



**The**

# Criterion

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## 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 for 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 elemen-

tary 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 21

### Growing in Faith



Sixty-five young people from across the archdiocese gathered at Fatima Retreat House in Indianapolis for the Catholic Leadership Conference July 16-20 to learn how to be better leaders in youth ministry. One feature of the weeklong youth conference was the opportunity the teens 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.

## Teens develop leadership skills at conference

By Brandon A. Evans

Sixty-five young people from across the archdiocese gathered in Indianapolis last week to learn how to be better leaders in youth ministry.

The Catholic Leadership Conference (CLC) held at Fatima Retreat House July 16-20 offered a range of events from presentations to prayers to the ever-popular ice cream social.

“It used to be the Christian Leadership Institute,” said Marlene Stammerman, associate director of youth ministry for the Archdiocese of Indianapolis. The program was revamped this year to better meet the needs of teens and to strengthen its Catholic identity.

“In the old way, every young person had to plan a liturgy, every young person had to plan a prayer or different aspects of the week,” she said. “Well, the reality is that not everybody’s interested in planning liturgies. So what we opted to do is give them a variety of things to do in the evening.”

One feature of the weeklong youth conference was the opportunity the teens 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.

A session on eucharistic adoration “provided the young people with an opportunity to learn about that particular

devotion and how it can holistically be a part of their faith experience,” Stammerman said.

Teens came for various reasons.

“I wanted to know what the Church had to say about Christian leaders—exactly what that meant,” said Arjan Manwani, a 17-year-old who attends St. Augustine Church in Jeffersonville.

Many of the teens, however, attended at the urging of some sort of mentor—in most cases it was a youth minister.

“When I came, I really didn’t have a whole lot of expectations,” said Sara Roszczyk, 15-year-old member of St. Bartholomew Parish in Columbus. “I

See LEADERSHIP, page 2

## 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 monstrance 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.

Anne 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—most 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 monstrance 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,”

See YOUTH, page 2

## 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

See CELL, page 7

# LEADERSHIP

continued from page 1

just kind of thought that it would be some of the same things I've already learned before.

"I realized that I was learning a lot more about myself and the people I was meeting," Sara said. "I think the most important thing that I've learned is that there are other young Catholic leaders in the Church."

Mark Bartley, an 18-year-old member

of St. Monica Parish in Indianapolis, felt the same way. "But after being here all week," he said, "I really felt like I was enlightened by a lot of new information."

Cameron Beatty, 17 and a St. Rita parishioner from Indianapolis, said he "met a lot of different people that were great youth leaders."

But meeting new people and finding encouragement in solidarity was only part of what this conference brought to the teens.

"Probably the thing that I'll take back is that to do youth ministry you don't have to

have an adult there to guide you," said Ryan Stone, a 17-year-old member of Immaculate Conception Parish in Mill-housen. "Youth ministry is the youths' job."

The teens agreed that adults have an important role in guiding youth ministry by being there to talk to teens and give support.

"None of this would have happened if it wasn't for the dedicated adults," Mark said.

The conference had themes for three days of the week that reflected central areas of focus: peer leadership and min-

istry, retreat leadership and ministry, and parish and school leadership.

Stammerman, in a talk on the last day, encouraged the teens to find something to do that they enjoy and to bring that joy with them wherever they go.

"The whole purpose of why we've gathered you here this week is that somebody recognized in you the quality of leadership," Stammerman said, "that there's something inside of you that needed to be nurtured, trained, developed, formed for your potential to be who Christ created you to be." †

# YOUTH

continued from page 1

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," said one young man, "and now we have to go run the race. There are people who wake up in the morning sad and go to bed sad because they don't know the truth of why they're on this earth, and we need to give them our prayers, our support and our love—most importantly our love."

During the retreat, vocations were discussed and encouraged, and the young people were told not to be afraid to discover the purpose God made them for and to live



Franciscan Friar of the Renewal Father Bob Lombardo speaks to young people about reconciliation at Youth 2000, a Eucharist-based retreat of prayer held at Bishop Chatard High School in Indianapolis on July 20-22.

it completely.

"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.

"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 the Bishop Chatard chaplain to sponsor a Youth 2000 retreat.

"He was eating lunch when I told him," Cassano said, "and before he finished his last bite he said, 'We're going to have this here.'"

"With [Archbishop Daniel M. Buechlein's] blessing, we moved on [with plans for a retreat]," Father Brown said.

Brawley said the goal of the weekend is always to help young people grow closer to Jesus in the Eucharist.

"Come to these," one young man said, "and ask God for something, but don't ask to have it right away because he'll give it to you at the right time."

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." †

# TV MASS



TV Mass can be seen at 6:30 a.m. every Sunday on WTTV/WB4 Indianapolis.

The July 29th and August 12th airing of the TV Mass will feature music provided by choir members from Prince of Peace parish in Madison, Ind. Prince of Peace parishioners also serve as lectors and gift bearers for the Mass on those dates.

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# Father Anthony Spicuzza was pastor in Brazil for 40 years

By Mary Ann Wyand

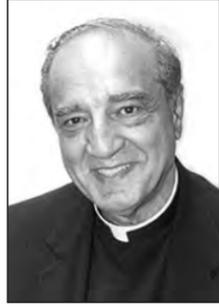
Father Anthony Paul Spicuzza, the pastor of Annunciation Parish in Brazil for four decades, died on July 22 at St. Francis Hospital in Beech Grove. He was 79.

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, celebrated both eucharistic liturgies and was the homilist for the funeral Mass. Father Michael Fritsch, a son of

Annunciation Parish and now pastor of St. John the Apostle Parish in Bloomington, was the homilist for the memorial Mass at Annunciation Church.



Fr. Anthony Paul Spicuzza

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 then 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 hear 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, Anna Marie Below and Rosemary Page, and three brothers, Larry, Paul and Gus Spicuzza. †

# Healing priest draws thousands to Detroit-area services

PLYMOUTH, Mich. (CNS)—Hundreds of people at St. Kenneth Church in Plymouth gasped and applauded in wonder when Loretta Hoffman, 105, stood up from her wheelchair and walked.

"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 get a healing anytime.'"

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 services.

During an interview with *The Michigan Catholic*, Detroit archdiocesan newspaper, the priest said, "It is God's work, not mine. He does all the healing.



Servite Father Peter Mary Rookey prays over Berna Stocker, an 85-year-old sufferer of emphysema, during a healing service in Plymouth, Mich., this summer. Father Rookey has been internationally recognized for healings, which he says are "God's work, not mine."

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 Jgernes 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 phenomena 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

By Jennifer Del Vecchio

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

"Not very," said Janet E. Smith, a nationally known lecturer on Natural

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 the teachings of *Humanae Vitae*, an

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

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## Editorial

# 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 "a sacred reality entrusted to us to be preserved with a sense of responsibility and brought to perfection in love and in the gift of ourselves to God and to our brothers and sisters." Christians are called to be stewards of human life who accept death as Jesus did—as a fulfillment of the divine plan and an inevitable feature of our human destiny "to spend all ages enjoying God's presence."

To help us live and die well, the bish-

ops urge us to consider three crucial issues:

The role of medical care at the end of life is to speak openly about death and dying, be frank about the limits of medical care, work hard to preserve life and never deliberately take life, but recognize that there are times when treatment should be withheld or withdrawn.

The proper understanding of suffering recognizes that "being in pain is useless, but uniting one's suffering with Christ is redemptive." We do not glorify pain, which should be aggressively treated, but we acknowledge that suffering has value—to the extent that it allows us to share in Christ's passion, death and resurrection.

As Americans, we have to work hard to accept the loss of independence and control that comes inevitably with the end of life. Our culture urges us to "be in charge, control our destiny and reject anything that limits our independence and mastery." As disciples of Jesus, we are called to surrender our lives to God's providence in confidence and hope.

"The key to dying well is living well," the bishops say, and "living well means a life characterized by love."

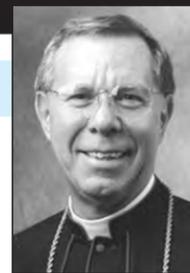
With the Catholic bishops of Illinois, we invite all Americans to work together to build a "culture of life" that cares for the dying with the dignity and respect all of us deserve.

— Daniel Conway

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

## Seeking the Face of the Lord

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



# 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 and of drinking the blood of Christ, the answer is yes, because the consecrated body and blood of Christ is what it is—permanently—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 truthful 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. It matters so much that we must suffer the awkwardness of our separation in faith at moments that we might prefer otherwise.

The 11th question concerns unworthy reception of the Eucharist.

**If a believer who is conscious of having committed a serious sin eats and drinks the consecrated bread and wine, does he or she still receive the body and blood of Christ?**

Here, too, the attitude or disposition of the one receiving communion cannot change what the consecrated bread and wine are: This question is really about how sin affects the relationship that exists between an individual and the Lord.

We take the reception of the

Eucharist seriously because we take our relationship with the Lord seriously. If the right relationship with Christ and his body, the Church, has been damaged—or even destroyed because of grave sin—receiving communion becomes a mockery.

St. Paul tells us that "whoever eats the bread or drinks the cup of the Lord unworthily will have to answer for the body and blood of the Lord. A person should examine himself, and so eat the bread and drink the cup" (1 Cor 11:27-28).

Gratefully, what sin can destroy, the sacrament of penance and reconciliation can restore. In our culture, in which there is a tendency to dismiss the significance of sin, we may need to heighten our awareness that if we are conscious of having committed a mortal sin, we are bound to go to confession before receiving Christ's body and blood. Truthfulness about our love of Christ implies that we respect and honor his presence in the consecrated bread and wine so much that we want to be as worthy as possible of the exchange of his love and ours. The Eucharist is a precious gift and needs to be revered as such.

I wouldn't want to be misunderstood, however. Frequent reception of the Eucharist is always encouraged for the spiritual benefits it provides for our life of faith, hope and charity. Furthermore, receiving communion is an expression of our unity with Christ and his body the Church. In other words, we need this sacrament in our quest for closeness to God.

Of course, receiving communion should not be so routine that it becomes an automatic or thoughtless act. It is an action that expresses an honest relationship of love between us and Christ. It is not something we do lightly because everyone else is doing it. Recollection and heartfelt participation in the Mass dispose us to receive communion in a truly conscientious and mature manner.

