, gifts from the heart, and gifts embodying personal talents and energy. Some people just have the knack for this.

So does God, whose gifts and blessings surprise me daily, not only through the natural wonders in our world but through others who reflect the joy of God's love.

During our season of holiday gift-selections, let's allow our imaginations to work before depending upon commercial help. For others—and for Our Lord, Jesus, whose birthday we'll celebrate on Christmas Day—let's go beyond the ordinary by aiding those needing physical, emotional or financial assistance.

Comfort with prayer cards. Remember shut-ins. Visit—and take your children—to nursing homes. Sit with children or elders so the mothers and caregivers can have time off. Or help someone anonymously, as my middle daughter, Diane, often does. If possible, continue these gifts all year.

God will surely bless us for it. He, too, knows a gift when he sees it.

(Shirley Vogler Meister, a member of Christ the King Parish in Indianapolis, is a regular columnist for The Criterion.) †

The Human Side/

Fr. Eugene Hemrick

After the elections: moving beyond hatred

This year's U.S. elections brought out an extraordinary number of voters and also



brought out how divided Americans have become.

A retired Republican congressman recently told me, "We always battled with the Democrats, but once the day ended we put aside our differences and had dinner

together. Today, this camaraderie is no longer the case."

No matter whether it is in the Congress or Senate, the ratio of those working against each other is far greater than of those working together. Instead of the chasm between the parties closing, we've seen it widen.

Some senators and congressmen support stricter laws on who can own a gun, while others do not. There are those who support legal abortion and those who do not; those who favor capital punishment and those against it; those who welcome immigrants and those who want to seal our borders. The list of divisions is endless.

Finding ourselves in the midst of these growing divisions, what can be done to work together better? One answer is to revisit the foundations upon which the United States and our Church are built.

On Capitol Hill, numerous mottoes are lauding unity and reminding us that unity is the country's backbone. The prayers at Mass constantly urge us to pray for unity. If we are to preserve unity within our nation and within our hearts, we must internalize the meaning of these mottoes and of these prayers.

But how does this happen?

First, be aware of a mob mentality which always accompanies division! This mentality contains the vicious urge to lynch anyone who doesn't agree with us. Know that it is one thing to be part of a crowd working for a good cause, yet another thing to be part of a mob that is stirred up by hatred.

Realize that the No. 1 enemy of unity is hatred, which can destroy clear-sightedness and our ability to make prudent judgments.

Conversation is the No. 1 carrier of hate. Know when it is turning to maliciousness, and diplomatically turn it in another direction. If programs we listen to or view aim to capture an audience through hate talk, turn them off. Know how insidious hate talk is. The more we listen to it the more it becomes a part of us.

Another principle to remember is that unity implies compromise, and this in turn calls for a sense of the common good.

In the U.S. Capitol, there is a magnificent statue lauding Chief Washakie of Wyoming, who realized that warring against settlers traveling through his territory would cause more bloodshed than good. In place of war, he welcomed them and gave them safe passage, sparing his tribe and the settlers untold hardships. History tells us that the secret behind his peacefulness was his deep spirituality.

As the common good guided Chief Washakie's decisions, so must this principle be cultivated much more deeply if we are to achieve unity.

St. Pius X once said, "Don't pray at Mass, pray the Mass." True prayer is the most powerful means we have for creating unity. When we pray from the heart, prayer has enormous powers to change our disposition and point us in the right direction.

Divisions we will always have. We need not fear them if we avoid hate talk. Know how to compromise for the common good, and pray from the heart for unity.

(Father Eugene Hemrick is a regular columnist with Catholic News Service.) †

First Sunday of Advent/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Dec. 3, 2000

- Jeremiah 33:14-16
- 1 Thessalonians 3:12-4:2
- Luke 21:25-28, 34-36

This weekend, the Church begins a new liturgical year. The Scriptural of Year C will be used in 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, merely in terms of verses, they are 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 were Jeremiah's 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 heredity. As history unfolded, however, only David's son, Solomon, was to rule the kingdom over which David presided.

When Solomon died, his successors competed among themselves. In the end, they divided the kingdom and the unity of the dynasty. The true believers saw in this an outrageous, overwhelming frustration of the divine plan by the greedy and ambitious.

Jeremiah looked upon the situation with great anguish. He thundered against the sin and selfishness that still invested the highest circles in the land, yet he consoled the honorable and the loyal by saying that, despite all the evil that lay around them, God one day would come to the rescue.

