



The

Criterion

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July 28, 2000

Vol. XXXIX, No. 42 50¢

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 political 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.



Fr. Frank Pavone

"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.

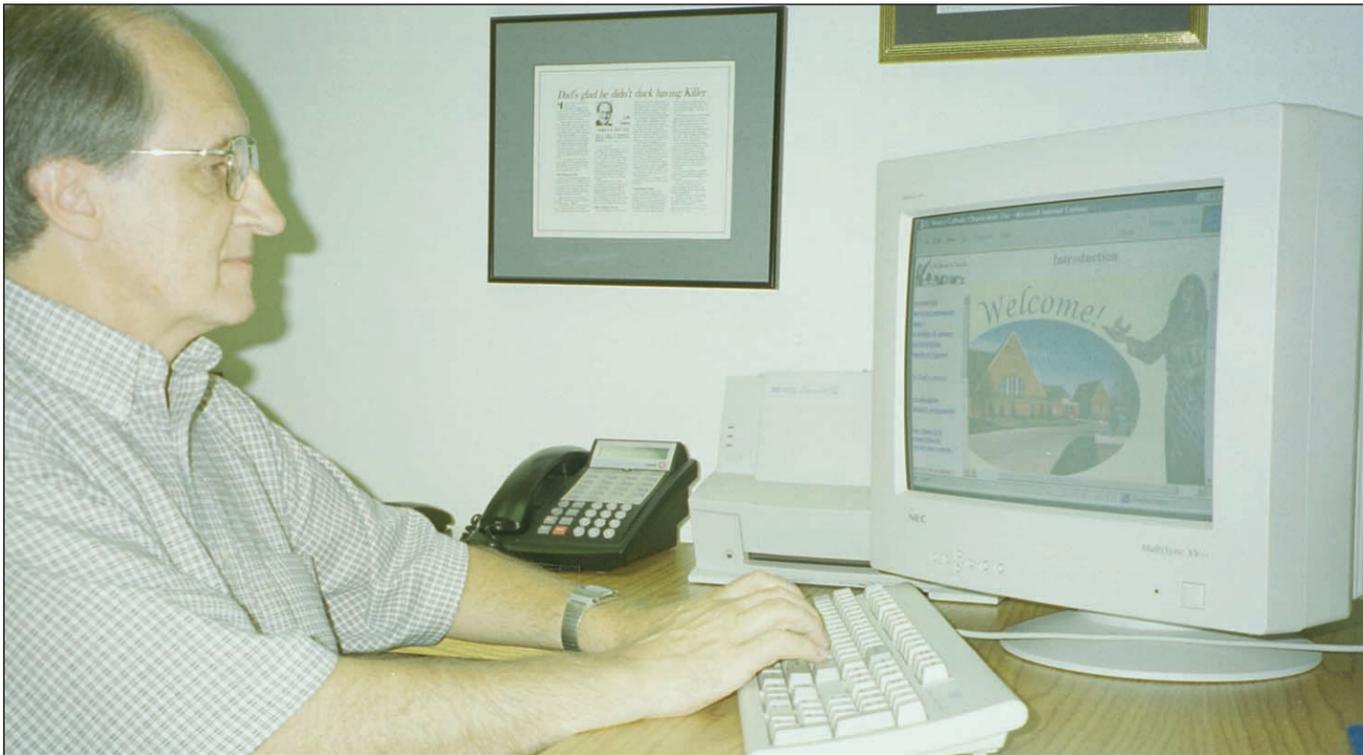
"No matter what nation or period of history we are speaking of, when a human government attempts to legitimize an act of violence, the Church declares that such an attempt is devoid of all

authority or juridical validity," he said. "No president, congress, court or king has the authority to permit even a single abortion. When we elect our lawmakers in America, we influence the moral character of this nation for better or for worse," he said.

Father Pavone said he wanted to make 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. **See LIFE, page 8**

Praying the high-tech way



Jim Welter, business manager of St. Monica Parish in Indianapolis, is one of a growing number of people who are using computers to pray.

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 technology 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 surfaced in recent years, offering a wide array of information, instructions,

See PRAYER, page 9

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 residence 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 surround them.

"The Holy See continues to maintain that only a special internationally guaranteed statute effectively can preserve the

See PEACE, page 8

Institute helps youth discover leadership abilities

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 sign got 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

See YOUTH, page 9



Photo by Doug Finn

Maggie Geene (center), of St. Charles Borromeo Parish in Bloomington, leads one of the workshops at the Christian Leadership Institute at Fatima Retreat House in Indianapolis last week.



Celebrating the jubilee in the Archdiocese of Indianapolis

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 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
- St. Anthony Church, Morris
- Monte Cassino Chapel, St. Meinrad
- Holy Trinity Church, Edinburgh.

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 toll-free number through which jubilee event participants can make hotel reservations and receive other information of interest. The number is **800-556-INDY** (800-556-4639). †

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. 1** St. Paul Catholic Center, Bloomington, 7 p.m.
- Nov. 4** St. Louis Church, Batesville, 7:30 p.m.

Senior Citizen Masses

- Aug. 13** St. Ann Church, 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 confirmandi, 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 Choir and the university choirs from Ball State, Indiana, Indiana State, Purdue and Indiana University Purdue University Indianapolis.

Call Sara Brook at 317-231-6788 or e-mail her at isogroups@juno.com for more information and to make reservations. Specify Code #CG2000 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

Scripture: Matthew 11:25, 28-29 Proverbs 1:1-7 Colossians 1:9-14

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 have 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 your peace in a world so filled with conflict, division and violence. Amen. †

Novena al Espíritu Santo

- Recuérdese de la presencia de Dios. Haga la señal de la cruz.
- Lea despacio un pasaje de las Escrituras. Pase al menos cinco minutos meditando sobre ello y orando con ello mismo.
- Vuelva a leer el pasaje y luego lea la reflexión. Pase unos momentos poniendo atención a cualesquier conexiones entre ellos.
- 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 conmovió 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 oír lo que ni siquiera puedo expresar en palabras. Pueden leer entre líneas. Perciben los mensajes del corazón.

Oración: Jesús, lo sé que siempre entiendes. Te agradezco por haber com-

partido 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 para que yo pueda apoyar a los demás. Da más de este don a nuestras comunidades de fe para que podamos ser instrumentos de tu paz en un mundo lleno de conflicto, división y violencia. Amén.

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The Criterion • P.O. Box 1717 • Indianapolis, IN 46206-1717

The Criterion (ISSN 0574-4350) is published weekly except the last week of December and the first week of January.

1400 N. Meridian St.
 Box 1717
 Indianapolis, IN 46206-1717
 317-236-1570
 800-382-9836 ext. 1570
criterion@archindy.org
 Periodical Postage Paid at Indianapolis, IN.
 Copyright © 2000 Criterion Press, Inc.

POSTMASTER:
 Send address changes to:
 Criterion Press, Inc.
 1400 N. Meridian St.
 Box 1717
 Indianapolis, IN 46206-1717.

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

Batesville, Sept. 7, 6:45 p.m.-8:45 p.m. (EST), 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.

Seymour, Sept. 10, 2 p.m.-4 p.m. (EST), St. Ambrose, Seymour.

Tell City, Sept. 10, 2 p.m.-4 p.m. (EST), St. Paul Tell City.

Bloomington, Sept. 11, 7 p.m.-9 p.m. (EST), St. Paul Catholic Center, Bloomington.

Indianapolis, Sept. 12, 7:30 p.m.-9 p.m. (EST), SS. Peter and Paul Cathedral.

Connersville, Sept. 14, 7 p.m.-8:30 p.m. (EST), St. Mary, Richmond.

To register for the choir, send by Sept. 5 your name, parish, section (soprano, alto, tenor or bass) and the location of the initial rehearsal you plan to attend to your parish jubilee coordinator or the Office of Worship, P.O. Box 1410, Indianapolis, IN 46206. Contact the Office of Worship at 317-236-1483 or 800-382-9836, ext. 1483, or by e-mail at worship@archindy.org †

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, Utrillo'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 Christmas Store. 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.

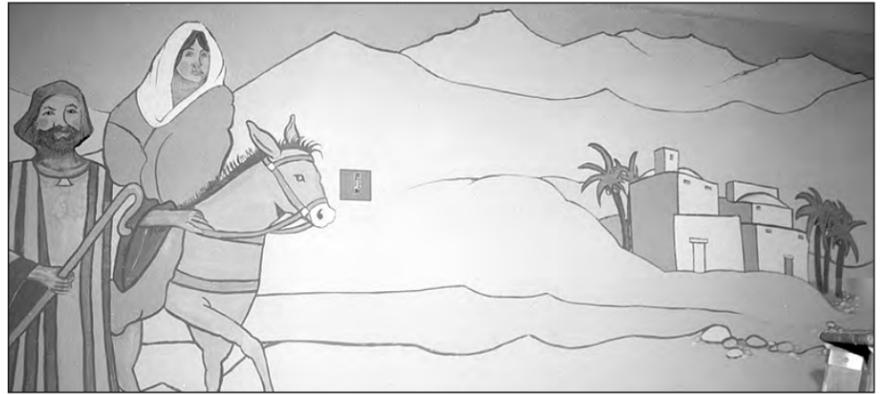
Though Blomme now has permanent housing, he still likes the salvage-to-art idea. His painted landscape on the back of a junked television case was part of the April Show.

A portion of the sales from his (and two other artists') works at the April Show went to send a homeless Guatemalan woman named Mary—living in Indianapolis with her 18-month-old son—back to her homeland.

Marge Hittle said of Blomme, "He always loves to



Photos by Margaret Nelson



Harry Blomme paints murals depicting Bible scenes on the walls of the Catholic Social Services Christmas Store.

have a project. Art is his life."

Blomme's watercolors are displayed at an exhibit with another artist and a photographer in the IPALCO (second floor) Art Gallery in Indianapolis now through Aug. 15, weekdays from 9 a.m.-4 p.m.

The children who shop in December at 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.



Michael F. Halloran

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. †

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Editorial

Fear not! Love personified will find you

How do you imagine God to be? None 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 portrait of God the Father, depicting him as a bridegroom deeply in love with his bride (the people of Israel).

What makes this depiction of God the Father as bridegroom so remarkable, so powerful, is Hosea's choice of the bride—a woman known to be of ill repute. Furthermore, the beloved bride persists in her sinfulness after the wedding day—being grossly unfaithful to her adoring husband.

How does Hosea the prophet describe the Father's reaction to the infidelity of his bride?

Wrathful? No.

Hosea depicts the image of God the Father as full of mercy, standing ready to forgive, even to the "nth" degree, zealous in his desire to welcome back an adulterous spouse. And this prophetic imagery of Hosea is fulfilled most perfectly in Jesus, who chooses to identify himself as a bridegroom. (Jesus knew the Old Testament Scripture very well.) He identified himself with the God who would not divorce his beloved for her infidelity, even though he was entitled to, but who would go to the ends of the earth to win her back, and to take her back into his home.

Jesus would identify himself with this merciful and forgiving God not only by his words but also by his actions: taking upon his shoulders the weight of the sins and infidelities of all of God's people who had ever lived and would ever live—including my sins and yours.

Jesus would take those sins upon himself in order to win us back to the Father. He would pay the ransom for our sins by stretching out his arms on the cross as the everlasting sign of God's love and fidelity. He would establish by his blood a new and everlasting covenant—a marriage between himself and his people, the Church—through which new, abundant life would enter the world.

This covenant in the blood of Jesus Christ is the relationship to which we

are called by God. We are invited to a personal relationship with Jesus Christ through the sacraments of his Church. We are called to share our lives with him, to abide in him, to find our security and peace in him, to rely upon him, to turn to him for the forgiveness of our sins, and to place all our trust in him.

This relationship with Jesus Christ is singularly the most powerful, most life-giving relationship that we can ever have. It is the covenant that gives life and meaning to our family life, our work, and our hopes and dreams.

Those who know the Lord in a personal way know what I am talking about. If you have not yet experienced this personal relationship, do not give up hope. For you do not need to do anything to find Jesus, save only to allow yourself to be found by him. Having faith, having a personal relationship with Jesus, is like falling in love. It happens when a person is ready for it, it happens in ways that one could never have foreseen. But it happens, especially when Jesus, who is love personified, is in active pursuit.

God the Father proved just how far he would go to show his love to his unfaithful people by sending into our world his beloved Son, who would lay down his life for all men and women, shedding his blood on the cross to consummate the bonds of the new and everlasting covenant.