**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 under 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. †

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### Archbishop Buechlein's intention for vocations for August

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

## Buscando la Cara del Señor

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



# Recibiendo apropiadamente la Eucaristía

(Séptimo de la serie)

**E**l documento de los obispos sobre la Presencia Real de Jesucristo 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 verdadera fe en la Presencia Real:

**Si alguien sin fe come y bebe del pan y vino consagrado, ¿recibe el cuerpo y sangre de Cristo?**

Esta décima pregunta de la serie requiere una respuesta técnica. Si por "recibir" queremos decir el acto de comer el cuerpo y de beber la sangre de Cristo, la respuesta es sí, porque el cuerpo y la sangre consagrada de Cristo es lo que es, de manera permanente, sin importar quien lo consume.

Por otro lado, si alguien tiene en mente la comprensión de la noción del "recibir" que se refiere a conocer conscientemente y voluntariamente la aceptación del cuerpo y sangre de Cristo como lo que es, para entonces obtener un beneficio espiritual, entonces la respuesta es no.

Como nuestro documento declara: "...a través de fe debemos aceptar la oferta de Dios de comulgar en Cristo y en el Espíritu Santo, y cooperar con la gracia de Dios para transformar nuestros corazones y mentes, y para aumentar nuestra fe y amor a Dios." Sin la fe, uno no recibe la nutrición espiritual que da la Eucaristía.

Sería bueno mencionar en esta oportunidad que nuestra Iglesia no invita a las personas que no creen en la Presencia Real de Cristo en la Eucaristía a comulgar como lo hacemos nosotros, ya que no es un verdadero gesto de unidad en la fe que se busca. No queremos ser intransigentes, pero consideramos que lo más importante es lo que creemos sobre la Presencia de Cristo en la Eucaristía, tanto así, que debemos sufrir la torpeza de nuestra separación de la fe en aquellos momentos en los cuales podríamos preferir de otra manera.

La undécima pregunta concierne a la recepción indigna de la Eucaristía.

**Si un creyente que está consciente de haber cometido un pecado grave come y bebe del pan y vino consagrado, ¿recibe todavía el cuerpo y sangre de Cristo?**

Aquí, también, la actitud o disposición de uno al recibir la comunión no pueden cambiar lo que son el pan y el vino consagrado: Esta pregunta realmente es sobre cómo el pecado afecta la relación que existe entre un individuo y el Señor.

Nosotros consideramos la recepción de la Eucaristía en serio porque tomamos nuestra relación con el Señor en serio. Si la relación correcta con Cristo y su cuerpo, la Iglesia, ha

sido dañada, o quizás destruida por un pecado grave, el recibir la comunión se convierte en una burla.

San Pablo nos dice que "quienquiera que coma el pan o beba indignamente la copa del Señor tendrá que responder por el cuerpo y sangre del Señor. Una persona debe examinarse a sí misma, para así comer el pan y beber de la copa" (1 Cor. 11:27-28).

Es grato saber que, lo que el pecado destruye, puede ser reparado por el sacramento de la penitencia y reconciliación. En nuestra cultura, en la que existe una tendencia a restar importancia a lo que significa el pecado, podemos necesitar elevar nuestro conocimiento de si estamos concientes de haber cometido un pecado mortal, debemos confesarnos antes de recibir el cuerpo y la sangre de Cristo. La veracidad sobre nuestro amor de Cristo implica que respetamos y honramos su presencia en el pan y el vino consagrado tanto que queremos ser tan dignos como sea posible del intercambio de su amor y el nuestro. La Eucaristía es un regalo precioso y necesita ser venerado como tal.

Sin embargo, no quisiera ser mal entendido. Siempre se anima a la recepción frecuente de la Eucaristía por los beneficios espirituales que mantiene nuestra vida de fe, esperanza y caridad. Además, el recibir la comunión es una expresión de nuestra unidad con Cristo y su cuerpo, la Iglesia. En otras palabras, necesitamos este sacramento o su búsqueda, para acercarnos a Dios.

Por supuesto, el recibir la comunión no debe ser tan rutinario que se vuelva un acto automático o irreflexivo. Es una acción que expresa una relación honrada de amor entre nosotros y Cristo. No es algo que nosotros hacemos a la ligera, porque todos los demás lo están haciendo. El recogimiento y la participación cordial en la Misa nos preparan para recibir la comunión de una manera verdaderamente concienzuda y madura.

**¿Se recibe sólo el cuerpo de Cristo si sólo come el cuerpo de Cristo pero no bebe la sangre?** La respuesta simple es que Cristo en su totalidad está presente en cualquier fragmento de la hostia consagrada o en cada gota de su preciosa sangre. Uno no necesita recibir las dos especies para recibir a Cristo. La recepción de ambas, el pan y el vino consagrado, es ofrecida como opción porque provee una expresión más completa del alimento de sacrificio eucarístico, pero no es requisito indispensable †

Traducido por: Language Training Center, Indianapolis

## Research for the Church/James D. Davidson

## In-group virtues, out-group vices

Think for a moment about the hostilities between Protestants and Catholics in Northern Ireland. Now think about the tensions between Protestants and Catholics during the Colonial Period of American history. Finally, think about the animosities that persist between 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 relationships. Let me explain.

In his book *Social Theory and Social Structure*, Columbia University sociologist 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 members 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 accumulate 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 behavior? What if members of out-groups exhibit the same qualities as members of in-groups (for example, they too are successful in the workplace, careful with their money and socially responsible)? What do members of in-groups do then? According to Merton, they "resent any personal achievement not warranted by social position." Under these circumstances, Merton says, "the very same behavior undergoes a complete change of evaluation in its transition from the

in-group ... to the out-group." In other words, in-groups quickly convert in-group virtues into out-group vices. In Merton's words: "Is the in-group hero frugal, thrifty and sparing? Then the out-group villain is stingy, miserly and penny-pinching." If the in-group hero is "smart, shrewd and intelligent," the out-group villain is "cunning, crafty and too clever by far." According to Merton, "moral virtues remain virtues only so long as they are jealously confined to the proper in-group. The right activity by the wrong people becomes a thing of contempt, not of honor."

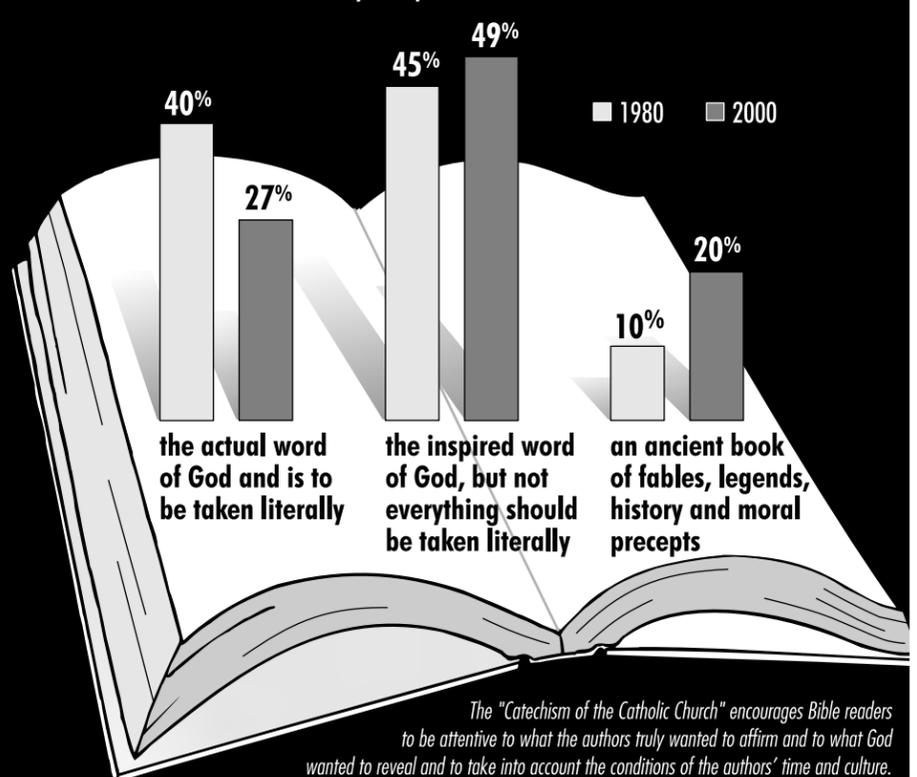
The process of converting in-group virtues into out-group vices accomplishes two things for in-groups: they are able to "retain their distinction, their prestige and their power ... and enforce the mediocrity of others." Merton contends that such circumstances are only possible when social institutions (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 practices 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 dominant over an out-group with different characteristics. It also 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 persisting 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 sociology at Purdue University in West Lafayette, Ind. He is co-author of *American Catholics: Gender, Generation, and Commitment*, AltaMira Press, 2001). †

## Bible Views

Americans who believe the holy Scripture is...



### La intención del Arzobispo Buechlein para vocaciones en agosto

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

## Check It Out . . .

A program on "The Shrine Compartment" will be held at 2:30 p.m. on July 29 at Mary's King's Village Schoenstatt near Rexville, on 925 South, .8 miles east of 421 South, 12 miles south of Versailles. Father Elmer Burwinkel will celebrate Mass at 3:30 p.m. For more information, call 812-689-3551 or email eburwink@seidata.com.

St. Gabriel Church, 6000 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. 3-4. 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 317-297-4558.

HIV: A Reposition 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 Carlton Beever 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 a.m. to 3:30 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 317-839-4357 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. Dearborn 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 picnic on Aug. 12. For more information, call 812-952-2853. †

## VIPs . . .



**Harry and Mary Lou Roembke** of Our Lady of Lourdes Parish in Indianapolis celebrated their 50th wedding anniversary on July 14. They were married on that date in 1951 at the former Assumption Church in Indianapolis. They will celebrate with an Aug. 4 reception and a Hawaiian cruise. The Indianapolis residents have seven children: Carol Roembke, Diane Bohannon, Peggy

Schleter, Greg, Mark, Scott and Bradd Roembke. They also have 15 grandchildren and two great-grandchildren.