Important to note in this reading, especially in the light of Advent and of Christmas in a few weeks, is that through Jeremiah God promises the people a new

king who will be the heir of David. David's line always will be the custodian of the true mandate to govern in God's name.

As the second reading, the Church presents this weekend a section from the First Epistle to the Thessalonians. Written originally to the Christians of Thessalonica, on the Balkan mainland of Greece, now the modern city of Saloniki, the epistle challenged and encouraged Christians by offering a splendid view of Jesus, the Redeemer and Lord.

The Pauline Epistles are one of the great treasures of Christology, the field of data and reflection that provides a glimpse of the marvel of Jesus as Savior and Son of God.

St. Luke's Gospel is the source of the third reading.

Before Jesus, the Jewish concept of the life hereafter was sketchy at best. It was not as if the ancients 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 again 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 ourselves. We can depend upon God, and most consolingly, God is with us. He came to us in Jesus, born in Bethlehem. His birth we await. †

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, 7-8, 12-13, 17
Luke 10:21-24

Wednesday, Dec. 6
Nicholas, bishop
Isaiah 25:6-10a
Psalm 23:1-6
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

Friday, Dec. 8
The Immaculate Conception
of the Blessed Virgin Mary
Genesis 3:9-15, 20
Psalm 98:1-4
Ephesians 1:3-6, 11-12
Luke 1:26-38

Saturday, Dec. 9
Blessed Juan Diego
(Cuatitloatzin)
Isaiah 30:19-21, 23-26
Psalm 147:1-6
Matthew 9:35-10:1, 6-8

Sunday, Dec. 10
Second Sunday of Advent
Baruch 5:1-9
Psalm 126:1-6
Philippians 1:4-6, 8-11
Luke 3:1-6

Question Corner/Fr. John Dietzen

Two parts of Mass date back to the first century

QWhen I was young, the readings at Mass were somewhat important. If they were missed, 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 offertory, the consecration and Communion, with consecration as the single climax.

As I understand it, the readings then became 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 a valid theology behind this "new" practice? (Ohio)

AThe 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 again 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 Emperor 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 finished, the "presider" gives an instruction on what has been read and exhorts the people to imitate the good things they have heard. They then rise together, offer their intercessions and exchange the kiss of peace.

Apart from the kiss of peace, which for us today comes later in the Mass, it's obvious Justin is describing exactly the structure of our Liturgy of the Word. For them and for us, this part of the Sunday celebration is not incidental or relatively unimportant.

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

Along with our praise 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, bread, wine and water are brought, and the presider, 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 thanksgiving has been said are distributed to the people and sent to those who are absent.

Justin 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 has nothing to do with modern ecumenism.

As you note, and as older Catholics will remember, for reasons having more to do with the Counter-Reformation, the Scripture part of the Mass was sadly slighted for a long time, but that was not what the Church intended through the centuries.

It is the background for the reform of the Mass called for by Vatican Council II, a restructuring based on what had been discovered in recent times about the rich, ancient Catholic traditions of Sunday liturgy.

(A free brochure outlining basic Catholic prayers, beliefs and moral precepts is available by sending a stamped and self-addressed envelope to Father John Dietzen, Box 325, Peoria, IL 61651. Questions may be sent to Father John Dietzen at the same address or by e-mail in care of jjdietzen@aol.com.) †

My Journey to God

Should He Be Feared?

Should he be feared who fashioned butterflies
To drift above the lea in fragile grace,
Who caused the trees to green and lilacs rise
In heart-shaped leaves and amethystine lace?

Should one fear Him whose joyous thought produced
The white crochet of pear trees in the spring,
The whimsy of the jewel-eyed moth, and loosed
A choir of singing birds on lightsome wing?

His music flows through wind and rain and song.
His pure, ecstatic colors pierce the soul.
To Him alone all lovely things belong,
Whose hand has shaped the beauty of the whole.

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



Safe in His cradling palm, adore ...
and trust
That He who feeds the birds will shelter us.

By Anna-Margaret O'Sullivan

The Active List

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

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 817-846-2245.

December 1-3

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

St. Lawrence Church, 6944 E. 46th St., **Indianapolis**. Eucharistic celebration, 6:45 p.m., conference/retreat at Fatima Retreat House, 5353 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. 30th St., **Indianapolis**. Placement test for incoming freshmen, 8:30 a.m.-noon, no fee. Information: 317-924-4333.

