Priests for Life launch giant pro-life media campaign

WASHINGTON (CNS)—Priests for Life has launched a massive media campaign to remind Catholics of their politi- cal responsibility to support life during the 2000 election season.

Father Frank Pavone, national director of Priests for Life, announced the start of the “Campaign for Life 2000” at a July 18 news conference at the National Press Club in Washington. He was flanked by nearly two dozen priests from 14 states.

“The educational effort we announce today is unprecedented in the magnitude and variety of the ways we are getting the message out,” Father Pavone said.

“We intend to employ every means known to humanity,” he said. “We will utilize the churches, by means of preaching and teaching. We will take the message to the streets with peaceful demonstrations and other First Amendment activities.

“We will mail information to clergy across America. We will utilize phone banks to encourage the clergy in this effort. We will submit articles and purchase ads in major newspapers,” he said.

“What we are doing here today is exactly what the Church has done for centuries: defending human life, and challenging the government to do the same,” Father Pavone said.

Calling the campaign “completely nonpartisan,” he said, “Lawmakers and voters in both major parties have a wide range of positions” on abortion.

“No matter what nation or period of history we are speaking of, when a human government attempts to legitimize an act of violence, the Church declares it clear from the outset that Priests for Life was speaking “as clergy, enunciating the teachings of our Church in matters regarding the fundamental rights of the human person.

“We are not endorsing candidates, commenting on any electoral races, or presenting any political strategies,” he said.

By Doug Finn

Two youth stood facing each other on opposite sides of the altar, each with one hand outstretched, palm down. The priest asked a question about an element of Catholicism, and the first teen-ager who gave a thumbs-up said to answer, “Nope, this wasn’t your normal homily.

But it was part of the homily given last week by Father Patrick Beidelman, associate pastor of St. Monica Parish in Indianapolis, to energize the 44 teen-agers attending this year’s Christian Leadership Institute (CLI) at Fatima Retreat House in Indianapolis.

“I turned to help them focus their prayer life

Fr. Frank Pavone

More Catholics are using computers to help them focus their prayer life

Story by Doug Finn

“Come no nearer! Remove the sandals from your feet, for the place where you stand is holy ground” (Ex 3:5).

Thus God informed Moses that he had entered sacred space, set apart from the profane earth around it.

While Moses had the burning bush to help focus his thoughts on the ultimate, and while Christians have for centuries adorned their sacred spaces with religious art for much the same purpose, many modern Catholics are turning to the com- puter screen.

Indeed, with the proliferation of tech- nology that has transformed the way modern Catholics live and work, many are finding that the ideal—or the only—way to pray during the day is with the aid of some form of electronic media, especially the Internet.

Numerous prayer Web sites have sur- faced in recent years, offering a wide array of information, instructions.

Special status needed for peace in Jerusalem, says pope

CASTEL GANDOLFO, Italy (CNS)—As Israeli and Palestinian leaders meeting in the United States tried to reach an agreement on the status of Jerusalem, Pope John Paul II encouraged them to keep the spiritual meaning of the city in mind.

Speaking to visitors at his summer res- idence July 23, the pope said he knew the negotiations between Palestinian leader Yasser Arafat and Israeli Prime Minister Ehud Barak were not easy, but he asked “the leaders to continue their efforts.”

U.S.-mediated negotiations began two weeks earlier at Camp David in Thurmont, Md., and seemed to be mired in the details of an agreement on Jerusalem, which Israelis and Palestinians have claimed as their capital.

At Castel Gandolfo, south of Rome, Pope John Paul said he was praying for the success of the negotiations, and he asked Arafat and Barak “not to disregard the importance of the spiritual dimension of the city of Jerusalem with its holy places and with the communities of the three monotheistic religions which sur- round them.

“The Holy See continues to maintain that only a special internationally guaran- teed statute effectively can preserve the
Celebration in the Spirit of Hope: The Great Jubilee

The major event of the archdiocese’s Jubilee Year celebration will take place Sept. 16 in the RCA Dome in Indianapolis with a celebration in the Spirit of Hope: The Great Jubilee. Everyone in the archdiocese is invited to attend this special Mass to celebrate 2,000 years of Jesus Christ and the carrying forward of the faith into the new millennium.

Archbishop Daniel M. Buechlein and at least 20 other bishops and several archdiocesan priests will concelebrate Mass and confirm more than 2,500 people from the archdiocese. The Mass is scheduled to start at 2:30 p.m.

Archdiocesan indulgence churches

The faithful can receive an indulgence—an amnesty of any temporal punishment accrued because of past sins—by making a pilgrimage to an indulgence church during the Jubilee Year. It is recommended that a sacramental confession and Eucharist be administered at the pilgrimage site to receive the indulgence. Pilgrims should also pray for the intentions of Pope John Paul II.

The designated indulgence churches are:

- SS. Peter and Paul Cathedral, Indianapolis
- Immaculate Conception Church, Saint Mary-of-the-Woods
- St. Andrew Church, Richmond
- St. Charles Borromeo Church, Bloomington
- St. Mary Church, New Albany
- Our Lady of Mercy Church, Morris
- Monte Cassino Chapel, St. Meinrad
- Holy Trinity Church, Edinburgh
- Services in each city will begin at 11:30 a.m.

Readers should check with the individual churches for times of Masses and when confessions will be heard.

Make a weekend of it!

Participants in Celebrating the Spirit of Hope: The Great Jubilee may want to consider spending the weekend in Indianapolis. The Indianapolis Convention and Visitors Association has established a free number through Brook at 317-251-6788 or e-mail her at isogroups@junio.com for more information and to make reservations. Specify Code 8RCG2000 to receive the discount.

Novena to the Holy Spirit

Suggested approach:

- Remind yourself of the presence of God. Make the sign of the cross.
- Slowly read one of the Scripture passages. Spend at least five minutes reflecting on it and praying with it.
- Reread the passage and then read the reflection. Spend a few moments paying attention to any connections between them.
- Bring your prayer to a close by praying the suggested prayer.
- Spend two days on each Scripture passage. On the final day, return to the passage that you were most moved by.

Week Three, July 30-August 5: Understanding

Reflection: Understanding is the next gift of the Holy Spirit we pray about. Persons with understanding have deep sensitivity. They have the ability to hear what I cannot even put in words. They can read between the lines. They sense the messages of the heart.

Prayer: Jesus, I know you always understand. I thank you that you shared this gift of your Spirit with many of your disciples. I have been blessed by the people who have listened to me and who have really understood what I was thinking and feeling. Give more of this gift to me so I can support others. Give more of this gift to our faith communities so we can be instruments of peace in a world so filled with conflict, division and violence. Amen.

Jubilee Masses for senior citizens and young adults

Celebration in the Spirit of Hope: The Great Jubilee will be the highlight of the Jubilee Year, but several other special Masses will be celebrated throughout the year. These Masses will focus on senior citizens and young adults, but are open to all. Archbishop Daniel M. Buechlein said the Masses will celebrate the contributions of those who have shouldered the faith through the past century and the younger generation that is being asked to carry it forward.

Young Adult Masses (Ages 18-39)

Aug. 15 Our Lady of Perpetual Help Church, New Albany, 7 p.m.
Nov. 4 St. Paul Catholic Center, Bloomington, 7 p.m.
Nov. 2 St. Louis Church, Bateville, 7:30 p.m.

Senior Citizen Masses

Aug. 13 St. Ann Parish, Terre Haute, 2 p.m.
Oct. 22 St. Charles Borromeo Church, Bloomington, 3 p.m.
Nov. 1 Sisters of St. Francis Motherhouse Chapel, Oldenburg, 2 p.m.

Symphony to present special program

In honor of Celebrating the Spirit of Hope and the centennial, the Indianapolis Symphony Orchestra is offering a special 20 percent group discount for its Sept. 15 and Sept. 16 performances of The Dream of Gerontius by Sir Edward Elgar.

This inspirational composition is set to the 19th century poem by John Henry Cardinal Newman. It is the story of a soul’s journey from death through the judgment, purgatory and finally to God. The oratorio is said to be one of the greatest choral masterworks in classical music.

The performance at the Hilbert Circle Theatre in downtown Indianapolis will feature the Indianapolis Symphonic Chorus and the university choirs from Ball State, Indiana State, Purdue and Indiana University Purdue University Indianapolis.

Call Sara Brook at 317-255-8000 or e-mail her at symgoup@junio.com for more information and to make reservations. Specify Code 8CG2000 to receive the discount.

Novena al Espíritu Santo

- Recuerdese de la presencia de Dios. Haga la señal de la cruz.
- Lea despacio el pasaje de las Escrituras. Pase al menos cinco minutos meditando sobre él y orando con ello mismo.
- Vuelva a leer el pasaje y luego lea la reflexión. Pase unos momentos poniendo atención a cualquiera工会 giving out of the heart.
- Concluya su oración diciendo la oración sugerida.
- Pase dos días en cada pasaje de la Escritura. El último día, vuelva al pasaje que más le convocó a Ud.

Tercera Semana, 30 de julio-5 de agosto: Comprensión

Escritura: Mateo 11:25, 28-29 Proverbios 1:1-7 Colosenses 1:9-14

Reflexión: La comprensión es el próximo don del Espíritu Santo por el cual oramos. Las personas de comprensión tienen una sensibilidad profunda. Tienen la habilidad de leer en lo que está escrito. Pueden expresar en palabras. Pueden leer entre líneas. Perciben los mensajes del corazón.