**Robert and Joan Schueler** of New Albany will celebrate their 50th wedding anniversary on Aug. 11. They were married on that date in 1951 at St. Mary Church in New Albany, where they are also members. They will celebrate with an open house on Aug. 5 and a Mass on Aug. 12 at St. Mary Church. They have three children: Rebecka

Banet, Kathy Becht and Robin Coulter. They also have five grandchildren. †

## Awards . . .

Two local students have received awards from St. Mary's College in Notre Dame. **Michelle Powell** from Our Lady of Providence High School in New Albany received the Le Mans Merit Award. **Elaine Lee**, a graduate of Bishop Chatard High School in Indianapolis, earned the Bertrand Merit Award. The awards are given to first-year students who have demonstrated academic achievement in high school, involvement in extracurricular activities and dedication to community service. †

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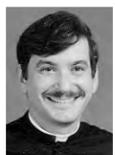
### ENGLAND

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### FRANCE

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### POLAND

Fr. Larry Anschutz  
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October, 2001      Priced at \$1,982

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# CELL

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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 and an informed Vatican source, the pope did not raise the issue of embryonic stem-cell research in the leaders' private discussion.

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."

"You remind us that wealth 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 com-



Pope John Paul II shows U.S. President George W. Bush the view from the pontiff's summer residence in Castel Gandolfo, Italy, July 23. In his first meeting with Bush, the pope spoke of the "special responsibility" the United States has to promote freedom and defend human dignity throughout the world.

munist 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."

A 23-year-old Italian demonstrator was shot and killed by police July 20 as he appeared set to throw a fire extinguisher at 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 Genoa," 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 world is essentially a world of solidarity."

The summit participants made a commitment to promoting wider access to technology, but especially to further reducing the foreign debt of the world's poorest countries.

In their final statement, the leaders said their debt-relief initiative, drawn up in Cologne, Germany, last year, "aims to increase growth, reduce poverty and provide a lasting exit from unsustainable debt 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.

Cardinal Bernard 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 educa-

tion 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 also 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 O'Donoghue of Lancaster, 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.

"But that 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 cancellation issue," Bishop O'Donoghue said.

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

Cardinal Dionigi Tettamanzi of Genoa told the Italian newspaper *Corriere della Sera* that the violence and vandalism that accompanied the summit harmed 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. †

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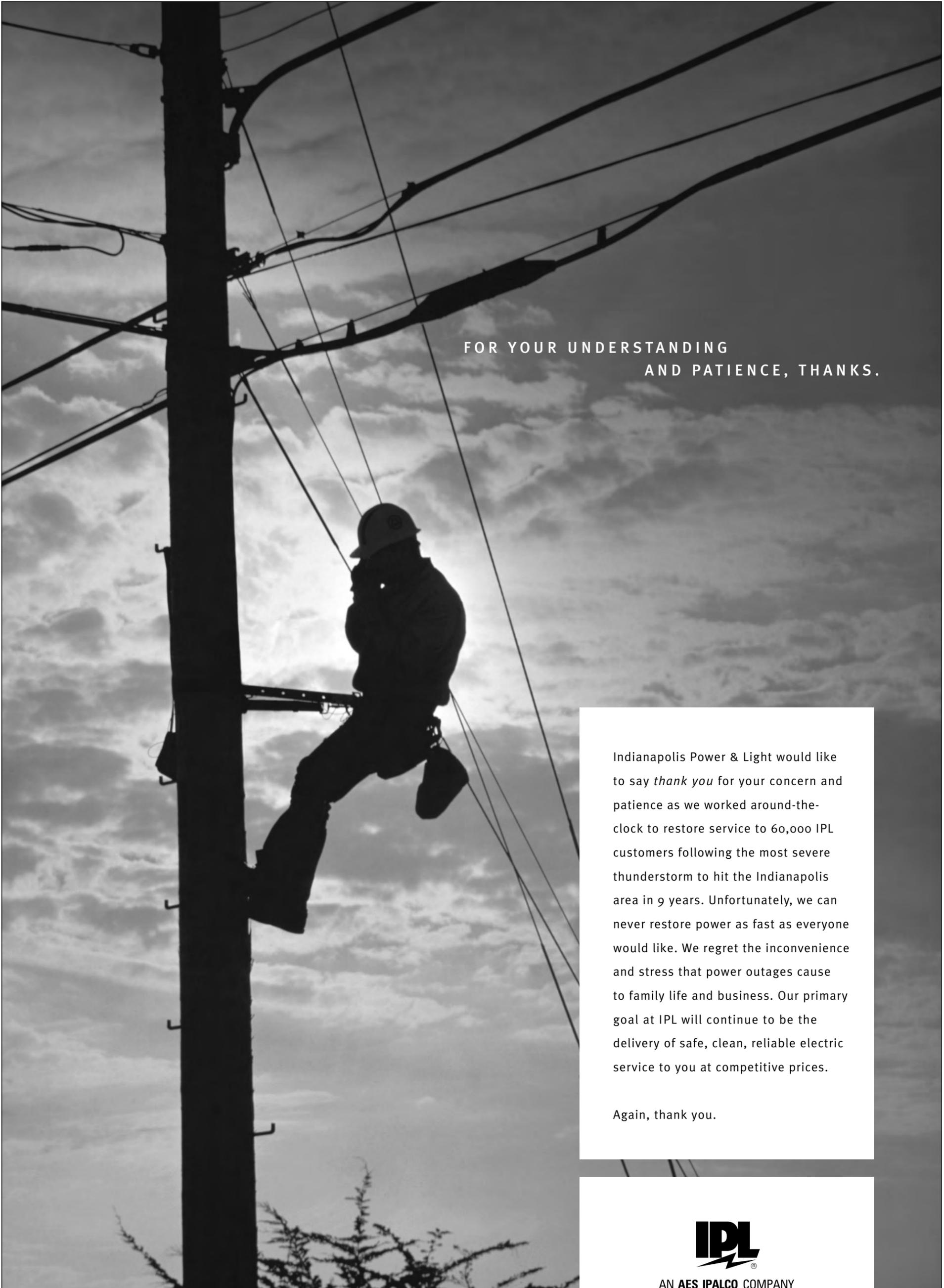
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# Newlyweds begin life journey with pilgrimage

By Jennifer Del Vecchio

**T**hey 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.

Well in advance, they contacted the Archdiocese of Indianapolis for tickets to the pope’s weekly audience. In Rome on the appointed date, they dressed in their wedding clothes and waited for the Holy Father at St. Peter’s Square with hundreds of other newly married couples.

As Bob and Gigi watched other couples approach the pope for the blessing, they noticed that those who genuflected were quickly escorted from the line by members of the Swiss Guard.

The protocol was to kiss his ring. When it was their turn, Gigi greeted the pope and told him that they love him.

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 testimonies of six visionaries that the Virgin Mary has appeared there, Gigi and Bob met their pilgrimage group.

The Church has not declared Medjugorje a true apparition site, and investigations are ongoing. However, the



Gigi and Bob Thomas meet Pope John Paul II, who blessed their marriage during a weekly audience in St. Peter’s Square. The couple decided to take a pilgrimage for their honeymoon, including a stop in Rome for a papal blessing.

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 he 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



After their wedding, Gigi and Bob Thomas process from the church with the crucifix they will use to pray before at their family home. They were married on May 19 at St. Mary Church in Greensburg. They said their vows in front of the crucifix, which is a Catholic custom in Bosnia and Croatia.

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 with not 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. †



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.

Photos by Jennifer Del Vecchio

Vatican Photo by L'Observatore Romano

Photo by Greensburg Camera and Photography

# 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 married—but an April 27 electrical fire gutted the sanctuary of the ornate 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 them 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."

Months 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 few minutes, then got right to work on new plans for the wedding.

"It is devastating," Maria said. "Sacred Heart Church means a lot to our family. I feel lucky that I have my family and faith. They make it easier to deal with the ups and downs of life."

"When my mother called and sounded upset, at first I thought something had happened to my grandmother, who has been ill," Maria said. "Then she told me about the fire. My initial reaction was surprise and disbelief, then within a matter of minutes I thought, 'OK, we have a week left. We can't sit around and feel sorry for ourselves.' My mom has the same philosophy about life as I do. I told her that the sacrament was most important, not the location of the wedding."

After Matt and Maria decided to move the wedding to St. Roch Church, relatives divided up the guest list and contacted the 250 guests by telephone and e-mail.

"I think our wedding was lovely," Maria said, "and I think the people who 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 devotion to 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 world hear the news."

For the second reading, they chose Paul's Letter to the Ephesians, 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 have your roots and foundation in love, so that you, together with all God's people, may have the power to understand how broad and long, how high and deep, is Christ's love. Yes, may you come to know his love—although it can never fully be known—and so be completely filled with the very nature of God."

For the Gospel reading, they chose John 15:5-13: "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 you become my disciples. I love you just as the Father loves me; remain in my love.... I have told you this so that my joy may be in you and that your joy may be



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.

complete. My commandment is this: Love one another, just as I love you."

As they adjusted their wedding plans in the final days before the ceremony, Maria said they felt the love and prayers of their relatives and friends.

"Our focus was really on the sacrament, and I think that made all the difference," she said. "We had faith from the moment we started planning to be married that things would work out on the day of our wedding. Everyone was very supportive, and our wedding turned out to be very special at St. Roch. That's where I received my other [Church] sacraments."

Maria said her father, Joe, "was patient and calm when I needed to talk about my frustrations and concerns," and her mother "was very good about organizing all the last-minute details."

St. Roch parishioner Nancy Abbott of Indianapolis, a family friend, volunteered to serve as their wedding coordinator, Maria said, and also hosted some of their out-of-town guests. St. Joseph parishioner John Gates of Indianapolis served as the organist on very short notice.

"Father Wilmoth welcomed us with open arms," she said, "and helped Father

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." †

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# Wedding Announcements



Academy Chapel in Annapolis, Md. The bride is the daughter of Dave and Betty Cheaney. The groom is the son of Anita Shaffer and the late Kimber Shaffer.



**Cothron-McNeeley**  
Jennifer Michelle Cothron and R. 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 Monty and Laura Sowders.



**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. Margaret Mary Church in Louisville, Ky. The

bride is the daughter of Thomas and Madonna Burke. 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.



