Archdiocese receives $10 million grant for education programs

By Greg Otolski

The Archdiocese of Indianapolis has received a $10 million grant from Lilly Endowment Inc. for developing new education programs at its schools in Marion County. It is the single largest foundation grant the archdiocese has ever received.

Nearly 13,000 students in kindergarten through grade 12 in 29 Catholic elementary and secondary schools and four interparochial high schools in Marion County will benefit from the programs.

The money will be used to develop programs to recruit, retain and reward Catholic school teachers and administrators; to assess and report on student performance and progress; and to serve the needs and enhance the education performance of special student populations, such as the growing number of Hispanic students.

Lilly Endowment announced last week that it was awarding $57 million in grants through its Community Alliances to Promote Education initiative to help public and private schools and colleges throughout Indiana meet their educational needs.

In addition to the archdiocesan schools in Marion County, two private Catholic high schools in Indianapolis—Cathedral High School and Brebeuf Jesuit Preparatory School—each received $2 million.

“We are very pleased that Lilly Endowment Inc. has accepted our grant proposal,” said Archbishop Daniel M. Buechlein. “The endowment has challenged public and private schools in Marion County to propose bold...” See GRANT, page 23

Pope asks Bush to reject funding for embryonic stem-cell research

CASTEL GANDOLFO, Italy (CNS)—Pope John Paul II asked President George W. Bush to oppose research on stem cells from embryos, as the U.S. leader deliberated over releasing federal funds for the practice.

Meeting July 23 with Bush for the first time, the pope said the United States had a “special responsibility” to the rest of the world and could point the way to a “truly humane future” by defending human life and dignity through legislation.

Bush, accompanied by his wife, Laura, and 19-year-old daughter Barbara, arrived at the papal summer residence southwest of Rome in a motorcade of black Cadillac limousines flying American flags.

The president met with the pope behind closed doors for 30 minutes. Afterward, joined by Vatican officials and Bush’s entourage, the leaders exchanged speeches and small gifts.

In his speech, the pope told Bush that political decisions regarding human life “have the gravest consequences for the future of civilization.”

The widespread legalization of abortion has led to “a tragic coarsening of consciences,” opening the way to acceptance of euthanasia, infanticide and “proposals for the creation for research purposes of human embryos, destined to destruction in the process,” the pope said.

“A free and virtuous society, which America aspires to be, must reject practices that devalue and violate human life at any stage from conception until natural death,” he said.

Bush was due to decide whether to allow federal funds for research on stem cells from embryos, which are killed in

Youth 2000 retreat focuses on the Eucharist

By Brandon A. Evans

Hundreds of young people, all on their knees, reached out to touch the garment draped around the monstara containing the body of Christ. Some buried their face in the cloth, others kissed it reverently, but all sought to bring something to the Lord for healing—some problem, some issue, some trial.

This prayer service was the high point of Youth 2000, a July 20-22 retreat held at Bishop Chatard High School and Christ the King School in Indianapolis, which was aimed at young people aged 13 to 30.

Amie Brawley of Dallas, Texas, directs the U.S. programming for Youth 2000, which is an international ministry. She attends most of the retreats presented with her cooperation and that of local diocesan organizations.

Brawley said the hope of Youth 2000 is that parishes will start similar retreats after hosting one. Priests and brothers from various orders—notably the Franciscan Friars of the Renewal based in New York—help present the retreat programs.

The focus of the weekend was Jesus Christ in the Eucharist. The monstara was displayed for adoration in the Christ the King School gymnasium.

“At [Bishop] Chatard, I’ve always tried to teach the kids to love the Eucharist,” he said.

Growing in Faith

By Brandon A. Evans

Sixty-five young people from across the archdiocese attended three of eight in-depth sessions that focused on Catholic issues such as the celebration of the Mass and praying the rosary.

“This in the old way, every young person had to attend three of eight in-depth sessions that focused on Catholic issues such as the celebration of the Mass and praying the rosary.

“... and to strengthen their Catholic identity.”

Youth 2000 retreat focuses on the Eucharist

By Brandon A. Evans

Growing in Faith

By Brandon A. Evans

See CELL, page 2

See YOUTH, page 2

See LEADERSHIP, page 2

See CELL, page 2

See YOUTH, page 2
YOUTH

said Father Joseph Brown, chaplain of the Indianapolis North Deanery interparochial high school. “I hope that they take away a deeper love for Christ in the Eucharist.”

Those who attended were able to pray in many different ways, and to bring meaning to all of those prayers, such as the Mass and the rosary. There was ample time for singing and community as well as silence and solitude.

[Jesus] is here to love us, to give us his mercy,” said Franciscan Friar of the Renewal Father Robert Lombardo in a talk on Saturday night. “The only obstacle … is sin.”

The sacrament of reconciliation is not fully understood by many young people, who don’t understand why they need to confess their sins to a priest, said Father Bob, who presented a catechesis about penance.

“Why do we confess to a priest?” he asked. “Because Jesus, when he rose from the dead, gave that gift to the Church. He didn’t say why. He didn’t say because and give a set of reasons. There’s a period at the end of the sentence.”

In addition to not completely understanding the sacrament, Father Bob said there are many other reasons young people don’t go to confession.

“I’m going to let you in on another secret, because this I know you don’t know,” Father Bob said. “I don’t really like going to confession. I always get nervous before I have to go. Sometimes we avoid something good because we get nervous. But probably, like me, you are relieved when you go.”

Priests were available throughout the talk to hear confessions, and many young people took advantage of the opportunity.

“Retreats like this … really help you realize that God is there and that he can help you,” a teen-age girl said during a special time for testimonies at the end of the retreat.

“This retreat was a step back from the race,” Father Brown said. “I’ve never seen kids come home from a retreat so energized that they wanted to go to another one right away,” she said.

Cassano shared her experience of seeing the excitement in the youth in a conversation with Father Brown. She and a friend, Sharon Teipen, who helped organize this retreat, had encouraged Bishop Chatard chaplain to sponsor a Youth 2000 retreat.

“Don’t just be a husband or a wife,” Father Bob said. “Be a holy husband, a holy wife.”

A particularly moving moment came when about 40 young people went up to the altar after Sunday Mass to show that they had thought about the possibility of a vocation to consecrated life or priesthood. Father Bob, amidst cheers and a standing ovation, told them that they are treasured and prayed for.

One young adult testified that this was her first retreat, even though she has been Catholic all her life.

“I have two children and I hope that they grow up like you,” she said to the teens.

Anne Cassano, a member of St. Lawrence Parish in Indianapolis, said when she lived in North Carolina she took members of a youth group there to a Youth 2000 retreat in Louisiana.

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“I’ve never seen kids come home from a retreat so energized that they wanted to go to another one right away,” she said.

As the teens gave testimonies, Father Bob stood in the back of the gymnasium and smiled.

When he addressed the teens the previous night, Father Bob stressed the theme of the Church’s Jubilee in 2000. “Jesus is the same yesterday, today and forever,” he said. “Jesus doesn’t change. He’s here with us tonight.”
Healing priest draws thousands to Detroit-area services

By Mary Ann Wyand

Father Anthony Spicuzza was pastor in Brazil for 40 years.

Father Anthony Paul Spicuzza, the pastor of Annunciation Parish in Brazil for four decades, died on July 22 at St. Francis Hospital in Beech Grove. He was 79.

Father Spicuzza had been ill for more than a year. At the time of his death, he was the oldest active priest administrator in the Archdiocese of Indianapolis.

A memorial Mass was celebrated at Annunciation Church at 11 a.m. on July 25. The funeral Mass was celebrated at 4 p.m. on July 25 at Holy Rosary Church in Indianapolis, which was his home parish.

Msgr. Joseph F. Schaedel, vicar general, presided over the interment at St. Michael Cemetery in Brazil.

To fill the requirements of canon law, Father Spicuzza resigned as pastor at age 75 the day he asked Archbishop Daniel M. Buechlein’s permission to continue to serve the parish as administrator.

Healing priest draws thousands to Detroit-area services

By Jennifer Del Vechio

Father Anthony Paul Spicuzza, the pastor of Annunciation Parish in Bloomington, was the homilist for the memorial Mass at Annunciation Church.

Interment was at the Priests’ Circle at Calvary Cemetery in Indianapolis.

To fill the requirements of canon law, Father Spicuzza resigned as pastor at age 75 the day he asked Archbishop Daniel M. Buechlein’s permission to continue to serve the parish as administrator.

Father Spicuzza was born on Oct. 27, 1921, and ordained at St. Meinrad Archabbey on June 11, 1946, by Archbishop Joseph E. Ritter.

During his 55 years of priestly service to the Church in central and southern Indiana, Father Spicuzza had only two parish assignments. He was associate pastor of St. Andrew Parish in Richmond until 1961, when he was appointed pastor of Annunciation Parish in Brazil.

Msgr. Schaedel remembered Father Spicuzza as “a faith-filled and very faithful priest who loved the Church and his priesthood.

“His personal life consisted of a very simple lifestyle, a devotion to prayer and the sacraments, and a willingness to be of service to his beloved parishioners.”

Msgr. Schaedel said: “He was proud of his Italian heritage and his roots in his beloved home parish, Holy Rosary, the Italian church of Indianapolis.

Msgr. Schaedel said Father Spicuzza also was a very generous man.

“I suspect that only long after he is gone will we ever begin to even a sampling of the stories about his generosity to people he encountered of all ages and from all walks of life,” he said. “Only God will ever completely know the goodness of this gentle, loving priest. I would hold him up as a faithful servant of God to be a role model for all of our seminarians.”

Surviving are three sisters, Josephine Healy, Alice Massa and Rosemary Page, and three brothers, Larry, Paul and Gus Spicuzza.

Young adults discuss sexuality and Church teaching

By Jennifer Del Vechio

STUDEVILLE, Ohio—The main question these young adults asked was, “How far could they go without having sex?”

“My mother hasn’t walked since December!” exclaimed Joan Hoffman, a member of St. Michael Parish in Livonia, a suburb of Detroit.

The Hoffmans and hundreds of others had come to St. Kenneth hoping that Servite Father Peter Mary Rookey, an internationally renowned healing priest, could help bring a miracle in their lives.

Some came in wheelchairs; others were on portable oxygen tanks to help them breathe. Parents brought sick children and ailing parents. They came to receive the special blessing from the priest, called “A Man of Miracles” in a book written by Heather Parsons.

