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Church active in first U.N. special session on AIDS

UNITED NATIONS (CNS)—The Catholic Church was active at several levels at the first special session of the U.N. General Assembly on the global HIV/AIDS crisis.

In a message to the June 25-27 meeting, Pope John Paul II decried the "excessive, sometimes even exorbitant" prices of HIV/AIDS medicines and urged wealthy nations to respond generously to the poor who have HIV or AIDS. Archbishop Javier Lozano Barragan, head of the Pontifical Council for Health Care Workers, told the assembly that the agencies and nongovernmental organizations of the Catholic Church are providing one-fourth of all care given to those with HIV and AIDS around the world.

The Vatican welcomed with some reservations the Declaration of Commitment on HIV/AIDS adopted by the assembly. Although it is not a General Assembly member, it had participated informally in negotiations over the language of the declaration.

At a religious panel held in conjunction with the meeting, Father Robert J. Vitillo of Caritas Internationalis said Caritas has made its response to the HIV/AIDS pandemic a priority commitment since 1987.

Bishop Kevin Dowling of Rustenberg, South Africa, told Catholic News Service after the meeting that the South African bishops are wrestling with the question of whether the AIDS crisis has brought a need for new thinking about condoms.

Bishop Dowling, the South African bishops' AIDS liaison, said the Church will continue to emphasize AIDS prevention through abstinence before marriage and fidelity within marriage.

But he said the bishops are looking at a reflection document that will address

See AIDS, page 8

Business owners make God part of their plan

By Jennifer Del Vechio

Violins hang from the ceiling. Calls go out to vendors in Italy, Japan and across the nation.

Luthiers brush varnish onto the almost finished instruments. One violinmaker speaks in a thick Bosnian accent, another is also a noted photographer whose black and white photos line the walls of the violinmaker's offices.

One floor down, a geophysicist is mapping out possible contamination sites. Maps with basins and plateaus marked in rainbow colors hang on the walls.

The two businesses in the same building in Indianapolis seem to have nothing in common.

Yet the violinmaker and the geophysicist have the world in common.

For John Welch, the violinmaker and John Mundell, the geophysicist, their businesses are a way to reach the poor across the world and to witness to their Catholic faith.

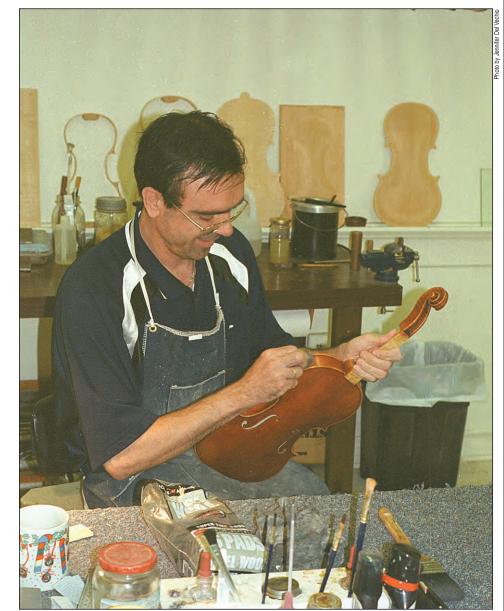
Instead of basing their businesses on economic gain, the two men base them on the Economy of Sharing (EOS), an initiative that is part of the Focolare movement.

For Welch and Mundell, the EOS initiative teaches them how to run their businesses with love.

"Now how do you teach that in an MBA program?" said Welch, the owner of Sophia Violins and a member of St. Joan of Arc Parish in Indianapolis.

How do you learn that the money your business is owed will come in the mail when you put your employees before your checkbook?

How do you live the Gospel principles while running your business in a world that is focused on material gain? Mundell and Welch found their answers in Focolare and the EOS. Focolare—a Catholic apostolate that began in Italy and was approved by Pope John XXIII in 1962—has chapters in 182 countries and all five continents. In Indianapolis, its members number



Zlatko Karabegovic works on finishing a violin at Sophia Violins in Indianapolis. The international

Pax Christi cancels national meeting due to speaker dispute

ERIE, Pa. (CNS)—Pax Christi USA has canceled its national assembly after the Catholic university where the meeting was to be held refused to allow the planned keynote speaker on the campus because he supports keeping abortion legal.

Pax Christi national coordinator Nancy Small told Catholic News Service July 2 that the Aug. 3-5 annual meeting in Memphis, Tenn., was canceled after Christian Brothers University notified her that the Rev. James Lawson, the keynote presenter would not be permitted to speak on the campus.

Rev. Lawson, a retired Methodist minister known for his civil rights activism since he began working with the late Rev. Martin Luther King Jr., was scheduled to talk about how to build a culture of peace through nonviolence. In recent years, he also has spoken occasionally in favor of keeping abortion legal.

In a June 29 statement, Pax Christi said the conference planners "were unaware of Rev. Lawson's pro-choice activities when we invited him to speak."

It also noted that the organization "became aware of these activities through several Pax Christi members, including members of Pax Christi Memphis involved in planning the assembly, who objected to Rev. Lawson as our keynote presenter."

Pax Christi USA is a national Catholic peace movement based in Erie. Its current president is Bishop Walter F. Sullivan of

company uses Economy of Sharing principles that incorporates everything from giving some of its profits to the poor to treating its employees like family. Karabegovic found that out when his boss helped him close the deal on his family's home.

about 150, with about 500 members in the Midwest.

Church approval of the movement, also known as the Work of Mary, means that Rome recognizes the good within the movement, but does not give a blanket endorsement to all of its activities. Mundell, a member of St. Pius X Parish in Indianapolis and president of See FOCOLARE, page 2 Richmond, Va., and its membership See PAX CHRISTI, page 8

Shelby County parish makes homes for the poor

By Jennifer Del Vechio

SHELBYVILLE—It's not your typical application for home ownership.

The questions ask whether there is running water, a heat pump or electricity.

On this application, the family answered no to all of the above. They live in a shack in the Appalachian Mountains, with cardboard boxes used as insulation. They have a heating tank, but no propane.

With the help of St. Vincent de Paul Parish in Shelbyville, this family in

Appalachia will soon be able to answer those questions differently when they receive a new home.

Members of the Shelbyville parish are fixing up old trailers to give away. It is part of a mission outreach to help Father Ralph Beiting, known for his street preaching and ministry to the people of Appalachia for 50 years with the Christian Appalachian Project in Eastern Kentucky.

Parishioners moved the first trailer to Kentucky this month. Father Beiting has a

family ready to receive it.

In return, the family is asked to pay for installation costs, which could be as simple as a garden hose to get water to the trailer. Volunteers said it's a way to help those in need become self-sufficient.

The Appalachian Mountains cover 13 states from New York to Mississippi and include 406 counties. According to the 1990 census, 15.3 percent of those in Appalachia live in poverty, compared to 12 percent of the nation. Kentucky has the See TRAILER, page 7

FOCOLARE

continued from page 1

Mundell and Associates, the geological and environmental firm, credits Focolare with helping his business succeed and helping him live his Catholic faith more deeply. "The key is keeping Jesus in our

midst," Mundell said.

For Mundell and Welch, and thousands of others like them across the world, the EOS helps them be better businessmen, but more importantly better Christians.