Saint Mary-of-the-Woods College, O'Shaughnessy Dining Hall, **Saint Mary-of-the-Woods**. Christmas at The Woods dinner theater, tickets \$30, \$28 and \$24. Information: 812-535-5212.

December 2-3

St. Anthony Parish, 379 N. Warman Ave., **Indianapolis**, Altar Society, Christmas boutique, Sat. 8:30 a.m.-7:30 p.m., Sun. 8:30 a.m.-3 p.m., food served, including biscuits and gravy and chili. Pictures with Santa, baked goods, arts and crafts. Information: 317-636-4828.

St. Andrew the Apostle School cafeteria, 4052 E. 38th St., **Indianapolis**. Christmas bazaar, Sat. 9 a.m.-8 p.m., fish dinner \$6, chicken dinner \$5, Sun. noon-5:30 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.

The Athenaeum, 401 E. Michigan St., **Indianapolis**. Sankt Nikolaus Fest, 1-5 p.m., children's games and crafts, puppet show, nostalgic Christmas tree candle lighting, visit with St. Nicholas, \$5 adults, \$3 children under 13. Reservations required. Information: 317-630-4569, ext. 1.

December 3-6

Prince of Peace Parish, 413 E. Second St., **Madison**. Passionist Mission, Passionist Father James DeManuele, 7-8 p.m., Information: 812-265-4166.

December 5

St. John the Evangelist Parish, 126 W. Georgia St., **Indianapolis**. "The Book of Revelation Revealed—A Book of Faith and Endurance," presented by Darcy K. Troville, D.R.E., no fee, 7-8:30 p.m. Information: 317-635-2021.

December 7

Our Lady of Perpetual Help Parish, Wagner Hall, 1752 Scheller Lane, **New Albany**. Madonna Circle, dessert card party, \$3, tickets available at the door. Information: 812-948-0041.

December 8-9

Marian Center, 3356 W. 30th St., **Indianapolis**. Advent retreat by Father John Maung, "Waiting for Jesus/Preparing Our Hearts." Information: 317-924-3982.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. National Night of Prayer for Life, 9 p.m.-1 a.m. Information: 317-636-4478.

Plainfield Christian Church, 800 Dan Jones Rd., **Plainfield**. Plainfield Church Federation including St. Susanna Parish, Jesus' birth narrative, Fri. 7-9 p.m., Sat. 6-9 p.m. Information: 317-839-1618.

December 10

Mary's Schoenstatt, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles). "Everyday Sanctity," 2:30 p.m., followed by Mass, 3:30 p.m., Father Elmer Burwinkel. Information: 812-689-3551.

December 12

St. John the Evangelist Parish, 126 W. Georgia St., **Indianapolis**. "The Book of Revelation Revealed—A Book of Faith and Endurance," presented by Darcy K. Troville, D.R.E., no fee, 7-8:30 p.m. Information: 317-635-2021.

Recurring

Daily

Our Lady of the Greenwood Parish, 335 S. Meridian St., **Greenwood**. Perpetual adoration.

Holy Rosary Church, 520 Stevens St., **Indianapolis**.

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

Weekly

Sundays

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

St. Rita Church, 1733 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, 7:30-9 p.m.; rosary for world peace, 8 p.m.

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

Mondays

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

St. Thomas the Apostle Church, 523 S. Merrill St., **Fortville**. Rosary, 7:30 p.m.

Tuesdays

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

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

St. Anne Parish, **Hamburg**. "The Faith Explained," by Father Greg Bramlage, 7-8:30 p.m. Information: 812-934-5854.

Wednesdays

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

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

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Adult Survivors of Childhood Sexual Abuse, Catholic Social Services program, 6-8 p.m. Information: 317-236-1538.

Immaculate Heart of Mary Church, 5692 Central Ave., **Indianapolis**. Marion Movement of Priests prayer cenacle, 1 p.m. Information: 317-257-2266.

Thursdays

St. Lawrence Chapel, 6944 E. 46th St., **Indianapolis**. Adoration of the Blessed Sacrament, 7 a.m.-5:30 p.m. Mass.

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

—See ACTIVE LIST, page 19

You are invited!

Dedication
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Indianapolis, Indiana 46220
317-255-3666

Sunday, January 14, 2001
Celebration begins at 2 p.m.