At every Mass, we partake of the wedding banquet that is our Lord's body and blood, soul and divinity given to us in the Eucharist. Through our participation in the Eucharist, we draw near to Jesus, acknowledging him as our Lord, and affirming his relationship with us as the greatest gift we could ever receive.

May we never take lightly this opportunity to draw near to him. May our hearts be open to his deep and transforming love.

— Father Daniel J. Mahan

(Father Daniel Mahan, pastor of St. Luke Parish in Indianapolis, is a member of the editorial committee of the board of directors of Criterion Press Inc.) †

Seeking the Face of the Lord

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



Name held holy lets God be God

(Fourth in a series)

Hallowed is a word we rarely use. So what does it mean when, in the first of seven petitions of the Our Father, we say "hallowed be thy name?"

The usual understanding of *to hallow* is *to make holy*. Obviously, in the Lord's Prayer, we are not asking that the name of God be made holy. In a very real sense, only God is holy and only God can make holy. We are really praying that God be treated and respected as the all-holy one. This petition draws us to worship God.

When Cardinal A. J. Simonis asks what might be the intent in this first petition, he answers, "To honor the Father, so that God may be God. This may sound somewhat abstract: apart from the whole of creation, apart from my own small concerns, apart from all the troubles of the world, God in and of himself is worthy of exaltation, of love, for he is love in the purest form. For Jesus this has absolute priority: Hallowed be thy name. . . . a precise translation of Jesus' words would be 'Hallowed is your name once and for all time'" (*Our Father*, p. 50). God deserves our honor and respect since God is God and God is love.

This first petition of the Lord's Prayer acknowledges the first of the Ten Commandments. It is about reverence for God. It acknowledges that God is God and we are not. Cardinal Simonis says that "hallowed be thy name" recognizes that God is our first neighbor and all other neighbors come after him (*Ibid.*, p. 52). When we pray the first petition of the Our Father, we profess our faith in God and in a sense pray to rise above the temptation to be "god-makers" in a culture that often forgets about the true God.

"Hallowed be thy name" says something about us, too. The *Catechism of the Catholic Church* (CCC) says: "Asking the Father that his name be made holy draws us into his plan of loving kindness for the fullness of time, 'according to his purpose which he set forth in Christ,' that we might 'be holy and blameless before him in love'" (#2807).

Jesus says a lot about the name of the Father especially in the Gospel according to St. John. "I have made your name known to those whom you gave me from the world" (Jn

17). "Father, glorify your name" (Jn 12:28). The greatest glory of God is his mercy. Indeed, Jesus is God's mercy made flesh for us. And he prays "Holy Father, protect in your name those whom you have given me" (Jn 17:11).

"**Thy kingdom come**" is the second petition of the Our Father, and it is about the virtue of hope. "The Kingdom of God lies ahead of us. It is brought near in the Word incarnate, it is proclaimed throughout the whole Gospel, and it has come in Christ's death and resurrection. The Kingdom of God has been coming since the Last Supper, and in the Eucharist, it is in our midst. The kingdom will come in glory when Christ hands it over to his Father" (CCC, #2816). Our longing for the kingdom gives us hope for the journey of life.

In this prayer when we say, "thy kingdom come," we are primarily praying for the final coming of the reign of God through Christ's triumphant return. But there are other nuances as well. In a sense, this petition also carries the notion of "let God be God" in the sense of "let God be in charge," "let God be king."

So the petition begs the Father to be king now and for all time until Christ comes to take us home.

There is yet another nuance to "thy kingdom come" and it has to do with the present moment. How is God's kingdom made visible among us in the here and now? It becomes visible when justice and charity prevail. When we care for the oppressed and feed the hungry and clothe the naked and comfort the sorrowing, God's rule becomes visible among us. When we visit the sick and bring comfort to those in mourning, then God's kingdom is made flesh even now. So, when we pray that God's kingdom come among us, we are praying that there be justice and charity in our world. This petition, like all of the petitions of the Lord's Prayer, implies a commitment on our part. When we ask God to be in charge, we commit ourselves to live the truth that he is indeed in charge. By our love, they shall know we are Christian, sisters and brothers of the Son of God who taught us to pray to God our Father: hallowed be thy name, thy kingdom come. †

Archbishop Buechlein's intention for vocations for August

Parish Awareness: that all parishioners will be aware of their role in promoting all vocations and have the awareness especially to encourage our youth to consider the priestly and religious life.



Published weekly except the last week of December and the first week of January. Mailing Address: 1400 N. Meridian Street, Box 1717, Indianapolis, IN 46206-1717. Periodical Postage Paid at Indianapolis, IN. Copyright © 2000 Criterion Press, Inc. ISSN 0574-4350.

Phone Numbers:

Main office:317-236-1570
Advertising317-236-1572
Toll free:1-800-382-9836, ext. 1570
Circulation:317-236-1425
Toll free:1-800-382-9836, ext. 1425

Price:

\$20.00 per year 50 cents per copy

Postmaster:

Send address changes to *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206

World Wide Web Page:

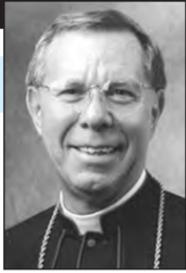
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El nombre santo deja a Dios ser Dios

(Cuarto en una serie)

Santificado 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 *santificar* es *hacer santo*. Obviamente, en la oración del Señor no pedimos que el nombre de Dios se haga santo. En un sentido muy real, únicamente Dios es santo y sólo Dios puede santificar. Realmente estamos orando que se trata y respete a Dios como un ser todo santo. Esta petición nos motiva a adorar a Dios.

Cuándo el Cardenal Simonis hace la pregunta, ¿cuál es la intención de esta primera petición? contesta, “De honrar al Padre, para que Dios sea Dios. Esto podrá sonar un poco abstracto: aparte de toda la creación, aparte de mis propias preocupaciones pequeñas, aparte de todos los problemas del mundo, Dios en sí es digno de exaltación y amor, ya que es amor en la forma más pura. Para Jesús esto es lo más importante: Santificado sea tu nombre. ... una traducción exacta de las palabras de Jesús sería “Santificado sea tu nombre de una vez por siempre”. (*Our Father*, p. 50) Dios merece nuestro honor y respeto ya que Dios es Dios y Dios es amor.

Esta primera petición de la oración del Señor reconoce el primero de los Diez Mandamientos. Se trata de la reverencia a Dios. Reconoce que Dios es Dios, y no nosotros. El Cardenal Simonis dice que “santificado sea tu nombre” reconoce que Dios es nuestro primer vecino y todos los demás vecinos vienen tras él. (*Ibid.*, p. 52) Al orar la primera petición del Padre nuestro, profesamos nuestra fe en Dios y en cierto sentido oramos por poder superar la tentación de ser ‘creadores de dioses’ en una cultura que a veces se olvida del verdadero Dios.

“Santificado sea tu nombre revela algo de nosotros también. El *Catecismo de la Iglesia Católica* (CCC) dice: “Pedirle al Padre que su nombre se santifique nos incluye en su plan de benevolencia tierna a su debido tiempo, ‘según su propósito que mostró en Cristo’, para que nosotros ‘seamos santos e inmaculados en su presencia, en el amor’” (#2807).

Jesús habla mucho sobre el nombre del Padre, sobre todo en el Evangelio según San Juan. “He manifestado tu Nombre a los hombres: hablo de los que me diste, tomándolos del mundo” (Jn 17:6). “¡Padre, da gloria a tu Nombre!” (Jn 12:28). La mayor glo-

ria de Dios es su misericordia. De hecho, Jesús es la misericordia de Dios hecha carne por nosotros. Y él ora “Padre Santo, guárdalos en ese Nombre tuyo que a mí me diste” (Jn 17:11).

“**Venga a nosotros tu reino**” es la segunda petición del Padre nuestro, y trata con la virtud de la esperanza. “El Reino de Dios está ante nosotros. Se aproxima en el Verbo encarnado, se anuncia a través de todo el Evangelio, llega en la muerte y la Resurrección de Cristo. El Reino de Dios adviene en la Última Cena y por la Eucaristía está entre nosotros. El Reino de Dios llegará en la gloria cuando Jesucristo lo devuelva a su Padre” (CCC, #2816). Nuestro anhelo del reino nos da esperanza del viaje por la vida.

En esta oración cuando decimos, “venga a nosotros tu Reino,” fundamentalmente estamos orando por el advenimiento final del reino de Dios por medio del regreso triunfante de Cristo. No obstante hay otros matices también. En un sentido, esta petición también tiene la noción de “deja que Dios sea Dios” en el sentido de “deja que Dios mande”, “deja que Dios sea rey”.

Así que la petición insta al Padre que sea rey por ahora y por siempre hasta que Cristo regrese para llevarnos a la morada.

Todavía hay otro matiz a “venga a nosotros tu reino” y trata con la realidad actual. ¿Cómo se hace visible el reino de Dios entre nosotros actualmente? Se pone más visible cuando prevalecen la justicia y la caridad. Cuando cuidamos de los oprimidos y damos comidas a los hambrientos y vestimos a los desabrigados y damos aliento a los desconsolados, el reino de Dios se pone 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 pedimos que Dios mande, nos comprometemos a vivir la verdad que Él ciertamente manda. Por nuestro amor, los demás sabrán que somos cristianos, hermanas y hermanos del Hijo de Dios quien nos enseñó a orar a Dios el Padre: santificado sea tu nombre, venga a nosotros tu Reino. †

Traducido por: Language Training Center, Indianapolis

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.

Letters to the Editor

Speaking out about the ‘seamless garment’ of life

It was a privilege for me to participate in the video on the death penalty, which was shown in Indiana parishes on July 9. There is a “seamless garment” of life issues, founded on the dignity of the person, including even a person who is a convicted murderer. The Church has not changed its teaching that the state, which derives its authority from God who is the Author of Life, has the right to impose the death penalty. However, what Pope John Paul II and the final text of the catechism teach us is that the state may rightly execute a criminal only “if this is the only possible way” of defending human lives against that particular criminal. We can no longer argue for the death penalty on grounds of generalized retribution, justice or deterrence.

“If such great care must be taken to respect every life, even that of criminals and unjust aggressors,” said Pope John Paul in *Evangelium Vitae*, “the commandment ‘You shall not kill’ has absolute value when it refers to the innocent person.” I hope the dioceses of Indiana will produce a similar video on abortion and euthanasia, which involve the murder not of the guilty but of the innocent. And I hope they will produce a

video on the teaching for the Church on contraception. In *Evangelium Vitae*, John Paul II described abortion and contraception as “fruits of the same tree.” If man, of both sexes, through contraception, makes himself arbiter of when life shall begin, he will inevitably make himself arbiter of when life shall end whether through abortion, euthanasia or capital punishment.

It is not politically correct to speak out on contraception, abortion and euthanasia. But I hope the Catholic bishops of Indiana will do so, as they have done so well on the death penalty.

Charles E. Rice
Professor of Law
University of Notre Dame

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. †

Research for the Church/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, body piercings, unsightly tattoos and unkempt appearances. It is said that

they don’t have any self discipline or sense of deferred gratification. They want everything, and they want it now. They have no sense of loyalty and don’t make long-range commitments to anyone or anything.

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

Older Catholics also tend to have very negative images of Gen Xers’ religiosity. For example, a pre-Vatican II Catholic newspaper columnist recently wrote that post-Vatican II Catholics:

- “have no memory of the Latin Mass, nor of the distinction between a low Mass and a high Mass”
- “have never seen a communion rail”
- “have no idea what a biretta is”
- “never tipped their hats or crossed their foreheads when passing a church”
- “have no memory of the original debate over contraception in the Church, and have no idea how anyone could be opposed to birth control”
- “do not know the name of their bishop”
- “have never worn a cassock and surplice to serve Mass”
- “never read their diocesan newspaper and have probably never seen a copy.”

The writer was not being mean-spirited; he merely wanted to show how different Gen X Catholics are from their parents and grandparents. However, by using pre-Vatican II standards to judge the post-Vatican II generation, he perpetuated the

view that Gen Xers are not only different—they also are deficient. Seeking a more positive view of Gen Xers, I recently asked students in my one of my classes if they have any positive qualities whatsoever. On several other occasions, I have asked Gen X Catholics if they have anything special to offer the Church.