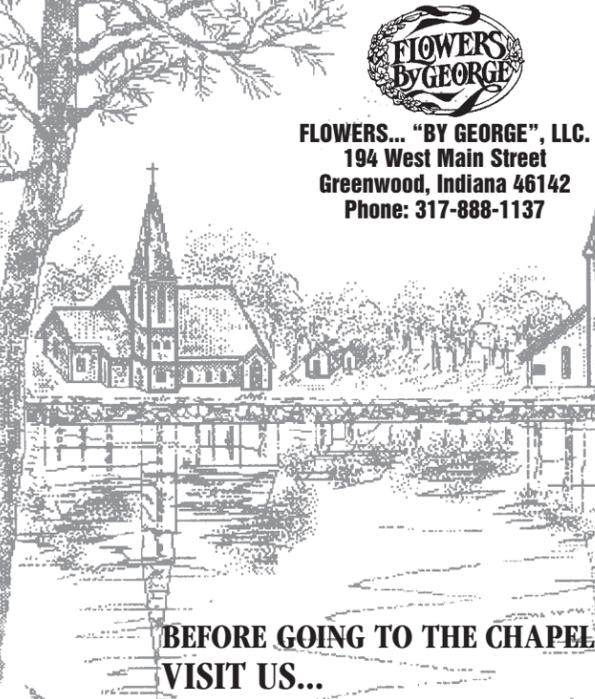
**Cheaney-Shaffer**  
Lt. Sara E. Cheaney and Lt. David K. Shaffer will be married on Oct. 20 at the United States Naval



**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.



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# 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.



## Flispart-Craig

Amanda Marie Flispart and James Joseph Craig will be married on Nov. 3 at St. Anthony Church in Clarksville. The bride is the daughter of William and Barbara Flispart. The groom is the son of Joseph and Christy Craig and Bettye Craig.



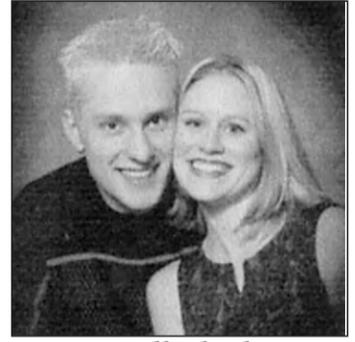
## Gemignani-Amrhein

Corinne Marie Gemignani and P. Andrew Amrhein will be married on Nov. 3 at St. James Church in Arlington Heights, Ill. The bride is the daughter of Paul and JoAnn Chuma. The groom is the son of Michael and Donna Amrhein.



## Heathcoat-Still

Jennifer Lynn Heathcoat and Robert Mitchell Still Jr. will be married on July 28 at St. Lawrence Church in Indianapolis. The bride is the daughter of Terry and Karen Heathcoat. The groom is the son of Robert M. and Winnie Still.



## 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 Ronald and Jane Kramer. The groom is the son of Timothy and Laurie Gellenbeck.

## Fletcher-Ohlhaut

Elizabeth Erin Fletcher and Patrick Michael Ohlhaut will be married on Dec. 22 at St. Teresa Benedicta of the Cross Church in Bright. The bride is the daughter of Mark 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 Jeanine McGaha and Jill McGaha.



## 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 Norine McInerney and the late Gerald McInerney.

## Jones-Houston

Robbin A. Jones and Kevin W. Houston were married on July 21 at Our Lady of the Greenwood Church in Greenwood. The bride is the daughter of Bob and Ann Jones. The groom is the son of Norm and Dorothy Houston.



## Kramer-Harmeyer

Tricia Christine Kramer and Scot Douglas Harmeyer will be married on Oct. 27 at Holy Family Church in Oldenburg. The bride is the daughter of Ronald and Jane Kramer. The groom is the son of Dennis and Connie Harmeyer.



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**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 John and Terri Layden. The groom is the son of Gary McCullough and Camille Verkamp.



**McCullough-Tolentino**  
Mandi Marie McCullough and Enrico 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 Devin Scott 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.



**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 Steve 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.



**Saunders-Little**  
Jill 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.



**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 Bob Logue and Christine Logue. The groom is the son of Albert Schlichter and Arlene Nichol.



**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-Brodfehrer.



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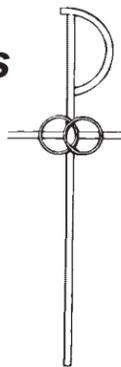
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# Wedding Announcements



**Seeger-Doye**  
Renee Allison Seger and Matthew Rick Doye will be married on Aug. 18 at St. Joseph Church in Terre Haute. The bride is the daughter of Marvin and Doris Seger. The groom is the son of Larry and Judy Doye.



**Selm-Martin**  
Joyce Ann Selm and Scott Vincent Martin will be married on Aug. 18 at St. Michael Church in Brookville. The bride is the daughter of John and Ann Selm. The groom is the son of Richard and Jo Anne Martin.



**Shriner-Spychalski**  
Melinda Suzanne Shriner and Jeffrey Jon Spychalski will be married on Nov. 3 at Christ the King Church in Indianapolis. The bride is the daughter of Mike and Annette Shriner. The groom is the son of John and Pat Spychalski.



**Skees-Reed**  
Rebecca M. Skees and Kevin A. Reed were married on June 15 at Holy Family Church in New Albany. The bride is the daughter of Darryl and Linda Skees. The groom is the son of Steve and Mary Ann Reed.



**Stanley-Halloran**  
Amber Renee Stanley and John Charles "Jack" Halloran will be married on July 28 at St. Jude Church in Indianapolis. The bride is the daughter of Tim and Vicki Stanley and Jill Stanley. The

groom is the son of Tom and Suzanne Halloran.



**Stewart-Wolford**  
Ann Elizabeth Stewart and Joshua Brendan Wolford will be married on Aug. 25 at Holy Name Church in Beech Grove. The bride is the daughter of Bill Stewart Sr. and Mary Huser Stewart. The groom is the son of Mike Wolford and Debbie Gartrell.



**Trackwell-Taylor**  
Dione C. Trackwell and Seth P. Taylor will be married on Nov. 3 at Holy Name Church in Beech Grove. The bride is the daughter

of Dennis and Dorothy Trackwell. The groom is the son of Glenn Taylor and Jackie Taylor.



**Tunink-Navarro**  
Rebecca Lynn Tunink and Manuel Arturo Navarro will be married on Aug. 18 at St. Jude Church in Indianapolis. The bride is the daughter of David and Sharon Tunink. The groom is the son of Oscar and Pauline Navarro.



**Ulrich-Lathrop**  
Jennifer Leigh Ulrich and Jeffrey Joseph Lathrop will be

married on Sept. 8 at Holy Spirit Church in Indianapolis. The bride is the daughter of Sylvia Urich. The groom is the son of Melvin and Donna Lathrop.



**Vogel-Gadberry**  
Catherine Marie Vogel and Sean Michael Gadberry will be married on Dec. 29 at St. Martin of Tours Church in Martinsville. The bride is the daughter of Jerry and Lisa Vogel. The groom is the son of Reuben and Sonja Trinidad.



**Young-Jacobs**  
Mary Kathleen Young and Jerry L. Jacobs Jr. will be married on Nov. 24 at Holy Angels Church in Indianapolis. The bride is the daughter of Diann Young and the late Warren Young. The groom is the son of Jerry L. Jacobs Sr. and Glenda Thomas. †

## 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 needs; 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 allows 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's had 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. "When implemented right, it will work just as effectively, in fact better, than all

forms of birth control."

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

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 800-382-9836, ext. 1596. †

# NFP

continued from page 14

CCL with his wife, Linda.

"Both of us, having a medical background, 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 husband, Dale, as CCL volunteers.

Many Catholics see benefits connected with NFP that were not at first apparent.

Couples said NFP improves their communication because it is more of a lifestyle than just a way of spacing children. Part of that lifestyle is having times each month when a couple should abstain from sex if they are not seeking a pregnancy. 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 having your honeymoon again."

Couples also report finding greater meaning in their sex lives.

"We learned through NFP that the marriage 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 anymore. You love each other in a totally different way."

With NFP, "there is an increased respect for each others' bodies because we know more about how they work," said Renae Schoening, a member of Holy Name Parish in Beech Grove. She and her husband, Jon, said they offer to God the difficulties of abstinence for the struggles that their children will have with sex in what they believe is a sensually saturated society.

Paul Weckenbrock said "the discipline of abstinence had a major effect on me," and has benefited him as a husband.

It is also in times of abstinence that children are discussed and communication is opened further. There are often times when a couple, being in the fertile phase and wanting to share in full marital intimacy, must examine whether there still exists a good reason to avoid pregnancy.

"NFP helped to make us open to more children ... and let the possibility be there and not shut it out," said McNulty.

These benefits tend to lead to a greater love for God and the Church.

Linda Weckenbrock describes one of

the benefits of NFP as "an appreciation of our Catholic faith."

Evanich said people have to study the resources—such as the *Catechism of the Catholic Church*, the writings of the popes, a local priest and other resources—that the Church offers to better understand this sometimes difficult teaching.

Monica Siefker said most couples are not intentionally sinning when using contraception, 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.

Evanich said the issue of contraception is important. "You can never be 100 percent pro-life until you realize that contraception is wrong. We should not do anything that takes the powers of taking or granting life from God."

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 would both say that learning to use Natural Family Planning was the single best decision we made in our marriage," said Ellenberger.

More and more trained couples are volunteering to teach NFP. The Archdiocese of Indianapolis requires a marriage seminar for engaged couples that includes a talk on sexuality and NFP.