Mundell and Welch agree that trying to explain Focolare and its Economy of Sharing seems complicated.

"But it's so simple, that's why it's so hard to explain," Welch said.

The idea is rooted in the Gospel. Focolare began in Trent, Italy, during World War II when the movement's founder, Chiara Lubich, saw her world collapsing. Only 22 at the time, her dreams and those of her friends were put on hold as they ran to air-raid shelters to escape the bombs. On those frantic flights, the only thing they could take with them was the Bible.

From reading the Gospels, the women were drawn to the passage where Jesus speaks of his new commandment to love one another. Inspired by that verse, they began going into the streets sharing their food and trying to love everyone they encountered as Christ would have done.

The movement bases its spirituality on unity through Christ crucified, stating that everyone must love one another.

It also is known for its "ecumenical spirituality" that brings about dialogue with the Catholic Church and other religious denominations.

The Council of Europe awarded the 1998 Human Rights Prize to Lubich. She was also the first Christian woman and layperson invited to recount her spiritual experience to more than 800 Buddhist monks. She has met with Pope John Paul II and participated as an auditor at the International Synods of Bishops. The EOS began 10 years ago, when Lubich took a trip to Brazil, saw its poverty and read Pope John Paul II's encyclical on social justice, *Centesimus Annus*.

It's also based on the Gospel passage from the Acts of the Apostles that states: "They were one heart and one soul; everything among them was in common. No one was in need."

In April, the pope blessed the EOS initiative, and Mundell met the pontiff.

During the April meeting in Rome with the pope, Lubich said the spiritual basis of the EOS is based on a "culture of giving," rather than "the consumeristic economy based on a culture of having."

By running businesses according to Gospel principles, EOS entrepreneurs are able to influence others in promoting a culture of giving, instead of getting rich themselves.

In the EOS, one-third of a business' profit is invested back into the business and another part is given to EOS to help the poor. The monies are held in common and allocated to the poor—mainly in Third World countries.

Last year, 10,000 people were helped with food, shelter and medical needs. More than 750 businesses worldwide use the principals. The EOS initiative has attracted the attention of economists and social scientists.

However, the businesses also must apply the Gospel principles to how they treat their employees and how they show Christ to others.

For Welch, the clearest example comes from the Bosnian refugee who works for him.

Zlatko Karabegovic came to work one day and told Welch about the house his family had found.

There was only one problem. Zlatko didn't have a mortgage commitment.

Welch came into the office that morning with a long list of things to do.

He had to make calls to his violin dealers for payment. The money was needed to





John Welch, a member of St. Joan of Arc Parish in Indianapolis, holds one of the violins made by his company, Sophia Violins. Welch, a member of Focolare, a Catholic apostolate, said it helps him be a better Catholic.

pay the bills, and time was escaping him. However, he realized that Zlatko needed

help that morning, more than Welch needed to find a way to pay the bills.

"Immediately, I dropped my plan," Welch said. "The will of God was for me to help Zlatko get the mortgage."

They went to the bank and 24 hours later Zlatko had a mortgage, but Welch still didn't have any of his bills paid.

The next day, Welch found the exact amount of money he needed had been mailed in by other dealers.

It's an occurrence that's happened numerous times, Welch said.

Mundell remembers when he first opened his business and had one full-time employee.

He told the man that the company could not offer maternity coverage and thought everything was fine. Six months later, the employee's wife was pregnant.

"I was trying to be happy for him, but in the back of my mind I was thinking, 'Oh my gosh, he forgot we don't have maternity coverage,'" Mundell said.

It would have been easy for Mundell to ignore the need. Instead, he thought of what he would want done for him.

Dozens of phone calls later, Mundell found a doctor who would take 50 percent off the couple's hospital bill if Mundell's company paid money up front.

"You have to be open to the will of God at the present moment," Mundell said. "It's about treating your employees like brothers and sisters, like family."

The EOS principle is also about how businesses treat their competitors or anyone else.

Many times there are people Welch and Mundell don't want to deal with.

"But we respond with God's love, we don't only treat the other person well, we are called to love that person," Mundell said.

Welch had to live out his EOS philosophy when a \$10,000 bill was due. Instead, of calling the vendor to collect his money, Welch called to offer his assistance. He knew the vendor was having financial difficulties.

"My concern was for him and what I could do for him at that present moment," Welch said." The man cried because he said everyone else was calling him for collection."

For Welch, it was a lesson in love pitted against material need.

"Seek first the Kingdom of God and all else will be given to you," Welch said. "I've experienced that over and over again."

Both Welch and Mundell said living the Focolare spirituality and its EOS initiative help them live Catholic social teachings.

It also helps them see the poor as contributors instead of takers, Mundell said.

"Without [the poor] we would not be able to love as God intended us to," Mundell said.

Welch said practicing the EOS has meant no sleepless nights "worrying over business problems."

Instead, his primary concern has become doing the "will of God in the present life," even if it's answering phones with the other person's best interest in mind, opening mail or helping someone in need.

"It's what God has given me to do at that moment," Welch said. "That's what it's about." †

Official Appointment

Effective July 2, 2001

Rev. Joseph Villa, appointed pastor of St. Joseph Parish, Rockville, for a six-year term while retaining his assignment as pastor of Sacred Heart Parish, Clinton, and administrator of St. Joseph Parish, Universal.

This appointment is from the office of the Most Rev. Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis.

John Mundell (left), a member of St. Pius X Parish in Indianapolis, and Jason Armour discuss a company map for future work at Mundell and Associates in Indianapolis. Mundell is a member of Focolare, an apostolate that has formed the Economy of Sharing Initiative, where businesses give away part of their profits to those in need on a regular basis.

7/06/01

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Beech Grove Sisters of St. Benedict install new prioress

By Mary Ann Wyand

Benedictine Sister Carol Falkner was installed as the sixth prioress of the Sisters of St. Benedict of Our Lady of Grace Monastery in Beech Grove during a eucharistic liturgy on June 17 in the monastery chapel.

Joining the sisters for the liturgy were members of Sister Carol's family as well as friends, oblates and board members of the religious community.

Benedictine Sister Kathryn Huber of Ferdinand, president of the St. Gertrude



Federation of Benedictines, presided during the rite of installation. Sister Rachel Best, the current prioress at Our Lady of Grace Monastery, presented Sister Carol for the oath of office.

During the rite,

resolved to encour-

Sister Carol

Sr. Rebecca Marie Fitterer

age her sisters to love God, to live the Gospel and to be faithful stewards over the goods of the monastery.

"I rely upon your love and support as I accept this role and listen with the community to God's will for us as we move into the future," Sister Carol told the sisters and guests.

She was elected prioress on March 3 after the sisters spent a year in prayer and discernment about the leadership of the community.

As prioress, Sister Carol "holds the place of Christ" according to the Rule of St. Benedict, which the sisters follow in their daily life.

Currently, 87 women are members of the Benedictine community at Our Lady of Grace Monastery. The monastery was founded in 1955 from the motherhouse at Ferdinand.

The Beech Grove Benedictines operate the Benedict Inn Retreat and Conference Center and St. Paul Hermitage, a retirement facility, on the monastery grounds. The sisters also serve in a variety of Church ministries in Indiana and Ohio.