St. Kenneth Church was one of four stops on Father Rookey’s healing mission in metro Detroit this summer.

The first healing credited to Father Rookey occurred in Ireland in Benburg, County Tyrone, in 1948.

After serving in the Ozarks in the United States for years, he was able to return to his healing ministry and begin International Compassion Ministry, based in Chicago.

While he holds regular healing Masses at Our Lady of Sorrows Basilica in Chicago on the first Saturday of each month, he travels around the world on healing missions. And wherever he goes, thousands of people flock to attend his services.

Mary Schuster of St. Clement Parish in Centerline was suffering the effects of multiple sclerosis when she first went to a Mass celebrated by Father Rookey in Warren in 1991—talked into it, she said, by her brother.

“I saw people falling down after he blessed them. I never saw people falling down like that in a Catholic church before,” she said. “I thought whatever those people are getting, I want it. I stood in line, but I didn’t fall down.”

After that, Father Rookey was at All Saints Church in southwest Detroit, and she went to Mass every day despite the trouble she had walking because of multiple sclerosis.

The last day the priest was there, Schuster recalled, “I received the Holy Spirit and I went down [to the floor]. But I wasn’t healed. Father Rookey said, ‘You can’t heal every time.’ ”

Two weeks later, she said, she was driving in her car and “felt the heat come down the whole left side of my body.

“I’ve been walking fine ever since and my MS is in remission,” added Schuster, who now volunteers to sell healing oils and books about the healing priest at local parishes where Father Rookey is holding healing services.

During an interview with The Michigan Catholic, Detroit archdiocesan newspaper, the priest said, “I’m not a healer. I do not work, not mine. He does all the healing just pray.”

Indeed, Father Rookey, now 83, prays even at 3 a.m. when he arises and does his exercises, which include pushups.

He also fasts each day before a healing service: “I feel uncomfortable praying over people with a full tummy. I don’t feel right,” Father Rookey said.

“Our Lord told the apostles about a man who brought his son to be delivered from Satan. The apostles asked why they couldn’t do that. Jesus, who cast out the demons in the boy, told them this kind of task can be done only after prayer and fasting,” he said.

Holly Jernyn of St. Genevieve Parish in the Detroit suburb of Livonia called Father Rookey “a very patient, humble priest and real good with the kids.”

She said that after he blessed one of her six children, a 10-year-old daughter who is autistic, the family believes “some healing occurred.”

Father Rookey is concerned that more priests are not carrying on the mission of healing. “Priests today are afraid that someone might not get healed,” he said.

People seeking healing who cannot attend a service are encouraged to call International Compassion Ministry.

“Telephone ministry is very powerful,” Father Rookey said. “One of the phenomen- ena in this ministry is when I pray over them, the Holy Spirit comes over them and they rest in the Spirit, sometimes they are out for hours. They can get on a high with the Holy Spirit for weeks. The Spirit is very powerful.”

For more information on International Compassion Ministry, call 708-746-6279.

Young adults discuss sexuality and Church teaching

Family Planning (NFP) and sexuality. (See a related story on page 14.)

Smith, a professor at the University of Dallas, has produced audio and video tapes of her talk “Contraception: Why Not?” Her commentary outlines the reasons for Natural Family Planning and expounds on encyclical by Pope Paul VI, which reaffirms Church teaching that contraception is wrong.

Smith spoke to a group of about 400 young adults at a Defending the Faith conference held recently on the campus of the Franciscan University of Steubenville in Ohio.

Smith’s main point was that sexuality is part of God’s plan and must be “put into the service of the kingdom.”

Her talk gave a no-nonsense approach to how young adults can choose a spouse, live chaste lives and embrace Natural Family Planning.

See ABSTINENCE, page 22
Preparing for death

In his rule for monks, St. Benedict admonishes his followers to maintain a daily awareness of the reality of death. St. Benedict knew that preparation for death is an essential feature of Christian life. He also knew that the refusal to face death is a serious obstacle to health and happiness.

The Catholic bishops of Illinois recently issued a pastoral letter, “Facing the End of Life,” that calls attention to the importance of preparing for death—and the obstacles we face in modern American culture.

According to the bishops, “Only the fabric of faith provides us with the texture and richness to understand the meaning of the individual thread of our own life and death.” Through the eyes of faith, we can see the sanctity of human life in its fullest dimensions, and we acknowledge that our time on earth is a period of preparation that leads to a fullness of life that far exceeds our earthly existence.

“Those who avoid the topic of death are making a serious mistake,” the bishops say. As disciples of Jesus Christ, we are called to choose life as Christ did—as a sacred reality entrusted to us to be preserved with a sense of responsibility and brought to perfection in love and God’s grace in order to have our hearts and minds transformed and our faith and love of God increased.”

We must face the reality of death and dying, be frank about the limits of earthly existence. As Americans, we have to work hard to create a balance between the business of living and the business of dying. We must face our time on earth, and never deliberately take life, but recognize that there are times when treatment should be withheld or withdrawn.

“The key to dying well is living well,” the bishops say, and “living well means a life characterized by love.” With the Catholic bishops of Illinois, we invite all Americans to work together to build a “culture of life” that cares for the dying with the dignity and respect all of us deserve.

— Daniel Conway

(Daniel Conway is a member of the editorial committee of the board of directors of Criterion Press Inc.)

Receiving the Eucharist properly

(Seventh in a series)

Our bishops’ document about the Real Presence of Jesus Christ in the Eucharist addresses several questions that concern the proper reception of the Eucharist. The first of these concerns reception without true faith in the Real Presence.

If someone without faith eats and drinks the consecrated bread and wine, does he or she receive the body and blood of Christ? This 10th in the series of questions requires a technical answer. If by “receive” we mean the act of eating the body of Christ and drinking the blood of Christ, the answer is yes, because the consecrated body and blood of Christ is what it is by nature—no matter who consumes it.

On the other hand, if someone has in mind an understanding of the notion of “receiving” that refers to a consciously knowing and willing acceptance of the body and blood of Christ as what it is, so as to obtain spiritual benefit, then the answer is no.

As our document states: “…[W]e must by faith accept God’s offer of communion in Christ and in the Holy Spirit, and cooperate with God’s grace in order to have our hearts and minds transformed and our faith and love of God increased.”

Without faith, one does not receive the spiritual nourishment the Eucharist gives.

It might be well at this juncture to mention that our Church does not invite people to communion who do not believe as we do in the Real Presence of Christ in the Eucharist because it is not a truefult gesture of the oneness of faith that is intended. We don’t mean to be inhospitable, but we believe that it matters what we believe about the presence of Christ in the Eucharist.

Furthermore, receiving communion is an action that expresses an honest relationship of love between us and Christ. And his body, the Church. In other words, we need this sacrament in our quest for closeness to God.

Does one receive the whole Christ if one only eats the body of Christ but does not drink the blood?

The simple answer is that Christ is wholly present in any fragment of the consecrated host or in any drop of the precious blood. One need not receive both species in order to receive Christ. Reception of both the consecrated bread and consecrated wine is offered as an option because it provides a fuller expression of the sacrificial eucharistic meal, but it is not required. 
Recibiendo apropiadamente la Eucaristía

(Séptimo de la serie)

El documento de los obispos sobre la Presencia Real de Jesús en la Eucaristía dirige varias preguntas que involucran la recepción apropiada de la Eucaristía. La primera de estas tiene que ver con la recepción sin la ver- 

derada fe en la Presencia Real: Si alguien sin fe come y bebe del pan y vino consagrado, ¿recibe el cuerpo y sangre de Cristo?

La intención del Arzobispo Buechlein para vocaciones en agosto

Consideración de la Parroquia: Que cada parroquiano sea consciente de su papel para fomentar todas las vocaciones y anime a nuestros jóvenes a con- 

siderar la vida sacerdotal y religiosa.

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

Research for the Church/James D. Davidson

In-group virtues, out-group vices

Think for a moment about the hostili- 

ties between Protestants and Catholics in 

Northern Ireland. Now think about the ten- 

sions between Protestant and Jews during 

the Colonial Period of American history. Finally, think about the animosities that 

perpetuate Protestants and Catholics in the Bible Belt.

The fact that these three situations involve different places and different 

points in time means there are important differences in these relationships. 

However, the fact that Protestants are the in-group and Catholics are the out-group in all three situations means there also 

are important similarities in these relations- 

ships. Let me explain.

In his book Social Theory and Social Structure, Columbia University sociolo- 

gist Robert K. Merton offers a general theory of the relationship between in-

groups (which have disproportionate amounts of power and influence) and out-

groups (which have less). Merton argues that in-groups tend to see themselves as 

superior and out-groups as inferior. 

Regardless of the facts bearing on the case, in-groups believe their own mem-

bers are capable of acting in virtuous ways, but members of out-groups are not. 

Defining the situation in this manner, in-

groups believe they are entitled to more 

social rewards and benefits than members of out-groups. In accordance with the self-fulfilling prophecy, in-groups accu-

mulate more than their fair share of power, privilege and prestige; out-groups 

have less than their fair share of these scarce resources.

What happens, then, when members of the out-group engage in virtuous behav-

ior? What if members of out-groups exhibit the same qualities as members of in-

groups (for example, they too are suc-

cessful in the workplace, careful with 

their money and socially responsible)? What do members of in-groups do then? 

According to Merton, they need not 

be different. As long as here are social cues and institutional supports that 

maintain the identity of the in-group as the superior and out-groups as inferior. 

Merton contends that such cir-

cumstances are only possible when social institutions (such as families, 

churches, schools, businesses and governments) support the in-group’s behavior. As long as institutional supports are in place, out-

groups will not be able to prove that they are as virtuous as the in-groups. The only 

solution is to challenge institutional prac-

tices that sustain in-group privileges and perpetuate out-group powerlessness.

Merton’s theory can be applied to a variety of settings where an in-group of one race, ethnicity, and/or gender is domi-

nated over an out-group with different characteristics. It helps us understand the religious hostilities between Protestants and Catholics in Northern Ireland. It also sheds light on historical conflicts between the “established” churches (e.g., Congregationalists and Episcopalians) and the “dissenters” (e.g., Catholics and Baptists) in the American colonies. It also explains persistent inter-

faith conflicts, such as the tensions between evangelical Protestants and Catholics in the Bible Belt. Finally, it suggests that the only real solution to these—and other religious—conflicts is to 

address the social policies and practices that allow dominant groups to convert in-

group virtues into out-group vices.