Oración: Jesús, lo sé que siempre entiendes. Te agradezco por haber compartido este don de tu Espíritu con muchos de tus discípulos. He sido bendecido por las personas que me han escuchado y que realmente han entendido mis pensamientos y sentimientos. Dame más de este don por que yo pueda apoyar a los demás. Da más de este don a nuestras comunidades de fe para que fuese de Worship at 317-256-1483 o 800-382-9836, ext. 1483, or by e-mail at worships@archindy.org.

Jubilee Choir seeks singers

If you like to sing, are in high school or older and you are a member of a parish in the Archdiocese of Indianapolis, then you are invited to join the Jubilee Choir.

The choir will perform at the Celebration in the Spirit of Hope on Sept. 16 at 2:30 p.m. at the RCA Dome in Indianapolis.

Choir members need to attend two rehearsals—at a parish and in Indianapolis in the RCA Dome at 12:30 p.m. before the Sept. 16 Mass.

The daily rehearsal schedule is:

- New Albany, Sept. 6, 7 p.m.-8:30 p.m.
(EDT), St. Mary-of-the-Knobs.

- Bateville, Sept. 7, 6-45 p.m.-8:45 p.m.
(EDT), St. Mary Greensburg.

- Indianapolis, Sept. 9, 10:00 a.m.-
11:30 a.m. (EST), SS. Peter and Paul Cathedral.

- Terre Haute, Sept. 9, 9:30 a.m.-
11:30 a.m. (EST), St. Joseph, Terre Haute.

City: Indianapolis

State/Zip: IN

City: Terre Haute

State/Zip: IN

City: Bloomington

State/Zip: IN

City: Indianapolis

State/Zip: IN

City: Indianapolis

State/Zip: IN

City: Indianapolis

State/Zip: IN
Artist paints murals for children at the CSS Christmas Store

By Margaret Nelson

Harry Blomme spent three days last week painting murals of scenes from the Bible on the walls of the Catholic Social Services Christmas Store in Indianapolis.

“I wanted to liven it up for the children,” said Blomme.

He had finished a scene of the Holy Family in Bethlehem and was working on a portrait of the Blessed Mother with the Christ Child. They will make a spiritual backdrop for the tables of merchandise.

The Christmas Store is a place for low-income families to select gifts for their loved ones for a very small fee. But it takes all year to furnish the store with new clothing, toys and other gifts.

Blomme’s art work has been available to the public before. Mostly through his own efforts, Uriollo’s art gallery in Indianapolis sponsored the third annual April Show this year, drawing hundreds of viewers. His works were among 300 pieces shown from his collection and that of seven other artists.

David Hittle described Blomme’s work style at that show: “You’ll see Harry Blomme wandering around the art show drawing sketches randomly of the folks he comes across. He can’t help it. Harry paints like he eats or breathes, or like his heart beats.”

Hittle is the son of Marge Hittle, co-director of the Crisis Office for Catholic Social Services.

Blomme can identify with the clients of the Crisis Office. When he was homeless, spending time in Indianapolis missions and on its streets, Blomme needed to paint, generally using materials he found in alleys and behind businesses, Hittle said.

Though Blomme now has permanent housing, he still likes the salvage-to-art idea. His painted landscape on a wall of his Indiana Place apartment is his home. The backdrop for the walls of the Christmas Store—and their parents and the volunteers—will have a beautiful surprise when they look at the walls.

(Those wishing to look at Harry Blomme’s murals at the Christmas Store may call Marge Hittle at 317-236-1556.)

Secretary for stewardship and development is leaving Archdiocese of Indianapolis

Michael F. Halloran, secretary for stewardship and development for the archdiocese, has accepted the position of director of development for the men’s athletic department at the University of Minnesota.

Halloran’s last day with the archdiocese will be Aug. 4. The move will allow Halloran to return to his home state.

Halloran has been with the archdiocese since 1994. He has been secretary for stewardship and development since June 1999. During his time with the Archdiocese of Indianapolis, Halloran has led several successful fund-raising efforts. This past year, parishioners throughout the archdiocese pledged a record $4.8 million in the 1999 Parish Stewardship/United Catholic Appeal “Called to Serve” campaign. Halloran also was one of the key leaders behind the Legacy of Hope from Generation to Generation campaign, which raised $98 million for capital projects throughout the archdiocese.

Halloran also served as executive secretary to the Catholic Community Foundation. As the archdiocese searches for a new secretary for stewardship and development, Msgr. Joseph F. Schaedel, vicar general, will oversee the Office for Stewardship and Development until a new secretary is hired or an interim secretary is named.
Editorial

Fear not!
Love personified will find you

How do you imagine God to be? No one of us has ever seen God, and yet we have images of God that help us to relate to him. How do we envision God the Father? What mental picture do we have of him?

The Old Testament prophet Hosea paints a very compelling and intriguing picture of God the Father. In the Old Testament, Hosea is described as a man of great compassion, who married a woman who was unfaithful and unrepentant. This perspective of Hosea is consistent with God's depiction as a loving and forgiving Father. God's love is often portrayed through the image of the father and his daughter, emphasizing his protective and nurturing qualities.

In the New Testament, Jesus describes God as a father—this is a significant concept. He speaks of God's love for all people, including those who have sinned, and his great desire to reconcile them to himself. This depiction of God as a loving Father aligns with the image of the father in Hosea's narrative.

Jesus also speaks about God in terms of his personal relationship with each individual. He is the groom who waits for his bride, and he is willing to pay the price of his own life to redeem her. This portrayal of God as a loving and faithful husband is consistent with Hosea's depiction of God as a loving father.

In conclusion, the image of God as a loving Father is a powerful and comforting one. It offers us hope and reassurance in times of struggle and hardship. As we consider this image, let us keep in mind the importance of maintaining a personal relationship with God, seeking his guidance and wisdom, and allowing his love to transform us into the people he intends us to be.
Buscando la Cara del Señor

El nombre santo deja a Dios ser Dios

(Cuestión en una serie)

S antificada es una palabra que se usa con poca frecuencia. Por lo tanto, ¿qué significa cuando decimos en las primeras siete peticiones del Padre nuestro “santificado sea tu nombre”? El entendimiento normal de santi ficar es hacer santo. Obviamente, en la oración del Señor no pedimos que el nombre de Dios sea santo en su realidad. En un sentido muy real, únicamente Dios es santo y sólo Dios puede santificar. Realmente estamos pidiendo que se trate y respete a Dios como un ser entero. Esta petición nos motiva a adorar a Dios.

Cuándo el Cardenal Simonis hace la pregunta, ¿cuál es la intención de esta primera petición de la oración del Señor, ¿quién nos enseñó a orar a Dios en su presencia, en el amor?’ “El Señor no nos ensenó a orar a Dios Dios Lleva semejanza cuando Jesucristo lo devuelve a su Padre” (CCC, #2816). A nuestro anhelo del retorno esperanza del viaje por la vida. En esta oración cuando decimos, “venga a nosotros tu reino” implica un comienzo de la vida. La Eucaristía está entre nosotros. El Señor ha traído el reino cuando Jesucristo lo devuelve a su Padre. (Jn 17:11). Así la petición insta al Padre que se rey por ahora y por siempre hasta que Cristo regrese para llevarnos a la morada.

Todos han hecho mazza a “venga a nosotros tu reino” y trata con la realidad actual. ¿Cómo se hace visible el reino de Dios entre nosotros actualmente? Se semeja más visible cuando prevalecen la justicia y la paz. Cuando cuidamos de los oprimidos y damos comidas a los hambrientos y vestimos a los desamparados y damos atención a los desconsolados, el reino de Dios se vuelve visible entre nosotros. Cuando visitamos a los enfermos y confortamos a los dolientes, luego el reino de Dios se hace carne aún ahora. Por lo tanto, cuando oramos que el reino de Dios venga entre nosotros, estamos rogando que haya justicia y caridad en nuestro mundo. Esta petición, como todas las peticiones de la oración del Señor, implica un compromiso por nuestra parte. Cuando el Señor pide que “venga a nosotros tu reino”, nos promete a vivir la verdad que Él ciertamente manda. Por nuestro amor, verdaderamente somos santificados, hermanos y hermanas del Hijo de Dios quienes nos enseñó a orar a Dios el Padre: santificado sea tu nombre, venga a nosotros tu Reino.

Eva Amalia M. Buechlein, O.S.B.

La intención del Arzobispo Buechlein para vocaciones en agosto

Conocimiento de la Parroquia: que cada parroquiano sea consciente de su papel para fomentar todas las vocaciones y anime a nuestros jóvenes a considerar la vida sacerdotal y religiosa.

Research for the James D. Davidson

Seeking a more positive view of Gen X Catholics

Generation X (born between 1961 and 1981) gets a lot of bad press. Gen Xers are often called “slackers.” They’re accused of having “no class” when it comes to their freakish haircuts, grungy clothes and body piercing, unsightly tattoos, and unkempt appearance. People seem to think that they don’t have any self discipline or sense of deferred gratification. They want everything and they want it now. People believe that they have no sense of loyalty and don’t make long-range commitments to anyone or anything.