Father Daniel Mahan, pastor of St. Luke Parish in Indianapolis, asks engaged couples to participate in a four-part NFP class to learn the method. He 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 percent, they're astonished," Father Mahan said. "The response from the couples has 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 fervent hope that every couple getting married 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](http://www.archindy.org/prolife).) †

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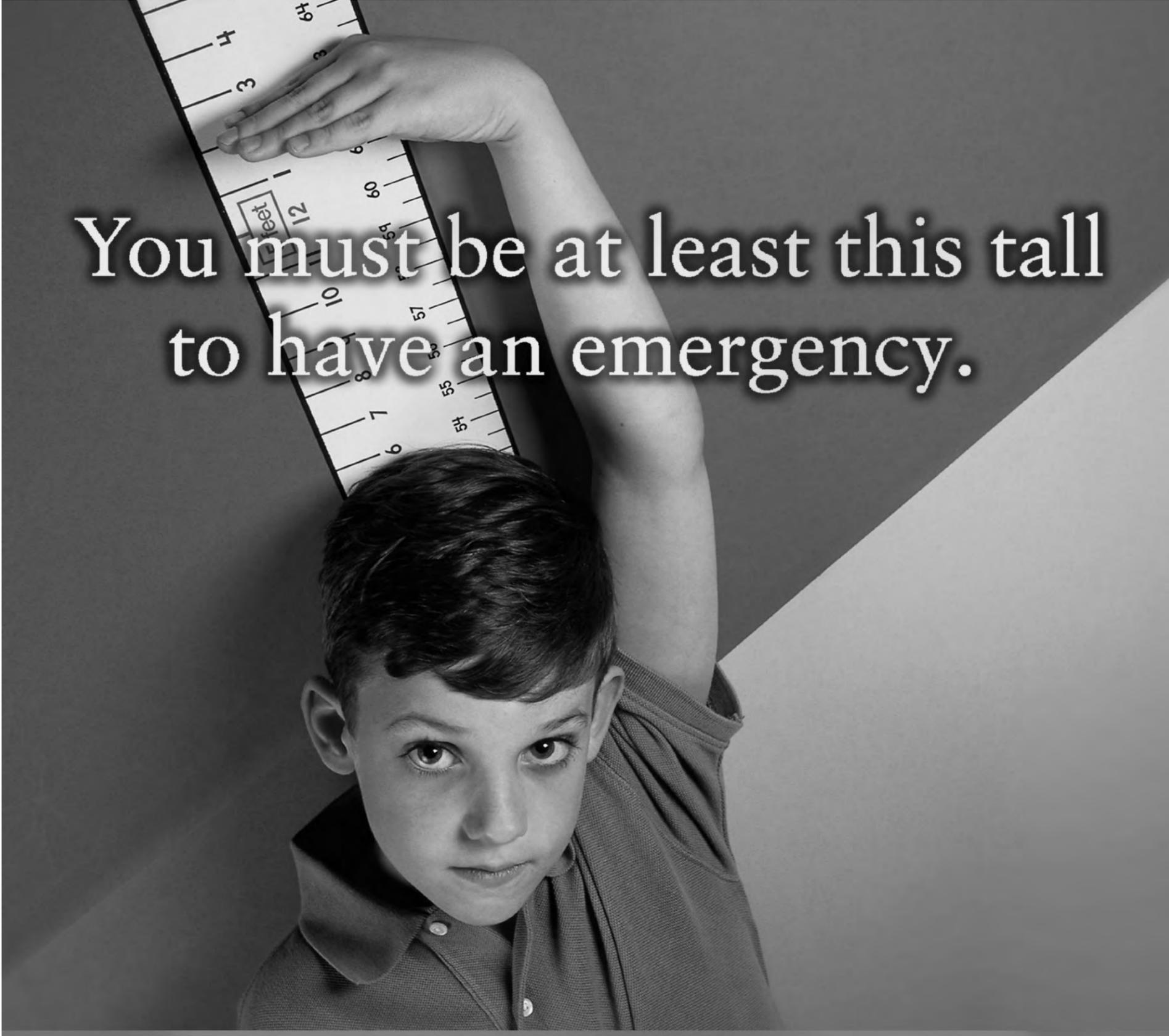
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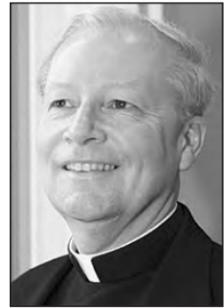
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Prayer in the Catechism/Fr. John E. Pollard

# At the wellsprings of prayer

Fifth in a series

Faith engenders prayer; prayer deepens faith. The tradition of prayer grows from the tradition of faith; the tradition of faith develops from the tradition of prayer. We pray what we believe, celebrate and live as Christians. There can be no discord between the content of the Christian



Fr. John E. Pollard

faith as it is celebrated and lived and the expression of that faith in prayer. Christian prayer has an intellectual dimension; it is not merely the spontaneous outpouring of feeling.

Believers actually believe something, the content of the faith. They reflect on and study the words and events that comprise the history of salvation. These words and events are genuine human experiences that reveal authentic spiritual realities. These experiences are the treasures of the faith, which are handed on from generation to generation.

On the other hand, Christian prayer is not merely the knowledge of what the Scriptures and the living Tradition of the Church have revealed about prayer. Prayer is first of all the relationship between God and the believer. As in all relationships, prayer is a commingling of the intellectual and the emotional that has behavioral consequences. In the age of the Church, this relationship is initiated, inspired and directed by the Holy Spirit. He is the singular font, the life-giving spring of regeneration and growth in the Christian life. He is the divine guide and companion of the believer in Christian prayer. The Spirit, sent by the Father in the name of the Son and by the Son from the Father, leads us to Christ. The Son enables us to drink of the Spirit. The whole Christian life, and therefore Christian prayer, is communion with each of the divine persons. The ultimate end of God's action in the lives of his creatures is their participation in the life of the Trinity. The *Catechism of the Catholic Church* teaches that the Holy Spirit "is the living water welling up to eternal life in the heart that prays. It is he who teaches us to accept it at its source: Christ" (#2652).

Developing this metaphor further, this section of the catechism presents several wellsprings from which the believer takes refreshment. The Word of God, the liturgy of the Church and the

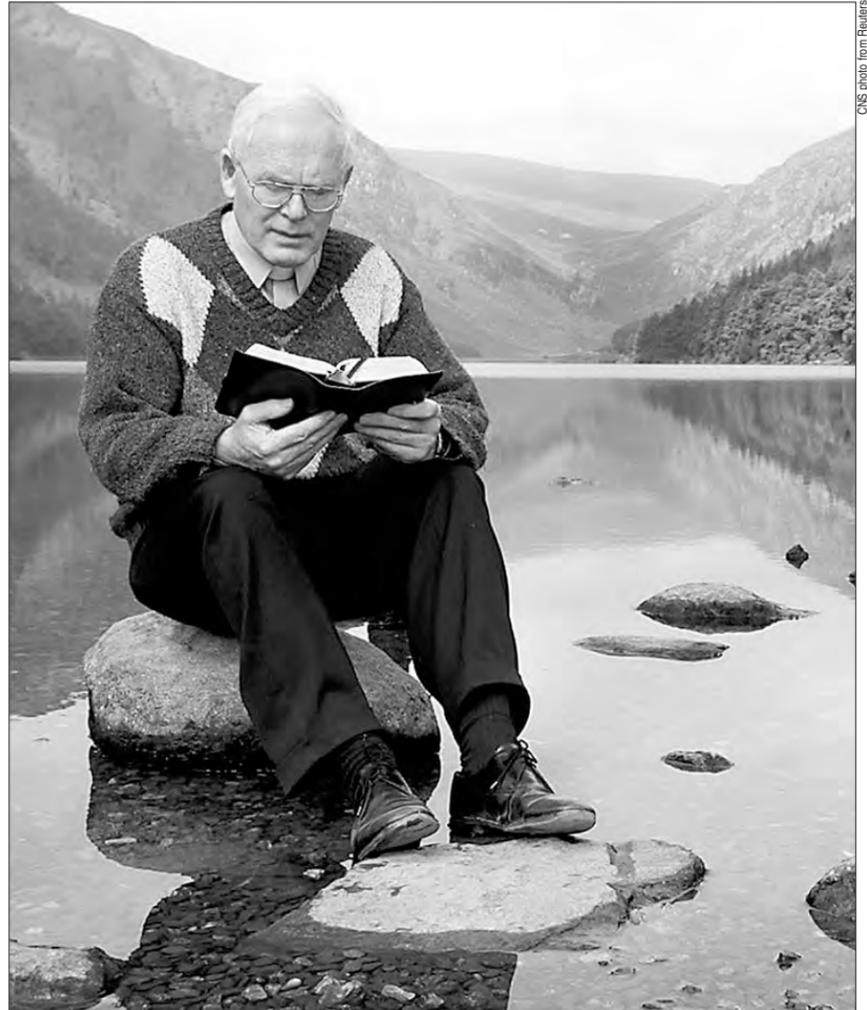
theological virtues are the wellsprings of prayer.

Sacred Scripture is the first wellspring of prayer. It contains God's self-revelation. We learn the whole history of God's action in the world from the Scriptures. But reading, studying 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 naturally prompts a response from the reader and initiates a dialogue between God and the student. In *lectio divina*, such a dialogue is established. Practically, this might mean pausing during the reading of Sacred Scripture to repeat a phrase or passage several times over in order to allow sufficient time for reflection and integration. In *lectio divina*, the reader is at prayer. The Word of God, a wellspring of prayer, nourishes the heart.

The second 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. Go in peace" signals the end of 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 spawns a spirit of prayer active in the world long after the conclusion of 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 believers to place themselves in relationship to the God in



CNS photo from Reuters

Sacred Scripture is the first wellspring of prayer. But reading, studying 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.

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 love by loving as he has 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" (#2659).

(Father John E. Pollard, a priest of the Archdiocese of Chicago, is the former executive director for the U.S. bishops' catechism office. He is currently helping the U.S. bishops prepare the new National Directory for Catechesis.) †

## 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 made the comments in a keynote address to workers and organizers in Los Angeles at the convention of the Hotel Employees and Restaurant Employees International Union.

The cardinal told the union audience that he had urged action on amnesty in a letter to Bush.

In his talk, he urged public officials to

"provide new opportunities for immigrant workers to become permanent residents and citizens of the United States."

At the convention, the cardinal was recognized by the union for his years of service on behalf of poor and immigrant workers.

More than 25 years ago, while serving as the bishop of Stockton, Calif., the cardinal was appointed to help implement the Agricultural Labor Relations Act, the first measure to give farmworkers the legal right to organize in the United States.

Last year, he supported Los Angeles janitors and bus drivers during their strikes. 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 *Laborem Exercens*.

"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 your 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. †

From the Editor Emeritus/John F. Fink

## Doctors of the Church: Francis de Sales

(Twenty-eighth in a series)

St. Francis de Sales' *Introduction to the Devout Life* is one of the most practical books ever written about individual piety. In it, Francis emphasized that we are all called to sanctity but the devotions of lay people in a secular world must be different from those of priests or religious.