James D. Davidson is professor of soci- 

ology at Purdue University in West 

Lafayette, Ind. He is co-author of American Catholics: Gender, Generation, and Commitment, Al

BaMira Press, 2001.)

Bible Views

Americans who believe the holy Scripture is...

40% the actual word of God

27% the inspired word of God

45% everything should be taken literally

49% an ancient book

16% those parts are to be taken literally

10% those parts are to be taken metaphorically

4% moral precepts

10% an ancient book

20% 16%

10% 10%

10% 10%

20% 4%

4%

4% 4%

10% 10%

20% 10%

4% 10%

20% 10%

4% 4%
A program on “The Shrine Compartment” will be held at 2:30 p.m. on July 29 at Mary’s King’s Village School in near Devriesville, on 925 South, 8 miles east of 421 South, 12 miles south of Versailles. Father Emmer Burwinkel will celebrate Mass at 3:30 p.m. For more information, call 812-689-3551 or email eburwink@seidata.com.

St. Gabriel Church, 6004 W. 34th St., in Indianapolis has changed its Mass schedule due to the Brickyard 400 race. On Aug. 4, Mass will be at 4 p.m., 5:30 p.m. and 7 p.m. The weekly Spanish Mass will be at noon on Aug. 5. For more information, call 317-291-5376.

The Cardinal Ritter Distinguished Student Scholarship “Trip Through Purgatory” Golf Outing will begin at 11 a.m. on Aug. 27 at the Purgatory Golf Club, 12160 E. 216th St., in Noblesville. For more information, call 317-291-6314.

St. Martin of Tours Church in Louisville will have the Alliance of the Two Hearts Devotion on Aug. 4. Confessions are at 7 p.m. followed by an 8 p.m. Mass and prayers, including the rosary and adoration. There will be a midnight Mass and another rosary on Aug. 4. For more information, call 502-582-2827.

The Warren Performing Arts Center, 9246 E. 16th St., in Indianapolis, will host the St. Louis Irish Arts Concert at 7:30 p.m. on Aug. 2. A group of Irish dancers, singers and musicians will perform with four visiting artists from Ireland. Tickets are $8 at the door or $6 in advance. For more information, call 317-846-6320.

Cardinal Ritter High School in Indianapolis is looking for volunteers to help staff a food stand at the Brickyard 400 race on Aug. 3-5. Money earned will help update the science lab. For more information, call 317-297-4555.

HIV: A Reposion Weekend with the theme “Creating the Entire Person Through Conversion” will be held on Aug. 3-5 at the WayCross Retreat Center in Morgantown. The cost is $30 per person which includes housing, meals and program fee. For more information, call Father Calvin Beecher at 317-631-4006 or 877-420-7515.

“Celebrate Summer’s End: A Spa Day for Women” will be held on Aug. 11 from 8:30 to 1:30 p.m. at Kordes Retreat Center in Ferdinand. For more information, call 800-880-2777.

St. Thomas the Apostle Parish, 523 S. Merrill St., in Fortville will have its parish festival on Aug. 4. For more information, call 317-326-3722.

St. Susanna Parish, 1212 E. Main St., in Plainfield will have its parish festival on Aug. 4. For more information, call 317-839-4537 or 317-839-9974.

St. Boniface Parish, 15519 N. State Road 545, in Fulda will have its parish picnic from 11 a.m. to 7 p.m. on Aug. 5. For more information, call 812-357-5533.

St. Paul Parish, 9798 N. Deardorn Road, in Guilford will have its parish picnic and festival on Aug. 12. For more information, call 812-623-2631.

St. Mary Parish, 2500 St. Mary’s Dr., in Lanesville will have its parish festival on Aug. 12. For more information, call 812-952-2853. 

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John M. Hague, M.D., Rheumatology Associates, P.C.
the process. The Catholic Church supports only harvesting stem cells from other tissues, like livers, placentas and umbilical cords, a process it says does not threaten human life.

At a Rome press conference later in the day, Bush said he would take the pope’s “point of view into consideration.” He said the question was particularly thorny and involved “the need to balance value and respect for life with the promise of science and the hope of saving life.”

According to Bush, one of the main Vatican sources, the pope did not raise the issue of embryonic stem-cell research in the leaders’ private discussions. The Vatican said the pope and Bush talked about the violence-torn Middle East, religious freedom and assistance to developing countries.

Bush was in Italy for a July 20-22 meeting of the leaders of the world’s most industrialized countries. The pope told Bush that wealthy nations must ensure that all the world’s inhabitants enjoy the economic benefits of globalization. He said the Church was deeply concerned by the “tragic fault line between those who can benefit from these opportunities and those who seem cut off from them.”

Before their statements, the two stood on an open balcony overlooking Lake Albano, which was dotted with kayakers in bright summer sunshine. “It’s spectacular,” Bush told the pope. “On a hot day it looks like a place one would want to go swimming.”

During the ceremony, Bush sat straight in his chair; hands folded in his lap. His wife and daughter wore dark business suits and black lace veils.

Bush, a Methodist, thanked the pope for reminding Americans of their “special calling to promote justice and to defend the weak and suffering of the world.” He said, “You remind us that we must be matched with compassion and moral purpose,” he said.

He gave the pope a two-volume leather-bound anthology of American poetry, a first edition printed in 1849. The U.S. leader also met for 15 minutes with Cardinal Angelo Sodano, Vatican secretary of state.

A Vatican source said that during his meetings, Bush seemed well prepared on foreign affairs topics and took charge of the discussions. He was accompanied by Condoleezza Rice, his national security adviser.

The source said Cardinal Sodano asked Bush to use U.S. influence to promote closer ties between the Vatican and communist China, where Catholics are forbidden to profess loyalty to the pope. Vatican officials also thanked Bush for American defense of religious freedom around the world. Bush told reporters he was honored to have met the pope, “an extraordinary man” whose leadership “has not only affected political systems, but affected the hearts and souls of thousands of people around the world.”

Meeting the pope is “hard to describe,” he said. “I’m not poetic enough to describe what it’s like to be in his presence.”

Initiatives of G-8 Summit overshadowed by violent confrontations

GENOA, Italy (CNS)—While advancing a program to relieve the debt of the world’s poorest countries, the summit of leaders of the world’s most developed countries was overshadowed by violent confrontations between police and anti-globalization demonstrators.

Pope John Paul II, talking July 22 about the Group of Eight summit, expressed his “pain and sadness for the hostilities which exploded there, unfortunately with serious consequences for the planet.”

A 23-year-old Italian demonstrator was shot and killed by police July 20 as he appeared set to throw a Molotov cocktail into a jeep in which the officers were riding.

“Violence is not the path to reaching a just solution of existing problems,” the pope said on the last day of the July 20-22 summit.

The pope referred to the substance of the G-8 discussions July 23 as he met U.S. President George W. Bush at Castel Gandolfo, south of Rome.

Bush participated in the summit along with the leaders of Canada, Great Britain, France, Germany, Italy, Japan and Russia. In addition to debt relief, the G-8 leaders announced creation of a $1.2 billion fund to fight AIDS and other diseases and agreed to launch a new round of international trade talks that, among other things, would focus on improved market access for developing nations.

In recent days, the world’s attention has been focused on the process of globalization, which has so greatly accelerated in the past decade, and which you and other leaders of the industrialized nations have discussed in Geneva,” the pope told Bush.

“While appreciating the opportunities for economic growth and material prosperity which this process offers, the church cannot but express profound concern that our world continues to be divided, no longer by the former political and military blocs, but by a tragic fault line between those who can benefit from these opportunities and those who seem cut off from them,” Pope John Paul said.

The pope told the president, “A global summit is essentially a world of solidarity.” The summit participants made a commitment to promoting wider access to technologies, but especially to further reducing the foreign debt of the world’s poorest countries.

In their final statement, the leaders said their debt relief initiatives learned from the Cologne, Germany, last year, “aims to increase growth, reduce poverty and provide a free market for all debt-paying countries,” but by reducing debt on the basis of strengthened policy reforms.

Thus far, they said, 23 nations have had $53 billion of their original $74 billion combined debt forgiven.

The leaders made further commitments to debt relief combined with development aid and social spending in the poor nations.

CardinalBernard F. Law of Boston, head of the U.S. bishops’ International Policy Committee, looked toward the G-8 meeting July 20 when he praised Bush’s mid-July proposal to increase U.S. funding for education programs and to have international development banks give more development grants.

“Effective implementation of the president’s proposals, coupled with increased investment in development assistance, debt relief and fair and just trade policy, can make a key difference in global efforts to overcome widespread poverty in a world where too many still lack the essentials of human dignity,” Cardinal Law said in a statement.

Pope John Paul had sent a letter to the leaders meeting in Genoa, urging them to ensure that “no person or nation is excluded from your concern.”

The pope asked them to promote “a culture of solidarity” to alleviate poverty, promote peace, protect the environment and improve the health of the world’s poorest people.

Interviewed before the summit, Cardinal Angelo Sodano, the Vatican’s secretary of state, said the Vatican had “very concrete” hopes for the summit: “that there will be new initiatives on behalf of the poorest countries.”

The cardinal said globalization in itself is not good or bad.

“Everything depends on the aims one has,” he said. “In the phenomenon of globalization one can discover the original vocation of humanity to form one family.”

Most Catholic leaders and members of Catholic organizations who went to Genoa to march on behalf of a greater voice for the poor stayed away from all demonstrations and instead gathered in a Genoa church to pray throughout the summit.

Bishop Patrick J. O’Donoghue of Lan caster, England, and Julian Filochowski, director of the British Catholic Agency for Overseas Development, were among the Catholic religious leaders who went to Genoa for the summit.

The bishop told Catholic News Service the peaceful protesters, whom he called “inspirational,” contrasted sharply with the violent protests, led by anarchists.

He said G-8 leaders spoke as if the issue of Third World debt had been solved and that it was time to move onto other issues, such as health care, AIDS and education.

“The new thing would be looking at the symptoms and not the causes. The poorer countries are not in a position to tackle [these] ... questions ... without more substantial progress being made on the debt cancella tion issue,” Bishop O’Donoghue said.

Filochowski said: “The Cologne promises have not been delivered. We want wider and deeper debt relief.”

CardinalDionigi Tettamanzi ofGenoa told the Italian newspaper Corriere della Sera that the violence and vandalism that accompanied the summit tarnished the G-8 and the reputation of those calling for greater attention to the poor.