I also have culled my recent research looking for good news about Gen X. Here are some of the positive traits I think Gen X Catholics bring to the table. They:

- accept core Church teachings such as incarnation, Resurrection, Real Presence and Mary as the Mother of God
- have extraordinary computer skills that members of older generations often lack
- read a lot, but on the Internet, not in the library
- are not as hung up on the racial, ethnic and religious boundaries as older Catholics
- have uncanny visual skills derived from hours in front of TVs, video games and computer monitors
- have great imaginations and a keen sense of irony
- 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
- value personal fulfillment (they want meaningful work, not dead-end jobs)
- are postponing marriage until they have established careers and can make mature decisions about a spouse.

This list suggests that today’s young adults have much to offer the Church. It also suggests three ways parish and diocesan leaders might increase young people’s involvement in the Church: get beyond negative stereotypes of today’s young adults; recognize their positive qualities; and give them opportunities to share these qualities with the whole Church.

(James D. Davidson is professor of sociology at Purdue University in West Lafayette, Ind.) †

Check It Out . . .

Those interested in producing **garden vegetables for the poor** may contact **Laurie Gillespie** of Nativity Parish in Indianapolis. She would like to work together with gardeners from other parishes to organize and expand future efforts. People would be needed to plant, harvest and deliver the produce. Other possibilities, such as having a farmers' market with proceeds going to the inner-city poor, will be discussed. Gillespie's number is 317-862-0167, and her pager is 317-256-0790.

Saint Mary-of-the-Woods College will host two Elderhostels this October—"Austria: Past Glory and Present Beauty," Oct. 8-13 and "At a Walk: The Covered Bridges of Indiana,"

Oct. 15-20. To make reservations or for more information, call Joyce Keenan or Veronica Dougherty at 812-535-5148.

The sixth annual Camp Healing Tree for grieving teens will be held Aug. 25-27 at Jameson Camp Inc., located in a wooded setting on the west side of Indianapolis. The camp includes activities such as swimming, nature walks, arts and crafts, games, a campfire and more. Opportunities for brief informal group discussions led by trained facilitators will also be offered. The camp will conclude with a memorial service for camp participants and their families. Camp Healing Tree is free of charge. However, a refundable deposit of \$25 per camper or \$50 maximum per family is required and will

be returned upon check-in. Scholarships are available. The camp is sponsored by St. Francis Hospice, Clarian Home Care Hospice, Community VNA Hospice, St. Vincent Hospice and VistaCare Hospice. For more information or to register a child, call 317-388-CAMP.

A devotional Mass to honor God the Father will be held Aug. 6 at St. Martin Church, 639 Shelby St., in Louisville, Ky. The Mass will begin at 3 p.m. A prayer service will follow. For more information, call Rita Montgomery at 812-282-0632.

Fatima First Saturday Mass and Rosary at Mary's Rexville Schoenstatt at 8 a.m. starting Aug. 5. with Father Elmer Burwinkel. Rexville is located .8 mile east of 421 S., at 3991 on 925, 12 miles south of Versailles.

Eucharistic Holy Hours for Life will be held the second Saturday of each month from 1-2 p.m. starting Aug. 12 in the Holy Family Chapel in the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis. A gathering for faith sharing and reflection on the Scriptures will follow from 2-3 p.m. For more information, call Gospel of Life Sister Diane Carollo, director of the archdiocesan Office of Pro-Life Activities, at 317-236-1521 or 800-382-9836, ext. 1521.

The Indiana Irish Cultural Society will present the St. Louis Irish Arts Group on Aug. 3 at Cathedral High

School, 5225 E. 56th St., in Indianapolis. The group features 20 musicians, dancers and singers. Tickets are \$5 at the door. Children under 12 are admitted free. For more information, call Ken McGinity at 317-846-6320.

The archdiocesan HIV/AIDS Ministry will sponsor **HIV: A Reposition Weekend—"Accepting Be-ing, Getting Over It,"** Aug. 4-6 at the Waycross Retreat Center in Morgantown. The retreat is the second in a series of Reposition Weekends for 2000 focusing on tolerance. The weekend will touch on issues such as self-acceptance, attitude, community and judgments of others. The cost is \$30 per person. For more information, contact Father Carlton Beever by e-mail at cbeever@aol.com or call 317-631-4006 or 877-420-7515.

"Gifts Earth Has Given, Gifts We Give to the Earth" is the title of an educational program Aug. 4-5 at Saint Mary-of-the-Woods. The program addresses the need for justice in relation to the environment. Presentations include "Ritual and Exploration" by Carrie Ferkenhoff, conservation educator in Vigo County; "Earth's Abundance" by Providence Sister Ann Sullivan, director of the White Violet Center for Eco-Justice; and "Going Global: Actions Beyond the Compost Pile" by St. Joseph Sister Mary Lou Dolan, a faculty member at the college. The fee is \$30 and includes refreshments, meals and facility use. For information, call 812-234-5494. †

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Sister Theresine Will marks 50 years with Benedictines



Sister Theresine Will

Benedictine Sister Theresine Will will mark the 50th anniversary of her religious profession of vows on Aug. 6 at Our Lady of Grace Monastery in Beech Grove.

The eldest child of the late Henry and Pauline Will of Evansville, she entered Monastery Immaculate Conception in Ferdinand in 1948 and made first vows in 1950.

Sister Theresine began her teaching career at Christ the King School in Indianapolis in 1951. She was one of the first five Benedictines to arrive at the Beech Grove monastery after it was founded by the Ferdinand community in 1956.

She taught for 32 years, including 12 years at the kindergarten operated by Our Lady of Grace. Recently, she has been part of the health care team at Our Lady of Grace. She currently works for the archdiocese at the archbishop's residence.

Benedictines make vows of obedience, stability and conversion of life. Jubilees are celebrated on the anniversary of first vows, made following an intensive period of study and discernment. †



Submitted photo courtesy Oldenburg Communications

Installation of leadership team

Father William Stumpf, archdiocesan vicar for clergy and parish life coordinators: formation and personnel, represents Archbishop Daniel M. Buechlein in accepting the willingness of service to the Church from the new leadership team of the Sisters of St. Francis of Oldenburg at the July 2 installation ceremony. They are (from left) Sisters Olga Wittekind, councilor; Mary Ann Stoffregen, first councilor; Jean Marie Cleveland, congregational minister; Margareta Black, councilor; and Alocaque Burger, councilor. The recently elected women will lead their community for six years.

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 in the archdiocese.

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 consoled, healed and reconciled. And then we all came together to give thanks and to celebrate our diversity, our unity as Catholics, all under the roof of the Los Angeles Convention Center.

On July 6-9, this huge center in the

City of Angels (Los Angeles) reverberated with the outpouring of the Holy Spirit. The event was filled with deep faith, commitment and unity.

It was a pilgrimage of encounters. We walked and accompanied each other in a journey of conversion, communion, solidarity and mission as we experienced the Living Christ in God's people and Church.

Positive pride welled within me as Joshua Hunn, 16, of Sacred Heart Parish in Jeffersonville carried the Indianapolis archdiocesan banner, specially created for this occasion.

The Encuentro 2000 had a powerful impact on all of us attending. It was an encounter with the multicultural humanity and spirituality of our U.S. Church.

Permila Fernandes, of St. Joseph Parish in Terre Haute, said. "It's very inspirational. It's an awesome experience, and hopefully we can get it all incorporated into our parishes in Indiana."

I agree with Fernandes that we need to take the message of Encuentro 2000 to our parishes and organize local multicultural encuentros. Yes, "Encuentro 2001-Indianapolis" sounds pretty good to me.

Sometimes it's not easy to be a bridge. Sometimes it's not easy to cross a bridge to someplace unknown. Encuentro 2000 did that through outstanding presentations, music, liturgies and powerful dynamics of the spirit.

Future gatherings of diverse groups for 2000 and beyond—both nationally 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,



Jasmine Chong (front left) and Renee Moon, who represent the Korean Catholic Community at St. Lawrence in Indianapolis, join Nigerian dancers before the closing Mass at the July 6-9 Encuentro 2000 in Los Angeles.



Mexican Aztec dancers show the diversity of cultures during the procession for the opening liturgy.

Photos by Ricardo Parra

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.) †



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LIFE

continued from page 1

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.

He said Priests for Life bases its message on the 1998 document of the U.S.

bishops, "Living the Gospel of Life," and the 1999 statement of the bishops' administrative board, "Faithful Citizenship."

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

continued from page 1

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 whole 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 told 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.

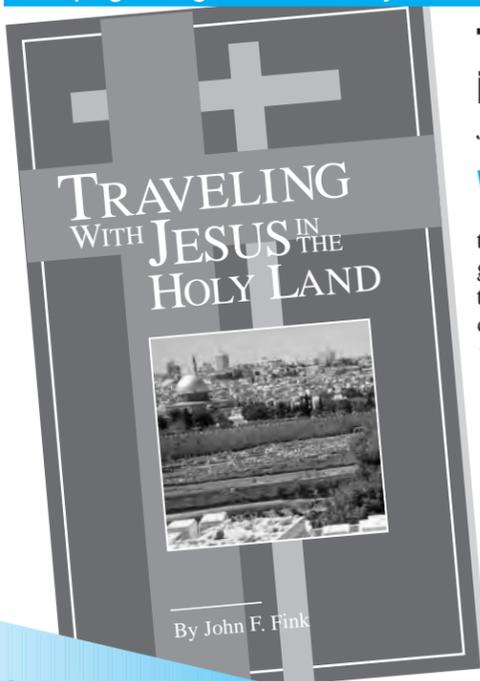
At Camp David, Arafat and Barak were discussing a U.S. compromise proposal that would give the Palestinians administrative control over East Jerusalem, which the Israelis captured in the 1967 war, but would recognize Israel's sovereignty over the entire city. †



Israeli border police scuffle with a Jewish settler in the West Bank city of Hebron July 23. Israeli and Palestinian negotiators at the Camp David peace summit were locked in an intensive effort to end decades of conflict in the Middle East.

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John F. Fink is editor emeritus of *The Criterion*, newspaper of the Archdiocese of Indianapolis and the largest weekly newspaper in Indiana. Fink is a journalist who has spent a lifetime working in the Catholic press on the local, national and international levels. He has led four tours of the Holy Land and has participated in three others. He lived for three months in the Holy Land, studying at the Tantur Ecumenical Institute in Jerusalem.

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PRAYER

continued from page 1

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

The Irish Jesuit Web site, www.sacred-space.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 notorious 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 sacrality.

"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 listserv publications 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 Cursillistas.

"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 cen-

tury invention of movable type for printing presses 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

YOUTH

continued from page 1

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 over 20 years, the institute, has helped teen-agers 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 Navilleton.

Chad said he intends to utilize his new-found skills in his different leadership roles, which include student council president at Our Lady of Providence High School in Clarksville and the Youth Ministry Activities Team for the New Albany Deanery.

Catherine Beal, a member of St. Ann Parish in Terre Haute, also touted the communication skills she was improving at CLI. She said that they would help her be a leader on her two athletic teams at West Vigo High School in Terre Haute. Moreover, she said, they would help her communicate better with her own family.

Among her many leadership positions, Rachel Rumely, a member of St. Michael Parish in Greenfield, is the activities chairperson of the Marion County Youth Congress.

"I'm trying to take a Christian attitude back into that," she said.

Contrary to popular belief, Chad, Catherine and Rachel said, many young Catholics today do strive to live an exemplary Christian life.

"Once I entered high school, my faith became everything," said Chad. "It has helped me become a better overall person. I think it has changed the way I think, move and act."

"There's a lot of people just really trying" to have faith, said Rachel. "That's what I'm hoping [CLI] will do. It will bring me up and help me so that I can bring them up, too."

To an adult who harbors a negative opinion of today's youth, Catherine added, "I'd tell them to come on one of these retreats with us so we can show them how much we do."

Witnessing teen-agers who are so enthused about their Catholic identity inspires the adults who coordinate the retreat, said Joe Connelly, co-director of the 2000 CLI and coordinator of youth ministry at St. Monica Parish.

"Programs like these are why our Church will thrive," said Connelly. "The idea is that young people are much more likely to remain faithful to ... and involved in the Church if they are given the opportunity to grow in faith and are given certain skills.

"We fully expect that most, if not all, of these young people will become more involved than they already are," he said.

It is especially exciting to see a young person who might be questioning his own leadership ability discover his unique talents and contributions, said Marlene Stammerman, the associate director of youth ministries in the archdiocesan Office for Youth and Family Ministries, which sponsors CLI.