"This is really the work of the Holy Spirit calling our community into the future," Sister Carol said after her installation. "I realize the importance of being present for the sisters so they can be present to the Church and the world. Benedict said it is to remind the community of the place of Christ, so in word and deed I am to be an example to the sisters. We are mutually accountable to one another, and that strengthens the community."

Prior to her installation, Sister Carol announced appointments to administrative positions within the community.

Sister Rebecca Marie Fitterer is sub-



prioress, Sister Ann Patrice Papesh is director of development, Sister Mary Nicolette Etienne is recruitment director and Sister Mary Luke Jones is the administrator of the Benedict Inn Retreat and Conference Center. Remaining in

administrative posts are Sister Mary Gilbert Schipp as treasurer, Sister Sharon Bierman as the administrator of St. Paul Hermitage and Sister Harriet Woehler as formation director. In January, Sister Juliann Babcock will assume the position of formation director.

Sister Mary Luke said she is looking forward to helping the sisters provide

Volunteers needed for National Catholic Youth Conference

The Archdiocese of Indianapolis will host the National Catholic Youth Conference in December and needs your help to make the event a success.

More than 28,000 Catholic youth from across the country will gather at the RCA Dome and Convention Center in Indianapolis Dec. 6-9. These teenagers are the future of our Church, and this conference will help strengthen their faith. The success of the conference depends on many volunteers.

There are many different volunteer opportunities available, such as helping with the Sunday liturgy, being a hospitality aide, greeting people at the St. John Parish spirituality hub, and

helping with pedestrian traffic flow. Highlights of the conference include an interactive theme park, a speech by Miss America 2000, a ser-

vice project on literacy, workshops and a speech by WTHR television anchor Anne Ryder of Indianapolis.

To become a volunteer, visit the Web site at www.archindy.org/ncyc and fill out the on-line form, or call Bernie Price at the Catholic Youth Organization at 317-632-9311.

For more information about the conference, call the archdiocesan Office for Youth and Family Ministries at 317-236-1439 or 800-382-9836, ext. 1439. †



Benedictine Sister Carol Falker (center) takes the oath of office as prioress of the Sisters of St. Benedict of Our Lady of Grace Monastery in Beech Grove on June 17. Sister Rachel Best (left), the former prioress, presented her to Sister Kathryn Huber (right), president of the Benedictine Federation of St. Gertrude, who administered the oath.

"lifelong learning opportunities for those who seek God" in her new ministry as administrator of the retreat center.

"Much to our delight, it is an ecumenical center ministering to men, women and children of all ages and faiths," she said. "For a long time, I have been involved in the support of the work at the Benedict Inn as the



development director. My new position as administrator will allow me to become even more involved in the lives of those who come to the Benedict Inn looking for peace of mind, body and spirit. I'm thrilled about that!" Formerly a

teacher and princi-

pal, Sister Mary Nicolette will direct vocations recruitment for the Beech Grove Benedictines. Her brother, Father Paul Etienne, is a diocesan priest who formerly served the Archdiocese of Indianapolis as vocations director. Another brother, Father Bernard Etienne, is a priest in the Diocese of Evansville.

"I'm very excited to represent the Sisters of St. Benedict as the vocation director," she said. "It's a privilege to have the opportunity to walk the spiritual journey with women who are considering their call to our Benedictine community. Seeking the face of God with my community has brought me many blessings and deepened my relationship with God beyond my imagination.

"It is my belief that everyone is called to build God's kingdom here on earth," Sister Mary Nicolette said. "There are many ways a person can do this. My job

is to help women discern whether or not they are called to build God's kingdom as a Benedictine sister."

The Beech Grove Benedictines' new prioress is the daughter of Constance Falkner of Sun City Center, Fla. and the



Falkner. Sister Carol entered the Benedictine community in 1963. After graduating from Our Lady of Grace Academy, the community's former girls' school, she earned a bachelor's degree

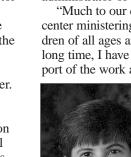
late Clarence

Sr. Mary Luke Jones

in elementary education from St. Benedict's College and a master's degree in elementary education, with a concentration in administration, from Ball State University.

From 1995 until her election, Sister Carol served as the administrator of the Benedict Inn Retreat and Conference Center. Prior to that, she taught for seven years and was a principal for seven years before being named the first assistant administrator of the Benedict Inn in 1981. From 1985 until 1993, she was the subprioress of the religious community.

Five other Benedictines have served in leadership roles at Our Lady of Grace Monastery. Sister Rachel Best served as prioress from 1993 until 2001. Preceding her were Sister Mary Margaret Funk from 1985 until 1993 and Sister Mildred Wannemuehler from 1977 until 1985. From 1967 until 1977, the late Sister Mary Philip Seib was prioress. The late Sister Mary Robert Palmer served as prioress from 1961 until 1967. †



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Editorial Welcoming immigrants

President Franklin D. Roosevelt once spoke at a meeting of the Daughters of the American Revolution. He began his talk, "Fellow immigrants."

He was right, of course. All of us in this country (including the Native Americans, who probably immigrated from Asia) are either immigrants ourselves or we are descended from immigrants. We should keep that in mind as we consider how immigrants are treated by those of us fortunate enough to already be citizens of this country.

As Pope John Paul II has reminded us frequently, "the option or love of preference for the poor" is a basic principle of the Church's social doctrine. Just as frequently, he has told us that the Church's social doctrine must have an international outlook.

Popes have spelled out the Church's social doctrine of the Church ever since Pope Leo XIII's *Rerum Novarum* in 1891. The Second Vatican Council first introduced the concept of the preferential option for the poor in *Gaudium et Spes* (Pastoral Constitution on the Church in the Modern World).

In his 1988 encyclical *Sollicitudo Rei Socialis*, Pope John Paul II said: "This love of the preference for the poor, and the decisions which it inspires in us, cannot but embrace the immense multitudes of the hungry, the needy, the homeless, those without medical care and, above all, those without hope of a better future."

Could there be a better description of many of the people who are trying to become immigrants to the United States? They are exercising a basic human right to try to improve their lives.

The Catholic Church is trying to help these people with their basic needs, and not only spiritual needs. After he received the Laetare Medal during commencement exercises at the University of Notre Dame in May, Msgr. George Higgins noted, "There are those among us who argue that evangelization of the poor and also of the new immigrants must be exclusively spiritual."

He disagreed: "To state simplistically that the Church's evangelization should be exclusively spiritual finds no support anywhere in the entire corpus of Catholic social teaching." Our history of immigrants demonstrates conclusively that they have always been a boon to our country and to its economy, despite efforts to keep them out. The Irish in Boston had to weather the signs that said, "No Irish need apply." Italians were looked down upon for their alleged criminality and the fact that they couldn't speak English. The Chinese who helped build our railroads suffered their own particular discrimination.

Despite the difficulties these and other ethnic groups experienced, they have all overcome them and have made enormous contributions to our country while usually finding the better lives they were looking for.

The majority of today's immigrants are Hispanic, and there is no reason to believe that they won't achieve the same thing. They are now facing the same thing many of those other ethnic groups did: charges that they produce too many criminals, that they can't speak the American language, that they are taking jobs from "Americans." We've heard it all before.