They’re called selfish wenches—spoiled rotten brats who have nearly everything they want, yet constantly complain about how hard their lives have been. They don’t read, they don’t watch TV or videos and listen to awful music on head phones that they seem to wear everywhere.

Gen X Catholics also tend to have very negative images of Gen X’s religiosity. For example, a pre-Vatican II Catholic newspaper columnist recently wrote that post-Vatican II Catholics: • have no memory of the Latin Mass, • have no idea what a biretta is, • have no idea how anyone could be postponing marriage until they have an unusual ability to manipulate words and deeds (they can’t stand hypocrisy) • have a knack for seeing gaps between words and deeds (they can’t stand hypocrisy) • have an unusual ability to manipulate sacred and secular symbols • have great imaginations and a keen sense of deferred gratification • believe that being Catholic has to do with the way we treat others, especially the poor • have a knack for seeing gaps between words and deeds (they can’t stand hypocrisy) • have an unusual ability to manipulate sacred and secular symbols • have a knack for seeing gaps between words and deeds (they can’t stand hypocrisy) • have a knack for seeing gaps between words and deeds (they can’t stand hypocrisy) • have an unusual ability to manipulate sacred and secular symbols • have a knack for seeing gaps between words and deeds (they can’t stand hypocrisy) • have a knack for seeing gaps between words and deeds (they can’t stand hypocrisy)
God hears the prayers of children. Missionaries are His Hands and Heart in answering them. Remember the missionaries in your will.

Your love of Jesus and His children will live on.
Encuentro 2000: Where do we go from here?

By Ricardo Parra

LOS ANGELES—It was like a world conference, many languages, sounds and colors. One international news organization reported it as a world meeting of the Catholic Church. Actually the meeting earlier this month in Los Angeles was a gathering of the multicultural presence of the U.S. Catholic Church known as “Encuentro 2000: Many Faces in God’s House.”

It will be remembered as a history-making bridge to understanding the multicultural faces of U.S. Catholicism. The significance of the encuentro, which in Spanish means “meeting” or “encounter,” was underscored by the distinction of being designated the only official national celebration to mark the 2000 Jubilee Year by the Catholic bishops of the U.S.

The U.S. Church is in the midst of a big multicultural adjustment. The expected impact is huge. Like the United States, the U.S. Catholic Church in the coming years is expected to be more multicultural and multiracial. Over 5,000 people attended Encuentro 2000, including 33 people from the Archdiocese of Indianapolis.

Our delegation represented the diversity from the Archdiocese of Indianapolis. Encuentro 2000, including 33 people from the Archdiocese of Indianapolis. Our delegation represented the diversity from the Archdiocese of Indianapolis.

We gathered in prayer and song. We shared stories, listened to each other and worked to come to terms with past injustice and pain. We consolled, healed and locally—will be judged by the high standards set by Encuentro 2000.

Many thanks to the many people that made the experience possible for the archdiocese: Father Kenneth Taylor, director of the Multicultural Commission, members of the Multicultural Commission, other archdiocesan staff, participants from various parishes, and all who played a role in making Encuentro 2000 possible.

Rest up—there’s a big job looming on the horizon.

(Ricardo Parra is a member of SS. Peter and Paul Cathedral Parish in Indianapolis.)
emphasized, “We represent no organization here today but ourselves.”

The priest added, however, that “Americans of every faith and of no faith join us on a daily basis” in voicing their opposition to abortion and working for laws to protect life in the womb.


First, he said, Catholics and all believers have an obligation to vote, and should do so in an informed and responsible way and should never cease to be believers when they enter the voting booth.

“Our message here is not that we want to control the way people vote. The message is one of integrity: don’t claim to be a believer if you don’t act like one, and don’t claim to be a member of the Church and then misrepresent its teachings,” he said.

Second, Father Pavone said, any candidate or policy is to be evaluated above all on how it impacts human life and dignity. He said abortion is not the only problem in society but it is “the pre-eminent human rights issue.”

“Anyone who identifies himself as ‘pro-choice’ on abortion contradicts the teachings of the Catholic Church,” he said.

“There is not more than one Catholic teaching on abortion. Furthermore, this is not only a Catholic issue, but one of fundamental human rights,” he said.

Addressing supporters of abortion who profess a faith other than Christianity, or profess no faith at all, Father Pavone said, “We say that your position contradicts the Declaration of Independence and its assertion that we all have an inalienable right to life.”

To those supporters of abortion who profess Christianity, Father Pavone advised, “Stop being a scandal to the Gospel of Jesus Christ.”

PEACE

most sacred places in the holy city and assure freedom of faith and worship for all the faithful who, in the region and throughout the world, see Jerusalem as the crossroad of peace and coexistence,” the pope said.

In Jerusalem, Archbishop Pietro Sambi, papal nuncio to Israel and Cyprus and apostolic delegate in Jerusalem and the Palestinian Territories, said the Holy See’s call for a “special status with international guarantees” is the only way to establish religious peace in Jerusalem.

“Religious peace in Jerusalem is fundamental for the peace of the city, but it is also fundamental for the peace of the Muslim, Christian and Jewish world,” he said Catholic News Service July 24.

Archbishop Sambi said regardless of how the sovereignty over the city is divided or shared or not shared, there should be an international body—be it from the United Nations or made up of international religious leaders or another configuration—to assure that the freedom of religion of all three religions is respected within the city.

Throughout history, people in political power in Jerusalem have tended to favor their own kind, he said, so an international body guaranteeing equal access to holy places, equal rights to profession of faith and equal rights to development of the religious communities is needed.

“This does not concern the political status” of Jerusalem, he said. “The special status concerns religious freedom.”

It would be up to political leaders to determine the most efficient way to establish such a body and how it would function to “verify and assure” that the three religions and their holy places are truly treated the same way, he said.

“If the three religions are treated according to a just way, there will be peace,” he said.

In the meantime, all 13 heads of the local Churches held a special meeting July 22 to review the ongoing negotiations.

At Camp David, Arafat and Barak were discussing a U.S. compromise proposal that would give the Palestinians administrative control over East Jerusalem, which the Israelis captured in the 1967 war, but would recognize Israel’s sovereignty over the entire city.

ISRAEL THE HOLY LAND

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YOUTH
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Indianapolis
Representing parishes from across the Archdiocese of Indianapolis and the Diocese of Lafayette-in-Indiana, the youth spent five days learning how to be better Christian leaders through discussions and activities focusing on faith and prayer formation, communication skills, forms of leadership and community development.

The excitement ran high as the youth gathered in small groups, planned daily liturgies and prayers, and formed stronger relationships with God, the youth ministers and their peers.

For more than 20 years, the institute, has helped teens ages recognize their inherent leadership abilities and then employ those qualities in their parishes, schools and communities.

“I’m learning just how to communicate much better,” said Chad Naville, who represented St. Mary Parish in Avilla, Ind. “I have to use this resource with caution.”

The prayer line seems to be a very effective way of helping us to be aware of the needs of others,” Woods said. “An e-mail prayer line allows each person to view the message and quietly lift up the petition to God.”

Similarly, some interactive web sites enable people to list their petitions or needs.

“I visit some interactive sites where people post their needs, so I can pray for specific needs and even respond by e-mail to let the person know of my prayer or empathy with their situation,” Welter said. Welter added that St. Monica is currently updating its Web site to make it more interactive. It already has available various types of prayer and Scripture readings, but soon visitors to the site will be able to post prayers or read the prayer requests of others.

When it comes to spirituality, though, the Internet is as potentially dangerous as it is helpful.

“Use of the Internet for spirituality requires discernment,” said Father Joseph Folzenlogen, webmaster and evangelization coordinator for the Archdiocese of Indianapolis. “There are some wonderful resources there that can foster a person’s spiritual growth. There are also a lot of sites on the Internet that have very bizarre distortions of authentic spirituality. We have to use this resource with caution.”

Just as Johannes Gutenberg’s 15th century invention of movable type for printing press transformed Christian devotion through widespread dissemination of the Bible, computers and the Internet could quite easily influence the way some busy Catholics pray.

Technology might not revolutionize religion on the whole, but its effect is not, and will not be, negligible.

“I don’t think that electronic prayer will ever replace all forms, just as there is not a single form now, but it does add another layer to what is already there,” said Vandermarks. “Since people spend so much more time at a computer terminal these days, it is nice to take a five-minute break and refresh your primary relationship with God.”

YOUTH
continued from page 2

Scripture excerpts or prayerful reflections to those who seek to enhance their prayer life.

The Irish Jesuit Web site, www.sacredspace.ie, for instance, leads visitors through a 10-minute meditation while online.

Jean Galanti, a member of St. Monica Parish in Indianapolis, visits the Jesuit site periodically.

“Sacred Space leads me directly into prayer. Its directions center and quiet me. They invite me to consider what God is saying to me in the Scripture passage and to respond,” she said. “I am attracted to this site when I feel the need to slow down, restore balance and open myself to God.”

But solitary contemplation by the click of a mouse?

Jim Welter, business manager at St. Monica Parish, noted, “I spend a lot of time at the computer. The sites I access provide visual images, with reflective music, as well as Scripture reflections and questions for personal reflection. It’s convenient. I can do it at work or home without leaving my work station.”

Jillian Vandermarks, executive assistant of Catholic Charities for the Archdiocese of Indianapolis and a member of St. Monica Parish, considers working on a computer to be conducive to prayer.