The contributions young people make to the Church and the community should not be overlooked, Connelly said. "If we have a parish which is solely relying on adults to create an environment of hospitality, to create an experience in which you can celebrate the Eucharist, then it's incomplete."

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From the Archives

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

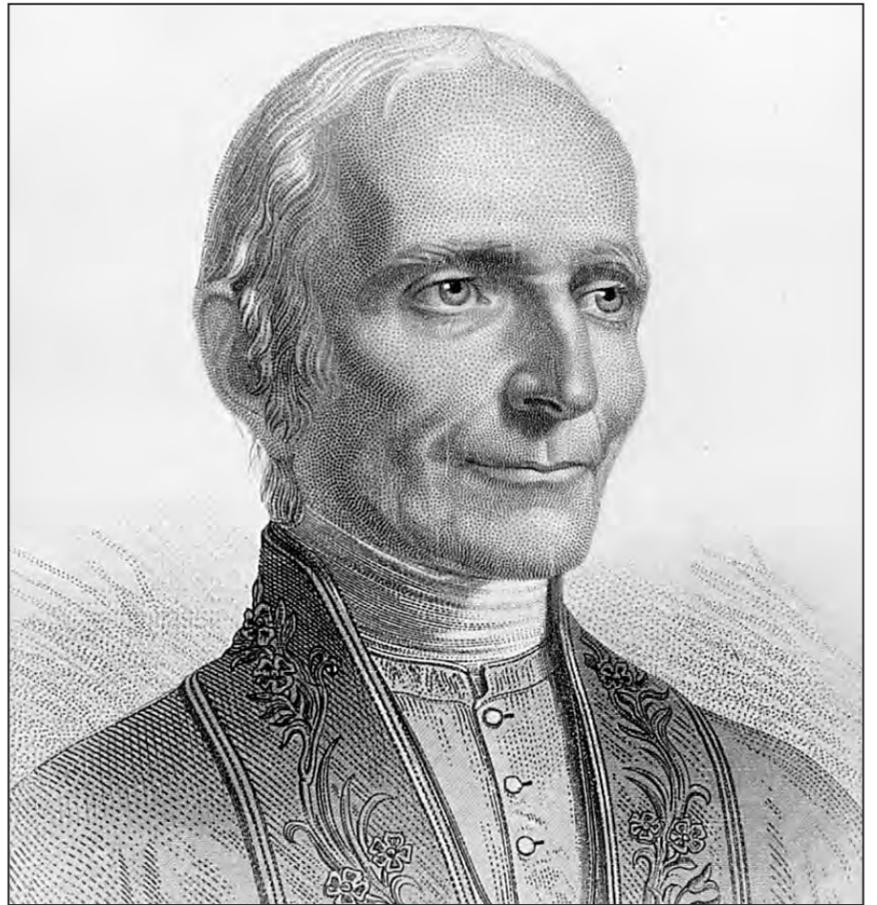
its first bishop.

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 800-382-9836, ext.1429, or by e-mail at archives@archindy.org.)



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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.

"Women and children bear the brunt of this terrible plague," 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." †

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CHURCH WEDDINGS

Why do some young Catholics decide against a Church wedding?

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.

We don't invest sufficiently in them
By Delis Alejandro, Catholic News Service

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” worshipping 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

See Weddings, page 12



Top photo, Father William W. Ernst presides during Arlene Bailey and Ronald Rodewig's marriage ceremony on July 8 at St. Mary Church in New Albany.

Arlene Rodewig (pictured above) poses in front of a stained glass window inside St. Mary Church in New Albany on her wedding day.

Photos courtesy of Bierman Digital Photography

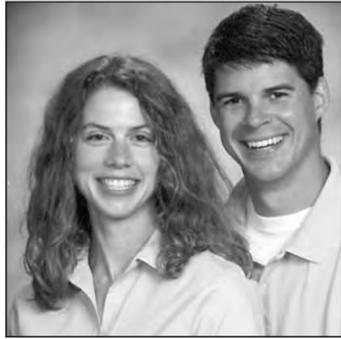
Wedding Announcements



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.



Alexander-Tosick
Kara Anne Alexander and Michael Joseph Tosick Jr. will be married Sept. 16 at St. Agnes Church in Nashville. The bride is the daughter of Sally and Tim Alexander. The groom is the son of Janet and Michael Tosick.



Andres-Giovenco
Julie Marie Andres and Adam Leaf 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.



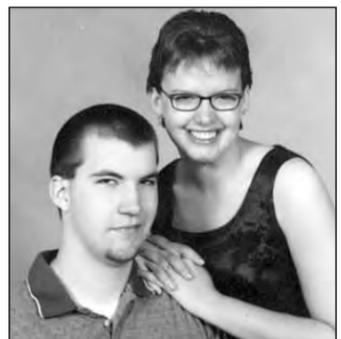
Batchelor-Dollard
Anne E. Batchelor and Matt J. Dollard were married July 8 at St. Malachy Church in Brownsburg. The bride is the daughter of Suzanne and Richard Batchelor. The groom is the son of Kathy and Bill Small.



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.



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 Doba and Tom and Kathy Bates. The groom is the son of Bonnie and John Schnieder and Eric Sullivan.



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.

Alerding-Valentine
Maryclare Alerding and 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. The groom is the son of Bonnie Jo Valentine.



Amberger-Vogelsang
Laura R. Amberger and Tom A. 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-Stader
Erin E. Andrews and Michael T. Stader will be married Oct. 7 at SS. Peter & Paul Cathedral in Indianapolis. The bride is the daughter of Judy and Dennis Andrews. The groom is the son of Barbara and Tom Stader.

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 Nancy and Jack Baxter. The groom is the son of Sandy and Bill Seif.



Weddings *continued from page 11*

eventually keeps parishes from investing in liturgies and programs that reach out to young people.

Young adults want the support of the faith community on marriage issues. They want workshops on how to find and keep healthy relationships. They want a safe place with people their own age as well as Church leaders who honestly and without judgment will answer their questions on issues ranging from sexuality to being a Christian in the workplace.

Besides connecting young Catholics to the faith community, a ministry to young adults is also, obviously, a place to meet other Catholics! This generation does not have the advantage of the Catholic ghetto experience older Catholics grew up with.

In the old days, everyone you went to school with, worked with or went to a ball game with was Catholic. You just kind of fell into marrying someone Catholic.

In our fast-paced and diverse society where a job transfer can take you across the country, it is possible to have difficulty finding people like you.

A lot of Catholics decide against a Catholic wedding because of what they call "hoops you have to jump through." Most know they'll need to attend Pre-Cana classes and meet with the priest. These aren't the barriers I'm talking about.

Many young adults complain of hostile parish secretaries who dismiss their wedding inquiries unless they've been registered for years and can prove they are financially supportive of the parish. Many will not have these track records. Instead of being welcomed back to Church, they

feel punished for having been away.

You might say that "it takes a whole parish to marry someone." Everyone from the janitor to the music director must be involved. Some parishes just don't have the resources to do it all. Some couples have trouble finding someone with the time to do marriage preparation.

It's a vicious cycle! We want young Catholics to marry in the Church but don't provide opportunities to meet other churchgoers. We want young Catholics to carry on the faith tradition but do not make concerted efforts to bring them into parish life.

More than 20 years of working with young adults tells me one thing: We the Church must take the first step to break this cycle. 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 that teach and support the sacramentality of marriage.

If we don't, those Las Vegas wedding chapels and other faith communities will conduct our young people's weddings.

(Delis Alejandro is pastoral associate of St. Monica Church in Santa Monica, Calif.) †

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, was not 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 did not 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 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.

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.

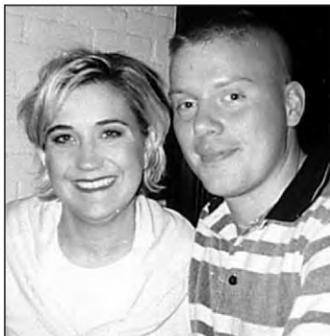
All these elements converge in this recent phenomenon. Words and traditions are not enough. This generation must experience the sacramentality of marriage for it to be real. They must feel the "communion of saints" in order to want to explore further the meaning of a Catholic marriage. Ultimately, participation 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 the stranger from outside the Church or from within. The new generation will not accept a theology or a faith community that is not sure 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 and truth because it is founded upon the real and lasting presence of Christ. It is up to us to make that gift real to them.

(Brian M. Kane is 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.) †



Blake-Gregory

Julie Ann Blake and Aubrey Eslic 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 Delores and Robert Bruns. The groom is the son of Judith and Thomas Flinn.

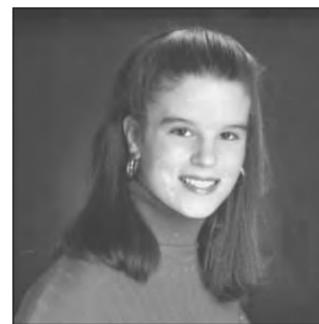


Chandler-Malenfant

Dawn Michelle Chandler and Brian Michael Malenfant were married July 22 at SS. Peter and Paul Cathedral in Indianapolis. The bride is the daughter of Georgeanna and Herbert Chandler and Sandi and Larry Eytcheson. The groom is the son of Michele and John Malenfant.

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.



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 Terri and Tom Ellis. The groom is the son of Margaret Philyaw and Robert Davis.

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.



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.



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 Marguerite 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 Peggy Collins and Randall Denny.



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 Vicki and Joe Dwenger. The groom is the son of Mary and Bob Wojciechowski.



Fleck-Hughey

Dora Anna Fleck and David Christopher Hughey will be married Oct. 7 at St. Roch Church in Indianapolis. The bride is the daughter of Andrea and Larry Fleck. The groom is the son of Nadine Dunn and Daniel Hughery.

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 Les and Cheryl Larson.

Cahill-Denzer

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.



Gallagher-Lentz

Meghan W. Gallagher and Thomas J. Lentz will be married Nov. 4 at Holy Spirit Church in Fishers. The bride is the daughter of Bev and Tim Gallagher. The groom is the son of Patsy and Bob Lentz.

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Wedding Announcements



Gonzalez-Zintel

Amalia Maria Gonzalez and Matthew David Zintel were married July 8 at St. Luke Church in Indianapolis. The bride is the daughter of Amalia Teresa Lozano. The groom is the son of Kathleen Little.



Hammond-McDonald

Victoria Noelle Hammond and Andrew James McDonald were married July 8 at Holy Trinity Church in Edinburg. The bride is the daughter of Karen and Richard Hammond. 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 Diana 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.



Huck-Keller

Erin Michelle Huck and Jeffrey Benjamin Keller will be married Sept. 30 at SS. Peter and Paul Cathedral in Indianapolis. The bride is the daughter of Kathleen and Thomas Huck. The groom is the son of Carol and Roy Keller.



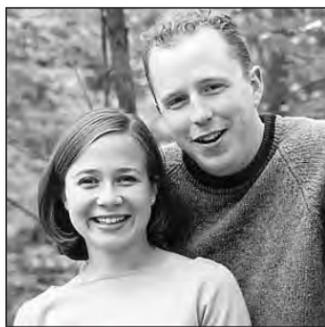
Hunt-Burkhart

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. 23 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.



Kean-Dunn

Sarah Marie Kean and Peter Nicholas Dunn will be married July 29 at Our Lady of Grace Church in Noblesville. The bride is the daughter of Nancy and James Kean. The groom is the son of Conni and Michael Dunn.



Keefe-Gambill

Stephanie Marie Keefe and Jeffrey Jon Gambill will be married Aug. 19 at St. Margaret Mary Church in Terre Haute. The bride is the daughter of Nancy and Kenton Keefe. The groom is the son of Mary Alice and Wilbur Gambill.



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.



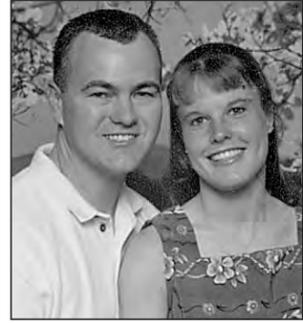
Kruse-Wenberg

Jennifer Lynn Kruse and Jason Scott Wenberg were married July 22 at St. Jude Church in Indianapolis. The bride is the daughter of Carol and Robert Kruse. The groom is the son of Dianne and Timothy Wenberg.



Kunz-Palus

MaryAnn Katherine Kunz and Joseph Paul Palus will be married Aug. 5 at Our Lady of Lourdes Church in Indianapolis. The bride is the daughter of Harriet K. Kunz and the late Allen F. Kunz. The groom is the son of Virginia Palus and Bernard Palus.