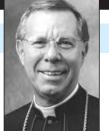
Of course, we must make every effort to keep out the criminal element—and today that means mainly drug dealers. And, of course, the immigrants must learn the American language as quickly as they can. But they should be given that chance.

The cover stories in the June 11 issue of *Time* magazine were on "the new frontier" along the U.S.-Mexican border, where the cities on the two sides of the Rio Grande are beginning to meld. *Time* called it Amexica. Mexico's president, Vincente Fox, has suggested open borders between our two countries. That's not going to happen anytime soon, but it's the goal we should be pursuing. It should be as easy to cross borders between Mexico and the United States as it is between Canada and the United States.

Of course, we should also be helping Mexico improve its economy sufficiently so that its citizens do not have to try to migrate to the United States in order to search for a better future. The obligations wealthy countries have toward poor countries is also an important part of the Church's social doctrine.

Seeking the Face of the Lord

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



Eucharist as meal; bread and wine, sign or symbol?

(Fourth in a series)

y summer series on the Real Presence of Christ in the Eucharist continues with a fifth basic question addressed by our bishops' teaching document:

Is it fitting that Christ's body and blood becomes present in the Eucharist under the appearances of bread and wine?

This question focuses on the "meal" dimension of the Eucharist and the response is yes. It is appropriate because, as we state in our document, "Being present under the appearances of bread and wine, Jesus Christ gives himself to us in a form that employs the symbolism inherent in eating bread and drinking wine."

St. Bonaventure, another important theologian of the Middle Ages, notes that this kind of presence also corresponds to the virtue of faith. He wrote: "There is no difficulty over Christ's being present in the sacrament as in a sign; the great difficulty is in the fact that he is really in the sacrament, as he is in heaven. And so, believing this is especially meritorious" (In *IV Sent.*, dist. X, P.I, art. Un., qu.I).

The appearances of bread and wine are fitting from the perspective of human eating and drinking and also as an exercise of faith. It is important to keep these two ideas together and in balance, otherwise we have a tendency to consider the Eucharist as nothing more than a symbolic banquet. Or we might tend to lose sight of the important "meal" aspect, thus detracting from the essential eucharistic notion of communion and unity.

The sixth question about the Real Presence addresses another complex and, in some ways, a defining aspect of our belief in the Eucharist:

Are the consecrated bread and wine signs or symbols?

who wrote: "The bread and wine are not a foreshadowing of the body and blood of Christ—God forbid!—but the actual deified body of the Lord, because the Lord himself said: 'This is my body'; not 'a foreshadowing of my body' but 'my body,' and not a foreshadowing of my blood' but 'my blood'" (*The Orthodox Faith*, IV [*PG* 94, 1148-49]).

On another level, we must note that the Eucharist is a sacrament. The body and blood of Christ come to us in a sacramental form. As our document puts it, "Christ is present under the appearances of bread and wine, not in his own proper form. While we cannot presume to know all the reasons behind God's actions, clearly an important reason here is that this allows God to make use of symbolism inherent in the eating of bread and the drinking of wine at the natural level to illuminate the meaning of what is being accomplished in the Eucharist through Jesus Christ."

Here we understand more clearly the importance of the symbolism of the eucharistic "meal." There are various ways in which the symbolism of eating bread and drinking wine illustrate the profound meaning of the Eucharist. The most obvious example is that sharing a meal establishes a unity among the people who share it. We need only think of how we like to gather for a special family dinner to mark birthdays or other important family moments. Of even greater moment in our lives, in the Eucharist, we share a meal that brings us into communion not only with each other but with the Father, Son and Holy Spirit. Indeed, eucharistic union with the Trinity makes our human communion a far more profound experience. Sharing one bread during the Eucharist also indicates our unity as the one Mystical Body of Christ brought about by the Holy Spirit. Another example illustrates the symbolic richness of the Eucharist. The individual grains of wheat and the individual grapes have to be harvested and undergo a process of grinding and crushing before they are unified as bread and as wine. Not only can we recognize the symbolism of unity, but we can also see in the grinding and crushing the sacrificial suffering undergone by Christ, a suffering that we must also accept. While the appearances of bread and wine are symbolically enriching, in truly becoming Christ's Body and Blood, the Eucharist is far more than symbolic. †

— John F. Fink

Journey of Hope 2001



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The question is important because

the response helps us understand one of the defining differences between our Catholic understanding of the Eucharist and that of other faith traditions.

Our bishops' document first notes that in everyday language, we call a symbol something that points beyond itself to something else, often to several other realities at once.

Because the bread and wine become the body and blood of Christ, on one level we can say that the bread and wine are not strictly speaking symbolic because they are truly the body and blood of Christ. On this point, our text quotes another teacher of the Church, St. John Damascene,

Archbishop Buechlein's intention for vocations for July

Men Religious: that the special gifts their communities bring to the Church may be more widely appreciated and encouraged.

Buscando la Cara del Señor

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

La Eucaristía como alimento; ¿pan y vino, signo o símbolo?



(Cuarto de la serie)

serie de verano sobre la Presencia Real de Cristo en la Eucaristía continúa con la quinta pregunta básica tratada por el documento de enseñanzas de los Obispos:

¿Es propio que el cuerpo y la sangre de Cristo se hagan presentes en la Eucaristía, con la apariencia del pan y el vino?

Esta pregunta se enfoca en la dimensión del "alimento" en la Eucaristía y la respuesta es sí. Si es apropiado porque como lo declaramos en nuestro documento, "Al estar presente en la apariencia del pan y el vino, Jesucristo se entrega a nosotros de tal forma que utiliza el simbolismo inherente al comer pan y tomar vino".

San Buenaventura, otro importante teólogo de la Edad Media, nota que este tipo de presencia también corresponde a la virtud de la fe. Él escribió: "No hay dificultades relacionadas con el hecho de que Cristo esté presente en el sacramento como un signo: la gran dificultad está en el hecho que él está realmente en el sacramento, así como está en el cielo. Y así, es especialmente meritorio creer en esto" (En IV Sent., dist. X, P.I, art, Un., qu.I)

Las apariencias del pan y del vino son convenientes desde el punto de vista del hombre comiendo y tomando y también como un ejercicio de la fe. También es importante mantener esas ideas juntas y en equilibrio ya que de otra manera tendremos la tendencia a considerar que la Eucaristía no es otra cosa más que un banquete simbólico. O podremos tender a perder de vista el lado importante del "alimento", de este modo quitándole mérito al conocimiento eucarístico esencial de la comunión y la unidad.

La sexta pregunta sobre la Presencia Real se dirige a lado complejo y de alguna manera, determinante de nuestra creencia en la Eucaristía:

¿El pan y el vino consagrados son

"El pan y el vino no son un presagio del cuerpo y la sangre de Cristo - ¡Dios no lo permita! - porque la actual diosificación del cuerpo del Señor, porque el mismo Señor dijo: 'Este es mi cuerpo'; no 'un presagio de mi cuerpo' sino 'mi cuerpo' y no un presagio de mi sangre' sino 'mi sangre'" (La Fe Ortodoxa IV [Pág. 94, 1148-19]).