But some steps forward were taken,” he said. “No other international meeting has placed the gap between the North and South on the agenda.”

While the G-8 leaders were meeting in Genoa, the U.N.’s economic and social council was meeting in Geneva, discussing many of the same topics.
Indianapolis Power & Light would like to say thank you for your concern and patience as we worked around-the-clock to restore service to 60,000 IPL customers following the most severe thunderstorm to hit the Indianapolis area in 9 years. Unfortunately, we can never restore power as fast as everyone would like. We regret the inconvenience and stress that power outages cause to family life and business. Our primary goal at IPL will continue to be the delivery of safe, clean, reliable electric service to you at competitive prices.

Again, thank you.
The newly married Bob and Gigi Thomas pose for a picture at their wedding reception. The couple were married May 19 and later took a pilgrimage for their honeymoon.

They got used to being called “the honeymoon couple.” Bob and Gigi Abellada Thomas of Indianapolis didn’t expect that much attention on their honeymoon, but their idea to take a pilgrimage, instead of a cruise or regular travel vacation, intrigued the other pilgrims and affirmed their choice.

When the pilgrimage was over, people thanked the newlyweds for spending their honeymoon with them.

“The surprising thing is that people didn’t ridicule the idea,” Bob said. “I’m amazed at the response it gets. Everyone seems to be legitimately excited about a honeymoon like that.”

The Thomases were married on May 19 at St. Mary Church in Greensburg, and made their 16-day honeymoon a religious pilgrimage aimed at starting their marriage off strong in their faith.

They visited Rome and Assisi in Italy, Medjugorje, Bosnia, and Mali Losinj in Croatia, an island in the Adriatic Sea. They received good advice from other married couples on the trip. One woman told them she would pray for them every day because she thought it was such a neat idea that they spent their honeymoon on pilgrimage.

The honeymoon started in Rome, where Pope John Paul II blessed their marriage.

In Medjugorje, a village that has gained international attention due to the Virgin Mary’s appearance there, Gigi and Bob kissed the pope’s ring and received his blessing, they were led out, but not before Gigi told the pope, “We’re going to Medjugorje.”

After the couple kissed the pope’s ring and received his blessing, they were led out, but not before Gigi told the pope, “We’re going to Medjugorje.”

In Medjugorje, a village that has gained international attention due to the appearances of six visionaries that the Virgin Mary has appeared to, Gigi and Bob met their pilgrimage group.

The Church has not declared Medjugorje a true apparition site, and investigations are ongoing. However, the faithful are allowed to visit and make pilgrimages there.

After spending time in Medjugorje, the couple went to Mali Losinj, where a Croatian priest led them in spiritual exercises.

Gigi and Bob said the experience was fun. They sang a lot, ate a lot, traveled a lot and “carried on a lot.”

In Croatia, the retreat was held at a resort that offered wine and figs every day, along with beautiful scenery and a spiritual experience that has made an impact on their lives.

“We felt so spoiled,” Gigi said. “It was so much fun, but we actually got a lot of peace.”

For them, it was the perfect honeymoon.

Gigi said people might think the trip, based around their faith, was boring.

“But it absolutely was not,” she said.

“We had so much fun. We ran around a lot, we were surrounded by people. I know I’ve been changed from it all.”

After all the hectic wedding plans, the couple said they wanted time to refocus.

“It’s not like we set out planning a pilgrimage for our honeymoon, but things were so fast preparing for the wedding,” Gigi said. “It was like a whirlwind, and to go on a honeymoon like this and a retreat helps you refocus. At the same time, we thought this was better than we expected and thought this was such a good idea.”

Their honeymoon offered opportunities to interact with other married couples, who told them what a good idea it was and how they wished they had done something similar.

There was also lots of “loving advice,” even from pilgrims who weren’t married.

“One woman who was single told us not to fight because married people fought over the stupidest things,” Gigi said.

The decision to go on a pilgrimage for their honeymoon started with Bob, who suggested that they visit Medjugorje. Gigi had been there before, and she surprised her with tickets to Medjugorje at Christmas.

From there, they began discussing what else they wanted to do, which led to the idea of Rome and the retreat.

“Marriage is a sacrament,” Bob said. “We wanted to do something to thank God for what he was doing for us. It’s a once-in-a-lifetime opportunity, and we wanted to take advantage of that.”

They met at the Young Adult Conference sponsored by the Archdiocese of Indianapolis in 1999, and later became friends through their participation in the Catholic Young Adult Network of Indianapolis.

After dating for a year, they became engaged and were married about seven months later.

Gigi said the Catechism of the Catholic Church section on marriage explains how the husband and wife are to help each other grow in holiness and raise a family.

On their trip, they were able to pray together for their future children. They even bought items, such as rosaries and religious statues, to give to their children someday.

Because one spouse will always work, Gigi said the time they could spend together in prayer was important. It was also a way to help them continue that spiritual focus within their marriage.

Part of their wedding ceremony included saying their vows over a crucifix—a tradition used during Catholic ceremonies in Bosnia and Croatia. The same crucifix will be placed on their family altar as a symbol of the “domestic Church.”

Bob said their honeymoon was inspirational. Not only did they get to pray together and start their marriage in a spiritual way, they also learned more about each other.

They were together 12 hours on a plane, then had to travel by train and figure out how to get around in Italy since neither had been there before.

“We appreciate this the more we look back on it,” Bob said.

From their trip, Gigi and Bob said they realized how spoiled people are in America and how simply people live in other countries.

Most of the time, they didn’t have hotel rooms with air conditioning, or ice in their drinks or other comforts of home.

“But I learned I can be happy with Bob without much,” Gigi said. “If we have God, we have everything.”

Bob said seeing the villagers in Medjugorje surround their lives around Jesus and the Church helped him come back with that in his mind.

Now they plan to attend daily Mass together each evening after work.

“We want to start our evenings together with God,” Bob said.

They would encourage other couples to consider going on a pilgrimage instead of planning a traditional honeymoon because it was a good experience for them and lots of fun.

“It’s just a nice way to start a marriage,” Bob said. †
Church fire didn’t challenge couple’s faith

By Mary Ann Wyand

Their faith, family and friends helped Matthew and Maria Schott Halloran enjoy their wedding day even though the church location had to be changed a few days before the ceremony.

They had planned to be married on May 4 at the historic Sacred Heart Church in Indianapolis—where Maria’s parents and grandparents were— but an April 27 electrical fire gutted the sanctuary of the serene German-American church.

Msgr. Joseph F. Schaedel, vicar general of the archdiocese and pastor of Holy Rosary Parish in Indianapolis, offered the couple the use of that historic south side church. Father James Wilmoth, pastor of St. Roch Parish in Indianapolis, where the Schotts are members, also asked if they would like to be married there.

With less than a week before the ceremony, Matt and Maria decided to move their wedding to St. Roch Church. But they live in Plano, Texas, so they had to rely on family members and friends to take care of last-minute arrangements.

“When we heard the news about Sacred Heart, it was very disappointing,” Matt said. “I had never even seen the inside of the church, so on a couple levels I was very disappointed.”

Earlier, Matt and Maria had decided to focus on the sacramental aspects of the ceremony and keep the wedding arrangements as simple as possible, and that decision helped them cope with the sudden change in plans.

“The planning stages of the wedding were spent with an understanding that the sacrament would not be overshadowed by the event,” Matt said. “Our objective was to focus on the sacrament and everything else would fall into place.”

When Bonnie Schott called her daughter in Texas on April 27 to tell her about the fire, they cried together long-distance for a good 10 minutes. But that was the only time they cried.

“When we met, I knew we had the same philosophy about life as I do,” Maria said. “I felt like we came had a good time. But more important to me was that we had a sacramental exchange of vows, and that our family and friends were there, and that our good friend, Kevin Russeau, who is a Holy Cross priest, was there to witness our vows with Father Wilmoth. I felt like it was very spiritual, and so did Matt. Later people told us that it was a very spiritual ceremony, and I really felt humbled. I think it was spiritual because that’s a big part of our relationship. We felt so joyful.”

Matt and Maria share a devotions in Mary, so during the ceremony they placed a bouquet of roses in front of the statue of the Blessed Mother.

They also share a devotion to St. John Bosco.

“Even before I met Matt, I had a devotion to St. John Bosco,” Maria said. “When I lived in Chicago, an Italian man from St. Vincent de Paul Parish introduced us. His name is Giovanni [John] Bosco Ihsolia. Matt and I share a lot spiritually, and we prayed to St. John Bosco throughout our engagement.”

Matt and Maria served as eucharistic ministers for their wedding Mass, selected the scriptural readings, and wrote the General Intercessions. Their petitions included a prayer for the gifts of wisdom and humility to discern God’s guidance in their lives and a prayer that all married couples will be faithful to God and their love will grow stronger in Christ as the years go by.

The Scripture passages reflect their faith and love of God.

The first reading was Isaiah 12:2-5, which reads, in part: “God is my savior! I will trust him and not be afraid. The Lord gives me power and strength… Sing to the Lord because of the great things he has done. Let the whole earth hear the news.”

For the second reading, they chose Paul’s Letter to the Romans., chapter 3, verses 16-19: “I ask God from the wealth of his glory to give you power through his Spirit to be strong in your inner selves, and I pray that Christ will make his home in your hearts through faith. I pray that you may love your room and foundation in love, so that you, together with all God’s people, may have the power to understand how broad and long and high and deep, is Christ’s love. Yes, may you come to know his love—although it can never fully be known—and be completely filled with the very nature of God.”

For the Gospel reading, they chose John 25:5-13: “I am the vine, and you are the branches. Whoever remains in me, and I in him, will bear much fruit; for you can do nothing without me…. in this way the branches bear fruit. They make it easier to deal with the ups and downs of life.”

Their faith, family and friends helped Matthew and Maria Schott Halloran enjoy their wedding day even though the church location had to be changed a few days before the ceremony.

Kevin with preparations for the ceremony. Everyone made it to town safely, and our rehearsal dinner was a wonderful gathering. We had a casual cookout at German Park, and the weather was nice. People gave toasts after dinner, and we heard a lot of touching, sentimental, heartfelt comments and stories.”

On their wedding day, “the weather was wonderful, everyone got there on time, the ceremony was beautiful and everything went very smoothly,” Maria said. “It was a very joyful day. Everything turned out better than we expected, and we all had a good time.”

With nine children, Joe and Bonnie Schott are experienced at solving unexpected problems.