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 Kathryn and Thomas Lo.

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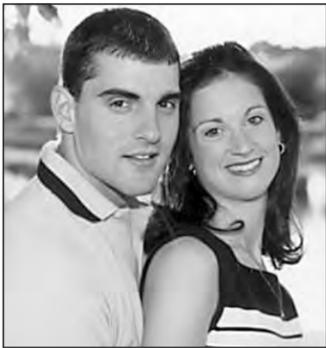
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Lindblom-Richardson
Stacy Rene Lindblom and Michael James Richardson were married July 15 at St. Paul Church in Sellersburg. The bride is the daughter of Mary Anne and Ron Lindblom. The groom is the son of Marie and Merle Hornback.



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 Annette 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 LouAnne 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.



Nieman-Mackey
Amy M. Nieman and Eric N. Mackey will be married Aug. 19 at St. John the Evangelist Church in Indianapolis. The bride is the daughter of Barbara and Roger Nieman. The groom is the son of Amy and Larry Mackey.



Mattingly-Lenfert
Roxanne Marie Mattingly and Matthew Bryce Lenfert will be married Aug. 4 at the Cathedral of the Assumption in Louisville, Ky. The bride is the daughter of Anita and Chris Mattingly. The groom is the son of Linda and Jim Lenfert.



McDermott-Sessoms
Jennifer Anne McDermott and Matthew Sloan Sessoms will be married Aug. 26 at St. Monica Church in Indianapolis. The bride is the daughter of Gloria Shukitis and Michael McDermott. The groom is the son of Paula Sessoms and Dwight Sessoms.



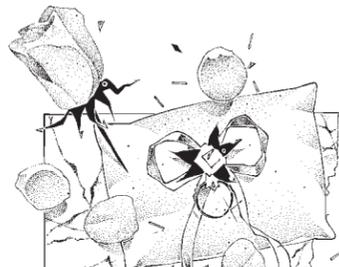
Montgomery-Clegg
Amy Kathleen Montgomery and Steven James Clegg will be married July 29 at St. Philip Neri Church in Indianapolis. The bride is the daughter of Laura Anderson and David Montgomery. The groom is the son of Rosemary and John Clegg.



Muehl-Indelicato
Anjanette 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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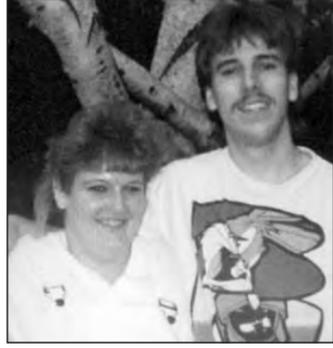
Wedding Announcements

**Pinnick-Springer**

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.

**Porter-Bilger**

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.

**Price-Price**

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 Liz and Bernard Price.

**Pritchard-Geswein**

Donna Marie Pritchard and J. Fredrick 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.

**Quinn-Folzenlogel**

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.

**Remmers-Brown**

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.

**Shelbourne-Miller**

Erin Marie Shelbourne and Brian Patrick Miller will be married Aug. 12 at St. John Church in Indianapolis. The bride is the daughter of Carol and Dr. K. Donald Shelbourne. The groom is the son of Kathleen and Thomas P. Miller.

Shell-Stobierski

Andrea Denise Shell and David Andrew Stobierski will be married Nov. 18 at Little Flower Church in Indianapolis. The bride is the daughter of Traci and Charles Shell. The groom is the son of Annette and Dan Stobierski.

**Simmons-Gordon**

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.

**Stewart-Svestka**

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.

**Sturwold-Wuestefeld**

Nancy L. Sturwold and Jarod K. Wuestefeld will be married Oct. 14 at St. Peter Church in Brookville. The bride is the daughter of Janet and Kenny Sturwold. The groom is the son of Bernadine Wuestefeld and the late Rooney Wuestefeld.

**Summers-Parton**

Stephanie Marie Summers and James S. Parton will be married Oct. 21 at St. John the Evangelist Church in Indianapolis. The bride is the daughter of Sheilah and Gary Summers. The groom is the son of Catherine Parton.

**Thomas-Pace**

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.



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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.
- Small wonder there were no

elaborate ceremonies for the first three centuries after Christ. Christianity was against the law until the beginning of the fourth.

Late in the fourth century in the East, couples began asking the local priest or bishop for his blessing during the ceremony (or even the day before). Over time, the cleric's role increased and a liturgy was developed around it. By the eighth century, it was more common to have the ceremony in a church rather than in a home.

In the fourth century in the West, a priest's or bishop's blessing, though not required, was a sign he approved of the match. He also might have been called on to drape a veil over the pair, as in our own time the veil is part of the Filipino tradition.

By the 11th century, the move was on to make the priest's role mandatory for all couples at a church with two witnesses.

- The best man.

No glamour here. Among tribes and clans, this was the sturdy fellow who accompanied the "groom" to kidnap his "bride." Once nabbed, the two hustled her back to his place—or a secret location—and the groom carried her inside "over the threshold."

- The bridesmaids and groomsmen.

Attendants dressed up like the bride or the groom to fool any evil spirits. Friends and family

See **CUSTOMS**, page 18



Thompson-Scroggins
Erin Anne Thompson and Jerry Wayne Scroggins will be married Nov. 4 at St. Augustine Church in Jeffersonville. The bride is the daughter of Patti and John Thompson. The groom is the son of Alice Scroggins and the late Dillard Scroggins.



Walsh-Gill
Karen Anne Walsh and Kevin James Gill will be married Sept. 29 at Good Shepherd Church in Indianapolis. The bride is the daughter of Rita Walsh and the late Tom Walsh. The groom is the son of Sharon Gill and Jim Gill.



Wendt-Allen
Laurel Ann Wendt and Chad Michael Allen will be married Aug. 19 at St. Matthew Church in Indianapolis. The bride is the daughter of Jan and Steve Wendt. The groom is the son of Diane and Darrell Allen.



Trackwell-Scott
Devon Rochelle Trackwell and Richard Charles Scott will be married July 29 at Holy Name Church in Beech Grove. The bride is the daughter of Dorothy and Dennis Trackwell. The groom is the son of Bernita and Charles Scott.



Wantz-Cottrell
Brittany Marie Wantz and Clint R. Cottrell will be married Aug. 5 at St. Joseph Church in Terre Haute. The bride is the daughter of Sharon Wantz and Timothy Wantz. The groom is the son of Rita and Carl Cottrell.



Wood-Sears
Leah Michelle Wood and Kevin Lee Sears were married July 22 at St. Mark Church in Indianapolis. The bride is the daughter of Sharon Rainey and Richard Wood. The groom is the son of Betty and Norman Sears. †

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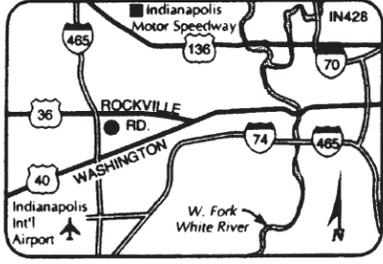
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continued from page 17

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 "brydealu"—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 multitered 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.

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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 Caito 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. †

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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 6,353 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 DeBleick, 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.

"Sister Pat," who grew up in Tracy, Minn., told the Friendshuhs she could use as many baby quilts as she could get for the babies to sleep on.

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.

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 usu-

ally 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.

"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 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. My love for you/Shall never fail."

That love never has failed. But Roman and Clara are beginning to talk about bequeathing their quilting to their oldest daughter, Ramona, and her husband, Meiny Daleiden. They retired too, Roman Friendshuh said, but so recently that "they're still traveling" and seeing sights before settling into projects. †

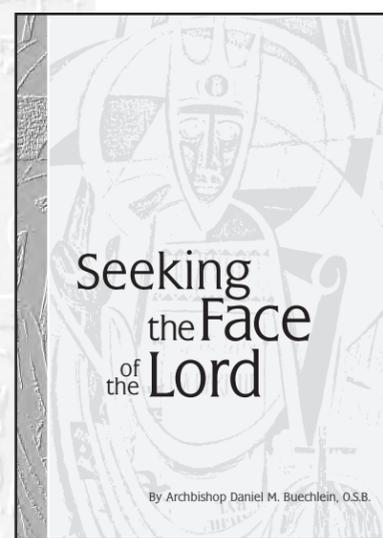


CNS photo

Roman Friendshuh prepares quilt material for sewing at his home in St. Michael, Minn. The 86-year-old retiree and his wife have sewn more than 6,000 quilts for newborns along the Texas-Mexico border.

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From the Editor Emeritus/John F. Fink

How the Church has chosen its popes

Question and answer time again: I was recently asked when the first conclave



was held to elect a pope and how the popes were elected before that.

It's easy to reply that the first conclave was held in 1276 and that the first pope to be elected in a conclave was Innocent V. But I'm not sure that's exactly what my questioner had 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 word *conclave* comes from the Latin *con* (with) and *clavis* (key), and it implies that the cardinals are locked together in a room until a new pope has been chosen. The first conclave 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* said that the cardinals must assemble not more than 10 days after a pope's death at the place where he died, must stay together without contact with the outside world, and must be subjected to progressively more austere conditions the longer the electoral process took. The Second Council of Lyons approved this procedure in 1274.

In the early Church, popes were elected by the people of Rome. As the Christian population grew in size and there arose hostility between the upper and lower classes, there were often rival claimants and contested elections. These sometimes resulted in riots. The Roman emperors then intervened and had to approve the selection until 731.

In 502, Pope Symmachus decreed that laypeople should no longer vote for popes, but only the higher clergy.

During the ninth to 11th centuries, powerful Roman families, mainly the Crescentii and Tusculani, 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 three orders of cardinals when it came to voting. That council, too, required that a candidate must receive two-thirds of the vote to be elected, 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. Vacancies were prolonged, and sickly 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. †

Cornucopia/Cynthia Dewes

Family reunions reunite us with our past

My dad's family always irked my mom. For one thing, they overwhelmed her with numbers alone. Dad was the oldest of 11 kids, and with the spouses and grandkids along, any family gathering looked like a town meeting, if not World War III.



My mom had only one brother and one twin sister, one nephew and four nieces on her side of the family. So, you can understand the disparity in numbers.

Not only that, but Dad's family members were fond of each other and loved to go back and forth to visit. Most of them were a little overweight, no doubt from the coffee and "little piece of apple (or peach or strawberry) pie" they were invited to try at each home. The corollary behavior was a penchant for "dropping in" unannounced.

My uncles or aunts, sometimes toting the grandparents, would stop by on their way to town for an errand. Maybe they'd drop off some fresh green beans they'd picked that morning, or something they'd bought at a yard sale and thought their relatives could use. In the evenings they might come by with a six-pack to

see if anyone wanted to play cards. They all delighted in card games.

Mom's family was different. They loved each other, I'm sure, but they also loved to take sides, criticize, speculate and a whole bunch of other stuff that led to trouble now and then. Besides that, a couple of them were alcoholics, and we all know that alcohol is an explosive fuel.

If anyone dared to drop in on her, Mom would fuss around her already-spotless house, whipping off furniture covers and trying to produce something wonderful to eat and drink while the guests sat and talked to Dad. She just couldn't help being a perfectionist, as were her German forebears.

Mom was also irritated by the Norwegian accents of my dad's parents. Somehow, having emigrated recently, they seemed to her rather low class compared to her correct English-speaking relatives. But then, her folks had been in this country for three generations, so they had an edge.

It was fun going to each "side" to visit. But, naturally, with all the cousins on Dad's side, it was a tad better there when I was little. We'd run around the farm, swing on a tire from the huge elm in the front yard and taunt the bull who stood all by himself, glowering, in one

of the pastures.

We'd stuff ourselves with homemade doughnuts and all the Norwegian goodies Grandma Oare made. We'd be dirty and our hair didn't stay combed. The best part was that no adult seemed to care what we did.

Mom's relatives were wonderful cooks, so we never went hungry at Grandpa Keller's place, either. Besides, these people were musical and funny and clever at making things.

There were braided rugs, footstools made from soup cans covered in old scraps of upholstery, and knickknacks crafted from plaster and tin or whatever was at hand.

Mom's aunts and stepmother were great storytellers, and we'd laugh ourselves sick at their versions of everyday life. Considering that this was during the Depression and World War II everyday life was no picnic, they always made it one for us.