A otro nivel, debemos notar que la Eucaristía es un sacramento. El cuerpo y la sangre de Cristo viene a nosotros de una manera sacramental. Como lo pone nuestro documento, "Cristo está presente bajo la apariencia del pan y del vino, no en su propia forma. Aunque no podemos presumir que conocemos todas las razones que están detrás de las acciones de Dios, claramente una razón importante aquí es que esto permite que Dios haga uso del simbolismo inherente al comer el pan y beber el vino al nivel natural para iluminar el significado de lo que se está consiguiendo en la Eucaristía a través de Jesucristo".

Aquí entendemos más claramente la importancia del simbolismo del "alimento" de la eucaristía. Existen varias formas en las cuales el simbolismo de comer el pan y beber el vino ilustran el significado profundo de la Eucaristía. El ejemplo más obvio es que el compartir el alimento establece la unidad en las personas que la comparten. Necesitamos pensar solamente en cómo nos gustaría reunir para una cena familiar especial para marcar los cumpleaños u otros momentos importantes de la familia. De momentos aún más importantes en nuestras vidas, en la Eucaristía, compartimos el alimento que nos trae a la comunión no sólo con los otros, pero con el Padre, el Hijo y el Espíritu Santo. De hecho, la unión eucarística con la Trinidad hace nuestra comunión humana una experiencia mucho más profunda. Compartir el pan durante la Eucaristía también indica nuestra unidad como el Cuerpo Místico de Cristo traído por el Espíritu Santo. Otro ejemplo ilustra la riqueza simbólica de la Eucaristía, son los granos de trigo individuales y las uvas individuales que deben ser cosechadas y someterse al proceso de picado y molido antes que ser unificados como pan y vino. No sólo podremos reconocer el simbolismo de la unidad, pero también podemos ver el sufrimiento del sacrificio de Cristo en el picado y molido, que también debemos aceptar. Mientras las apariencias del pan y del vino son sim-

Letters to the Editor

Abortion off radar screen?

Since the million-plus abortions a year seem to have fallen off your radar screen to be replaced by the touching compassion for mass murderers, perhaps it would be apropos to at least mention the baby body count year-to-date at the end of each article on capital punishment. Thank you.

Gary A. Hofmeister, Indianapolis

Response

Abortion is decidedly not off The Criterion's "radar screen." We will continue to report and editorialize on the entire spectrum of life issues: abortion, infanticide, euthanasia, assisted suicide and the death penalty, as well as "poverty, malnutrition and hunger, ... wars, ... the scandalous arms trade, ... reckless tampering with the world's ecological balance, ... the criminal spread of drugs, ... the promotion of certain kinds of sexual activity which, besides being morally unacceptable, also involve grave risks to life" and other threats to life whether

Parish Diary/*Father Peter J. Daly*

Vocations crisis is a matter of perception

'As a parish priest, I'm

caught somewhere in the

middle. I know that a real

We are dying and retiring

much faster than we are

problem looms in the future.

being ordained. ... But I also

know that parish life is gen-

erally healthy. Most people

are happy with their priests.'

Like most things, the "vocations crisis" is partly a matter of perception.



If you read the conservative National Catholic Register, you would think that there is no vocations problem at all. It is full of stories about overflowing seminaries and growing applications. It has pictures of smil-

ing ranks of Legionaries of Christ lined up with the pope.

If you read the liberal National Catholic *Reporter*, you would think there are simply no vocations at all. It is

full of stories of aging priests, priestless parishes and the need for alternative ministries.

The odd thing is that both are correct in their own way. The difference in reporting is driven more by ideology than facts.

Conservatives want to say, "What problem?" They certainly don't want any change explicit or implicit (Evangelium Vitae [The Gospel of Life], #10.4).

As we have pointed out numerous times in the pages of this newspaper, Catholics cannot be selectively pro-life. It's all of one piece. While efforts to defeat the evils of abortion hold a primary place in our prolife efforts, the Church is more than antiabortion; it is pro-life, and that demands attention to all life issues. ---WRB

Saddened by second execution

I am saddened by the second [Juan Raul Garza] execution. Mr. Clinton had some obvious personal flaws, but Mr. Bush seems to be leading us into a regime of societal flaws. This is said with all politics aside. I am speaking from Catholic beliefs and some scientific understanding. The energy and ecology program seems to be driven by the almighty dollar and profit margin, rather than guided by the principles of stewardship and the Law of Love.

Kenneth Siarkiewicz, Tucson, Ariz. †

our parish entering the convent this year and several young men thinking of priest-

hood What are the facts?

An organization in Washington, the Center for Applied Research in the Apostolate, compiles data based on information supplied by the U.S. bishops to The Official Catholic Directory. It is best to let the data speak for themselves.

Over a period of 25 years, what has happened? Compare 1975 with 2000, and judge for yourself.

In 1975, there were 36,005 diocesan priests. In 2000, there were 30,607. Religious order priests for the same

period declined from 22,904 to 15,092. The total number of priests went from 58,909 to 45,699, a loss of more

than 13,000. In 1975, there were 771 ordinations. In 2000 there were 442. This year it was just under 400. Seminarians in the final stage of preparation (major seminary) were 5,279 in 1975 and 3,474 in 2000.

signos o símbolos?

La pregunta es importante porque la respuesta nos ayuda a entender la diferencia determinantes entre nuestro entendimiento católico de la Eucaristía y el de las otras creencias.

El documento de nuestros obispos primero nota que en el lenguaje diario, nosotros llamamos símbolo a algo que apunta a otra cosa más allá de sí mismo, a menudo a varias otras realidades a la vez.

Ya que el pan y el vino se convierten en el cuerpo y la sangre de Cristo, en un nivel no puede decir que el pan y el vino no son un símbolo en rigot porque ellos son verdaderamente el cuerpo y la sangre de Cristo. En este punto, nuestro texto cita a otro maestro de la iglesia, San Juan de Damasco, quien escribió:

Sangre de Cristo, la Eucaristía es mucho más que simbólica. † Traducido por: Language Training *Center, Indianapolis*

bólicamente enriquecedoras en conver-

tirse verdaderamente en el Cuerpo y la

La intención de vocaciones del Arzobispo Buechlein para julio

Hombres Religiosos: Que los dones especiales que sus comunidades traen a la iglesia sean más apreciados y alentados por todas partes.

in the priesthood that

might be driven by necessity if they admit to a vocations crisis. They see the wings of the Holy Spirit in the resurgence of vocations in some few conservative dioceses and movements.

Liberals want to see change. They see a problem in a clerical, patriarchal Church that seems to be dying for lack of people to preach and celebrate the Eucharist. They see in the declining numbers of traditional vocations a sign from the Holy Spirit that the Church is being called to change.

As a parish priest, I'm caught somewhere in the middle. I know that a real problem looms in the future. We are dying and retiring much faster than we are being ordained. In some places, the "crisis" is already here.

Some of my classmates are pastors of three parishes. I have done weddings in parishes with no priest at all. Our sister parish in Mexico has 20 churches and one priest.

But I also know that parish life is generally healthy. Most people are happy with their priests. We have one young woman in

Permanent deacons

increased dramatically. In 1975, there were only 898. In 2000, there were 12,378.