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For additional information, please call
Debra Cooper @ 317-545-4247

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NOVEMBER 25, 2000
MESSAGE TO THE WORLD
of the Blessed Virgin Mary
(Medjugorje, Bosnia-Herzegovina)



"Dear children!

Today when Heaven is near to you in a special way, I call you to prayer so that through prayer you place God in the first place. Little children, today I am near you and I bless each of you with my motherly blessing so that you have the strength and love for all the people you meet in your earthly life and that you can give God's love. I rejoice with you and I desire to tell you that your brother Slavko has been born into Heaven and intercedes for you.

Thank you for having responded to my call."

For additional information, please contact:
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781-356-5000
or locally, call Becky Oaldon,
317-924-9032



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The Active List, continued from page 18

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

Fatima K of C, 1040 N. Post Road, **Indianapolis**. Euchre, 7 p.m. Information: 317-638-8416.

Sacred Heart Parish Hall, 1125 S. Meridian St., **Indianapolis**. Adult religious education, 7:30 p.m. Information: 317-638-5551.

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

St. Lawrence Chapel, 6944 E. 46th St., **Indianapolis**. Adoration of the Blessed Sacrament, 7 a.m.-5:30 p.m. Benediction and Mass.

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

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

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

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

St. Patrick Church, 950 Prospect St., **Indianapolis**. Mass in English, 4 p.m.

Monthly

First Sundays
St. Paul Church, 218 Scheller Ave., **Sellersburg**. Prayer group, 7-8:15 p.m. Information: 812-246-4555.

Fatima K of C, 1040 N. Post Road, **Indianapolis**. Euchre, 1 p.m. Information: 317-638-8416.

First Mondays
Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Guardian Angel Guild board meeting, 9:30 a.m.

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

Sacrament, 7:30 p.m.

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

First Fridays
Our Lady of Perpetual Help Church, 1752 Scheller Lane, **New Albany**. Adoration, concluding with confessions at 6 p.m. Benediction at 6:45 p.m.

Holy Guardian Angels Church, 405 U.S. 52, **Cedar Grove**. Eucharistic adoration after 8 a.m. Mass-5 p.m.

Our Lady of Lourdes Church, 5333 E. Washington St., **Indianapolis**. Exposition of Blessed Sacrament, prayer service, 7:30 p.m.

Sacred Heart Church, 1530 Union St., **Indianapolis**. Exposition of Blessed Sacrament after 8 a.m. Mass-noon communion service.

St. Vincent de Paul Church, 1723 "I" St., **Bedford**. Exposition of Blessed Sacrament, after 8:30 a.m. Mass-9 p.m.; reconciliation, 4-6 p.m.

St. Joseph Church, 113 S. 5th St., **Terre Haute**. Eucharistic adoration, after 9 a.m. Mass-5 p.m.; rosary, noon.

St. Mary Church, 415 E. Eighth St., **New Albany**. Eucharistic adoration, reconciliation, after 9 p.m. Mass-midnight.

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

St. Peter Church, 1207 East Rd., **Brookville**. Exposition of the Blessed Sacrament after 8 a.m. Communion service-1 p.m.

First Saturdays
St. Nicholas Church, 6461 E. St. Nicholas Dr., **Sunman**. Mass, praise and worship, 8 a.m.; then SACRED gathering in the school.

Little Flower Chapel, 4720 E. 13th St., **Indianapolis**. Apostolate of Fatima holy hour, 2 p.m.

Our Lady of the Greenwood Church, 335 S. Meridian St., **Greenwood**. Devotions and

sacrament of reconciliation, after 8 a.m. Mass.

Holy Angels Church, 740 W. 28th St., **Indianapolis**. Exposition of the Blessed Sacrament, 11 a.m.-noon.

St. Mary Church, 415 E. Eighth St., **New Albany**. Eucharistic adoration and confessions after 9 p.m. Mass.

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

Second Tuesdays
St. Pius X Parish, 7200 Sarto Dr., **Indianapolis**. Separated and Divorced Catholics support group, 7-9 p.m. Information: 317-578-8254.

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

St. Luke Church, 7575 Holiday Dr. E., **Indianapolis**. Holy hour for priestly and religious vocations, 7 p.m.

Second Saturdays
Archbishop O'Meara Catholic

Center, Holy Family Chapel, 1400 N. Meridian St., **Indianapolis**. Eucharistic Holy Hour for Life, 1-2 p.m., faith sharing and Scripture reflection, 2-3 p.m. Information: Gospel of Life Sister Diane Carollo, 317-236-1521 or 800-382-9836, ext. 1521.