Now, when we attend family reunions (only on my Dad's side, naturally), I'm reminded of the gifts I was offered by both families: the kindness and reason of my dad's folks and the creative drive of my mom's. I'm reminded of the people I came from, and refreshed in the effort to live up to their best qualities and the constant love they gave me. †

Faithful Lines/Shirley Vogler Meister

Writing for the birds—even in the Bible

"Tell Beverley her e-mail today is for the birds," said my joking husband. So I did, because her message included a listing of the birds she viewed that day.



My sister and her husband, John, are nature watchers. They witness and hear a variety of wildlife on their property.

Before dawn one morning, Bev even recorded the chilling sounds of an animal that I heard myself, although none of us saw it.

She and John took the tape to a zoo expert, who identified the creature as a cougar. They and neighbors suspected as much. Precautions had already been taken after small pets—and probably many a bird—disappeared.

Bev is such a birdlover that I once wrote a poem to capture the essence of both her and her fine-feathered friends:

Renewal

*Baptized with a sparkling dew,
the newborn day awakes for you;
and in the quiet, early hours
a cheerful disposition flowers.
Song-filled petals gently fall
so those who hear you will recall
throughout the day what came before:
contagious joy of your rapport.*

My sister probably inherits her love of birds from our paternal grandmother. Strangely, although everyone else in the family also admires birds, most of us favor cats as companions. Never a cougar though—although I had fun one time writing a feature about a man and his pet cougar. (During the interview, it pounced on me, trying to snatch jewelry on my ear.)

However, I do subscribe to *The Dick E. Bird News*, known as "The Good News Paper about Nature—human and otherwise." The editor is Dick Mallory. His personal experiences (including hiking all 3,200 miles of the Continental Divide last year), his uncanny insight on birds and

nature, and his humor always entertain and instruct me. (For information about this bimonthly paper, call 1-800-255-5128; write P.O. Box 377, Acme, MI. 49610-0377; or tap into www.dickebird.com.)

Once in a while though, some birds will give other birds a bad name. This is happening now with thousands of crows endangering residents of Japanese cities. TV news scenes are reminiscent of Alfred Hitchcock's classic *Birds* film.

Both positive and negatives bird images are also used in the Bible. In fact, birds are mentioned at least 40 times from Genesis to Revelation. (References can be found by using any good Bible concordance.)

One of my favorite biblical quotations is this from Song of Songs 2:12: "The flowers appear on the earth; the time of pruning the vines has come; and the song of the dove is heard in our land."

Seems like a scene at my sister's home.

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

The Yardstick/

Msgr. George G. Higgins

My take on Gary Wills' new book

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's past and present leadership, *Papal Sin: Structures of Deceit* (Doubleday). Wills' thesis is that "the life of Church authorities is lived within 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 virtually everything the Church did before and has done since Vatican Council II has been duplicitous. But in the case of many issues taken up, the reality is merely that the hierarchy has not adopted the position that Wills would like to see it adopt.

Wills has erected a "straw Church," a caricature shorn of its actual complex mix of good and bad, moral success and sinfulness, to create a portrait of almost total darkness and evil. But as fellow journalist Tad Szulc remarked in an otherwise uncritical review, surely a community and institution that has survived two millennia and claims the adherence of a billion people must have done something right somewhere along the line.

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

Wills stridently attacks Vatican II's justly famous declaration "*Nostra Aetate*," the fourth section of which was devoted to radically reforming Church teaching on Jews and Judaism. As one who was there and followed the debate about "*Nostra Aetate*" hour-by-hour during all four council sessions, I resent Wills' dismissive attitude toward that remarkable achievement.

Wills makes much of the fact that the final draft of "*Nostra Aetate*" does not use the word "decide" ("killing God"). What the text did was to clearly condemn the concept of "decide," and by using the language it did ("The death of Christ ... cannot be blamed upon all the Jews then living, without distinction, nor upon the Jews of today"), the council denounced not only a single, arcane term, but all subtler forms of collective Jewish guilt, too.

Wills argues that a watered-down conciliar declaration had no effect on Church life and that to claim otherwise is deceitful. The basic test of Wills' thesis should be whether the actual teaching of the Church changed.

It happens that a solid and painfully objective study of how Catholic religious education materials treated Jews and Judaism was done in the late 1950s for St. Louis University by Dominican Sister Rose Thering. Her results were grim and were submitted to the drafters of "*Nostra Aetate*," who wrote what they wrote precisely to render such negative portraits of Jews and Judaism impossible in future Catholic textbooks. Did they succeed?

Two subsequent doctoral dissertations, one by Eugene Fisher for New York University (1976) and one by Philip Cunningham for Boston College (1992) show that they did. The council's vision of a positive teaching about Jews and Judaism is a reality in our classrooms.

Unfortunately, Wills' treatment of Catholic-Jewish relations went to press before Pope John Paul II's historic visit this year to the Holy Land. Nevertheless, it is not too late for Wills to admit that his total rejection of "*Nostra Aetate*" and its post-Vatican II implementation looks rather silly in retrospect.

(Msgr. George Higgins is a regular columnist with the Catholic News Service.) †

Seventeenth Sunday in Ordinary Time/Msgr. Owen F. Campion

The Sunday Readings

Sunday, July 30, 2000

- 2 Kings 4:42-44
- Ephesians 4:1-6
- John 6:1-15

The Second Book of Kings is the source of the first reading.



While the kings who reigned over God's people were the central figures in these two historical books of the Old Testament, prophets and other devout persons who were in contact with the leadership, or who lived at

the same time as certain leaders, often become the topic of the writing.

Such is the case in this section. The primary figure is Elisha, the prophet.

The literary character of these writings was history, however it was history viewed through a religious lens. Religion was the all-important subject.

This is the case in the incident described here. All good things come from God. It is only fitting that the abundance of the harvest be returned to God. Thus, the man brings the product of the first fruits to the prophet.

In turn, the prophet gives the barley loaves and fresh grain to the people. This again teaches that all good, indeed what is vital for life, comes from the almighty and merciful God.

Will these items be sufficient? Will they nourish all? Elisha answers in effect that God's gifts are all that are required for life, and God is lavish in these life-giving gifts.

As was the case last week, the Epistle to the Ephesians provides the second reading.

No society celebrates defections and traitors. The Christian community is no different. While the New Testament certainly mentions those who ignored the Lord or even betrayed Jesus, very likely its writers were cautious in speaking too often and in too much detail about those who resisted Jesus or rejected Christianity. After all, their purpose ultimately was to encourage people in their faith, not to enflame their doubts and questions.

It is probable, however, that early Christianity had its share of backsliding and outright apostasy.

The epistles were written with this in mind. Writers such as Paul constantly urged Christians, most of them converts from paganism, to be of strong will and determined heart.

Such is the message in this reading. Its proclamation is profound, especially set in the context of polytheism. Only one God reigns over all. He is the God of Israel, the God of Jesus.

St. John's Gospel offers the last reading for this weekend's Liturgy of the Word.

The reading is very familiar. It is the story of the feeding of the multitude.

Within the story are several important lessons. First, the identity of Jesus is established. The audience first to hear this story quickly would have associated Jesus and Elisha through the coincidence of the five barley loaves.

Elisha was a great prophet. Jesus also was a great prophet, a representative of God in the midst of humanity.

Secondly, still as in the days of Elisha, people needed the life-giving nourishment of God. Without it, they could not survive.

Thirdly, the crowd has no names, nor is any biography given for anyone in the crowd. The crowd can be said to represent all people.

Fourthly, once again, an apostle has privileged, unique information. In this case it is Andrew. Continually in the Gospels, the apostles have opportunities not given to others to know the Lord and to know about the Lord.

Reflection

Last weekend, the Church reassured us with the fact that in the apostolic tradition alive in the Church is a communion with God and knowledge of God that are needed by people.

This weekend, the Church continues the message. We need God. Lavish in mercy and goodness, God supplies us in our needs. He literally feeds us. His food, however, is a miraculous food. Its supply will not be exhausted. It comes from God, the very essence of endless love, the Creator of all things.

Traditionally, and with love and in thanksgiving, the Church has seen the Eucharist in this story. It is not a misplaced understanding. The Eucharist, communing with God in Jesus, is the summit of Christian living. It was at the time the Church was forming. Of course, the Gospels had this fact in mind. They point to the Eucharist.

The Eucharist is the sublime Bread of Life. It is Jesus. It is the only nourishment able to sustain us until we meet the Father.

To our immense good fortune, God lovingly provides us with this nourishment, with all that we ever need! †

Daily Readings

Monday, July 31
Ignatius of Loyola, priest
Jeremiah 13:1-11
(Response) Daniel 32:18-21
Matthew 13:31-35

Tuesday, Aug. 1
Alphonsus 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 26:1-9
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, 24
Psalm 69:15-16, 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

Question Corner/Fr. John Dietzen

Scriptures 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 gentile 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.

Thus, 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, as somewhat of a sect of Judaism.

As we know from the New Testament, they agonized for years over whether Jewish followers of Christ and gentile 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.

Those who aggressively insisted that all Christians needed to follow Jewish laws intimidated 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 cir-

cumcised," 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, for a time, insisting on observance of some Mosaic commandments, such as abstaining from blood? At least one reason offers itself.

Since no doctrinal teaching was involved, they were willing to compromise with the "judaizing" 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 to Galatians, is one example.

The controversy did not cease for the early Church until after the armies of Rome defeated the Jewish forces in the year A.D. 70. Only when Jerusalem 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 Mother Teresa once stated that one of the greatest harms to the Church was the start of Communion in the hand, and that she believed it is 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 that. In fact, they added, receiving Communion in the hand is not forbidden even for her own sisters. †

My Journey to God

This Holy Moment

This holy moment is the sudden manifestation of God's holy will, just for us!

Conceived in love, this holy moment has been ordained or permitted since time began, just for us!

To try and escape this holy moment is to refuse the loving hand from whence it came, just for us!

It is impossible to leave this holy moment, yet we habitually try. I wonder why?

O holy Lord, may we adore your holy will in all you provide for us, moment to precious moment.

May we kiss and embrace your holy cross and receive it graciously from your hands.

May we unite our will to your holy will and only desire what you desire for us.



CNS photo from Reuters

Let us open our hearts and accept your loving truth this moment.

Amen.

By Richard Howe

(Richard Howe is a member of St. Vincent de Paul Parish in Bedford.)

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).

July 28-29
St. Anthony of Padua Parish, 316 N. Sherwood Ave., **Clarksville**. Annual picnic, chicken dinner, games, Fri. 5 p.m.-midnight, Sat. 2 p.m.-midnight. Information: 812-282-2290.

St. Mark Parish, 535 E. Edge-wood Ave., **Indianapolis**. Parish festival, Fri.-Sat., 5-11 p.m. Information: 317-786-4167.

July 29
Riverside Golf Course, 3502 White River Pkwy. W. Dr., **Indianapolis**. Cardinal Ritter High School Alumni Association golf outing, 1 p.m., entry fee \$45. Information: 317-329-9177.

St. Martin Parish, 8044 York-ridge Rd., **Guilford**. Picnic Festival, 5-11:30 p.m. (fast time), prime rib dinner, 5-8 p.m. Dinner reservations: 812-623-2591 or 812-537-3817.

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

Information: 812-843-5143.
Beef and Boards, 9301 N. Michigan Rd., **Indianapolis**. Catholic Widowed Organization, "Some Enchanted Evening," 11:30 a.m., \$29. Reservations: 317-784-1102.

St. Martin Parish, 8044 York-ridge Rd., **Guilford**. Picnic, festival, 11:30 a.m.-8 p.m. (fast time), chicken dinner, 11:30 a.m.-5 p.m. No dinner reservations needed.

August 3
Cathedral High School, 5225 E. 56th St., **Indianapolis**. St. Louis Irish Arts Group concert, 7:30 p.m. \$5 at door, under 12 free. Information: 317-846-6320.

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

August 6
St. Boniface Parish, Main and Jefferson streets, **Fulda**. Picnic, quilts, 11 a.m.-7 p.m. Information: 812-357-5533.

Recurring

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

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tri-dentine (Latin) Mass, Mon.-Fri., noon; Wed., Fri., 5:30 p.m. Information: 317-636-4478.

Weekly

Sundays
Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tri-dentine 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.

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, **Indianapolis**. Spanish Mass, 5 p.m.