He was born on Aug. 21, 1567, at the Chateau de Sales in Swiss Savoy. He studied at the University of Paris and the University of Padua, where he earned his doctor of law degree at age 24. He then returned to his parents' chateau.

However, he had decided to become a priest, despite his father's opposition. When the position of provost of the chapter of the cathedral canons in Geneva was offered to him, he accepted and his father reluctantly consented. He was ordained a priest.

He undertook his duties as provost of Geneva, but with headquarters in Annecy

rather than in Geneva because that city was in Calvinist hands. Switzerland at that time was sharply divided along religious lines.

Soon after Francis's ordination, Bishop Claude de Granier of Geneva sought missionaries to send to Chablais, a Calvinist stronghold. Francis and his cousin, Louis de Sales, volunteered and the bishop accepted them.

It was a hard life. Francis tried every way he could think of to reach the minds and hearts of the Calvinists. He began writing leaflets about Catholic doctrine, the beginning of his work as a writer. Soon his sermons began to draw larger crowds, probably because of the leaflets. He preached in the marketplace and had debates with some of the Calvinist leaders in the area.

Francis became bishop of Geneva in 1602 at age 35, with residence still in Annecy. He continued to preach and hear confessions. He promoted the teaching of catechism throughout the diocese and he himself gave instructions in Annecy. He also carried on a large correspondence in which he gave sympathetic guidance to many people. He practiced his axiom,

"A spoonful of honey attracts more flies than a barrelful of vinegar."

In 1604, Francis met Jeanne Francois Fremyot, the baroness of Chantal (later known as St. Jane Frances de Chantal), while he was preaching Lenten sermons in Dijon, France. Francis and Jane Frances founded the Order of the Visitation in 1610. He wrote his *Treatise on the Love of God* for the Visitation sisters in 1616. A famous passage from that work is, "The measure of love is to love without measure."

Francis's book *Introduction to the Devout Life* began as letters to Madame de Chamissoy, a cousin by marriage. It was immediately recognized as a masterpiece of mystical and devotional literature and was translated into many languages.

He died on Dec. 28, 1622, at age 55. Pope Alexander VII canonized him in 1665 and Pope Pius IX declared him a doctor of the Church in 1877. Pope Pius XI named him patron of Catholic writers and the Catholic press in 1923. His feast is Jan. 24.

(John F. Fink's two-volume book, *The Doctors of the Church*, is available from Alba House publishers.) †

Cornucopia/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 some home-school students are just playing permanent hooky, or that kids don't know who George Washington was.

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

Education also involves experience and observation. What happens to us in life, the events and people we meet, contribute to our intellectual, as well as emotional and spiritual, perceptions. Whatever the input, it leads ultimately to how we make judgments, how or if 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 fear and hate, or something useful and important.

Baby soon learns that Mom or Dad appear when he cries. If he's wet, tired, hungry or just plain bored, one or both of these wonderful, warm persons appears to soothe and serve his 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 10th-grade illiterates or the Columbine shooters don't get that way overnight.

In or out of school, kids learn about the limits, rewards and consequences of social expectations and behaviors. If you're not nice to others, they won't be nice to you. If you keep quiet and do your work in class, the teacher will pass you.

There's another kind of learning which seems in short supply these days and no one is sure why. It's 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 backyard softball with whatever neighbor kids show up, or from bicycling with one's pals through surrounding neighborhoods. There's watching the grown-ups when they meet with friends, or visiting with relatives at Grandma's house. There are lessons to be found in our work, our play, and in who and what we worship.

In the end, education seems to depend chiefly upon our relationships with others: teachers, parents, friends, neighbors, co-workers. From all of them we learn the most natural and enduring lessons which come, ultimately, from God.

We must teach our kids how to think, not what to think. Because what they know about living, who they learn to become, and how they reason will reflect that teaching.

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

Faithful Lines/Shirley Vogler Meister

## Marriage includes what we do for our children

"Marriage must be given respect, which brings sacrifice, commitment and love between the husband and wife and especially to the children. Parents must put the welfare of their children ahead of their own. After all, the children they raise may very well affect a multitude of people."

This was written by Californian Tony Nassif, owner and president of Elijah Productions and Publishing, who authored *Jesus, Politics and the Church* and is producing a documentary on the Lebanese immigrants in America, as well as other projects.

When he was 15, his father had heart problems, so Nassif drove him to his business appointments. One day while in an attorney's office on business, his father suddenly looked at the lawyer and said, "Please tell Tony why I am doing this." The attorney looked at Tony, and

said, "He is doing this for you and the family." Three months later, his father had a heart attack.

"My parents were married 25 years when he passed away," writes Nassif. "I haven't forgotten his words and commitment to our family."

Reared in the Eastern Orthodox tradition, Nassif has spent the last 23 years studying Scripture and the writings of Church Fathers on matters of faith and conduct. Since 1997, when he experienced a Holy Spirit renewal, he's been involved with the evangelical/charismatic renewal, as well as his traditional faith. He's participated in more than 100 radio and TV programs, plus conferences.

I share Nassif's story to emphasize commitment in marriage. The wife's role is just as important; for a partnership is what makes a real marriage. Nassif emphasizes the physical, emotional and spiritual bond under which the children take refuge, security and nourishment for growth and health.

However, Nassif also notes the devastation that divorce can bring, including the

"teen-age time bomb of young children growing up in broken homes." He also points out in his book how teen crime has escalated. He even sees a correlation between divorce and the kind of violence that leads to school shootings.

I do, too—to a certain extent. However, I witness couples with no children promoting peace among children; and I witness children of divorce, children in single-parent homes and children in remarriage situations flourishing. Why? To use Nassif's word: Commitment.

Protecting and providing for children comes naturally with commitment to God, Church, family, friends—and even one's employer. They all help with the mighty task of rearing children. No, not a task, but a privilege! Children aren't burdens.

As a friend, Don Bates, said recently, his children and grandchildren "are gifts from God, my treasures. There is nothing I wouldn't do for them!"

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

Spirituality for Today/Fr. John Catoir

## Good Pope John's legacy

One highlight of my recent trip to Rome was kneeling before the preserved remains of Good Pope John displayed in a glass coffin. I was deeply moved as I recalled all that he meant to me as a young priest.



He died on June 3, 1963, and was buried in the crypt of

St. Peter's Basilica. Last January, the body was exhumed for a move to the main floor under the mosaic of St. Jerome. It was found to be still intact.

By ancient standards, this would have been considered a miracle and a sign of sainthood. However, the body had been treated with chemical preservatives, and no one is claiming that the cause of the good condition of his body is supernatural. No one, that is, except the thousands of people who file tearfully and prayerfully past his body each day.

Pope John's influence on the Church and the world was enormous. His pontificate began at the Roman conclave of cardinals on Oct. 28, 1958. Angelo Giuseppe Cardinal Roncalli, the patriarch of Venice, was elected pope on the 12th ballot, obviously a compromise candidate. He chose the name Pope John XXIII.

I was in my third year of theology then. We seminarians knew nothing about this new pope. However, within three months, on Jan. 25, 1959, to be exact, he captured the imagination of the world by announcing that there would be an ecumenical council to be held at the Vatican.

The idea met with fierce resistance within the curia, but the pope remained determined. I will never forget his optimism:

"The prophets of doom always talk as though the present, in comparison to the past, is becoming worse and worse," he said, "but I see mankind as entering upon a new order, and perceive in this a divine plan."

Pope John XXIII became my hero. The Church had been on the defensive for more than 400 years. The Protestant Reformation was a shock that basically put us in a state of denial about the need for reform.

The council eventually introduced changes in canon law, the liturgy, the meaning of human freedom and even the way we define ourselves as Church. But most of all it elevated the role of the laity to new heights.

The seminary had been training us in what we call the cultic priesthood. We were to remain aloof from the laity as much as possible, and we were to mistrust Protestants, avoiding any contact with their worship services under the pain of mortal sin. There were a host of other regulations that inhibited normal growth.

When Pope John came on the scene, giving us permission to become more open to the world around us, we could not help but rejoice.

This small, Italian peasant miraculously had risen to the top of the ecclesiastical ladder, managing to keep his sense of humor in the process.

"How many people work in the Vatican?" a reporter once asked him. With a wink and a smile, he answered, "About half."

I liked his night prayer: "Lord God, it's your Church, I'm going to bed."

Pope John intrigued both the Catholic and the secular world alike. His admirers came from all countries and all walks of life. I think his upbeat spirit is alive in the Church to this day.

He reminds us all that reform in the Church is unfinished. Reform will always be a work in progress.

(Father John Catoir is a regular columnist for Catholic News Service.) †

Seventeenth Sunday in Ordinary/Msgr. Owen F. Campion

# The Sunday Readings

Sunday, July 29, 2001

- Genesis 18:20-32
- Colossians 2:12-14
- Luke 11:1-13

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 the fact 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 and vice versa, however marvelous this may have been.

In the ancient Middle East, kings had favored advisers 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, but the good did not deserve punishment. God acknowledged that the good should be spared.

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 as 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 worshipping community of this great prayer.

Each verse is abundant in its particular message. Each can provide the stuff for literally a lifetime of meditation and reflection.

However, two points are important as the first reading in this liturgy also is considered.

The first is the title by which God is addressed—"Father." (Matthew adds "Our" to the title. Luke does not.)

By using "Father" as a title, Jesus establishes his own personal relationship with God. But the Lord tells the disciples to employ the title themselves as they pray. He therefore defines their relationship with God. It reveals a union with God as well as a union with Jesus.

Furthermore, the place of God as father is stressed in the last section of the reading. God is loving and forgiving. God is the source of life. His love is without end or without qualification.

## Reflection

The Church continues to call us to discipleship. Following Jesus as disciples is not automatic nor the result of being overwhelmed. Christians are not dragged, kicking and screaming, into the banquet hall of heaven.

Instead, each follower of the Lord chooses holiness. It is a personal decision, authentic only to the extent of its depth and sincerity.

The pious in Sodom and Gomorrah, while apparently few in number, were not compelled by God to be holy. They selected holiness. Abraham had to identify them. God had not captured them as if he were a predator and they were prey.

Sodom and Gomorrah were communities of people, the vast majority of whom were sinners. It was a sinful world. Disciples today live in communities that may resemble in some respects Sodom and Gomorrah. Being faithful to God is not an easy undertaking.