“I can think of nothing more solitary than being on the Internet. It is a great tool for information and quick access to each other, but no real connections are made. Chat rooms are numerous for people making things up about themselves,” she said.

“But when you pray you are always fully exposed to God, even if you use the technology of the day to do it.”

Prayer Web sites become for some a sacred space amid the ordinary, a means by which daily life is imbued with sacramality.

“For modern people, praying in front of a computer screen strikes me as not unlike farm workers saying the Angelus in days gone by. Both habits aim to make prayer coexist with and permeate one’s work,” said Galanti.

Along with interactive Web sites, electronic mail is shaping the way some Catholics share their faith and pray together. Any Internet search will reveal that there are myriad e-mail prayer chains, prayer lines and litanies. Though only one to which one can subscribe.

Don Woods, a member of St. Elizabeth Seton Parish in Carmel, in the Diocese of Lafayette, coordinates a prayer line for the Central Indiana Cursillo Center. Between 400 and 500 central Indiana residents who have completed Cursillo retreats receive a regular e-mail that contains prayer requests and petitions from other local Cursillists.

“The prayer line seems to be a very effective way of helping us to be aware of the needs of others,” Woods said. “An e-mail prayer line allows each person to view the message and quietly lift up the petition to God.”

Similarly, some interactive web sites enable people to list their petitions or needs.

“I visit some interactive sites where people post their needs, so I can pray for specific needs and even respond by e-mail to let the person know of my prayer or empathy with their situation,” Welter said. Welter added that St. Monica is currently updating its Web site to make it more interactive. It already has available various types of prayer and Scripture readings, but soon visitors to the site will be able to post petitions or read the prayer requests of others.

When it comes to spirituality, though, the Internet is as potentially dangerous as it is helpful.

“Use of the Internet for spirituality requires discernment,” said Father Joseph Folzenlogen, webmaster and evangelization coordinator for the Archdiocese of Indianapolis. “There are some wonderful resources there that can foster a person’s spiritual growth. There are also a lot of sites on the Internet that have very bizarre distortions of authentic spirituality. We have to use this resource with caution.”

Just as Johannes Gutenberg’s 15th century invention of movable type for printing press transformed Christian devotion through widespread dissemination of the Bible, computers and the Internet could quite easily influence the way some busy Catholics pray.

Technology might not revolutionize religion on the whole, but its effect is not, and will not be, negligible.

“I don’t think that electronic prayer will ever replace all forms, just as there is not a single form now, but it does add another layer to what is already there,” said Vandermarks. “Since people spend so much more time at a computer terminal these days, it is nice to take a five-minute break and refresh your primary relationship with God.”

Praying on the Internet
Here are a few web sites that have prayer resources or links to other sites involving prayer.

• The Vatican: www.vatican.va/
• National Conference of Catholic Bishops: www.nccbuscc.org
• Catholic Online: www.catholic.org
• Catholic Information Network: www.cin.org/
• Sacred Space: www.sacredspace.ie
First bishop was physician

The Right Rev. Simon Guillaume Gabriel Bruté de Rémur was the first bishop of the Diocese of Vincennes (as our archdiocese was known then).

Born in Rennes, France, in 1779, he graduated in 1803 with highest honors at the head of his medical class at the University of Paris. Ordained a priest in 1808, he joined the Society of St. Sulpice, a group of priests dedicated to preparing men for the priesthood. Father Bruté came to the United States in 1810 to serve as a missionary. He was appointed to the faculty of Mount St. Mary’s College in Emmitsburg, Md. In 1815, he was named president of St. Mary’s College in Baltimore and served in that capacity until 1818, when he returned to Emmitsburg.

At Emmitsburg, he became the friend and spiritual advisor to Elizabeth Bayley Seton, foundress of the Sisters of Charity and the parochial school system in the United States, who later was named the first American-born saint.

On May 6, 1834, Pope Gregory XVI established the Diocese of Vincennes, which then comprised 55,000 square miles—the entire state of Indiana and the eastern half of the state of Illinois—and named Father Bruté its first bishop.

Consecrated a bishop in the cathedral at St. Louis, Mo., in October 1834, Bruté had two priests in his entire diocese to assist him: “one, Mr. Ferneding,” as Bishop Bruté wrote, “in charge of the German missions 150 miles distant [Father Ferneding was from the Diocese of Cincinnati], and Mr. St. Cyr whom Bishop Rosati [of St. Louis] had permitted to assist me for one year, and who was stationed at Chicago, 225 off.”

In 1835, Bruté returned to France to recruit more priests for the fledgling diocese. He returned in 1836 with 20 priests and seminarians, two of whom succeeded him as bishop.

Bishop Bruté died at Vincennes on June 26, 1839. His body is interred in the crypt of St. Francis Xavier Cathedral (the Old Cathedral) in Vincennes. †

(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 800-382-1836, ext.1429, or by e-mail at archives@archindy.org.)

Catholic agency commits $5 million to fight AIDS in Africa

NEW YORK (CNS)—The Catholic Medical Mission Board has committed $5 million over five years to HIV/AIDS programs in southern Africa.

Community-based projects receiving support will include home-based and hospice care, orphan care and placement, training for Church leaders and youth outreach. The agency’s activities will be carried out in collaboration with the Southern African Catholic Bishops’ Conference and the Bristol-Myers Squibb “Secure the Future” program.

Calling AIDS “a global disaster,” Terry Kirch, executive director of the New York-based agency, said: “The death toll from AIDS has surpassed that of natural disasters, and its effect on future generations is devastating.”

According to U.N. estimates, there will be 1.5 million AIDS orphans in southern Africa by the end of 2001.

“We are pleased that the Catholic Medical Mission Board is supporting our efforts to help the many orphans affected by the AIDS pandemic,” said Auxiliary Bishop Reginald Cawcutt of Cape Town, who chairs the Southern African bishops’ AIDS Committee.

“We appreciate the trust CMMB has placed in us to help ameliorate the suffering of those afflicted with HIV/AIDS.” †
A recent study suggested that a growing number of young Catholics are getting married outside the Church. Two writers comment here on this finding. “We the Church must take the first step to break this cycle,” said Delis Alejandro, pastoral associate of St. Monica Church in Santa Monica, Calif. She writes: “We must question how easy it is for young adults and newcomers to get involved in our parish communities. We must direct Church money toward parish-based young-adult ministries and programs.” Brian M. Kane, associate professor of theological ethics and acting chairperson of the department of philosophy and theology at Allentown College of St. Francis de Sales in Center Valley, Pa., thinks a factor in this development may be the way Generation X approaches personal relationships, larger communities and tradition. This factor, said Kane, offers the Church a challenge and a gift.

Why do some young Catholics decide against a Church wedding?

Why would a young couple raised Catholic get married in a Las Vegas wedding chapel instead of their parish church? A myth that doesn’t seem to want to die is that young Catholics will come back to participate in the Church when it’s time to get married or have their baby baptized.

Not likely. Young Catholics in America, like other Americans, tend to be very mobile. They’ll drive, take a stroll or hop on the subway to wherever they can find the best coffee, the best music and, yeah, the “best” worshiping communities—communities that speak to their life experiences and spiritual needs, and these communities don’t necessarily have to be Catholic.

The myth that young adults will be back

We don’t invest sufficiently in them

By Delis Alejandro, Catholic News Service

Why a young couple raised Catholic get married in a Las Vegas wedding chapel instead of their parish church? A myth that doesn’t seem to want to die is that young Catholics will come back to participate in the Church when it’s time to get married or have their baby baptized.

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The myth that young adults will be back
**Wedding Announcements**

**Adams–Gallagher**  
Kathleen M. Adams and Thomas J. Gallagher were married July 15 at St. John the Evangelist Church in Indianapolis. The bride is the daughter of Helen and James Adams. The groom is the son of Carol and Thomas Gallagher.

**Alerding–Valentine**  
Christopher Alan Valentine will be married July 28 at SS. Peter and Paul Cathedral in Indianapolis. The bride is the daughter of Diane and R. James Alerding–Valentine. The groom is the son of Bonnie Jo Valentine.

**Amberger–Vogelsang**  
Joan Ann Amberger and Marvin Vogelsang will be married Sept. 23 at St. Louis Church in Batesville. The bride is the daughter of Ellie and Albert Amberger. The groom is the son of Mary and Marvin Vogelsang.

**Andrews–Hair**  
Laura R. Andrews and Mark Hair will be married Sept. 1 at St. Joseph Church in Sellersburg. The bride is the daughter of Phyllis and Michael Andrews. The groom is the son of Janet and Michael Hair.

**Andres–Giovenco**  
Julie Marie Andres and Adam Leafe Giovenco will be married Sept. 23 at St. Joseph Hill Church in Sellersburg. The bride is the daughter of Phyllis and Ronald Andres. The groom is the son of Lynn and John Giovenco.

**Bates–Sullivan**  
Brandi Judith Bates and Scott Michael Sullivan were married July 1 at SS. Peter and Paul Cathedral in Indianapolis. The bride is the daughter of Cheryl and Chris Deba and Tom and Kathy Bates. The groom is the son of Bonnie and John Schneider and Eric Sullivan.

**Baxter–Seif**  
Jessica Marie Baxter and Kevin James Seif will be married Sept. 30 at St. Monica Church in Indianapolis. The bride is the daughter of Nancey and Jack Baxter. The groom is the son of Sandy and Bill Seif.