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

Tuesdays
St. Joseph Church, 2605 St. Joe Rd. W., **Sellersburg**. Shepherds of Christ rosary,

prayers after 7 p.m. Mass.
Holy Name Parish, 89 N. 17th St., **Beech Grove**. Prayer group, 2:30-3:30 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.

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

St. Mary Church, **New Albany**. Shepherds of Christ prayers for lay, religious vocations, 7 p.m.

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



"This is going to make a pretty boring how-I-spent-my-summer essay."

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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.

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

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

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

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**. Tri-dentine Mass, 9 a.m.

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

Monthly

First Sundays
St. Paul Church, **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, **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, **Bedford**. Exposition of Blessed Sacrament, after 8:30 a.m. Mass-9 p.m.; reconciliation, 4-6 p.m.

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

St. Mary Church, **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.

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

Little Flower Chapel, 13th and Bosart, **Indianapolis**.

—See ACTIVE LIST, page 23

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The Active List, continued from page 22

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, 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 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, **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, **Indianapolis**. Holy hour for priestly and religious vocations, 7 p.m.

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, 5353 McFarland Rd., **Indianapolis**. Rosary, 6:15 p.m. Information: 317-783-1445.

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

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

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

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

Third Fridays
Blessed Sacrament Chapel, SS. Peter and Paul Cathedral, **Indianapolis**. Mass for *Civitas Dei*, Catholic business group, 6:30 a.m.; Indianapolis Athletic Club, breakfast, talk, 7:15-8:30 a.m., \$20. Information: Shawn Conway, 317-264-9400, ext. 35; or David Gorsage, 317-875-8281.

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

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



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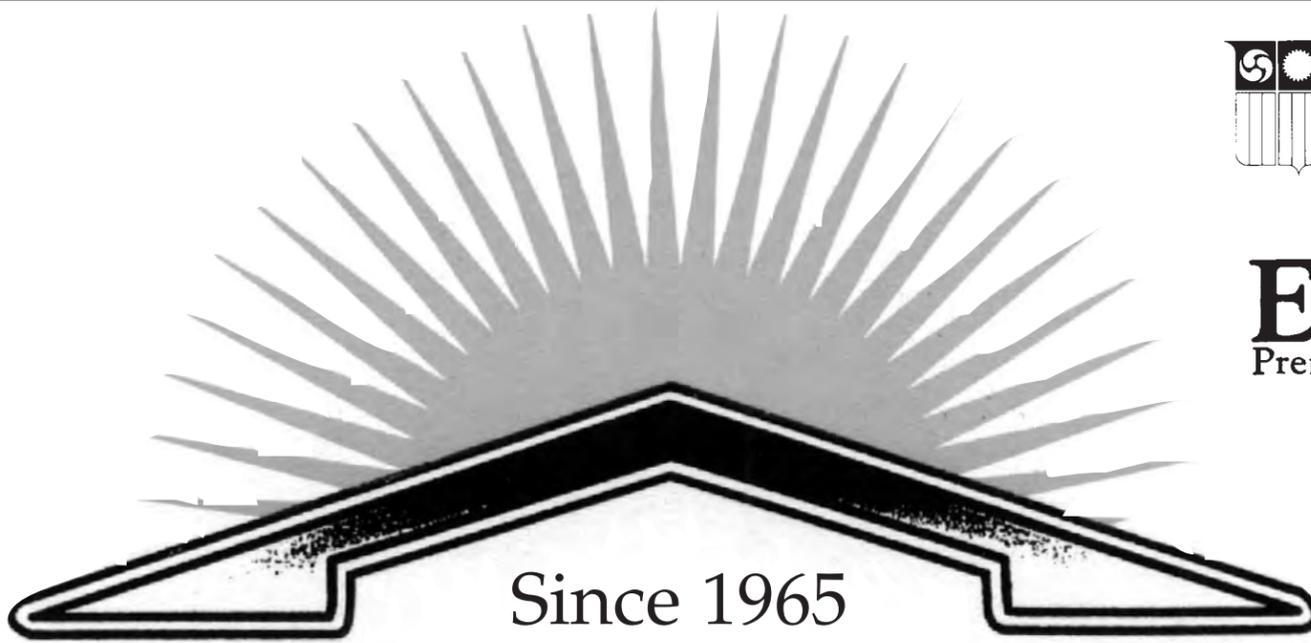
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Please submit in writing to our office by 10 a.m. Mon. the week of publication; be sure to state date of death. Obituaries of archdiocesan priests and religious sisters serving our archdiocese are listed elsewhere in *The Criterion*. Order priests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

AULBACH, Ferdinand L., 86, St. Michael, Brookville, July 18. Husband of Edith May Aulbach. Father of Mary Lou and Henry Aulbach. Brother of Teresa and Robert Aulbach. Grandfather of three.

BAUMANN, Marie K., 88, Holy Trinity, Indianapolis, July 4. Wife of Paul Baumann. Mother of Emmalean and Paul Baumann. Grandmother of two. Great-grandmother of two.

BRITTON, George, 81, St. Michael, Greenfield, July 17. Husband of Alvena Britton. Father of Bonnie and Robert Britton. Brother of Josephine and Frank Britton. Grandfather of six. Great-grandfather of six.

CABLE, Mildred Frances, 87, St. Andrew, Indianapolis, July 10. Mother of Beverly Ann Schmedel. Step-grandmother of two. Step-great-grandmother of three.

DAVIDSON, Lee V., 59, St. Mary-of-the-Rock, St. Mary-of-the-Rock, July 14. Husband of Gloria Davidson. Father of Bill, Gary and Ruth Ann Davidson. Brother of Phylliss Beverly, Delores Meadors, Mary Kantstandoer, Betty Summers, Herbert, Lenzie and Ronnie Davidson. Grandfather of six.

DEZELAN, Joseph, 86, St. Michael, Indianapolis, July 7. Husband of Yolanda (Saligoe) Dezelan. Father of Maryann Geary, Catherine Horn, Nancy Jones, David, Joseph, Michael, Robert and Ronald Dezelan. Brother of Henry Dezelan. Grandfather of 24. Great-grandfather of 11.

DOMECK, Martin J., Sr., 73, St. Augustine, Jeffersonville, June 30. Husband of Beatrice Domeck. Father of Mary Blake, Lucy Swanson, James, Martina, Martin Jr. and Michael Domeck. Grandfather of six. Great-grandfather of four.

EHLERS, Paul J., Jr., 55, Our Lady of Lourdes, Indianapolis, July 16. Husband of Frances (Owens) Ehlers. Father of Brian, Paul III and Kevin Ehlers. Brother of Dale Ehlers. Grandfather of three.

FOLTZ, Mary, 92, St. Andrew, Richmond, July 17. Mother of Harry Foltz, Marilyn Grotendick and Donna Stier. Sister of Ann Beller, Magdeline Phiefer and Agnes Rinehart. Grandmother of 14. Great-grandmother of 19.

GLOTZBACH, Al, 89, St. Mary, New Albany, July 19. Father of Charles and Ronald Glotzbach. Brother of Cecilia Wiseman, B.A. and Tony Glotzbach. Grandfather of eight. Great-grandfather of nine. Great-great-grandfather of one.

GRIFFITH, Stefanie M., 86, Holy Trinity, Indianapolis, July 16. Sister of Frances Bell, Rose Hickam, William Radez and Margaret Switzer.

HICKS, Margaret, 91, St. Joan of Arc, July 5. Mother of Thomas Hicks. Grandmother of one.

HOFF, Anthony J., 71, St. Louis, Batesville, July 23. Husband of Romilda (Haas) Hoff. Father of Nancy Fischmer, Carol Niese, George and Herbert Hoff. Brother of Henrietta

Ballinger and Martha Ertel. Grandfather of nine.

JARRETT, Alberta (Vidito), 74, St. Anthony, Indianapolis, July 8. Mother of Billroy, Clyde, Joe, Kelly and Roy Jarrett. Sister of Opal Cundiff, Bert Vidito and Mildred Wilkins. Grandmother of four. Great-grandmother of four.

KIEFFER, Phillip G., 88, St. Magdalene, New Marion, July 14. Husband of Laura (Wagner) Kieffer.

KILLILEA, Joseph D., 71, St. Philip Neri, Indianapolis, July 15. Husband of Florence Killilea. Father of Maureen Rayos, Brian, Julia and Kevin Killilea. Grandfather of four.

KUEHN, Edward J., 77, St. Michael, Brookville, July 17. Husband of Jean E. (Singer) Kuehn. Father of Ann Ball, Charlie "Chuck" Kuehn and Debbie Webber. Brother of Viola Schimpf. Grandfather of three.

LATZ, James F., 88, St. Lawrence, Indianapolis, July 13. Husband of Bernita Latz. Brother of Lucille Atkins and Helen Shanks. Grandfather of two. Great-grandfather of two.

LEVELL, Virgil L., 83, St. Matthew, Indianapolis, July 17. Father of Barbara Kelly, Mary, Thomas, Robert and William Levell. Brother of James Levell. Grandfather of eight. Great-grandfather of eight.

MADDOX, Robert, 76, Holy Family, Richmond, July 17. Husband of Mary Maddox. Father of Monica Drew, Gary and Mark Maddox. Grandfather of three.

MANGANNO, Angelin "Great-Great" (Tornetto), 100, Immaculate Heart of Mary, Indianapolis, July 22. Mother of Rosary Hedge. Grandmother of three. Great-grandmother of 10. Great-great grandmother of two.

MILLER, Virble, 83, Holy Trinity, Indianapolis, July 3. Mother of Nancy Dickey and Danny Woolbright. Sister of Andrew Knight. Grandmother of 15. Great-grandmother of 21. Great-great-grandmother of two.

MORAN, Michael William, 76, St. Malachy, Brownsburg, July 15. Husband of Cecelia (Schlomor) Moran. Father of Michelle Donovan, Kathleen McHugh, Deborah Timmings, Mary, Martin and Michael Moran. Brother of Alice Gill and Martha Thimm. Grandfather of six. Great-grandfather of one.

MURANS, Voldemars, 54, Sacred Heart of Jesus, Terre Haute, July 13. Husband of Mary Murans. Father of Nicholas and Paul Murans. Brother of Mary Copp.

OLMSTEAD, David Harold, 77, St. Jude, Indianapolis, July 14. Father of Dianne Petry, Mary Jo Wortman, Clifford, David and Patrick Olmstead. Brother of Arlis Olmstead. Grandfather of 16. Great-grandfather of 16.

PEDDLE, Brianne H., 18, St. Monica, Indianapolis, July 14. Daughter of Laura Peddle.

PFLUM, George W., 86, St. Elizabeth, Cambridge City, July 10. Husband of Bernice Pflum. Father of Dale, Mary Jo and Sue Pflum. Brother of Peral Cooley. Grandfather of five. Great-grandfather of two.

SCHWEGMAN, Orville W., 74, Holy Guardian Angels, Cedar Grove, July 12. Husband of Marge Schwegman. Father of Barbara Apsley, Velda Clark, Sharon Halcomb, Laura Hodapp, Joyce Kays, Janice Suding and Vernon "Erine"

Schwegman. Brother of Edgar Schwegman. Grandfather of 18. Great-grandfather of one.

SCOTT, Ina P., 69, Little Flower, Indianapolis, July 15. Mother of James and Phillip Scott. Sister of Iris Dowell, Mae Plank, Donnie Williams and Doye Simmons. Grandmother of one.

SHARPE, Ralph, 80, St. Joan of Arc, Indianapolis, July 1. Husband of Marydeanne Sharpe. Father of Janet Engle, Margaret Martin, Patricia Torarek, Gregory, Richard and Ronald Sharpe. Grandfather of 10. Great-grandfather of one.

TATE, Thomas Eugene, 72, St. Jude, Indianapolis, July 17. Husband of Diane (Norris) Tate. Father of Matthew, Richard, Stephen and Thomas Tate. Son

of Monica (Billman) Tate. Brother of Alvena Britton and Barbara Cox. Grandfather of four.

VALANT, Louis S., 83, St. Christopher, Indianapolis, July 13. Father of Kathleen Hannemann, John and Larry Valant. Brother of Jeanie Miley, Stella Watson and Lavena Wiegand. Grandfather of 11. Great-grandfather of 12. Great-great-grandfather of one.

VAUGHN, James E., 79, St. Anthony, Indianapolis, July 9. Husband of Patricia (Long) Vaughn. Father of Jim and Steve Vaughn. Brother of Catherine Piercy, Eileen Priest, Anna Roberts and Victor Vaughn. Grandfather of three. Great-grandfather of one.