Yet God, in mercy and love, is with the good. The holy will be spared the just punishment awaiting the unjust. It is more than a matter of justice. God's love

## Daily Readings

Monday, July 30  
Peter Chrysologus, bishop  
and doctor

Exodus 32:15-24, 30-34  
Psalm 106:19-23  
Matthew 13:31-35

Tuesday, July 31  
Ignatius of Loyola, priest  
Exodus 33:7-11; 34:5b-9, 28  
Psalm 103:6-13  
Matthew 13:36-43

Wednesday, Aug. 1  
Alphonsus Liguori, bishop and  
doctor of the Church

Exodus 34:29-35  
Psalm 99:5-7, 9  
Matthew 13:44-46

Thursday, Aug. 2  
Eusebius of Vercelli, bishop  
Peter Julian Eymard, priest  
Exodus 40:16-21, 34-38

Psalm 84:3-6, 8-11  
Matthew 13:47-53

Friday, Aug. 3  
Leviticus 23:1, 4-11, 15-16, 27,  
34b-37  
Psalm 81:3-6, 10-11  
Matthew 13:54-58

Saturday, Aug. 4  
John Mary Vianney, priest  
Leviticus 25:1, 8-17  
Psalm 67:2-3, 5, 7-8  
Matthew 14:1-12

Sunday, Aug. 5  
Eighteenth Sunday in  
Ordinary Time  
Ecclesiastes 1:2; 2:21-23  
Psalm 95:1-2, 6-9  
Colossians 3:1-5, 9-11  
Luke 12:13-21

covers all. Those who love God say "Father." No term in human relationship more describes a union of permanence and of love.

As we move through life, however sinful the surroundings, we turn toward God, and God gives us the light to find the eternal city of life and peace. †

Question Corner/Fr. John Dietzen

## Mormon beliefs about baptism include the dead

Q Can you tell us about the Mormon beliefs concerning baptism? Friends who belong to that faith said they baptize people even after they are dead. Christians used to do that, they claim, and they are just continuing the practice.

If that is true, where does such a belief come from? Our friends tell us this is one reason the Mormon Church has such massive genealogical records—to identify ancestors who may still need baptism. Our discussions about this really are frustrating. (Oklahoma)

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.

The Mormon practice of baptizing the living for the dead grows out of a theology of faith and salvation 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 is not one God; there are several 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, 131-132).

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," "heaven" and "faith" mean something vastly different to Mormons than they do to us.

Understanding them, or bringing them to understand other Christians, is nearly impossible without long and honest dialogue on what is meant by every word used. Not many on either side can overcome that hurdle. †

## My Journey to God

### Most Awesome Gift

Relentless love is God's most fearsome gift.

It topples empires and deposes kings. Never in your thinking give it short shrift.

Enriched by love, the humblest spirit sings.

God's most intense, most awesome gift is love.

Has He so blessed us, we can smile at pain  
And cope with hardships life seems woven of,

With grace to meet each crisis without strain.

The tender touch, the caring, the concern,

Reflections of divinity that burn  
In purity to make each home unique,  
Are facets of the heart-deep love we seek.

In long ago childhood, I built my trust  
On the verse, "We love because He first loved us."

By Anna-Margaret O'Sullivan

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

## The Active List

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

### July 27-28

St. Anthony of Padua Parish, 316 N. Sherwood Ave., **Clarks-ville**. Parish picnic, Fri. 5-11 p.m., Sat. 2 p.m.-midnight, chicken dinner, golf hole-in-one game. Information: 812-282-2290.

### July 28

Riverside Golf Course, 3502 White River Parkway, West Dr. North, **Indianapolis**. Cardinal Ritter High School Alumni Association, golf outing, shotgun start, 1 p.m., entry fee \$48. Information/registration: 317-329-9177.

Assembly Hall, Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Natural Family Planning couples, Pro-Life Speakers' Bureau meeting, 1-3 p.m. Information: 317-236-1569 or 800-382-9836, ext. 1569.

### July 28-29

St. Martin Parish, 8044 York-ridge Rd., **Yorkville**. Parish picnic and festival, Sat. 5-11:30 p.m., Sun. 11:30 a.m.-7 p.m. (EST), chicken dinner, 11:30 a.m.-5 p.m., prime rib dinner on Saturday with reservations. Reservations for prime rib dinner: 812-623-2591 or 812-537-3817. Information: 812-487-2051.

### July 29

St. Augustine Parish, 18020 Lafayette St., **Leopold**. Parish picnic, 10 a.m.-6 p.m., chicken

dinner, homemade quilts. Information: 812-843-5143.

Mary's King's Village Schoenstatt, **Rexville** (located on 925 South .8 mile east of 421 South, 12 miles south of Versailles). "The Schoenstatt Spirituality Express: "The Shrine Compartment," 2:30 p.m., Mass, 3:30 p.m. with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail eburwink@seidata.com.

### July 31

Marian Center, 3356 W. 30th St., **Indianapolis**. "Journey Through the Old Testament" series, Servants of the Gospel of Life Sister Diane Carollo, 6-8:30 p.m. Information: 317-236-1521.

### August 1-4

St. Elizabeth Ann Seton Parish, 10655 Haverstick Rd., **Carmel**, Lafayette Diocese. Setonfest, carnival rides, pony rides, games, food, live music each evening, fireworks Fri. and Sat.; Wed. 6-11 p.m. (rides only); Thurs. and Fri. 6-11 p.m.; Sat. 3-11 p.m. Information: 317-846-3850.

### August 2

Cardinal Ritter High School, 3360 W. 30th, **Indianapolis**. "Open registration" night, 7-8:30 p.m. Information: 317-924-4333.

Hartman Hall, Holy Name Parish, 21 N. 17th Ave., **Beech**

**Grove**. Altar Society, rummage sale, 8 a.m.-3 p.m. Information: 317-784-5454.

### August 3-4

St. Joseph Hill Parish, parish hall, 2605 St. Joe Rd. W., **Sellersburg**. Craft show, 9 a.m.-4 p.m., lunch served, quilts. Information: 812-246-2512.

### August 4

St. Thomas the Apostle Parish, 523 S. Merrill St., **Fortville**. Parish festival, 11 a.m.-10 p.m., games, entertainment, auction, chicken and noodle dinners. Information: 317-326-3722.

St. Susanna Parish, 1212 E. Main St., **Plainfield**. Parish festival, 4:30 p.m. Mass, steak fry, dance, children's games, 4:30-10 p.m. Information: 317-839-4357 or 317-839-9914.

St. Mary Church, 777 S. 11th St., **Mitchell**. Garage sale, 10 a.m., silent auction all day, bingo, 2-4 p.m., pig roast and meal, noon-6 p.m. Information: 812-849-3570.

### August 5

St. Boniface Parish, 15519 N. State Road 545, **Fulda**. Parish picnic, famous soup, quilts, 11 a.m.-7 p.m. Information: 812-357-5533.

St. Bernard Parish, State Road 337, **Frenchtown**. Picnic, fried chicken, homemade noodles, bingo, homemade quilts, silent auction. Information: 812-347-2558.

### Recurring

#### Daily

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

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

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

St. Joan of Arc Parish, 4217 Central Ave., **Indianapolis**. Prayer line, 317-767-9479.

### Weekly

#### Sundays

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

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Mass in Vietnamese, 2 p.m.

St. Joseph Church, 2605 St. Joe Road W., **Sellersburg**. "Be Not Afraid" holy hour, 6 p.m., confessions, Benediction.

Christ the King Church, 1827 Kessler Blvd. E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament, 7:30-9 p.m.; rosary for world peace, 8 p.m.

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

#### Mondays

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

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

#### Tuesdays

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

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

St. Joan of Arc Parish, 4217 Central Ave., **Indianapolis**.

## 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.



### Saints for Today

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Bible sharing, 7 p.m. Information: 317-283-5508.

#### Wednesdays

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

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

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

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

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

Adoration of the Blessed Sacrament, between Masses, noon-5:30 p.m. Information: 317-636-4478.

#### Thursdays

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

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

St. Malachy Church, 326 N. Green St., **Brownsburg**. Liturgy of the Hours, 7 p.m. Information: 317-852-3195.

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

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

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

#### Fridays

St. Susanna Church, 1210 E. Main St., **Plainfield**. Adoration of the Blessed Sacrament, 8 a.m.-midnight.

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

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

#### Saturdays

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

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

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

#### Monthly

##### First Sundays

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

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

Holy Cross Church, 125 N. Oriental St., **Indianapolis**. Mass for Catholics in recovery, 5 p.m. Information: 317-637-2620.

See ACTIVE LIST, page 21



## St. Augustine Church Picnic

Leopold, IN (Perry County)

# Sunday, July 29th

Mass Time 9:30 a.m. (central)

- Quilts • Chicken Dinners
- Ice Cream • Baked Goods

10:00 a.m. to 5:00 p.m. (central)

Exit 79 from I-64, south on Hwy. 37, watch for signs




# Jasper Strassenfest

## INDIANA'S PREMIER GERMAN FESTIVAL

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



**August 2-5, 2001**

Booths open Thursday & Friday at 3:00 p.m.  
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Celebrating Jasper's German Heritage

## ST. MARTIN – YORKVILLE, INDIANA

# PICNIC

**SATURDAY, JULY 28, 2001**

## Prime Rib Dinner

5:00 PM-8:00 PM (EDST) Fast Time

9 oz. Prime Rib, Baked Potato, Salad Bar, Dinner Roll, Tea and Coffee, Homemade Desserts  
Air Conditioned Hall – Indoor or Outdoor Dining  
**MASS at 4:00 PM (EDST)**

**Reservation Only: Call (812) 623-2591 or (812) 537-3817**  
**Adults: \$12.00 Children Under 12: \$5.00**

- Volleyball Tournament • Games
- Quilts • Food • Kiddie Land
- Beer Garden "Live Music"

Time: 5:00 PM-11:30 PM (EDST) Fast Time

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**SUNDAY, JULY 29, 2001**

## Country Style Chicken Dinner

Serving: 11:30 AM-5:00 PM (EDST) Fast Time  
**Adults: \$8.00 Children under 12: \$4.00**  
Air Conditioned Hall

- Lunch Stand • Booths • Quilts
- Country Store • Food • Games
- Kiddie Land • Beer Garden • Crafts

5 Mile Country Run Live Music  
9:30 AM (EDST) Fast Time  
**MASS at 10:30 AM (EDST)**

Lic. #95265

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### ROUTE TO PICNIC

Take I-275 to Lawrenceburg (exit #16) – cross U.S. 50 and follow Rte #1 (North) to Yorkridge Road, Guilford (5 miles). Take Yorkridge Road to Yorkville, about 4 miles to the Church.