**Batchelor–Dollard**  
Anne E. Batchelor and Matthew J. Dollard were married July 8 at St. Malachi Church in Brownsburg. The bride is the daughter of Sue Morse and Michael Batchelor. The groom is the son of Kathy and Bill Small.

**Bindley–Millman**  
Sally Ann Bindley and Clark Michael Millman will be married Sept. 3 at St. Luke Church in Indianapolis. The bride is the daughter of Martha Moore and Bill Bindley. The groom is the son of Pat and Jon Millman.

**Bischoff–Werner**  
Angela Lee Bischoff and Scott James Werner will be married Oct. 14 at St. Louis Church in Batesville. The bride is the daughter of Bonnie and Dave Bischoff. The groom is the son of Joann and Uriel Werner.

**Gen-X spirituality is very much alive and well, but it is also very much a challenge to Church leaders. They want a safe space to talk about things they feel uncomfortable discussing in other contexts. This is why the Church needs to be more actively involved in the lives of young people.**

**It is a gift because it is a gift of love and truth because it is founded upon the real and lasting presence of Christ. It is a gift because it is a gift of love and truth because it is founded upon the real and lasting presence of Christ.**

**Culture leaves the community out of marriage**  
By Brian M. Kane, Catholic News Service

Recent research suggests that a change may be occurring in the way many young Catholics perceive the importance of getting married in the Church. It appears that many are getting married in a civil ceremony.

Two important influences have helped to create this new attitude: Protestantism and the experiences of Gen-X Catholics. In Western culture, Protestantism contributed to redefining marriage. Reformers like Martin Luther and John Calvin insisted that marriage, while a very good thing, wasn’t sacramental. Those parts of Europe, like Switzerland, that became Reformed signaled their new status through the passage of marriage laws separating the celebration of marriage from religious institutions.

Nonetheless, the Reformers didn’t view marriage as fundamentally individual. The community still had a significant role to play in marriage.

Today’s trend may be seen as one of the final points in this continuum. As our culture has moved toward greater individualism, our view of marriage has come to minimize the role of the community. It has been replaced by a personal interpretation of marriage.

For most of the last 400 years, Catholicism was not affected by this transition. However, today’s Gen-X Catholics have a different set of assumptions about the Church and the world than their parents. Gen-Xers are mobile and apt to see the Church as a system of options rather than a set of “givens” – the starting point for Gen-X spirituality is personal experience. Gen-Xers tend to establish strong relations with each other, but not with local communities. Marriage may be their first step toward making more permanent ties in this regard, but then again it may not.

Also, Gen-X’s perception of institutions and structures is fluid. They assess things in terms of utility: “Does this work for me?” If not, what needs to be done is to change it or leave it.

Last, Gen-Xers are spiritual on a very individual level. Building a relationship with God means discovering it for oneself. Self identity and prayerfulness are learned through “trying on” different experiences, not through conforming to one way.

All these elements converge in this new generation’s perspective of marriage. Ultimately, participation in liturgy will only come because their experiences of the Church meet them where they are.

This offers both a challenge and a gift to the Church.

- It is a challenge in that we must carefully examine the core of what it means to be Catholic for ourselves as well as how we approach anyone meeting us for the first time, whether it is stranger from outside the Church or from within. The new generation will not accept a theology or a faith community that is not what it is or what it treasures.

- It is a gift because at the heart of Catholicism is the very thing these people seek, a community reaching out with love to establish strong relationships with each other, but not with local communities. Marriage may be their first step toward making more permanent ties in this regard, but then again it may not.

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Cheryl Larson.

The groom is the son of Les and Robert and Karen Breen. The daughter of Betty Breen and Indianapolis. The bride is the daughter of Judith and Thomas F. Flinn.

Lee Larson will be married Oct. 21 at Good Shepherd Church in Indianapolis. The groom is the son of Kathleen and Aubrey Gregory Sr.

Blake–Gregory
Julie Ann Blake and Aubrey Estle Gregory Jr. will be married Oct. 21 at St. Mary Church in New Albany. The bride is the daughter of Mary Helen Blake King and the late Carl Blake. The groom is the son of Kathleen and Aubrey Gregory Sr.

Bruns–Flinn
Kathy Ann Bruns and Michael Lester Flinn will be married Oct. 21 at St. Mary Church in Greensburg. The bride is the daughter of Dolores and Robert Bruns. The groom is the son of Judith and Thomas F. Flinn.

Cappa–Brady
Michelle Kay Cappa and John Joseph Brady will be married Sept. 30 at St. John the Evangelist Church in Indianapolis. The bride is the daughter of Nancy and Mick Cappa. The groom is the son of Rosemary Timberlake and Joe Brady.

Cronin–Denny
Kim Margaret Cronin and Randall Jason Denny will be married Aug. 26 at Our Lady of Lourdes Church in Indianapolis. The bride is the daughter of Margaret and Richard Cronin. The groom is the son of Patti Collins and Randall Denny.

Cahill–DeSchamps–Lakey
Christine E. Cahill and Brandon S. Denzer will be married Oct. 14 at Holy Name Church in Beech Grove. The bride is the daughter of Margie and Jerry Cahill. The groom is the son of Bernie and Clyde Denzer.

DeSchamps–Lakey
Andrea Lynn DeSchamps and Randy Alan Lakey will be married Sept. 23 at St. Joan of Arc Church. The bride is the daughter of Josephine DeSchamps. The groom is the son of Sharon K. Lakey.

Devine–Babcock
Margaret M. Devine and William (Bill) J. Babcock will be married Sept. 23 at Little Flower Church in Indianapolis. The bride is the daughter of Bernard T. Devine. The groom is the son of Ann and Dave Babcock.

Doerflein–Fulk
Denise L. Doerflein and Chad William Fulk will be married Aug. 5 at St. Michael Church in Brookville. The bride is the daughter of Gerald and Patricia Doerflein. The groom is the son of Richard and Kay Fulk.

Dwenger–Wojciechowski
Sara Elizabeth Dwenger and David Stephen Wojciechowski were married April 1 at St. Mary Church in Indianapolis. The bride is the daughter of Vicks and Joe Dwenger. The groom is the son of Mary and Bob Wojciechowski.

Ellis–Davis
Christina Lynn Ellis and Brian Michael Davis will be married Oct. 28 at White Field Chapel at Bethesda in Savannah, Ga. The bride is the daughter of Tersi and Tom Ellis. The groom is the son of Margaret Philyaw and Robert Davis.

Boyd–Fisher
Gina Marie Boyd and Scott Allen Fisher will be married Oct. 28 at St. Joseph Church in Shelbyville. The bride is the daughter of Becky and Gene Boyd. The groom is the son of Bonnie and Bob Fisher.

Breen–Larson
Heather Nicole Breen and Jason Lee Larson will be married Oct. 7 at Good Shepherd Church in Indianapolis. The bride is the daughter of Betty Breen and Robert and Karen Breen. The groom is the son of Lex and Cheryl Larson.

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Wedding Announcements

Hessbrock-Niese
Amalia Maria Gonzalez and Matthew David Zintel were married July 8 at St. Luke Church in Indianapolis. The bride is the daughter of Kathleen and James McDonald. The groom is the son of Conni and Michael Dunn.

Hammond-McDonald
Victoria Noelle Hammond and Andrew James McDonald were married July 22 at Holy Spirit Church in Indianapolis. The groom is the son of Kathleen and James McDonald.

Hay-Baker
Kimberly Sue Hay and Joseph Alan Baker will be married Sept. 2 at Holy Spirit Church in Indianapolis. The bride is the daughter of Dana Hay and Steven Hay. The groom is the son of Susan and Douglas Baker.

Hesselbrock-Niese
Julie Hesselbrock and Randy A. Niese will be married Sept. 23 at St. Michael Church in Brookville. The bride is the daughter of Jerry Hesselbrock. The groom is the son of Carol and Dale Niese.

Hoeing-Backlund
Karen S. Hoeing and Kurt W. Backlund were married May 13 at St. Mary Church in Greensburg. The bride is the daughter of Dorothy and Carroll Hoeing. The groom is the son of Karen Dick and Jim Backlund.

Holloway-Altherr
Allison Murphy Holloway and Eric William Altherr will be married Sept. 2 at St. Joan of Arc Church in Indianapolis. The bride is the daughter of Elaine and Dr. Robert Holloway. The groom is the son of Darlene R. Altherr and the late William H. Altherr.

Hunt-Burkhart
Amber Dawn Hunt and Jared William Burkhart will be married Sept. 23 at St. Mary Church in Greensburg. The bride is the daughter of Roberta Hunt and the late James Hunt. The groom is the son of Ethel and Bill Burkhart.

Hutton-Wright
Trisha Ann Hutton and Neal D. Wright will be married Sept. 25 at St. Andrew Church in Richmond. The bride is the daughter of Sally Hutton and Don Hutton. The groom is the son of Debra and Dennis Wright.

Koester-Ahola
Katherine Anne Koester and Stacy Andrew Ahola will be married Oct. 7 at St. Francis Xavier Church in Poseyville. The bride is the daughter of Linda and Jerry Koester. The groom is the son of Bette and Ken Ahola.

Lathrop-Rowland
Julie L. Lathrop and John W. Rowland will be married Nov. 4 at Holy Spirit Church in Indianapolis. The bride is the daughter of Pat and James Lathrop. The groom is the son of Maggie Cochran and John Rowland.