Religious brothers declined from 8,645 to 5,662. Religious sisters declined from 135,225 to 79,814.

The number of parishes increased. In 1975, there were 18,515 parishes. In 2000, there were 19.236.

Parishes without a resident priest went from 702 in 1975 to 2,843 in 2000. More than 10 percent of U.S. parishes now have no resident priest.

The Catholic population during this 25year period grew from 48.7 million (23 percent of the U.S. population) to 59.9 million (22 percent of the U.S. population).

Is there a vocations crisis or not? The slide downward in vocations has halted. But it is a long "uphill" climb. Is the glass half empty or half full? You decide.

(Father Peter J. Daly, a priest of the Archdiocese of Washington, is a regular columnist for Catholic News Service.) †

Check It Out . . .

"Journey Through the Old Testament and Discover God's Presence, Power and Providence in History" is the theme of a Bible study series presented by Servants of the Gospel of Life Sister Diane Carollo. The course is offered on Tuesdays from 6:30 p.m. to 8 p.m. at the Marian Center, 3356 W. 30th St., in Indianapolis. For more information, call Sister Diane at 317-236-1521.

Bishop Chatard High School's Class of 1971 will hold their 30th class reunion at 7 p.m. July 14 at Pat Flynn's Pub, 52nd Street and Allisonville Road, in Indianapolis. For more information, call Debbie Mitchell at 317-888-6867 or contact her by e-mail at dmitch5516@aol.com.

St. Martin of Tours Parish in Louisville will offer a holy hour for an end to abortion from 7 p.m. to 8 p.m. July 9. There also will be a Masses devoted to the Sacred Heart of Jesus and the Immaculate Heart of Mary on July 6-7. Confession

begins at 7 p.m. July 6, followed by an 8 p.m. Mass devoted to the Sacred Heart of Jesus. Following Mass, there will be confession, exposition of the Blessed Sacrament, and recitation of the rosary. At midnight July 7, there will be a Mass devoted to the Immaculate Heart of Mary. Following Mass, there will be the recitation of the rosary. For more information, call 502-582-2827.

Presentation Ministries' annual Bible Institute will be July 27-Aug. 5 at Xavier University in Cincinnati. Seminars Monday through Friday include "How to Teach the Bible," "Catechism of the Catholic Church," "The Church and the New Testament," "The Gift of Intercession," "Prophecy and Discernment," "Life in the Spirit" and "The Gift of Healing." Seminars vary in length from one to four days. Speakers include Bishop Sam G. Jacobs of Alexandria, La., Franciscan Fathers of the Renewal Father Benedict Groeschel and Father Al Lauer. The cost

is by donation. Nominal fees are charged for meals. The registration deadline is July 19. For more information, e-mail ljdarlene@aol.com or call 513-462-5010.

Glenmary Father Joe O'Donnell will speak at St. Anne Parish in New Castle and St. Rose Parish in Knightstown July 28-29. For more information, call 513-874-8900.

"Christ conquers! Christ reigns!" a free concert of sacred music that will include brief Scripture readings and prayer, will be presented at 4 p.m. July 22 at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis. Laudis Cantores (one of the choirs of the cathedral), The Cathedral Trumpet Duo, and violinist Jonathan Dowell will play and sing sacred music of many periods and styles. There will be a free-will offering.

The Chartrand High School Class of 1966 is having their 35th reunion with a

dinner and dance July 27 at the Greenwood Knights of Columbus Hall. This is the second annual dinner-dance and golf outing in remembrance of Tim Creeden and supporting a college scholarship fund in his name. The event begins at 6:30 p.m., with dinner at 7:30 p.m., followed by dancing to "The Oldies." The cost of the dinner is \$25 per person. The golf outing is scheduled for 1 p.m. July 28th at Sarah Shank Golf Course. It will be a scramble format. The cost is \$75 per person. There will be prizes, beverages and food provided. Everyone is welcome, not just members of the Class of 1966. Send checks and reservations to Dennis Dodson, 3415 E. Loretta Dr., Indianapolis, IN 46227. Make checks payable to the Tim Creeden College Foundation. For more information, call Dennis or Mary Ellen Dodson at 317-783-7645.

St. Mary Parish, 7500 Navilleton Rd., in Floyds Knobs will have its Parish Festival July 15. For more information, call 812-923-7811. †

VIPs . . .

Michael Sr. and Doris Purichia of



Indianapolis will celebrate their 50th wedding anniversary July 15. They were married on that date in 1951 at St. Anthony Church in Indianapolis. They will celebrate with a renewal of vows at 1 p.m. on July 15 at St. Joseph

Church in Indianapolis, followed by a dinner dance at Primo's. They are the parents of five children: Rebecca Gilbert, Nula Kelly, Teresa Stinnett, Michael Jr. and Vincent Purichia. They have 22 grandchildren and five great-grandchildren. They are members of St. Joseph Parish in Indianapolis.

Pat Witt of St. John the Apostle Parish in Bloomington was named president of the Association of Parish Administrators of Religious Education. The organization advocates for people who are in parish positions within the Archdiocese of Indianapolis as directors, coordinators or

administrators of religious education.

Ralph and Mary Lou Dwenger of

St. Bartholomew

Parish in Columbus

celebrated their 50th

wedding anniversary

June 30. They were

married on that date

in 1951 at St. Louis

ville. They have five

Church in Bates-

children: Wendy

Baldwin, Pamela,

Randall, Rick and Ron Dwenger. They also have 10 grandchildren.



Eugene and Bernice Kollros of St. Mary of the Knobs Parish in Floyds Knobs celebrated their 60th wedding anniversary July 5. They were married on that date in 1941 at Holy Cross Church in Louisville. They

have two daughters: June Poliseno and Mary Ann Kollros. They also have two grandchildren.

Carmelite Sister Jean Alice McGoff



celebrated her Golden Jubilee of Profession at the Carmelite Monastery of the Resurrection in Indianapolis on June 23. A native of Cincinnati, she entered the monastery in June of 1949. She has

served as prioress of the community and is presently director of formation.

Three members of the Sisters of St. Benedict of Ferdinand will make their first profession of vows July 14.

Sister Bonnie Bierwagen of Lansing, Mich., is the daughter of Robert and Sandra Bierwagen. Sister Bonnie received her bachelor's degree in English and history from the University of Michigan at Flint. She was a teacher at Owosso Public Schools in Michigan for four years. During

the past year, Sister Bonnie has worked part-time as a tutor of English as a second language at North Spencer Alternative Education Center in Dale.

Sister Rebecca Ann Mathauer was born in Rockford, Ill., but lived in Indianapolis most of her life before entering the monastery. She was a member of St. Barnabas Parish in Indianapolis. Sister Rebecca Ann is the daughter of William and Barbara Mathauer. She has a bachelor's degree in pastoral leadership from Marian College in Indianapolis. While in college, she was a volunteer youth minister at St. Philip Neri Parish in Indianapolis. This past year, she assisted the staff in the monastery's vocation office.