Third Sundays
Mary's Schoenstatt, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles). Holy Hour, 2:30 p.m.; Mass, 3:30 p.m., Father Elmer Burwinkel. Information: 812-689-3551. E-mail: eburwink@seidata.com.

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

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

Third Wednesdays
St. Jude Church, 5355 McFarland Rd., **Indianapolis**. Rosary, 6:15 p.m. Information: 317-783-1445.

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



Widowed Organization, 7-9:30 p.m. Information: 317-784-1102.

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

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

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

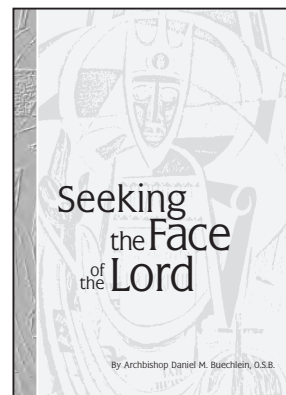
St. Elizabeth's, 2500 Church-

man Ave., **Indianapolis**. Daughters of Isabella, Madonna Circle meeting, noon, dessert and beverages served. Information: 317-849-5840.

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

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

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Mexican president

President-elect Vicente Fox, who is to be sworn in as Mexico's leader Dec. 1, speaks to Sister Claudina Montoya following Mass in San Cristobal, state of Guanajuato, Nov. 26.

CNS photo from Reuters

From the Archives

Graduation day at St. Philip Neri School

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.)



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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. †

SPRED

continued from page 1

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 parishes 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 formation 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 connection with the Catholic Church."

It wasn't until SPRED that Jenny took the initiative to find a ministry at her parish.

Now, she is a hospitality minister, passing out bulletins and holding doors open for parishioners.

Many might take the role for granted, but for Jenny it's about being included in her faith community.

"I like the people," Jenny said. "It's helped me get involved in Church more."

The Stetzels remember how difficult it was to provide the needed sacraments for their daughter.

Her mother, a special education teacher, ended up starting a class for special needs children at 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 came along, where special needs students are "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 mainstreamed 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 she understood them.

The Church issued a statement 20 years ago calling for inclusion of people with disabilities, but more has been done 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

St. Andrew the Apostle Parish in Indianapolis. A fund-raising dinner and dance is also being planned for February.

SPRED has four groupings for ages ranging from 6 to 21 and an adult group for those 22 and over. Catechists who are interested in the program attend training sessions. Individual parishes set up their own groups that usually meet every other week and follow the school calendar.

Seeing the commitment to the program is important, Jan Stetzel said.

"It renews the hope that we have a Church that will minister to the needs of special children," she said.

Joe Stetzel said having a special needs child can be a strain on a relationship and it's important for the Church to reach out.

The Church is pro-life and even if parents find out their child will have special needs, the Church still wants that child to be born, he said.

But that also includes support from the Church community, something he saw little of until SPRED was formed.

The Stetzels said that stares were common when they would bring Jenny to church and people didn't understand.

"I wish SPRED would have come along a long time ago," Joe Stetzel said. "There wasn't a lot Jenny could participate in and there were real limitations."

SPRED also helps others who don't have special needs children, the Stetzels said.

"It makes so many people more aware of the need," Jan Stetzel said. "The people who volunteer with [SPRED] at St. Pius see how much they've learned and it's been a real gift to witness that."

Jenny said she enjoys SPRED. She talks about all the people she's met and how much fun it is to attend.

She'll even miss one of her favorite hobbies to attend a SPRED meeting.

"I'll go to SPRED before square dancing," she said. "It's fun."

(For more information or to start a SPRED group at your parish, call 317-377-0592.) †

St. Ann in Terre Haute plans family Advent festival

St. Ann parishioners in Terre Haute will begin the new Church year with the first of several events planned in observance of the 125th anniversary of the founding of the parish in 1876.

"Come to the Manger: A Family Festival of Nativity Sets" will be held in Kramer Hall, the recently renovated parish social center at 1440 Locust St., from noon until 2 p.m. on Dec. 3, the first Sunday of Advent.

Many types of manger scenes have been loaned by parish families and others for the exhibit, which also will include the church Christmas scenes of St. Ann and Sacred Heart of Jesus parishes in Terre Haute.