Lauer-Hoyseth
Luann R. Lauer and Colin D. Hoyseth were married July 1 at Our Lady of the Springs Church in French Lick. The bride is the daughter of Theresa and Glenn Lauer. The groom is the son of Joanne and Jim Hoyseth.

Lee-Lo
Dr. Christine M. Lee and Dr. Lawrence J. Lo will be married Aug. 26 at SS. Peter and Paul Cathedral in Indianapolis. The bride is the daughter of Drs. Connie and Domingo Lee. The groom is the son of Kathy and Thomas Lo.

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Lindblom-Richardson
Stacy Rene Lindblom and Michael James Richardson were married July 15 at St. Paul Church in Sellersburg. The bride is the daughter of Mary Anne and Ron Lindblom. The groom is the son of Linda and Chris Mattingly. The Ky.

McAninch-Stamber
Ann Margaret Louise McAninch and Kevin Louis Stamber were married July 8 at Holy Spirit Church in Fishers. The bride is the daughter of Barbara Shea and Michael McAninch. The groom is the son of Louise and Willard Stamber.

Miller-Spahr
Suzanne Amnette Miller and Edward Louis Spahr III will be married Oct. 7 at St. Monica Church in Indianapolis. The bride is the daughter of Diana and James Miller. The groom is the son of Lois Anne Hasen and Edward Spahr Jr.

Moravec-Suiter
Lisa Kay Moravec and Gary Michael Suiter will be married Sept. 23 at St. Monica Church in Indianapolis. The bride is the daughter of Phyllis and Todd Moravec. The groom is the son of Dorothy and Merrill Suiter.

Lavender wedding invitations

Muehl-Indelicato
Anjajette Lyn Muehl and Paul Joseph Indelicato will be married Oct. 14 at St. Joan of Arc Church in Indianapolis. The bride is the daughter of Betty and Stephen Muehl. The groom is the son of Carol Doran and the late Joseph Indelicato.

Obenchain-Schafer
Carrie F. Obenchain and Anthony G. Schafer were married July 22 at Holy Name Church in Beech Grove. The bride is the daughter of Beverly Obenchain and Keith Obenchain. The groom is the son of Loretta Schafer.

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4) 14 Questions To Ask All Lenders PLUS
The Home Loan Application Checklist
5) 8 Ways To Protect Yourself Against Unpleasant Surprises When Buying A Home

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Irvington
317-357-3858

Groom is the son of Paula and Michael McDermott. The bride is the daughter of Gloria Shukitis Church in Indianapolis. The bride married Aug. 26 at St. Monica Church in Indianapolis. The bride is the daughter of Larry Anderson and David Montgomery. The groom is the son of Louise and Willard Grove. The bride is the daughter of Gloria Shukitis and Michael McDermott. The groom is the son of Paula Sessoms and Dwight Sessoms.

Montgomery-Clegg
Amy Kathleen Montgomery and Steven James Clegg will be married July 29 at St. Philip Neri Church in Indianapolis. The bride is the daughter of Laura Anderson and David Montgomery. The groom is the son of Rosemary and John Clegg.
Amy Pinnick and Mark Springer will be married Sept. 30 at St. Jude Church in Indianapolis. The bride is the daughter of Marilyn and Joe Pinnick. The groom is the son of Susan and Mark Springer.

Stacie M. Porter and Andrew A. Bilger will be married Sept. 2 at St. Mary Church in Indianapolis. The bride is the daughter of Rosalyn Porter and the late Jon Porter. The groom is the son of Cynthia and Larry Bilger.

Tina Lynn Price and Eric John Price will be married Aug. 5 at Mary, Queen of Peace Church in Danville. The bride is the daughter of Dotty and Bill Rogers. The groom is the son of Lut and Bernard Price.

Donna Marie Pritchard and J. Frederick Geswein were married July 7 at St. Augustine Church in Jeffersonville. The bride is the daughter of Theresa and James Pritchard. The groom is the son of Jean and Joe Geswein.

Karen A. Quinn and Daniel M. Folzenlogel were married Feb. 19 at Our Lady of Lourdes Church in Indianapolis. The bride is the daughter of Joan M. Ramsey. The groom is the son of Lucille Mockelstrom.

Wendy Lynn Remmers and Douglas Alan Brown will be married Aug. 12 at St. Pius X Church in Indianapolis. The bride is the daughter of Jeanne and Fred Remmers. The groom is the son of Marcia and Joseph Brown.

Sarah L. Simmons and Jeffrey M. Gordon will be married Sept. 2 at St. Monica Church in Indianapolis. The bride is the daughter of Wilma and John Simmons. The groom is the son of Marcia and Ken Gordon.

Danielle Nicole Stewart and Ivan Michal Svestka were married June 3 at St. Augustine Church in Jeffersonville. The bride is the daughter of Winona and Bernard Stutzenberger. The groom is the son of Eva and Jerry Kafka.

Hope Giovanni Thomas and Michael André Pace will be married Sept. 2 at Holy Trinity Church in Indianapolis. The bride is the daughter of Natalie Hyatte and George Thomas. The groom is the son of Paula Pace.
Some ‘modern’ wedding customs predate Christianity

By Bill Dodds
Catholic News Service

It shouldn’t be surprising that some customs at Catholic weddings have non-Christian roots. After all, marriages were around long before Christ. In fact, it was only 800 years ago that the Church began to look at marriage as a sacrament, the same as baptism or Eucharist. There were no distinctly universal Christian practices for many centuries because a wedding was a matter of families and property, and the ceremony—if there was one—tended to reflect ethnicity and culture rather than religion. Perhaps the only sweeping statement that can be made about Christian marriages up through the Middle Ages is that there can be no sweeping statements. For example, the wedding of two converts from Judaism in the first century would have little resemblance to the practices of a Northern European tribesman and his captive/bride half a millennium later. And neither would look much like the ceremony joining a Hungarian princess and English nobleman a thousand years after that. So where did we get all our modern-day customs and regulations?

Many aren’t modern at all, including:
• The priest.
• The verdict.
• The veil.
• The rings.
• The first kiss.
• The bride and groom walking up the aisle.
• The bride’s entrance on the arm of her father.
• The best man.
• The bridesmaids.
• The groomsmen.
• The toasts.
• The cake-cutting.

Perhaps the only sweeping statement would be that there may be more than one religious tradition. After all, marriages were around long before Christ. In fact, it was only 800 years ago that the Church began to look at marriage as a sacrament, the same as baptism or Eucharist. There were no distinctly universal Christian practices for many centuries because a wedding was a matter of families and property, and the ceremony—if there was one—tended to reflect ethnicity and culture rather than religion.

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wanted to make sure those malevolent pests would have a hard time finding the happy couple.

- The groom not seeing the bride before the wedding.
- It wasn’t the bride or groom who risked bad luck. It was the bride’s father. In some cultures, a contract called for the groom to give his future father-in-law money or goods for the woman, sight unseen. (In others, a dowry worked the opposite way.) If, by chance, the husband-to-be eyed her before the ceremony and, not pleased with his future partner, decided to change his mind, her father had to return the payment.
- The rings.
- Some historians say this goes back to ancient Egypt where the bands were symbols of eternity. The second-century theologian Tertullian is credited with commenting, “Most women know nothing of gold except the single marriage ring placed on one finger.”
- The white wedding gown.
- In ancient Rome, a bride usually wore a white gown and a red veil. For centuries, the bride simply wore her best dress. In England and France in the 16th century, the custom returned to white, a sign of virginity. By the end of the 18th century, it had become the norm.
- Rice and cake.
- In pre-Christian Rome, wheat, a symbol of fertility and prosperity, was thrown at the bride. Unmarried women would scoop it up to guarantee their own weddings, in the same way some dive for a bridal bouquet today.
- Later, the custom was to make small, sweet cakes. They were supposed to be eaten, but guests preferred to throw them, too. From that, the tradition evolved into crumbling a cake over the bride’s head. The couple also was supposed to eat a portion together.
- When the cakes ran out, guests were given “confetto”—or sweets, meaning nuts and dried fruit. And, yes, they threw confetti.
- Eating cake crumbs became customary in Western Europe. In England, a special ale went with them. This “briedeale”—or “bride’s ale”—is where we get the word “bridal.”
- Over time, the little cakes reverted to wheat or rice. And cakes for eating were replaced by scones or biscuits, brought by guests and piled high.

According to legend, the French observed what the British were doing and decided to go one better. Instead of simply stacking the little cakes, they began making cakes that were stacked, the ancestor of today’s multitiered wedding cake.

Natural Family Planning classes scheduled

Natural Family Planning is being taught at St. Francis Hospital South Campus and St. Vincent Family Life Center in Indianapolis this fall.

Natural Family Planning (NFP) uses the scientific Sympto-Thermal Method of monitoring a woman’s cycle. It is 99 percent effective in allowing couples to space their children. Women without a regular cycle can benefit from NFP.

One NFP course will be taught on the St. Francis South Campus on the following dates: Sept. 8, Oct. 13, Nov. 10 and Dec. 8. Each session will be held from 7-9 p.m.

Dave and Jan Cato of Indianapolis will teach this course. A $55 fee per couple is charged and includes all materials and access to a staffed phone line for follow-up questions. To register for this course at St. Francis, call the Education Center at 317-865-5554.