“Maria’s wedding was our fourth [family wedding] in a year and a half,” Bonnie said. “I couldn’t believe that the church burned right before her wedding, but when you have a big family you learn not to dwell on things. You just keep going. Our joys have always outnumbered our sorrows, and the Good Lord has always taken care of our kids. God blessed us, and it was an absolutely beautiful wedding.”

Matthew and Maria Schott Halloran of Plano, Texas, focused on the sacrament of marriage when planning their wedding so the ceremony would be very spiritual.

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Alerding-Valentine
Maryclare Alerding and Chris Valentine will be married on July 28 at SS. Peter and Paul Cathedral in Indianapolis. The bride is the daughter of Jim Alerding and Diane Alerding. The groom is the son of Bonnie Valentine and the late Charles Valentine.

Alley-Berkemeier
Janel Ann Alley and Joe Anthony Berkemeier will be married on Aug. 11 at the Marian College Chapel in Indianapolis. The bride is the daughter of Eldon and Mary Jane Alley. The groom is the son of Art and Ann Berkemeier.

Baker-Hehmann
Jennifer Lynn Baker and David Andrew Hehmann will be married on Aug. 11 at St. Mary Church in Indianapolis. The bride is the daughter of Steve and Linda Baker. The groom is the son of Mary Jane Hehmann and the late Paul Hehmann.

Beal-Julius
Michelle Lynn Beal and Brian David Julius will be married on Oct. 20 at Holy Family Church in New Albany. The bride is the daughter of James and Therese Beal. The groom is the son of David and Cecelia Julius.

Bruns-Soendlin
Carrie Elizabeth Bruns and David William Soendlin will be married on Nov. 17 at St. Mary Church in Greensburg. The bride is the daughter of Jerome and Virginia Bruns. The groom is the son of William and Janice Soendlin.

Burke-Miller
Stephanie Ann Burke and Mark Brechting Miller will be married on Nov. 10 at St. Mary Church in Louisville, Ky. The bride is the daughter of James and Theresa Beal. The groom is the son of Richard Miller and Susan Miller.

Cecil-Long
Krisanna Marie Cecil and Shane Michael Long will be married on Sept. 29 at Our Lady of Lourdes Church in Indianapolis. The bride is the daughter of Mark and Kathy Cecil. The groom is the son of Sherry Waggoner.

Cothron-McNeeley
Jennifer Michelle Cothron and Chad McNeeley will be married on Dec. 7 at St. Jude Church in Indianapolis. The bride is the daughter of Jerry and Kitty Cothron. The groom is the son of Monte and Laura Sowards.

Countryman-O’Brien
Heather M. Countryman and Matthew J. O’Brien will be married on Dec. 8 at Immaculate Heart of Mary Church in Indianapolis. The bride is the daughter of Stuart and Alice Countryman. The groom is the son of Kay O’Brien and the late Bernie O’Brien.
**Wedding Announcements**

**Dyer-Sims**
Nicole Marie Dyer and Thomas Edwin Sims will be married on Aug. 11 at Sacred Heart Church in Clinton. The bride is the daughter of Warren “Rusty” Dyer and Jane Hensley. The groom is the son of Jerry and Betty Sims.

**Fletcher-Ohlhaut**
Elizabeth Erin Fletcher and Patrick Michael Ohlhaut will be married on Dec. 22 at St. Teresa of the Cross Church in Bright. The bride is the daughter of Dave and Eleanor Fletcher. The groom is the son of Dave and Terree Ohlhaut.

**Funke-McGaha**
Christina Mary Funke and Justin Stephen McGaha will be married on Nov. 10 at Holy Name Church in Beech Grove. The bride is the daughter of Robert and Patricia Funke. The groom is the son of Steve and Christy Funke-Craig.

**Hansberry-McInerney**
Jessica Renee Hansberry and Brian Gerald McInerney will be married on Sept. 1 at St. Simon Church in Indianapolis. The bride is the daughter of John and Beverly Hansberry. The groom is the son of Norm and Dorothy Houston.

**Harmeyer**
Douglas Harmeyer will be married on Oct. 27 at Holy Family Church in Oldenburg. The bride is the daughter of Bob and Ann Jones. The groom is the son of Jerry and Norma Harmeyer.

**Kramer-Gellenbeck**
Shannon Marie Kramer and Sean Thomas Gellenbeck will be married on Nov. 17 at Holy Family Church in Oldenburg. The bride is the daughter of Ron and Jane Kramer. The groom is the son of Timothy and Laurie Gellenbeck.

**Kramer-Harmeyer**
Tricia Christine Kramer and Scott Douglas Harmeyer will be married on Oct. 27 at Holy Family Church in Oldenburg. The bride is the daughter of Ron and Jane Kramer. The groom is the son of Dennis and Connie Harmeyer.
### Wedding Bulletins

**Kramer-Weber**
Angie Mary Kramer and Kevin Lee Weber were married on June 9 at St. Mary Church in Greensburg. The bride is the daughter of Helen Kramer and the late Raymond C. Kramer. The groom is the son of Jerry and Linda Weber.

**Layden-McCullough**
Katie Elizabeth Layden and Eric Christian McCullough will be married on Oct. 13 at St. Lawrence Church in Indianapolis. The bride is the daughter of Bob Layden and Linda Weber. The groom is the son of Gary McCullough and Camille Verkamp.

**Logue-Schlichter**
Melinda Ann Logue and Geoffrey Albert Schlichter will be married on Aug. 25 at St. Bridget Church in Liberty. The bride is the daughter of Donald Logue and Christine Logue. The groom is the son of Gary McCullough and Camille Verkamp.

**McCullough-Tolentino**
Mandi Marie McCullough and Emil J. Tolentino will be married on July 28 at Geist Christian Church in Indianapolis. The bride is the daughter of Robert and Toni McCullough. The groom is the son of Emmanuel and Linda Tolentino.

**McDermott-Cratty**
Jean Murray McDermott and Jeffrey Michael Cratty will be married on Aug. 11 at Our Lady of the Greenwood Church in Greenwood. The bride is the daughter of Martin and Jean McDermott. The groom is the son of Grace Cratty.

**Murphy-Young**
Regina Marie Murphy and Aaron Robert Young were married on July 21 at St. John the Evangelist Church in Indianapolis. The bride is the daughter of Donald and Janice Murphy. The groom is the son of Steven and Debbie Young.

**Niese-Rennekamp**
Pamela C. Niese and Vince P. Rennekamp will be married on Sept. 15 at St. Louis Church in Batesville. The bride is the daughter of Dale and Carol Niese. The groom is the son of Donald and Carolyn Rennekamp.

**Ockomon-Sanders**
Amy Elizabeth Ockomon and Michael Patrick Sanders were married on July 14 at St. Pius X Church in Indianapolis. The bride is the daughter of John and Barbara Ockomon. The groom is the son of Harry and Paulette Sanders.

**O’Hara-Pappas**
Casey O’Hara and Nicholas J. Pappas were married on May 26 at St. Joan of Arc Church in Indianapolis. The bride is the daughter of John O’Hara and Anne O’Hara. The groom is the son of Joe Pappas and Karen Pappas-Brodiefrer.

**Platte-Commons**
Christina Marie Platte and Michael Patrick Commons were married on July 14 at St. Elizabeth Seton Church in Carmel. The bride is the daughter of John and Susanne Platte. The groom is the son of Mark and Linda Commons.

**Prewett-Reed**
Elizabeth Anne Prewett and Steven Allen Reed Jr. will be married on Aug. 4 at St. Simon Church in Washington, Ind. The bride is the daughter of Morgan and Shirley Prewett. The groom is the son of Steve and Mary Ann Reed.

**Redmeier-Bollin**
Natalie Anne Redmeier and Kevin Andrew Bollin will be married on Oct. 27 at Holy Spirit Church in Indianapolis. The bride is the daughter of Stephen and Eileen Redmeier. The groom is the son of Robert and Elaine Bollin.

**Reed-Schmidt**
Suzette E. Reed and Chad T. Schmidt will be married on Sept. 8 at St. John the Evangelist Church in Indianapolis. The bride is the daughter of Gregory Reed and Alice Carter. The groom is the son of Thomas and Carole Schmidt.

**Sanders-Little**
Bill Elizabeth Saunders and Lance Andrew Little will be married on July 21 at St. Patrick Church in Salem. The bride is the daughter of Jim and Judy Saunders. The groom is the son of Jimmy and Jean Ann Little.

**Schneider-Kuntz**
Carol A. Schneider and Brian L. Kuntz will be married on Nov. 3 at St. Louis Church in Batesville. The bride is the daughter of Bernard and Rita Schneider. The groom is the son of Gary and Mary Jane Kuntz.

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Natural Family Planning strengthens faith and married life

By Brandon A. Evans

Many married couples who have embraced the Church’s sexual teachings have found that the rewards are far beyond what they hoped for.

Natural Family Planning, a modern scientific technique for recognizing the signs of fertility in a woman, is most commonly known as a way to space children without violating the Catholic Church’s ban on contraception.

The Church supports the prayer-based desire to space children for various reasons; however, it is the means to that end that can be sinful. The Church teaches that the act of sexual intercourse has a real and natural meaning, one that promotes both the unity of the couple and openness to procreation. Neither of these components can be taken away. A condom, for example, impedes a total one-flesh unity between the couple, while at the same time removing their openness to fertility.

“Marriage is a sacrament through which we receive grace, and I think there’s grace received when you follow the Church’s teaching,” said Patty Ellenberger, a member of St. Michael Parish in Greenfield who promotes Natural Family Planning (NFP) with her husband, Jeff.

NFP methods let couples know when the woman is fertile and allow them the option to abstain from sex during those times. The couple can desire to plan their children and refrain from sex when a woman’s body gives the God-given signs of fertility but cannot try to directly stop a conception from happening, either by manipulating the woman’s body or by trying to stop the sperm from reaching the egg. A couple can plan to space their children but not do anything to interfere with the plan of God.

However, couples said, NFP can be used for selfish reasons that skirt the will of God as much as contraception does. It needs to be practiced in the context of the call to generosity in the service of life. Like sex, married life is for the unity and spiritual well-being of the couple as well as for bringing children into the world.

For married couples who experience infertility, NFP can often provide the needed information on the woman’s fertility to allow her to conceive.

Even though NFP allows for openness to fertility—and many people believe it is as unreliable as the “rhythm method,” its predecessor—research shows that it is actually quite effective in planning births.