The event is seen as a way of actively involving parish families in sharing the true meaning of Christmas with the larger community at the beginning of the Advent season.

There is no charge for admission to the festival, which is open to the public and will include refreshments. Free-will offerings will be accepted for the St. Ann Health Clinic, located in the former school building. †

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Please submit in writing to our office by 10 a.m. Mon. the week of publication; be sure to state date of death. Obituaries of archdiocesan priests and religious sisters serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.

ADAMOWICZ, Adalbertus "Albert," 81, Little Flower, Indianapolis, Nov. 9. Husband of Maria Adamowicz. Father of James Adamowicz. Grandfather of six. Great-grandfather of two.

BELL, Francis W., 81, St. Anthony, Indianapolis, Nov. 22. Husband of Lillian Ozella (Young) Bell. Father of Anita Burnett, Beverly Hogan, Debra Ingle, Patricia Kreis, Cheryl Lunn, Cynthia Weaver and Mark Bell. Grandfather of 16. Great-grandfather of 12.

BELLUSH, Frank, Jr., 71, St. Vincent de Paul, Bedford, Nov. 16. Brother of Tressa Carter, Josephine Mosier and Mary Catherine Zutterelli. Uncle of several.

BOONE, B. David, 79, St. Augustine, Jeffersonville, Nov. 14. Husband of Betty J. Boone. Father of Carol Ament, Patricia Gardner, Donna Francis, James, Richard, Stephen and Thomas Boone. Brother of Mary Rose Osborne, Frank, George, Joseph, Brother Kirby, C.F.X., Brother Martin, C.F.X., and Patrick Boone. Grandfather of 21.

CAHALAN, Mary Winifred, 97, St. Mary, New Albany, Nov. 14. Mother of Maureen Clem, Marilyn Guethe, Charles and Richard Cahalan. Grandmother of 22. Great-grand-

mother of 20.

CHANDLER, Wayne S., 78, Sacred Heart of Jesus, Terre Haute, Nov. 10. Father of Diane Hickman, Patricia Hopkins, Donna and Richard Chandler. Grandfather of 11.

CRAIG, Robert D., 65, St. Vincent de Paul, Bedford, Nov. 14. Husband of Maralou Craig. Father of Barbara Arinian, Becky Otis, Kathy Ping, Loretta Terrell, Charles and Sam Craig. Son of Inez Craig. Brother of Martha Bollinger, Charles and Joe Craig. Grandfather of 19. Great-grandfather of seven.

ESLICK, Mary Lou, 68, St. Benedict, Terre Haute, Nov. 12. Mother of Kathy Cunningham, Mary Henry, Teresa Prince, Barbara, Laura, Art, Doug and Greg Esllick. Sister of Agnes Benker, Bobby and Larry Herald. Grandmother of 10. Great-grandmother of one.

FERRARE, Mary, 91, Sacred Heart, Clinton, Nov. 11. Mother of Stan Ferrare. Grandmother of five.

GARST, Clarence A., 82, St. Thomas the Apostle, Fortville, Oct. 30. Husband of Mary Louise (Klotz) Garst. Father of Anthony, David, Gregory, Richard, Robert and William Garst. Grandfather of 10.

GLEASON, Frances E., 85, St. Benedict, Terre Haute, Nov. 15. Aunt of several.

HAPPEL, Joseph Burch, 80, St. Mary-of-the-Knobs, Floyds Knobs, Nov. 11. Husband of Frances Happel. Father of Patricia Cornwell and Michael Happel. Brother of Bernardine Derr, Alberta Mooney and E. W. Happel. Grandfather of

eight. Great-grandfather of 14.

HINTZ, Roy, 89, Christ the King, Indianapolis, Nov. 16. Father of Sandi Benedict, Janet Myers, Kenneth and Thomas Hintz. Brother of Florence Drewek. Grandfather of seven. Great-grandfather of five.

KAUFER, Albert G., 60, St. Paul, Sellersburg, Nov. 11. Husband of Anna Jenkins. Father of Laura Broadhead and Lisa LaPlante. Brother of Grace Dunn, Patty Messenger, Katherine Reed, Mary Lou Robinson, Margaret Schellenberger, Betty Schotter, Michael, Robert and Thomas Kaufer. Grandfather of three.