NFP is also taught at the St. Vincent Family Life Center in Indianapolis. Two courses are scheduled and are divided into four evenings. The dates for the first course are Sept. 7, Sept. 21, Oct. 5, and Nov. 2. The dates for the second course are Nov. 16, Nov. 30, Dec. 14 and Jan. 11. Sessions in both courses are held from 7-9 p.m.

Ann Reagin of Indianapolis, a registered nurse, will instruct these courses. Enrollment is limited to four to five couples. A fee of $50 is charged and includes all materials and follow-up visits. To register, call 317-338-CARE.

St. Vincent 1654 4x12 Neg

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This Ad Is Camera Ready!
Minnesota couple makes quilts for babies on Texas-Mexico border

ST. MICHAEL, Minn. (CNS)—Since they started counting, Clara and Roman Friendshuh of St. Michael have made 6,333 quilts for newborns along the Texas-Mexico border.

They started when they retired 20 years ago and began traveling during the winter to Mission, Texas. There they met Sister Patricia DeBeirck, a Sister of St. Joseph, who then as now works as a county nurse and each week visits seven or eight south Texas towns, serving pregnant women who come for nursing care.

Many of the women cross the border from Mexico, wanting their babies to be born in the United States so they will be U.S. citizens, Roman said.

“At this time I think of Our Lord Jesus in a cold stable, and how the warmth of one of your blankets would have felt to him,” Warne wrote. “And I think about how much warmth the two of you, through your labor of love, have given to the least of Christ’s brothers and sisters, and I want you both to know how proud I am to know you.”

Clara and Roman Friendshuh have been working together all their lives, during their years of farming—first in Mora, then in St. Michael, during their more than 63 years of marriage, and all the way back to grade school at Assumption School in Richfield.

Roman wrote a poem to Clara then, on May 16, 1928. It was printed in a local newspaper in honor of her 85th birthday. It says: “My pen is poor! My ink is pale. That love never has failed. But Roman and Clara Friendshuh, now 86 and 85 respectively, these days use canes and have stopped traveling to Texas. But they have never stopped making baby quilts.

Clara also used to knit caps and make children’s shorts. Then she began crocheting items for her grandchildren. The Friendshuhs have 12 children, 51 grandchildren and 67 great-grandchildren, soon to become 70.

Now she has stopped knitting and crocheting; the Friendshuhs concentrate on the quilts. In the early years of their retirement, they bought fabric, but now they make quilts from flannel, baby corduroy, polyester or whatever else comes from the Mission Workers of Maineville, Ohio, who donate fabric to help Sister Patricia’s Mission Workers of Maineville, Ohio, who donate fabric to help Sister Patricia’s mission.

Roman calculated that he and Clara, since they started counting quilts, have used 187 large rolls of polyester batting, each of which makes 33 quilts. They usually cut and sew six days a week, but “if any card players come by, I quit,” he said. Scores of card games are taped on a wall near the dinner table.

Years ago, the Friendshuhs carried or shipped their quilts to Texas, but that became prohibitively expensive. Now Vernon Turner of St. Luke in Clearwater transports them along with other gifts to missions down South.

Sometimes the Friendshuhs receive thank-you letters from Texas for their quilts. Last Christmas season, they also received a note from Deacon Maynard Warne, who serves their parish—St. Michael in St. Michael, in the Archdiocese of St. Paul and Minneapolis.

“Seeking the Face of the Lord” by Archbishop Daniel M. Buechlein, O.S.B.

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

A compilation of more than six years of weekly columns—316 columns—from The Criterion, this book brings together in one place the day-to-day concerns and reflections of an archbishop of the Roman Catholic Church.

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

The word conclave comes from the Latin clavis, meaning “key.” It implies that the cardinals are locked together in a room until a new pope has been elected. The first reference came about after Pope Clement IV died in 1268. It took three years before the 18 cardinals could agree on Pope Gregory X, and that didn’t happen until after the people tore the roof off the palace where the cardinals were meeting and gave them only bread and water until they came to a decision.

After his election, Pope Gregory introduced the concept of the conclave. His decree Ubi periculum asserted that the cardinals must assemble not more than 10 days after a pope’s death at the place where he died, must sit together with counterfeit with the outside world, and must be subjected to all the austerities conditions the longer the electoral process took. The Second Council of Lyons approved the procedure in 1274.

In the early Church, popes were elected by the people of Rome. As the Christian population grew in size, there arose hostility between the upper and lower classes, there were often rival claimants and not infrequently elections sometimes resulted in riots. The Roman emperors then intervened and had to appoint the selection until 731. In 502, Pope Symmachus decreed that laypeople should no longer vote for pope, but only the clergy.

During the ninth to 11 centuries, powerful Roman families, mainly the Crescenti and Tiscullianis, controlled the papacy and chose the pope.

Pope Nicholas II decreed in 1059 that the cardinal bishops should elect the pope. The Third Lateran Council in 1179, modified that decree when it declared an end of distinctions among the ranks of clerics, and after that came to voting. That council, too, required that a candidate must receive two-thirds of the votes of the electors, and it is that requirement that led to the conclave.

Getting two-thirds of the vote was often difficult because of competing international interests among the cardinals. Sometimes no candidate was chosen. Other candidates were sometimes chosen as compromises. That’s what led to the three-year vacancy and the idea of a conclave.

Both Pope Paul VI and Pope John Paul II issued regulations concerning papal elections. Cardinals now meet between 15 and 20 days after the death of a pope and only cardinals under 80 can vote. There is also a provision for a simple majority vote if no candidate can get two-thirds of the vote.†

But I’m not sure I would have the confidence of a pope in mind and I’m not sure that he knew the meaning of “conclave.” It means more than the election of the pope by cardinals.

The yardstick/Msgr. George G. Higgins

Pulitzer Prize winner Gary Wills, one of America’s most highly acclaimed Catholic journalists and authors, has just published a diatribe against his own church and its past and present leadership. Papal Sin: Structures of Deceit and Deceit against Wills’ thesis is that “the life of Church authorship is lived with structures of deceit.”

This book makes a number of valid points, but as a whole is woefully lacking in a sense of balance.

Wills’ literary conceit here is that virtu- ally everything the Church did before and after has done since Vatican Council II has been dubious. But in the case of many issues taken up, the reality is merely that the hierarch-not has adopted the position that Wills would like to see it adopt.

In Wills’ “true Church,” a caricature shorn of its actual complex mix of good and bad, moral success and sinfulness of create a portrait of almost total dark- ness and evil. But as fellow journalist Sal Tari reflected in an otherwise uncriti- cal review, surely a community and institu- tion that has survived two millennia and claims the adherence of a billion people must have something somewhere along the line.

Take Catholic Jewish relations, to which Wills devotes the book’s first four chapters and through which, he frames his indictment against the Church.

Wills splendidly adds to his catalog of Wills’ famous declaration “Nostra Aetate,” the fourth section of which was devoted to radi- cal reforming Church teaching on Jews and Judaism. As one who was there and followed the debate about “Nostra Aetate” before the council, and who attended the de- bates, I resent Wills’ dismissive attitude toward that remarkable achievement.

In the final chapter, Wills devotes the final draft of “Nostra Aetate” does not use the word “deicide” (“killing God.”) What Wills does, however, is to take the concept of “deicide” and, by using the language he uses, “The death of Christ ... cannot be justified, but is under the charge of the Jews and Judaism.” Wills devotes the book’s first four chapters and through which, he frames his indictment against the Church.

Wills argues that a watershed concil- 0377; or tap into www.dickebird.com).

Once in a while though, some birds will once in a while though, some birds will

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Daily Readings

Monday, July 31
Ignatius of Loyola, priest 
Response: Daniel 32:18-21
Matthew 13:31-35

Tuesday, Aug. 1
Alphonso Liguori, bishop and doctor of the Church
Jeremiah 14:17-22
Psalm 79:8-9, 11, 13
Matthew 13:36-43

Wednesday, Aug. 2
Eusebius of Vercelli, bishop 
Peter Julian Eymard, priest 
Jeremiah 15:10-16-21
Psalm 59:2-4, 10-11, 17-18
Matthew 13:44-46

Thursday, Aug. 3
Jeremiah 18:1-6
Psalm 146:1-6
Matthew 13:47-53

Friday, Aug. 4
John Mary Vianney, priest
Jeremiah 15:16-18-24
Psalm 69:5, 8-10, 14
Matthew 13:54-58

Saturday, Aug. 5
The Dedication of the Basilica of Saint Mary Major in Rome
Jeremiah 26:11-16, 20-21
Matthew 14:1-12

Sunday, Aug. 6
The Transfiguration of the Lord
Daniel 7:9-10, 13-14
Psalm 97:1-2, 5-6, 9
2 Peter 1:16-19
Mark 9:2-10

Questions and Corner
Fr. John Dietzen

Sculptures tell Christians to abstain from blood

According to the words of Christ's apostles, Christians are to abstain from eating blood. I know this was commanded in the Old Testament. However, with no explanation, it is emphasized in the Acts of the Apostles that gentle converts were to keep from things strangled and blood (Acts 15:20 and 29).

What is the Catholic interpretation of such statements? (New Jersey)

As you indicate, blood was one of the forbidden foods for the Hebrew people. In Leviticus (17:10-14), for example, Moses decrees that since the life of a living body is its blood, anyone who partakes of it will be cut off from the people.