VERKAMP, Agnes, 91,

St. Michael, Indianapolis, July 17. Sister of Elma Rugenstein.

VOEGELE, Eugene Elmer, 83, St. John the Baptist, Osgood, July 19. Husband of Luella V. (Pfenning) Voegele. Father of Carol Greenwood, Anita Grehl, Sheila Lehrter, Brian, Eugene, Gerald, Michael and Robert Voegele. Brother of seven. Grandfather of 21. Great-grandfather of 26.

WHALEN, John L., Sr., 75, Sacred Heart of Jesus, Terre Haute, July 7. Husband of Henrietta Whalen. Father of Deborah Bye, Mary Carey, Esther Colon, Kelly Monnett, Edna Ramkissoo, David, Gregory, Jerry, John Jr., Michael and Steven Whalen. Grandfather of 30. Great-grandfather of five.

WIELGUS, Kurt, 38, St. Joan of Arc, Indianapolis, July 1. Son of Pat and Robert Wielgus. Brother of Nancy Marthakis and Andy Wielgus.

WILSON, Emma Blanche (Fromhold), 83, Christ the King, Indianapolis, July 15. Mother of Cathy Marsh, Anne Slocumb, Blanche Smith and Marjorie Sprunger. Sister of Mary Bee Bowman and Dorothy Anne Kaufman. Grandmother of 16. Great-grandmother of nine.

WUESTEFELD, August "Gus," 86, St. Louis, Batesville, July 20. Husband of Veronica P. Wuestefeld. Father of Veronica Fehlinger, Alvin, David, Eugene, Joseph and Raymond Wuestefeld. Brother of Carolyn Gindling and Margaret Pflum. Grandfather of 22. Great-grandfather of nine. †

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Positions Available

Diocesan Pastoral Planner
The Catholic Diocese of Belleville, IL, 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-most counties of IL. The Diocese currently has 125 parishes and 83 active diocesan priests, and this position will play a pivotal role in helping uncover ways to provide priestly ministry throughout the Diocese. This is a hands-on, interactive ministry, not a research-oriented office position. For consideration, contact Mr. Rob Otrembiak, Diocese of Belleville, 222 South 3rd St., Belleville, IL 62220. Fax (618) 277-0819 Email rotrembiak@diobelle.org

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Teacher Openings
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TRINITY HIGH SCHOOL

News briefs

U.S.

Witnesses heard on bill to protect infants who survive abortions

WASHINGTON (CNS)—An abortion survivor, a Princeton professor and a nurse who has comforted infants born after botched abortions testified before a House subcommittee July 20 about a bill that would entitle those infants to medical care. The testimony on H.R. 4292, the proposed Born Alive Infants Protection Act of 2000, came before the House Judiciary Committee's subcommittee on the Constitution, chaired by Rep. Charles Canady, R-Fla., chief sponsor of the legislation. "If a child born alive after a botched abortion does not receive the protection of the law, what is to prevent an abortionist from simply delivering a child and killing it?" Canady asked at the hearing.

Altar honors U.S. missionary women killed in El Salvador

MARYKNOLL, N.Y. (CNS)—An altar honoring the four missionary women killed in El Salvador has been donated to the Maryknoll Sisters. Ursuline Sister Diane Therese Pinchot, who made the altar, told Catholic News Service she did not envision it for celebration of the Mass, but as a symbol of the sacrifice of life that had been offered up. It commemorates the four women killed by the El Salvador military on Dec. 2, 1980: Maryknoll Sisters Maura Clark and Ita Ford, Ursuline Sister Dorothy Kazel and a lay woman, Jean Donovan. The altar was placed on exhibit at the headquarters of the Maryknoll Fathers and Brothers July 9. A service July 20 marked the presentation of the altar to the Maryknoll Sisters.

Endowment creates new chair in Catholic studies at U of Toledo

TOLEDO, Ohio (CNS)—In an agreement that made history, the University of Toledo and the Diocese of Toledo have created an endowed chair in Catholic studies at the state university. University officials and Toledo Bishop James R. Hoffman signed an agreement to expand an existing professorship into the first fully funded chair in religious studies in the university's 128-year history. The endowment of a chair requires at least \$1.5 million. The new chair will be named the Margaret and Thomas Murray and James J. Bacik chair in Catholic studies. It evolved from an existing professorship established in 1992, the Thomas and Margaret Murray professorship in Catholic thought.

WORLD

Nigerian archbishop warns against imposition of Islamic law

LAGOS, Nigeria (CNS)—A Nigerian archbishop said the imposition of Islamic law by political leaders in the North is an attempt to disrupt national unity. "Shariah is a

political issue, and all they are trying to do is to use it to split this nation," said Archbishop Anthony Okogie of Lagos in a July 21 interview. Shariah is the legal code of Islam. Archbishop Okogie said if the northern political elite were actually serious about Shariah, they should have adopted it into law when Muslims were president and heads of state.

German bishops' spokesman says Church employed slave laborers

COLOGNE, Germany (CNS)—The German Catholic Church has admitted that it employed slave laborers during the Nazi regime. Following revelations by a July 20 television program, including interviews with former slave laborers who worked at Church institutions, spokesman Rudolph Hammerschmidt said initial investigations had shown that the Church employed slave laborers. He 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.

PEOPLE

U.S. priest says Chinese Catholics have deep faith, need support

ST. LOUIS (CNS)—Father Ronald Chochol wants people to know that Catholics living in communist-ruled China are people of great faith who need spiritual and financial support. Father Chochol, senior associate pastor of St. Stephen Protomartyr Parish in South St. Louis, visited China recently on behalf of the U.S. Catholic China Bureau, a nonprofit organization, which he said "seeks to support the Catholic Church in China." Chinese

Catholics, as our "sisters and brothers of the faith, despite years of oppression, are an inspiration for our living the Christian faith," he told the *St. Louis Review*, newspaper of the St. Louis Archdiocese.

Lutheran layman channels millions to Catholic education

PORTLAND, Ore. (CNS)—When Warne Nunn looks out his office window at St. Mary's Academy, he sees two things that make him smile. One is the Portland all-girls' Catholic high school where his Lutheran-raised granddaughter received a "great education." The other is that the venerable red-brick academy looks especially good these days, in part because two years ago he helped funnel \$1 million of Meyer Memorial Trust money to remodel it. Nunn is past board chairman of the trust, which has \$535 million in assets and is one of Oregon's largest foundations aiding not-for-profit organizations. "I'm hooked on Catholic schools," he told the *Catholic Sentinel*, newspaper of the Archdiocese of Portland and Diocese of Baker.

German Archbishop Dyba dies of heart failure at age 70

COLOGNE, Germany (CNS)—Archbishop Johannes Dyba of Fulda, whose outspokenness sometimes put him at odds with fellow bishops, died of heart failure July 23. He was 70. Bishop Karl Lehmann of Mainz, chairman of the German bishops' conference, said Archbishop Dyba's death early in the morning on July 23 "left a big gap" in the conference. Archbishop Dyba had always "spoken passionately for a decisive way of being a Christian, and an unambiguous position for the Church. Although we often argued with him, his humanity and humor often helped us," said Bishop Lehmann. †



Holocaust studies

A Seton Hill Program group researches data in the International School for Holocaust Studies at Yad Vashem in Jerusalem July 9. From right front to back left are Father Thomas Looney, Valerie D'Souza, Mercy Sister Linda Kaman and Jerry Darring.

Classified Directory, continued from page 26

Positions Available

Periodista

The *Criterion* busca un periodista a tiempo completo para reportar los eventos que acontecen dentro de la Iglesia, nacional, universal o de la archidiócesis para informar, educar y evangelizar a los lectores de *The Criterion* y ayudarles a vivir plenamente como católicos. Las responsabilidades incluyen originar ideas para artículos, seguir las tareas del director administrador, asistir a eventos, tomar fotografías, conducir entrevistas, escribir artículos precisos e informativos, editar los artículos contruibuidos, superentender los suplementos asignados, revisar documentos y hacer cargos relacionados. Se requiere una licenciatura en periodismo, inglés, comunicaciones o en un campo relacionado. Se prefiere algún estudio previo en teología. Es ideal que tenga dos años previos de experiencia en periodismo impreso. El puesto también requiere un conocimiento de la Iglesia Católica, su organización, creencias y valores. Una habilidad bilingüe en español e inglés es un punto en su favor. Ofrecemos a los empleados dedicados y trabajadores la oportunidad de desarrollar su talento en un ambiente que respeta la dignidad de cada individuo mientras animamos un enfoque de equipo para llevar a cabo la misión y los ministerios de la Iglesia. Favor de enviar su curriculum e historia salarial en confianza a:

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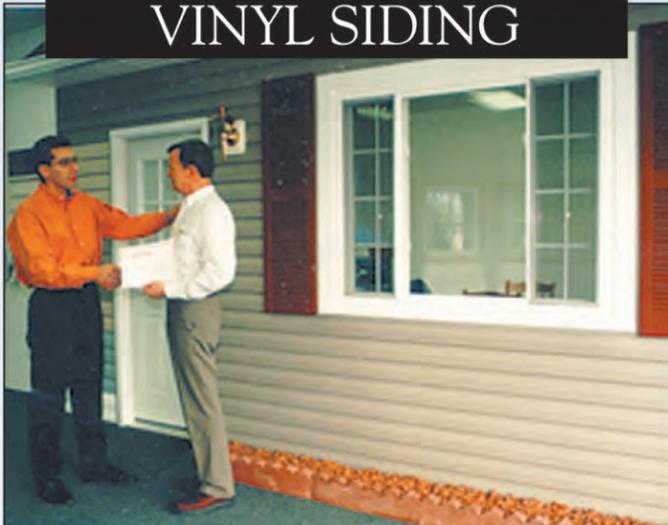
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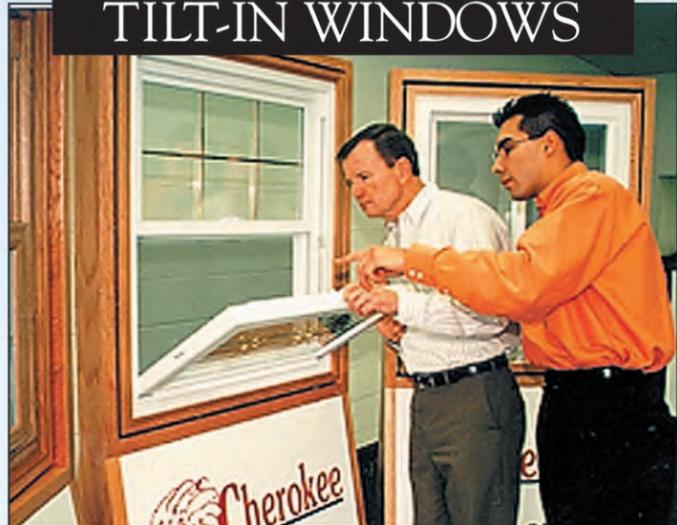
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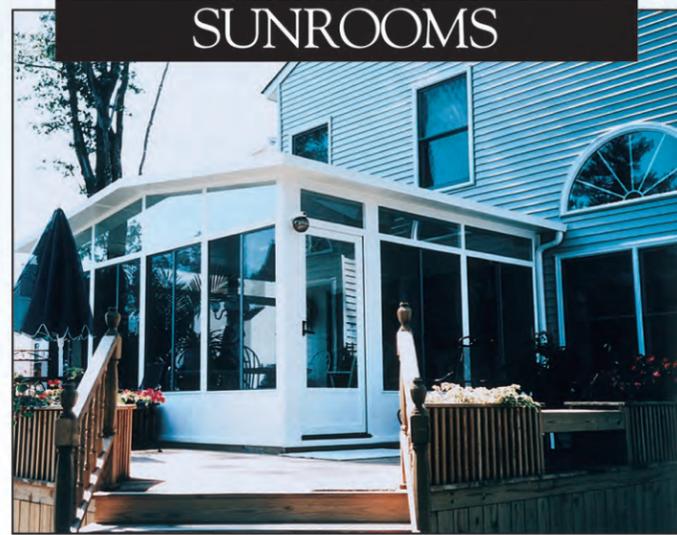
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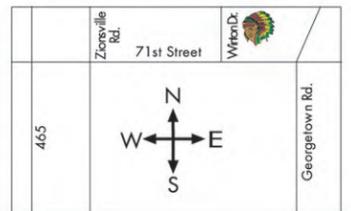


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