“It has great research behind it,” said Bridget Evanich, a member of Holy Rosary Parish in Indianapolis who teaches NFP with her husband, Bob, through the Family of the America’s Foundation.

“I feel the statistics are in your favor,” she said.

Research shows that NFP is 99 percent effective when properly used, a number that is matched only by the birth control pill when it is properly used.

There are a few different methods of NFP, but the sympto-thermal method is the most common, and is taught by the Couple to Couple League (CCL). It relies on looking at the signs of a woman’s temperature and at her cervical mucus.

For some couples, these facts were important in their choice to use NFP.

Jim McNulty, a member of St. Mary Parish in North Vernon, was attracted to NFP because of its natural approach and the low rates of unplanned pregnancies attributed to the method.

“I became convinced that the statistics that they report are indeed valid,” he said.

Paul Weckenbrock, from St. Martin Parish in Yorkville, teaches NFP through St. Martin Ministries.”

See NFP, page 15

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Next Pre-Cana classes are in July, August.

Pre-Cana classes for engaged couples are offered once a month, except in December, at Fatima Retreat House in Indianapolis.

Sponsored by the archdiocesan Office for Youth and Family Ministries, the half-day Pre-Cana class is offered on July 29, Aug. 12, Sept. 16, Oct. 21 and Nov. 4. For registration information, call the Youth and Family Ministries office at 317-236-1596 or 888-382-9836, ext. 1596.
CCL with his wife, Linda. “Both of us, having a medical back-
ground, realized that it was soundly based on
scientific principles,” he said.
His wife agreed. “I knew what they were
saying was plausible and could work, even
though my cycle was irregular,” she said. Even
putting morality aside, it just makes sense,” said Monica Siefker, a
member of St. Ambrose Parish in Seymour who teaches NFP with her hus-
band, Dale, as CCL volunteers.

Many Catholics see benefits connected with NFP that were not at first apparent.
Couples said NFP improves their com-
munication because it is more of a
lifestyle than just a way of spacing chil-
dren. Part of that lifestyle is having times
each month when a couple should abstain from sex if they are not seeking a preg-
nancy. Couples said this time teaches
them the deeper meaning of intimacy and
unspoken physical affection.

“It’s kind of like having your courtship
time during the fertile time,” said Debbie Everhart, a member of American Martyrs
Parish in Scottsburg. “Then it’s like hav-
ing your honeymoon again.”

Couples also report finding greater mean-
ings in their sex lives.

“We learned through NFP that the mar-
riage act should be a renewing of our
marriage covenant,” Everhart said. “It takes sex to a whole other level,”
Evanich said. “It’s not just bodily any-
thing, you love each other in a totally dif-
ferent way.”

Monica Siefker said most couples are
not intentionally spacing when using con-
traception, but the effect on their souls is
real because it blocks God’s graces.

For many people, it might take a leap of
faith to adhere to the Church’s doctrine,
but Paul Weckenbrock believes their
rewards will be great. “You follow the
 teachings of the Church, and you can enjoy
the benefits of your obedience,” he said.

Monica Siefker said NFP helps a woman better understand her body, and
helps a man respect his wife’s fertility.

“It will liberate women,” she said.

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Even if couples do not see the wide-
ranging benefits of NFP, they can still see
how much it offers in their own lives.

“After a few years of marriage, we
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Natural Family Planning was the single
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said Ellenberger.

More and more trained couples are vol-
unteering to teach NFP. The Archdiocese
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Father Daniel Mahan, pastor of St.
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said he presents the series as something
that will help them in marriage.

“When they hear that the rate of
divorce among couples that practice
Natural Family Planning is under 2 per-
cent, they’re astonished,” Father Mahan
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been very encouraging.”

Many couples who complete the series
said they learned a lot about the body and
Catholic doctrine, he said. “It’s my fer-
vent hope that every couple getting mar-
rried will learn the beauty of the Church’s
 teaching in this regard and how practical
it is to implement it.”

(To find out more about NFP or for a list of
upcoming NFP classes in the archdiocese,
contact Dale and Monica Siefker at 812-
522-3809 or visit the archdiocese’s pro-life
Web site at www.archindy.org/prolife.)

Monica Siefker said NFP helps a
woman better understand her body, and
helps a man respect his wife’s fertility.

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TOBIT
Now that you’ve planned your wedding...
shouldn’t you plan for your marriage?

During this weekend retreat designed to make your Christian
marriage a success, you will:

♥ escape the tensions and demands of daily life to discuss your
goals and dreams with your partner

♥ practice techniques of communication and negotiation

♥ enter a deeper personal relationship with Christ, and realize the
importance of having God at the center of your marriage

Reserve your space early; four weekends remain for 2001.

Call today for a brochure; it’s a great investment.
On-staff pediatric triage nurse, pediatric emergency-trained doctors, nurses and respiratory therapists.

First dose of selected medications available on-site.

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Full report of visits sent to pediatrician in less than 24 hours.

Separate waiting area with toys, games and a child-life specialist available.

A full range of pediatric specialists, caring for all types of illnesses, with intensivists on hand, all within the same building.

Also functions as a provider of after-hours care for working parents.

Indiana’s first pediatric emergency room now open seven days a week, 8 a.m. to midnight.

Expanding to 24 hours in Fall 2001.
At the wellsprings of prayer

F

our engage prayer; prayer deepens faith. The tradition of prayer grows from the tradition of faith, both being developed from the tradition of prayer. We pray what we believe, celebrate and live as Christians. It is in the process of living the faith, the theological virtues are the wellsprings of prayer. Sacred Scripture is the first wellspring of prayer because God's self-revelation. We learn the whole history of God's action in the world from the Scriptures. But our study and learning is not enough. The catechism insists that prayer accompany the reading and study of Scripture. This method of Scripture study and prayer is called lectio divina, divine reading. The Word of God is continually present in the liturgy of the Church, this such a dialogue is initiated from the reader and engages dialogue between God and the student. In lectio divina, such a dialogue is established.

Prayer in the Catechism/ Fr. John E. Pollard

The wellspring of prayer in the Christian tradition is the sacramental liturgy of the Church, the Church's official prayer. The Church's liturgy is the work of the Trinity. God the Father is blessed and adored as the source and object of the liturgy. God the Son represents his redemptive action in the liturgy. The mission of God the Holy Spirit in the liturgy is to prepare the assembly to encounter Christ, to make his saving work present and to make the gift of communion bear fruit in the Church. The work of the Trinity, then, is a source of prayer, a limitless reservoir for the continuing prayer of the Church.

When the liturgy of the Church concludes, however, neither the work of the Trinity nor the prayer of the Church ceases. *The Mass is ended. God is in prayer.* The work of the Trinity continues in the Church's official liturgy, but the beginning of another kind of prayer. The liturgy of the Church needs time to ruminate in the heart that continues to pray. It requires sufficient reflection in order to be assimilated into the life of the believer. The liturgy of the Church spurs a spirit of prayer active in the organism of the Church and the from official worship. That prayer, no matter how different or distant from the official prayer of the Christian assembly, remains the prayer of the Church. The third wellspring of prayer consists of the theological virtues of faith, hope and charity. By the virtue of faith, we believe in God and in all that he has revealed to us. The virtue of faith enables the believer to place themselves in relationship to the God in whom they believe. That relationship is Christian prayer. By the virtue of hope, we desire the kingdom of heaven and eternal life as our happiness. The virtue of hope enables the faithful to trust that they will be victorious with Christ in the end. That steadfast trust in God generates genuine expressions of longing, expectancy and optimism characteristic of the tradition of Christian prayer. By the virtue of charity, we love God above all things and our neighbor as ourselves for love of God. The virtue of charity enables the faithful to respond to God's initiative of loving as we have loved them. That love constitutes the essence of the relationship between God and man that is prayer. That love causes the relationship to come to be; that love sustains the relationship; that love fulfills the relationship.

In all these wellsprings of prayer, it is the Holy Spirit who is at work. When we pray with Sacred Scripture, we know that the Holy Spirit inspired the Word of God. When we celebrate the Paschal mystery in the Liturgy of the Church, we know that these mysteries of salvation are made present by the power of the Holy Spirit. When we practice the theological virtues, we are aware that they are the divine gifts of the Holy Spirit. From the first, it has been the Holy Spirit who has taught us how to pray. He is our heart's prayerful companion, enabling prayer even to spring from within us.

"We learn to pray at certain moments by hearing the Word of the Lord and sharing in his Paschal mystery, but his Spirit is offered us at all times, in the events of each day, to make prayer spring up from us." (St. John E. Pollard, a priest of the Archdiocese of Chicago, is the current executive director for the U.S. bishops' catechism office. He is currently helping the U.S. bishops prepare the new U.S. Catechism for Youth.)

Cardinal urges Bush to move on amnesty for immigrant workers

LOS ANGELES (CNS)—Cardinal Roger M. Mahony of Los Angeles is urging U.S. President George W. Bush and Mexico's President Vicente Fox to make progress on addressing the amnesty needs of immigrant workers.

"While immigrant workers continue to be a vital part of our economy, their immigration status leaves them vulnerable to many different types of abuses in the workplace," Cardinal Mahony said July 18.

He met earlier in the day with a key congressional group to urge the Senate and House to pass immigration reform legislation. The meeting was attended by Senate Majority Leader Tom Daschle, D-S.D., and House Speaker Dennis Hastert, R-Ill.

More than 25 years ago, while serving as the bishop of Stockton, Calif., the cardinal established the Committee on Agricultural Labor Relations Acts, the first measure to give farmworkers the legal right to form a union.

Last year, he supported Los Angeles janitors and bus drivers during their strike. And recently he has become involved in assisting hotel workers' Local 11 and the New Otani Hotel in Los Angeles to look for a settlement to their long-standing dispute, said Maria Elena Durazo, president of Local 11.

During his "lifetime of service to the poor," said Durazo, the cardinal has "lived a life that is a gift from God to us all."

The Catholic Church and organized labor share many areas of common ground. Cardinal Mahony told his convention audience. He cited the Church's history of supporting workers, beginning with Pope Leo XIII's 1891 encyclical Rerum Novarum, which affirmed the dignity of work and the rights of workers, up to Pope John Paul II's 1981 encyclical Libertas Ecclesiae.

"The affirmation of human dignity is the fundamental working principle of Catholic social teaching," said Cardinal Mahony.