Sister Vivian Ramos was born in Pensacola, Fla. She is the daughter of Lydia and the late Aurelio Ramos. She received her doctor of veterinary medicine degree from the University of the Philippines at Los Baños and completed an evaluated clinical experience at Purdue University in Lafayette. She worked as a veterinarian and was chief of staff at an animal hospital in Modesto, Calif. For the past year, she taught religious education classes at St. Anthony, Ind. †

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highest poverty rate at 29 percent. Poverty rate figures from the current census won't be available until next year.

The area also has few Catholics. Father Beiting said where he serves, only one out of every 300 people is Catholic.

Getting the trailer ready for Appalachia hasn't been easy.

Parishioner John Kinser, deemed the project manager, said it was a lot of work, "but worthwhile" because "you are helping someone."

When the trailer arrived, the floors and walls were rotting, there were four leaks in the roof and it needed new carpet, fresh paint and new plumbing.



J.J. Jones, a parishioner at St. Vincent de Paul Parish in Shelbyville, helps lay carpet padding in the trailer that will be sent to Appalachia in Kentucky. The project was started as a way to help others and has ended up drawing the church community closer together.

Many parishioners worked on the trailer in their spare time-between family and work obligations. At odd hours on any given day, parishioners could be seen painting or laying carpet in the trailer that sat in the parish's side yard.

While they've completed their first trailer, the parish isn't stopping.

Three more trailers are on the way to the parish, and parishioners hope to refinish as many as 10. They also want to help other parishes start similar projects.

Margaret Haehl, parish council president, said the project, called Homeward Bound, has drawn the parish community closer together.

The biggest example was the parish picnic, when 200 people attended, she said.

"We usually have half that," she said. "And usually they eat and leave."

Not this time. Everyone stayed to visit, and many asked questions about the project, she said.

The project has also strengthened the volunteers' faith.

"I used to be in the mobile home business," said parishioner Dave Gehrich, who has helped with the project. "I never understood why I was working in it, until now. I would always wonder why I was learning to change tires on mobile homes. Now I know. That's the big lesson of God's plan."

Gehrich used his skills to help get the trailer in good shape.

A call from a past acquaintance, who wanted to get rid of an old trailer, led him to the parish council with the idea to give the trailers away to needy families in Appalachia.

Support of the project has come from the community and the parish. Local businesses have given away kitchen cabinets. Parishioners who couldn't help with labor gave monetary donations.

A few of the parishioners went to Appalachia on a mission trip to see where the trailers would be going and to help



St. Vincent de Paul parishioners (from left) Debbie Buschkoetter, Alicia Buschkoetter, J.J. Jones (inside the trailer), Margaret Haehl and Dave Gehrich take a break from working on the trailer they will send to Appalachia this month.

with cleaning and other work in the area.

They knew they'd see poverty, but many said they weren't expecting the level they witnessed.

Alicia Buschkoetter, 17, found out a lot about herself and was given a great appreciation of her faith from the trip, she said.

"I was blown away by it," she said. "There are so many different people in the world in areas that need to be touched and helped.'

One young boy, Matt, was an inspiration for many on the trip. He rode up on his bike and offered to help them work.

"Normally, you don't see kids stop and ask to do work, usually you run from work," Alicia said.

The experience showed her that she'd "give away everything" to help someone else, she said.

Her mother, Debbie, said she received a new perspective on family life.

"We take for granted the little struggles we have," she said.

In the Appalachian Mountains, families are working to stay alive, and "we complain that we have to do this or that," such as take the children somewhere or do some routine chores, Debbie Buschkoetter said.

The project also gave parishioners a feeling of working for God's kingdom and widening their perspectives.

"I know when I get in my little Shelbyville world, I can get in the car and drive to Kentucky and work to pour my self out and give myself," said Debbie Stroup. "You lay in bed at night and ache [from working on projects in Appalachia], but it's a pleasure and you have a smile on your face."

(For more information about the project, to donate time or materials, or for information about how your parish can repair one of the trailers for its own mission project, call Margaret Haehl at 317-392-4947.) †



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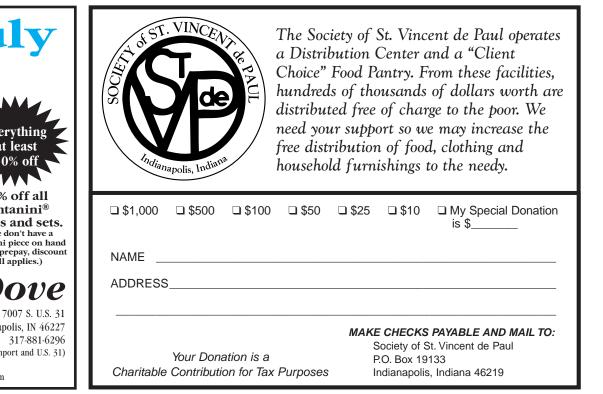
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whether, "in a world where people choose not to live according to these values," condoms may be seen in some contexts as a means to prevent death, not a means to prevent transmission of life. South Africa has some 4.5 million people with HIV, the largest number in the world.

Bishop Dowling was in New York as an observer at the assembly and to consult with the Catholic Medical Mission Board on its five-year, \$5 million AIDS assistance program in southern Africa.

While condoms were often at the center of attention during the meeting, Archbishop Lozano told the assembly that "training in the authentic values of life, love and sexuality" is the most effective way of preventing sexual transmission of AIDS.

"No one can deny that sexual license increases the danger of contracting the disease," he said. "It is in this context that the values of matrimonial fidelity and of chastity and abstinence can be better understood."

Addressing the role of poverty in the spread of AIDS, he urged more attention to promoting international social justice.

On the high cost of AIDS medicines, he said that "the law of profit alone cannot be applied to essential elements in the fight against hunger, disease and poverty."

PAX CHRISTI

continued from page 1

includes about 140 Catholic bishops, according to spokeswoman Holly Knight. She said no bishops associated with Pax Christi were directly involved in the organization's decision to cancel the conference.

A spokeswoman for Christian Brothers University said there would be no comment from anyone at the university about the Pax Christi meeting.

"There really isn't anything at all to discuss," said Lisa Bell, the university's media relations director. "It was all covered in Pax Christi's news release."

The Pax Christi statement said the organization recognizes that Rev. Lawson's position on abortion "is not in keeping with the entirety of the consistent ethic of life, which holds that all life is sacred and opposes every form of violence that threatens life, including war, the arms race, abortion, poverty, racism, capital punishment and euthanasia."

In a "statement of interpretation" on the assembly's final declaration, the Vatican delegation said the Holy See's support for a new commitment to fight AIDS should not be understood as "an endorsement of concepts that it cannot support for moral reasons."

It said the Vatican "has in no way changed its moral position" on the "use of condoms as a means of preventing HIV infection.

"The Holy See also regrets that irresponsible, unsafe and high-risk or risky behavior was not adequately discussed and addressed in preparing this declaration," the Vatican statement said.

Msgr. Anthony R. Frontiero of the Vatican mission to the United Nations told CNS that the Vatican was pleased it was able to get a reference to "reducing risk-taking behavior" into the declaration, but the declaration did not give sufficient attention or priority to the need for responsible behavior.

The pope's message praised U.N. Secretary-General Kofi Annan's recent call for a global fund of \$7 billion to \$10 billion a year to fight AIDS, saying the U.N. initiative is a "cause of hope for all."