One reason for the prohibition is that blood was, and in many ways still is, a symbol and indication of life. Since God is the author of life, and it is under his dominion, the eating of blood was seen as an intrusion, an encroachment, on that dominion.

For several decades after our Lord's death, Christian people were considered, even by many Christians, somewhat of a sect of Judaism. As we know from the New Testament, they argued for years whether Jewish followers of Christ and gentle converts were obliged to follow Mosaic dietary laws and were required to be circumcised.

The apostles themselves were divided on the subject. They all held firmly to the belief that salvation comes not from the Old Testament law, but rather, as Peter said, "We are saved through the grace of the Lord Jesus" (Acts 15:11). The question of observance of the law, however, was not so easily resolved.

Some among the seven apostles insisted that all Christians needed to follow Jewish laws intimitated even Peter.

St. Paul describes how Peter would eat with gentiles until people came "from James" in Jerusalem. Peter then drew back and separated himself from the gentiles "because he was afraid of the circumcision; presumably Jewish Christians, who had come to Antioch.

I opposed him [Peter] to his face," Paul said. "because he clearly was wrong." (Galatians 2)

Why then did some Christians continue practicing on observance of some Mosaic commandments, such as abstaining from blood? At least one reason was that in early Jewish church, they were among the practice to keep their own traditions.

Since no doctrinal teaching was involved, they were willing to compromise with the "judaising" element among them, who maintained the pressure to preserve Jewish customs.

To keep things moving, and to gain their major points, the ones who, like St. Paul, favored leniency in the matter, especially toward the gentiles, agreed to some requirements. The so-called Council of Jerusalem, described in the above reference, is an example. The controversy did not cease for the early church until after the armies of Rome destroyed the Jewish forces in the year A.D. 70. No Jew was destroyed by the Romans, and the Jewish population dispersed following destruction of the temple, did Christianity finally cut all such external ties with its Jewish roots.

Someone in our parish has been distributing a leaflet that tells us receiving Communion in our hands is wrong and against God's will. The leaflet claims that the Mother Teresa stated that one of the greatest harms to the Church was the start of Communion in the hand, and that belief is it wrong and should never be done. (Pennsylvania)

That rumor has been in circulation for at least 15 years. I have no idea how it started. As with all such rumors, the people who spread it keep it going. For years I was deluged with letters urging me to tell people how Mother Teresa felt. I had strong suspicions about the claim. Not long before her death, I contacted the officials of her community in India about it, describing what she was quoted as saying. Their response informed me that Mother Teresa never said anything like it. In fact, they added, receiving Communion in the hand is not forbidden even for her own sisters.
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 of the week of (Friday) publication. The Criterion; The Active List; 1400 N. Meridian St. (hand delivery) P.O. Box 1717; Indianapolis, IN 46206 (mail); 317-236-1593 (fax); mklein@archindy.org (email).

July 28-29
St. Anthony of Padua Parish, 316 N. Sherwood Ave., Clarksville. Annual picnic: chicken dinners, Friday, 5-10 p.m.; Saturday at 11:00 a.m. and Sunday at 12:00 noon. Booths open Thursday & Friday at 3:00 p.m. Information: 317-846-6320.

July 29
Indianapolis. Picnic, quilts, 11 a.m.-7 p.m. Prizes, 11 a.m.-10 p.m. Noodle dinner, auction, door prizes, 11 a.m.-10 p.m. Information: 317-839-3933.

July 30
St. Augustine Parish, 18020 Lafayette St., Lenoir. Picnic, chicken dinners, quilts, 10 a.m.-6 p.m.

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

Holy Rosary Church, 520 Stevens St., Indianapolis. Tridentine (Low Mass), Mon-Fri, noon; Wed, 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, Indianapolis. Mass in Vietnamese, 2 p.m.

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

August 3
Cathedral High School, 5225 E. 56th St., Indianapolis. St. Joseph Arts Group concert, 7:30 p.m. at door, under 12 free. Information: 317-364-6320.

August 5
St. Thomas the Apostle Parish, 523 S. Merill St., Fortville. Festival, games, chicken noodle dinner, auction, door prizes, 11 a.m.-10 p.m. Information: 317-326-3722.

August 6
St. Boniface Parish, Main and Jefferson streets, Felda. Picnic, quilts, 11 a.m.-7 p.m. Information: 317-357-5533.

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The Active List, continued from page 22

Apostles of Fatima holy hour, 2 p.m.

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. Devotions and sacrament of reconciliation, after 8 a.m. Mass.

Holy Angels Church, 28th and Dr. Martin Luther King Jr. Sts., Indianapolis. Exposition of the Blessed Sacrament, 11 a.m.-noon.

St. Mary Church, New Albany. Eucharistic adoration and confessions after 9 a.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, Indianapolis. Divorced Catholics support group, 7-9 p.m. Information: 317-783-1445.

Indianapolis, St. Pius X Parish, Second Tuesdays, 7 p.m.

Rosary, 6:15 p.m. Information: 317-784-1102.

Third Thursdays

St. Mary’s Parish, 4100 E. 56th St., Indianapolis. Women’s Center for Support and Healing, Mass and Benediction. †

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. †

Fourth Saturdays

Our Lady of the Greenwood Church, Greenwood. Holy hour for vocations to priesthood and religious life, 7 p.m.

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The Free Report is entitled, “Six Secrets To Survive and Remodeling.” To receive a copy, call 800-263-8555, 24 hours, for a FREE recorded message. Call before you make any remodeling decisions!

Special parish day

Alex Perrin gets a bit of help from his mom, Cathy, as he tosses a toy frog in a game booth at St. James Parish festival in Highland, Ind., July 21. The parish hosted “Sharing Your Blessings Day” for children with disabilities or serious illness during its annual festival.

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GINDLING, Phillip, 80, St. Joan of Arc, Indianapolis, July 15. Husband of Margaret Gindling. Grandfather of four. Great-grandfather of one.


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Diocesan Pastoral Planner
The Catholic Diocese of Indianapolis, IN, has recently added the position of Pastoral Planner. This position will be part of the Pastoral Services Department and will be responsible for developing a plan to realign parishes throughout the 28 southern counties of IN. The Diocese currently has 125 parishes and 85 active diocesan priests, and this position will play a pivotal role in helping uncover ways to provide priestly ministry throughout the Diocese. There is a hands-on, interactive ministry, not a research-oriented position. For consideration, contact Mr. Rob Otremba, Diocese of Belleville, 222 South 3rd St., Belleville, IL 62220. Fax (618) 277-0819 Email rotrembiak@diobelle.org

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Teacher Openings
St. Maria Goretti School, located in Whiteland, Indiana, is seeking a qualified person for a Full-time position of 55% Catholic and 45% English. Applicants must be Catholic and have a minimum of five years teaching experience. A bachelor’s degree is required. Interested candidates may apply to: Ronald Malaspino, President, St. Maria Goretti School, 11900 North 136th Street, Whiteland, IN 46184-1978. Fax: 317-784-1870 Email: ronald@smgs.org

The Archdiocese of Indianapolis will be accepting applications for the position of Assistant Director of Adult Education at St. Joseph’s School, 1661 Broadway, Indianapolis, IN 46202. Applications must be submitted to the Office of Catholic Schools, Diocese of Indianapolis, 222 South Third Street, Indianapolis, IN 46225. For more information, please call 317-236-1572. Equal Opportunity Employer.

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Government spokeswoman says Church employed slave laborers

WASHINGTON, D.C. (CNS)—Adrianne of the Archdiocese of Washington, a disappointment to the American Catholic Church, has admitted that it employed slave laborers during the slavery era. Following revelations by a July 20 television program, including interviews with former slave laborers who worked at Church institutions, spokesperson Susan Hammerschmidt said initial investigations had shown that the Church employed slave laborers. She said there would be more investigations and that the bishops would decide at a late-August meeting whether the Church should contribute to a slave labor compensation fund recently set up by government and industry.

James R. Hoffman signed an agreement to expand an exist-
tory, the University of Toledo and the Diocese of Toledo
Catholic studies at U of Toledo

LAGOS, Nigeria (CNS)—A Nigerian archbishop said that the Church in Nigeria is working to improve the quality of life for its people. Archbishop Ignatius V. Nwachukwu said that theecclesiastical authorities are committed to the education of the laity and the training of priests. He also said that the Church is working to improve the economic situation of the people. Archbishop Nwachukwu said that the Church is working to improve the situation of the people and that it is working to improve the situation of the Church. He also said that the Church is working to improve the situation of the Church and that it is working to improve the situation of the Church.

TOLEDO, Ohio (CNS)—In an agreement that made his-
tory, the University of Toledo and the Diocese of Toledo
have created an endowed chair in Catholic studies at the state university.

Endowment creates new chair in Catholic studies at U of Toledo

GERMANY (CNS)—In an agreement that made his-
tory, the University of Toledo and the Diocese of Toledo
have created an endowed chair in Catholic studies at the state university. The agreement, signed by the University of Toledo's president, John J. Hughes, and the Diocese of Toledo's director of Catholic education, John J. Hughes, will provide $1 million per year to support the endowed chair for 10 years. The agreement also provides for the establishment of a scholarship fund to support students who wish to study Catholic studies at the University of Toledo.

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