"The way we protect human dignity in society is by assuring," he continued, "that each person has adequate food, clothing and shelter; that each person has access to a decent education, basic medical care, and affordable housing; that a job pays a living wage that enables a family to afford the basic necessities of life; and that workers are able to exercise their right to choose a union free from intimidation or coercion."

The reality of workers' lives in Los Angeles and in many other parts of the country often falls short of these principles, he said.

Following his remarks, the international union quickly approved a motion to give $100,000 to the cardinal's building fund for the new Cathedral of Our Lady of the Angels.

"We know that you house is God's house and we know that in Los Angeles under your leadership God's house is also a union house," said John Wilhelm, international president of the union, in making the presentation to Cardinal Mahony.
CORNOCOLIA/CYNTHIA DEWES
Education of the young—and the old

People often despair of the education of our young these days. We hear that the public schools are failing, that many home-school students are just playing musical chairs, that kids don’t know who George Washington was.

Education means learning to think, not just to read. It is not just facts, but we need all aspects of learning. We need a basis of knowledge from which to draw comparisons to new things we learn, and we need to establish skills for critical analysis of ideas.

Education also involves practice, reasoning and observation. What happens to us in life, the events and people we meet, contribute to our internal development as emotional and spiritual perceptions.

Whatever the input, it leads ultimately to how we evaluate, how we set goals, and whether or not we achieve them.

So, it seems to me that if kids aren’t learning what we expect them to learn, maybe we aren’t teaching as we should.

All of us are responsible, directly or indirectly, for what our kids experience. And depending upon that experience, they may learn hatred and fear, or something useful and important.

Baby soon learns that Mom or Dad approve when he’s well fed, clean, hungry or just plain bored. One or both of these wonderful, warm persons appears to him in a way that meets every need, real or imagined—at least in theory.

Today we hear of too many moms and dads who are absent in one way or another, and the result is antisocial, disaffected or even abused kids. And the problem escalates with age: the 9th-grade illiterate or the Coleman shoot- ers don’t get that way overnight.

From the ages of 2 to 5, kids begin to think about the limits, rewards and consequences of social expectations and behaviors. If you teach children that the grass is going to grow, you can be nice to you. If you keep quiet and do your work in class, the teacher will pass you a toy.

There’s another kind of learning which seems in short supply these days and which is so important. It is the learning that comes from lying in the grass chewing a weed and watching the summer clouds roll by. It’s the learning that comes from being read to, or from reading one’s way constantly and indiscriminately through the school or public libraries. There’s the learning which comes of playing backdrop to life. If he’s well fed, the neighbor kids show up, or from bicycling with one’s pals through surrounding neighborhoods, or playing in the mud whenever real or imagined—at least in theory.

The prophets of doom always talk as though the past is, the present is, or imagined—at least in theory.

We must teach our kids how to think, not just to read. What they learn from us, religious or secular, is internalized and becomes the yardstick against which they measure others.

There is a natural and enduring lesson which come, ultimately, from God. We should be able to teach our kids about the most natural and enduring lessons which come, ultimately, from God.

We witness couples with no children preserving order, and perceive in this a divine plan. The Church had been on the defensive, but the pope remained firm. His pontificate began at a time when Roman conciliar car- dinals on Oct. 28, 1958. Angelo Giuseppe Cardinal Roncalli, the patriarch of Venice, was elected pope on the 13th ballot. He was a relatively unknown candidate. He chose the name Pope John XXIII.

Pope John’s influence on the Church was enormous. His pontificate began at a time when Roman conciliar car- dinals on Oct. 28, 1958. Angelo Giuseppe Cardinal Roncalli, the patriarch of Venice, was elected pope on the 13th ballot. He was a relatively unknown candidate. He chose the name Pope John XXIII.

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The Book of Genesis again this month provides the first biblical reading for the liturgy.

This reading is familiar. It is the story of Sodom and Gomorrah. The cities stand in the human mind as great centers of the worst in sinfulness. Indeed, one seriously immoral act takes its name from Sodom. It is sodomy.

Several facts are important in the story. The first is that Abraham is in communication with God. Not only is there conversation between them, but also God reveals to Abraham the divine plan to rid the world of Sodom and Gomorrah. Here, in this particular element of the story, the message is much broader than merely that Abraham communicated with God. The verse is so powerful it is nearly marvelous this may have been.

In the ancient Middle East, kings had favored advisors or servants in whom they confided their strategies and plans. Only absolute trust led kings to confide in these subordinates.

So, when God confided in Abraham, the message to others, such as readers of the Scriptures, was that God trusted Abraham. God was wise and aware. He trusted Abraham because God knew that Abraham was trustworthy. Abraham had proved his loyalty.

God also is depicted as the great God of justice. The sinful deserved to be punished: Abraham pointed with justice. God's justice was immanent, instantaneous. (Oklahoma)

But, again identifying Abraham in his exceptional role, Abraham presents to God those who, in Abraham's judgment, are just. On Abraham's word, they will be spared.

The Epistle to the Colossians again furnishes the Liturgy of the Word in July with the second reading. Baptism often is shown in Christian art, and described in Christian catechesis, as a washing. It is not an incorrect depiction. However, in this passage, as elsewhere in the Pauline epistles, baptism is seen as, in effect, a drowning. The old, unchristian self is lost at the waters rise over the baptized. Humans cannot survive underwater. The submerged dies. Then, in resurrection, imitating Christ, the baptized rises to the new life of holiness and union with God.

Union with God, of course, is achieved in Christ. In the Lord's Incarnation, the perfect, mysterious and divinely allowed joining of godliness and humanity in Jesus, God and created humankind are linked.

St. Luke's Gospel again this month is the source of a Gospel reading in the liturgy.

This reading resembles, but does not exactly match, a reading in Matthew. It is the familiar presentation by Jesus of the Lord's Prayer, the most beloved Christian prayer. Indeed every Eucharist, and other sacramental rites as well, contain a recitation by the worshiping community of this great prayer.

This perplexing verse has provoked discussion on these matters is extremely profound. The predominant interpretation, however, seems to be that some very early Christians did have themselves baptized for the dead. Christians used to do that, they claim, and they are just continuing the practice.

Is that true, where does a belief come from? Our friends tell us this is one reason the Mormon Church has such programming, such seminars—so to identify ancestors who may still need baptism. Our discussions about this really are frustrating.

Q Can you tell us about the Mormon beliefs concerning baptism for the dead?

A You ask a lot of heavy questions in a few words. Let's look first at the one about the practice of early Christians. In his first letter to the Corinthians, St. Paul discusses at length how the resurrection of Jesus is essential to our faith. If Christ has not been raised, he said, our whole religion is absurd. “So too in Christ shall all be brought to life” (15:22).

At one point, Paul uses a puzzling argument. If we are not raised from the dead, “what will people accomplish by having themselves baptized for the dead? If the dead are not raised at all, then why are they having themselves baptized for them?” (15:29).

This perplexing verse has provoked endless speculation. One of today's experts on the letters to the Corinthians argues that the passage is not authentic, claiming that baptizing the living for the dead is so foreign to Paul's theology that he would never have alluded to such a practice even as an argument.

The predominant interpretation, however, seems to be that some very early Christians did have themselves baptized for deceased non-Christians, which is not to say that Paul promoted or approved the practice.

Other interpretations end up being exceedingly complicated. I don't believe there's ever been a really satisfactory explanation.

Mormon practice of baptizing the living for the dead grows out of a theological position that is wholly alien to other Christians. (Most Mormons seem to wish to identify themselves in some way as Christians.) The Church of Jesus Christ of Latter-day Saints was founded or “restored” in 1830 by Joseph Smith, who, according to his own testimony, discovered near Palmyra, N.Y., a set of golden plates on which was inscribed the Book of Mormon, the so-called Mormon bible.

Briefly, according to Mormon teaching there are several gods or Fathers, through whom gods, who, through countless generations, produce innumerable “children.” These gods, or Fathers, through a sort of sexual relationship with female counterparts, bring into existence other beings, including Jesus and other earthly inhabitants, who take bodies here—after (for some of them at least) a pre-existence in heaven.

Those who reach the most exalted state of “salvation” become in their own right gods or Fathers to others, “in and through the continuation of the family unit in eternity” (Mormon Doctrine and Covenants, 1:132).

For adherents, “there is no salvation of this type outside the Church of Jesus Christ of Latter-day Saints” (Mormon Doctrine, p. 670).

This explains the well-known Mormon promotion of the family, and why devout Mormons want their deceased ancestors to be baptized, even by proxy. Ancestors entering the Mormon Church this way, it is believed, will have the opportunity to reach the “celestial” level of eternity.

As you have found, useful and fruitful discussion on these matters is extremely difficult. Words like “God,” “savior,” “salvation,” “Father,” “Son” mean something vastly different to Mormons than they do to others.

Understanding them, or bringing them to understand other Christians, is nearly impossible without long and honest dialogues, and they will not be had by every word used. Not many on either side can over- come that hurdle.
**The Active List**

**The Criterion** Friday, July 27, 2001

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**Beer Garden**

- Live German Bands
- Cargo Area
- Music
- Food
- Kids Area
- Beer Garden

**ST. AUGUSTINE CHURCH PICNIC**

Leopold, IN (Perry County)

**ST. MARTIN – YORKVILLE, INDIANA**

**Jasper Strassenfest**

**INDIANA'S PREMIER GERMAN FESTIVAL**

- Live German Bands
- 100 Unit Parade
- Great Fun Family
- German Food
- Polka/Dance Contest
- Beer Garden

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**SANTA FE TODAY**

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**Ignatius of Loyola**

1491-1556

- feast: July 31

Ignatius was born to a noble family in the Basque region. He became a soldier, was wounded in action and while recovering underwent a striking religious conversion. He inspired followers with his still popular “Spiritual Exercises.” Ignatius and his close companions were the founding members of the Society of Jesus — or the Jesuits — of which he was elected the first superior. His emphasis on academics was the likely impetus for the Jesuit focus on scholarly works and education.

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**SAINTS FOR TODAY**

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**Adoration of the Blessed Sacrament**

- Masses, noon - 10 p.m. Information: 317-636-4478.

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**Thursday**

- **St. Lawrence Church**, 6944 E. 46th St., Indianapolis. Adoration of the Blessed Sacrament, 7 a.m. - 3:30 p.m. Mass.
- **St. Mary Church**, 515 E. Eighth St., New Albany. Shepherds of Christ prayers for lay and religious vocations, 7 p.m.