Or  
Take I-74 to St. Rte. 1, South on Rte. 1 (3 miles) to North Dearborn Rd. (West) to New Alsace, left on Yorkridge Rd. to Church

# GRANT

continued from page 1

innovative strategies that will help us better 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 Expectations for Education or EXCEED. Now that the archdiocese has received the \$10 million grant, it must 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 development training and take on increased leadership roles—such as mentoring less experienced teachers, team-building and curriculum planning. Other monetary awards programs separate from the “master teacher” program also will be established.

Catholic school students have performed 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 timely feedback to teachers, students and parents.

One major component for doing this will be to train teams of educators to conduct audits of schools that will look in detail at student achievement, curriculum, staff development, instructional supervision, school culture and other performance areas.

Audits of schools will be used to develop recommendations for making further 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 learning needs, students from an urban environment 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 students, establishing an Office of Urban Education to focus specifically on the needs of students in urban schools, providing more computers and other technological 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.

Brebeuf 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 technology. 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 activities at the school as well as Cathedral’s community service programs and organizations. †

## The Active List, continued from page 20

### First Mondays

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

### First Tuesdays

Divine Mercy Chapel, 3354 W. 30th St., **Indianapolis**. Confession, 6:45 p.m.; Benediction of the Blessed Sacrament, 7:30 p.m.

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

### First Fridays

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

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

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

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

St. Joseph Church, 113 S. 5th St., **Terre Haute**. Eucharistic adoration, after 9 a.m. Mass, Benediction 4:45 p.m., Mass 5:15 p.m.

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

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

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

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Adoration of the Blessed Sacrament, after 5:30 p.m. Mass-9 a.m. first Saturday. Information: 317-636-4478.

### First Saturdays

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

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

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

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

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

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# Rest in peace

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

**BARNES, John L., 72,** St. Lawrence, Indianapolis, July 14. Husband of Patricia A. (Helt) Barnes. Father of Leissa Cook. Stepfather of R. Timothy, Stephen and William Draga. Brother of Marilyn Sisco. Grandfather of nine.

**BURNS, Ruth V., 69,** St. Patrick, Terre Haute, May 12. Wife of Richard L. Burns. Mother of Elizabeth Howes, Rita Senseman, Laura Yeakey, Julie and Martin Burns. Grandmother of 14. Great-grandmother of one.

**DILLMAN, C. Larry, 60,** St. Roch, Indianapolis, July 9. Husband of Catherine Dillman. Son of Bettie Dillman.

**ERHARDT, Leona, 92,** St. Anthony of Padua, Morris, July 7. Mother of Rose Marie Grunkemeyer and Richard Erhardt. Sister of Helen Hirt and Herbert Moenter.

Grandmother of 11. Great-grandmother of 10.

**HELMSING, Ada, 82,** Holy Family, Richmond, July 15. Mother of Elizabeth Ann Breeden, Jerry Gordon, Stewart and William Mathews. Stepmother of Janet Owens, David Gordon and Thomas Helmsing. Sister of Joyce Case, Ruth Horning and Donald Lamb. Grandmother of 15. Great-grandmother of five.

**HENDERSON, L.H., Jr., 71,** St. Augustine, Jeffersonville, July 12. Husband of Nancy T. Henderson. Father of Kathryn Jacobi, Helen Miley, Carolyn Rogers, Keith and W. Michael Henderson. Brother of Margaret Bentley, Allie and George Henderson. Grandfather of six. Great-grandfather of four.

**HOLMES, Elizabeth (Betty Ann), 78,** St. Michael, Indianapolis, June 24. Wife of Joseph Holmes. Mother of Kathleen Holmes.

**KENNELLY, John E., Jr., 76,** St. Lawrence, Indianapolis, July 11. Father of Michael Kennelly. Brother of Thomas Kennelly.

**KRIECH, Rita Ann, 48,** Little Flower, Indianapolis, July 1. Wife of R. Bruce Robinson. Mother of Janine, Lucas and Sara Robinson. Daughter of Agnes (Clark) and Francis

Kriech. Sister of Karen Artip, Laura Blok, Jean Donlan, Joan Fishburn, Theresa Myers, Mary Beth Piland, Ruth Smith, Blaise, Dan and Ken Kriech. (Correction)

**LAHEY, Edith A. (Riley), 83,** Holy Cross, Indianapolis, July 17. Mother of Jerry, John, Michael, Stephen and Thomas Lahey. Sister of Maxine Cammack and Anna Marie Cropper. Grandmother of 10. Great-grandmother of 15.

**LOUDEN, Henrietta S. "Hank" (Scott), 77,** St. Mary, Greensburg, July 19. Wife of Richard L. Loudon. Mother of Cheryl Kaericher, Kathy Kirby, Charles Jr. and Mark Scott. Stepmother of Peggy Speer and Rick Loudon. Sister of Harriett Dewey, Anna McMahan, Virginia Pulaski, Alice Rakowski, Anita Sontchi, Irene Suth, Chester, Richard and Roman Kil. Grandmother of 10. Step-grandmother of five.

**NATHAN, Kevin Ryan, 30,** St. Barnabas, Indianapolis, July 11. Son of Marie and Jim Nathan. Brother of Tracie Nathan. Grandson of Frieda Nathan and Rita Tripi.

**MOORE, Otto, 80,** St. Mary, Richmond, July 8. Husband of Ruth (Doherty) Moore. Father of Carolyn Buckler, Kristine Reed and Kathy Sanford.

Brother of two. Grandfather of nine. Great-grandfather of six.

**NOEL, John E., Sr., 60,** St. Thomas Aquinas, Indianapolis, July 14. Husband of Jacqueline Noel. Father of Elizabeth Haas, Christine Snow, Mary Jane and John Noel Jr. Brother of Elizabeth Scagnoli, Richard and Thomas Noel.

**PEREAU, Fred "Freddie," Sr., 81,** St. Christopher, Indianapolis July 7. Husband of Mary Ellen Pereau. Father of Joyanne Wells, Robin Winstead, Paula and Fred Pereau Jr. Brother of Juanita Patton.

**PETTIT, Marjorie E., 93,** St. Jude, Indianapolis, July 15. Mother of Martin Hinman. Sister of Chester Martin. Grandmother of three. Great-grandmother of three.

**RIZZI, Josephine M. (Hickok), 82,** Holy Name, Beech Grove, July 3. Mother of Josephine "Joey" Miles, Susan Weaver, Anthony, Francis, John, Robert and Thomas Rizzi. Grandmother of 19.

**ROMOSER, Gregory Allen, 52,** St. Margaret Mary, Terre Haute, July 11. Father of Stacy and Matthew Romoser. Son of Elizabeth Romoser. Brother of Carol Davis, Linda Malooley, Bernard, Kenneth, Patrick and Richard Romoser. Grandfather of one. †

## Providence Sister Margaret Karier was a teacher and principal

Providence Sister Margaret Karier died on July 13 in Karcher Hall at Saint Mary-of-the-Woods. She was 78.

The funeral Mass was celebrated on July 21 in the Church of the Immaculate Conception. Burial followed in the sisters' cemetery.

The former Evelyn Margaret Karier was born in Chicago, Ill., on May 17, 1923. She entered the congregation of the Sisters of Providence on Feb. 2, 1941, professed first vows on Aug. 15, 1943, and professed final vows on Aug. 15, 1949.

Sister Margaret taught at schools staffed by the Sisters of Providence in Indiana, Illinois, Maryland, California and Iowa, and also served as principal at four schools.

In the archdiocese, she taught at the former St. Ann School in Indianapolis.

Surviving are four sisters, Rosemary Hyland of Westchester, Ill., and Providence Sisters Dorothy, Jean and Margaret Jean Karier, all of Saint Mary-of-the-Woods, and one brother, Mark Karier of Mount Prospect, Ill. †

## Providence Sister Laurita Aubry taught at schools in three states

Providence Sister Laurita Aubry died on June 3 in Karcher Hall at Saint Mary-of-the-Woods. She was 83.

The funeral Mass was celebrated on June 5 in the Church of the Immaculate Conception. Burial followed in the sisters' cemetery.

The former Lorraine Rita Aubry was born in Hammond on April 20, 1918. She entered the congregation of the Sisters of Providence on Feb. 12,

1939, professed first vows on Aug. 15, 1941, and professed final vows on Aug. 15, 1947.

She taught at schools staffed by the Sisters of Providence in Indiana, Illinois and California, and served as principal at two schools. In the archdiocese, she taught at the former St. Benedict School in Terre Haute.

Surviving are two sisters, Genevieve Nordell of Mount View, Calif., and Marcella Prendergast of Hammond. †

# 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 delight 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 parent, 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 realize the positive 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 chaste 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 being selfish or unselfish in using 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 gave 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 think more about 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](http://www.omsoul.com).) †

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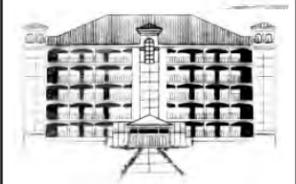
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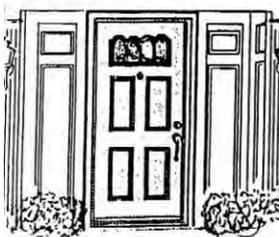
## WINDOWS



**\$100 OFF  
EACH WINDOW**

Excludes prior sales.  
Not valid with other offers  
Exp. 8/15/01

## DOORS



**\$100 OFF  
EACH PATIO DOOR**

**\$100 OFF  
EACH ENTRY DOOR**

Excludes prior sales.  
Not valid with other offers  
Exp. 8/15/01

## SIDING



**\$1000 OFF  
WHOLE HOUSE SIDING**

Excludes prior sales.  
Not valid with other offers  
Exp. 8/15/01



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• Tighten all hardware, track and hinge  
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