KELLEY, Margaret Ann, 64, St. Bartholomew, Columbus, Nov. 5. Mother of Brian, Shawn and Timothy Kelley. Sister of Leo and Robert Groogan.

KENNEDY, M. Jane, 60, St. Mary, Rushville, Nov. 13. Wife of David L. Kennedy. Mother of Susan Herbert, Lori Turner and John Kennedy. Sister of Mary Ann Gray. Grandmother of six.

KINTZ, Catherine M., 95, St. Benedict, Terre Haute, Nov. 12. Mother of Charles J. III and Robert Kintz. Sister of Cecelia Schultz. Grandmother of four. Great-grandmother of six.

LEE, Geraldine Virginia, 73, St. Thomas Aquinas, Indianapolis, Nov. 3. Wife of John W. Lee Jr. Mother of Deborah Fleary, Cheryl Stevens and John Lee III. Sister of Betty Alestock and Robert Bridgewater. Grandmother of four.

MCCORMICK, James L. "Bud," 81, Our Lady of Lourdes, Indianapolis, Nov. 12. Husband of Sara McDowell-McCormick. Father of Nancy Anderson, Kathleen Myrick, James Jr., Larry and Steven McCormick. Grandfather of 10.

MOORE, Ceber O., 71, St. Elizabeth, Cambridge City, Nov. 17. Husband of Mary

Moore. Father of Teresa Ammerman, Daryl and David Moore. Brother of Doris Hoover, Ruth Napier and Paul Moore. Grandfather of five. Great-grandfather of seven.

MOORE, Frank W., 83, Sacred Heart of Jesus, Terre Haute, Nov. 10. Father of Barbara Cook and Frank Moore. Grandfather of five.

MORRIS, David Alfred, Sr., 50, St. Isidore, Bristow, Nov. 12. Husband of Janet Morris. Father of Angela Hostetter, Rachael Kleiman, David Jr. and Kevin Morris. Son of Betty Morris. Brother of Sharon Cross, Mary Louise Foster, Shirley Grundhoefer, Donna Hosenour, Debra Kunkler, Doris Pfaff and Ruth Rasche. Grandfather of one.

MYERS, Vincent, Our Lady of the Greenwood, Greenwood, Oct. 21. Husband of Bernice Myers.

NORDHOFF, Charles R., 80, St. Roch, Indianapolis, Nov. 20. Husband of Beulah (Paetz) Nordhoff. Father of Carolyn Brown, Kathleen Hedges, Robert and Ronald Nordhoff. Brother of Lillian Fritz, Monica Gutsell, MaryLou Kirst, Margie Knies and Lucille Merkel. Grandfather of 10. Great-grandfather of three.

ROUCK, Edward H., Jr., 81, St. Mary, New Albany, Nov. 10. Husband of Twila (Price) Rouck. Father of Phyllis Ehalt, Rosemary Spray, Katherine Zahnd and Richard Rouck. Brother of Dorothy Gagliardo. Grandfather of 10. Great-grandfather of six.

STEMLE, Joseph M., Sr., 94, St. Mary, New Albany, Nov. 16. Father of Linda Hublar, Joseph Jr. and Richard Stemle. Stepfather of Pam Ackis. Grandfather of 15. Great-grandfather of 37.

STEWART, Barbara Lou (Goda), 69, Sacred Heart of Jesus, Terre Haute, Nov. 19. Wife of William Stewart. Mother of Billie Banks, Connie Heyman, Linda Miller, Darla Washburn and Larry Stewart. Grandmother of seven. Great-grandmother of three.

STONE, Sheila, 49, Immaculate Conception, Millhousen, Nov. 10. Mother of Heather and Andrew "Andy" Stone. Sister of Debra and James Davis. Also survived by Gerald Stone.

SULLIVAN, Barbara A., 61, St. Pius X, Indianapolis, Nov. 15. Wife of James Sullivan. Mother of Kathleen Nelsen and James Sullivan. Sister of Betty Harless.

SCHWEGMAN, Mary A., 48, Holy Family, Oldenburg, Nov. 22. Wife of Louis

Schwegman. Mother of Sharon and Michael Schwegman. Daughter of Rita Willhelm. Sister of Karen Grubbs, Betty Sullivan, Emma Werner, David, Ed, Francis and Tom Willhelm.

WEISENBACH, William P., 83, St. Anthony, Morris, Nov. 23. Husband of Delores Weisenbach. Father of Nancy Knigga, James and Kenneth

Weisenbach. Brother of Bertha Weisenbach. Grandfather of eight. (Correction.)