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**Friday**

- **St. Joseph Church**, 2605 S. Central Ave., Indianapolis. Adult religious formation, 10:30 a.m. - 3:30 p.m.
- **St. Patrick Church**, 950 Prospect St., Indianapolis. Mass in English, 8:30 a.m.

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**Monthly**

- **St. Paul Church**, 218 Scheller Ave. Sellersburg, Prayer group, 7:30 p.m. Information: 812-487-2051.

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**Saturday**

- **St. Lawrence Church**, 6944 E. 46th St., Indianapolis. Adoration of the Blessed Sacrament, 7 a.m. - 5:30 p.m. Benediction and Mass.
- **St. Joseph Church**, 2605 S. Central Ave., Indianapolis. Adult Survivors of Childhood Sexual Abuse, Children of the Catholic Social Services program, 6-8 p.m. Information: 317-236-5150.

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**SUNDAY, JULY 29, 2001**

**Country Style Chicken Dinner**

Serving: 11:30 A.M. - 5:00 P.M. Fast Time

Adults: $8.00

Children under 12: $4.00

Air Conditioned Hall

**ROUTE TO PICNIC**

- Take I-75 to Lawrenceburg, Ky. (exit 66), then US 60 S to following Rte. #1 (North) to Yorkville Road, (exit 51). Take Yorkville Road to Yorkville, about 4 miles to the Church.
- Take I-74 to Rte. 1, South on Rte. 1 (industrial Rte. 1) to New Dearborn Rd. (West) to New Albany, left on Yorkville Rd. to Church.
- Or take I-78 to Rte. 1, South on Rte. 1 (industrial Rte. 1) to North Dearborn Rd. (West) to New Albany, left on Yorkville Rd. to Church.
innovative strategies that will help us bet-
ter prepare our students to compete in a rapidly changing global economy.

The programs the archdiocese will develop with the Lilly Endowment grant will be coordinated under a new project called Excellence in Catholic Expecta-
tions for Education or EXCEED. Now that the archdiocese has received the $10 mil-
lion grant, it may raise $5 million to add to the grant as part of a matching funds requirement.

Annette “Mickey” Lentz, executive director for Catholic education for the archdiocese, said she was excited by the opportunity the grant will provide to boost the level of academic performance in the archdiocese’s schools in Marion County.

Although the grant money will be spent specifically on schools in Marion County, Lentz said the goal is to replicate many of the new programs in schools throughout the archdiocese.

Ronald Costello, associate director for schools, curriculum and assessment for the archdiocese, said the new programs developed under EXCEED will be tested in pilot schools before being expanded throughout the Marion County schools.

Education officials for the archdiocese will be discussing EXCEED with teachers and administrators in greater detail at workshops in August, Costello said.

One of the major areas of concern that the archdiocese plans to address with the Lilly Endowment money is its ability to attract and retain teachers.

The National Center for Education Statistics has said that over the next 10 years it is expected that there will be a shortage of 2.4 million teachers in the United States.

Catholic schools throughout the country have difficulty competing with the salaries many public schools pay teachers.

The archdiocese plans to use some of the $10 million grant to help establish a “master teacher” status that will boost pay for teachers who receive special develop-
ment training and take on increased lead-
ership roles—such as mentoring less experi-
tioned teachers, team-building and curriculum planning. Other monetary awards programs separate from the “mas-
ter teacher” program also will be estab-
lished.

Catholic school students have per-
formed well on standardized tests, but the archdiocese plans to use some of the money from the Lilly Endowment grant to develop additional tools for assessing student achievement and for providing feedback to teachers, students and parents.

One major component for doing this will be to train teams of educators to con-
duct audits of schools that will look in detail at student achievement, curriculum, student development, instructional supervi-
sion, school culture and other perfor-
ance areas.

Audits of schools will be used to develop recommendations for making fur-
ther improvements to schools.

The archdiocese also plans to use some of the grant money to do more to address the needs of students with special learn-
ing needs, students from an urban envi-
ronment and the growing number of Hispanic students.

Some of the goals in this area include: conducting a needs assessment for students with special learning needs, providing more training for teachers in how to better serve special-needs stu-
dents, establishing an Office of Urban Education to focus specifically on the needs of students in urban schools, pro-
viding more computers and other tech-
nological equipment for urban schools, and increasing training in Spanish and Hispanic culture for teachers.

The two private Catholic high schools in Marion County that each received $2 million grants also have ambitious plans.

Brebuefs Jesuit Preparatory School plans to use its grant to make major upgrades to its information technology systems, to add “wired” classrooms and to offer new classes that will use the techn-
ology. The school also plans to form a partnership with the Oaks Academy, an inner-city Christian school.

Cathedral High School also plans to make improvements to its technology and to provide training to teachers to use that technology. The school plans to offer an “international baccalaureate degree” and to develop a student life center that will house a learning center, eight new telecommunications classrooms and a spiritual development center.

The spiritual development center will house all spiritual and leadership activi-
ties at the school as well as Cathedral’s community service programs and organiza-
tions.

Since its earliest beginnings, St. Francis Hospital & Health Centers has been committed to its community. To meet the needs of those it serves, St. Francis offers a full range of services including cardiac care, bone marrow transplants, OB and women’s services and orthopedic surgery, for which it was recently rated as one of the nation’s leading inner-city Catholic schools.

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Brebuefs Jesuit Preparatory School plans to use its grant to make major upgrades to its information technology systems, to add “wired” classrooms and to offer new classes that will use the techn-
ology. The school also plans to form a partnership with the Oaks Academy, an inner-city Christian school.

Cathedral High School also plans to make improvements to its technology and to provide training to teachers to use that technology. The school plans to offer an “international baccalaureate degree” and to develop a student life center that will house a learning center, eight new telecommunications classrooms and a spiritual development center.

The spiritual development center will house all spiritual and leadership activi-
ties at the school as well as Cathedral’s community service programs and organiza-
tions.

Since its earliest beginnings, St. Francis Hospital & Health Centers has been committed to its community. To meet the needs of those it serves, St. Francis offers a full range of services including cardiac care, bone marrow transplants, OB and women’s services and orthopedic surgery, for which it was recently rated as one of the nation’s leading inner-city Catholic schools.

The archdiocese plans to use some of the $10 million grant to help establish a “master teacher” status that will boost pay for teachers who receive special develop-
ment training and take on increased lead-
ership roles—such as mentoring less experi-
tioned teachers, team-building and curriculum planning. Other monetary awards programs separate from the “mas-
ter teacher” program also will be estab-
lished.

Catholic school students have per-
formed well on standardized tests, but the archdiocese plans to use some of the money from the Lilly Endowment grant to develop additional tools for assessing student achievement and for providing feedback to teachers, students and parents.

One major component for doing this will be to train teams of educators to con-
duct audits of schools that will look in detail at student achievement, curriculum, student development, instructional supervi-
sion, school culture and other perfor-
ance areas.

Audits of schools will be used to develop recommendations for making fur-
ther improvements to schools.

The archdiocese also plans to use some of the grant money to do more to address the needs of students with special learn-
ing needs, students from an urban envi-
ronment and the growing number of Hispanic students.

Some of the goals in this area include: conducting a needs assessment for students with special learning needs, providing more training for teachers in how to better serve special-needs stu-
dents, establishing an Office of Urban Education to focus specifically on the needs of students in urban schools, pro-
viding more computers and other tech-
nological equipment for urban schools, and increasing training in Spanish and Hispanic culture for teachers.

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For more resources on Natural Family Planning or Smith’s lectures, visit her Web site at www.omsoul.com.

ABSTINENCE
continued from page 3

Ranging in age from 18 to the mid-30s, the young adults at the June 15-17 conference asked questions that Smith hears frequently. They wanted to know if they could French kiss, how far is too far and what exactly is Church teaching on sexuality. For Smith, it’s simple and specific. “Keep all your clothes on, keep your feet on the floor and no French kissing, nothing remotely like that,” she said.

One young man wanted to know where the Church stated its opposition to French kissing, and could she cite it? “Nowhere,” Smith said. “It’s just good common sense.”

The Church teaches nothing officially on how a couple is to act when dating, other than no pre-marital sex, chastity, temperance, she said.

However, young adults need to translate those guidelines by using good common sense in their relationships with the opposite sex, she said.

“I get specific because people want specifics,” she said.

Smith said that handholding, hugging and light kissing are acceptable forms of affection before marriage.

“That’s it,” she said. “There’s a great deal on the other side of the marriage line, and it’s worth waiting for.”

She also suggested getting married in the Church and going to church, looking for someone who helps them serve God and who would be a good partner, and giving 10 percent of their income to charity to build a generous heart.

As for Natural Family Planning, Smith said young adults need to think about the contraceptive benefits it can bring to marriage.

Many times, spouses don’t want to use NFP because sexual intercourse is the only way they show affection, Smith said.

Living chastely lives before marriage, and learning to show affection in other ways before marriage, can make marriage and the use of NFP more successful, she said.

For those who made a mistake and had sex before marriage, Smith said to start anew by going to confession and making a commitment to save themselves for their future spouse.

Smith said the real question to ask with Natural Family Planning is “Am I committed enough in using this NFP?”

Many times couples may feel it’s not the right time to have a child due to finances or fatigue, she said.

“Pray about it,” Smith suggested. “Ask God if you are being selfish. He’ll let you know.”

Smith said that a study of 350 couples using NFP showed a zero divorce rate.

She also cited other statistics about world population indicating that virtually every country’s reproductive rate is declining.

“You live in a culture now that is telling its young people that the worst problem in the world today is that there are too many people,” Smith said. “It’s a challengeable claim.”

Smith’s talk helped many of the young adults outline their concerns and come to practical conclusions.

Conference participant Alison Griswold, 18, said Smith’s talk helped break through the empty promises and broken hearts she’s seen many of her friends suffer because of pre-marital sex.

“I’d heard a lot of this before,” said Griswold, of Hilton Head, S.C. “But she really clarified it and put it in a way that made sense. She bring reasons as to the Catholic Church teaching and the reason to live a chaste and holy life.”

Daniel Teague, 22, of Dover, Ohio, said Smith’s talk made him aware of keeping his physical distance in relationships and preserving a state of purity.

He wants to marry at some point, and said Smith’s talk helped him. “When you are open to the truth, you realize what [Smith] is saying,” he said.

(For more resources on Natural Family Planning or Smith’s lectures, visit her Web site at www.omsoul.com)
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