WELSH, Emil Dunlap, 81, Sacred Heart of Jesus, Terre Haute, Nov. 12. Husband of Mary (Foradori) Welsh. Father of Jane Andrews, Donald and Stephen Welsh. Brother of Arthur and Warren Welsh. Grandfather of five. †

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 VI named it a Minor Basilica on March 14, 1970.

Vincennes is now part of the Diocese of Evansville. Swartz reportedly signed her name as "Jesus Christ" in the guest register, then went to the rectory office and said there was a fire in the church.

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 cylinders and lit them. The burning plastic caused smoke damage to the wall and damage to the first two Stations of the Cross above the candle 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. †

Vatican official bemoans how politicians ignore religion's potential

VATICAN CITY (CNS)—Discussion of religion in political spheres too often is limited to simple condemnations 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 each person," Archbishop Jean Louis Tauran said Nov. 27.

The archbishop, the Vatican's secretary for relations with states, made his remarks to participants in the Nov. 27-28 Eighth Ministerial Council of the Vienna-based Organization for Security and Cooperation in Europe. A copy of his text was released at the Vatican.

He expressed concern that "religion is too often considered solely in the context of the defense of minority rights or to denounce fanaticism."

If political leaders were instead to approach religion with respect for its natural ability to bridge social chasms, they would find believers ready to rise to the challenge, he said.

"Believers who feel respected for who they are," he said, "will be even more willing to cooperate in the construction of a democratic and civil community where differences are synonymous with mutual enrichment and where diversity brings on solidarity."

Archbishop Tauran also called Yugoslavia's recent re-admission to the OSCE a "reason for joy" because it meant that the organization's members were reunited "in the practice of law and of democracy."

The OSCE is a nearly 30-year-old regional security organization with 55 participating states, including the United States and Canada. †




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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 the information for an announcement on the form below.

Pictures

You may send us a picture of the bride-to-be or a picture 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.

— Use this form to furnish information —

Clip and mail to: BRIDES, *The Criterion*, ATTN: Greg Otolski, 1400 North Meridian, Indianapolis, IN 46202
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Please print or type:

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Bride's Parents

City State

BRIDEGROOM First Middle Last

Bridegroom's Parents

City State

Wedding Date Church City State

Photo Enclosed
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News briefs

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.” †




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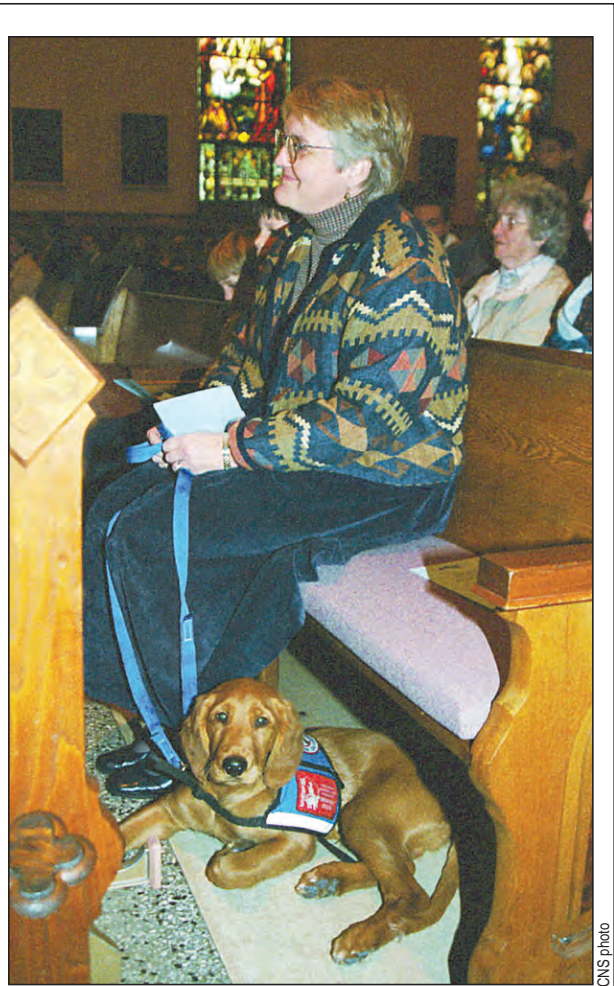
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