Father Vitillo, director of the U.S. bishops' Catholic Campaign for Human Development and co-chairman of the Caritas Internationalis task force on HIV/AIDS, was among speakers at a panel discussion for representatives of faith-based organizations.

The discussion, coordinated by the World Council of Churches, was held at U.N. headquarters as the General Assembly session was opening June 25.

"However," it continued, "we cannot discount his lifelong work for nonviolence, which has made a tremendous contribution to peace and justice. There is much more that we hold in common with Rev. Lawson than there is that separates us."

It went on to say that Pax Christi has a long-standing practice "of refusing to make judgments regarding the moral fitness of individuals based on a litmus test of any single issue," and that Rev. Lawson had been invited to speak on how to build peace through nonviolence, not to talk about the topic of abortion.

Small told CNS that the university offered Pax Christi several options for the conference, all of which would have precluded allowing Rev. Lawson to attend the meeting.

"In the end, we felt none of the options were acceptable," she said.

Rev. Lawson also was keynote speaker for Pax Christi's national gathering in 1977 and he was welcomed at Christian Brothers University during the civil rights movement, according to the Pax Christi statement.

The national assembly's agenda was to include the



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A statement signed by faith-based organizations, also coordinated by the council, said: "In many cases, religious organizations and people of faith have been among the first to respond to the basic needs of people affected by [AIDS] and indeed have pioneered much of the community-based work."

It called for combating AIDS by promotion of "delayed sexual activity in young people, voluntary testing and counseling, mutual faithfulness in sexual relationships and the use of condoms."

Father Vitillo told CNS that Caritas did not sign the statement because it "referred to means of prevention not in keeping with the teachings of the Catholic Church."

Irish-born Dominican Missionary Sister Patricia Walsh, who has worked in Zimbabwe since 1973, was on the four-member WCC delegation to the assembly.

Zimbabwe, a nation of 11.4 million people, is among the countries most severely affected by HIV/AIDS. By official estimates, more than one in four adults is infected with HIV.

Sister Patricia, health coordinator for Zimbabwe's Conference of Religious Superiors, said of the U.N. meeting, "I am delighted that the subject of AIDS has been taken to such a level. Things will never be the same again."

In an interview, she said virtually every child in Zimbabwe is affected by the disease.

Those who are born infected usually die by the time they are 5, she said, and many of those not infected are orphaned when their parents die from the disease. †

launch of an anti-racism program, including a visit to the National Civil Rights Museum, located on the former site of the Lorraine Motel, where Rev. King was assassinated.

Small said she does not fault Christian Brothers University for the decision to bar Rev. Lawson, but blamed the situation on "the divisiveness within the Catholic Church over abortion.'

The statement said Pax Christi "stands firm in embracing a consistent ethic of life and as a Catholic organization upholds the value that our faith tradition places on human life at every stage, including the unborn."

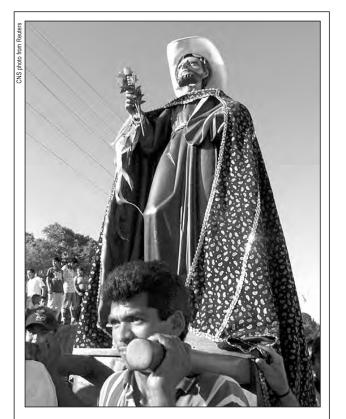
But it said such divisiveness over abortion "affects Pax Christi USA as it does Christian Brothers University and parishes, schools and other Catholic institutions throughout the country. The need for dialogue around this issue is vital."

Small told CNS that the Pax Christi members notified of the cancellation have been "pretty gracious," as was Rev. Lawson. Generally the meeting draws between 300 and 400 people from around the country, she said.

She added that it would cost Pax Christi at least \$10,000, perhaps closer to \$20,000, to cover expenses and deposits that cannot be refunded because of the cancellation.

Pax Christi canceled its annual meeting once before, also over the choice of a keynote speaker, Small said. In 1974, the planned keynote speaker, anti-war activist Jim Douglass, was criticized because he had been divorced and remarried outside the Catholic Church.

Besides being considered by some to be an inappropriate speaker for a Catholic audience, there was reason to believe the FBI was planning to arrest Douglass at the meeting in connection with his anti-war activities, Small said. †



John M. Hague, M.D. Rheumatology Associates, P.C.

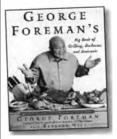




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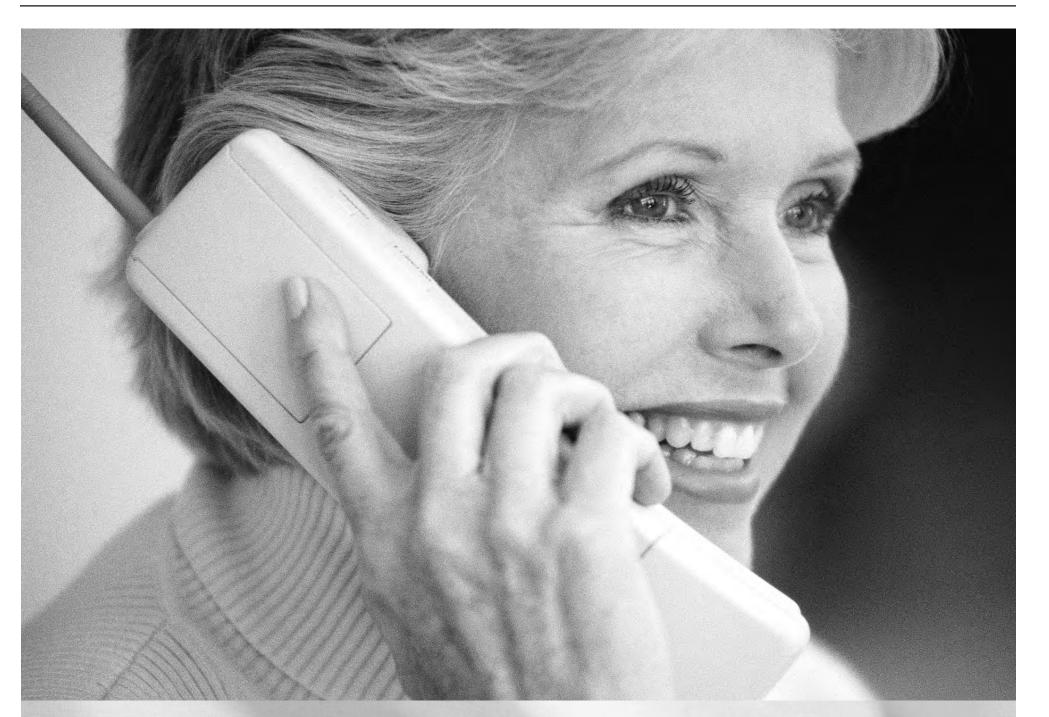
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Nicaraguan celebration

The feast of St. Peter is celebrated in Diria, Nicaragua, June 30, with men carrying a statue of the saint through the streets, a tradition since the arrival of the Spanish in the Americas.



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Prayer in the Catechism/Fr. John E. Pollard

Prayer in the Old Testament

Second in a series

od calls each person to the mysterious encounter known as prayer. God acts first, but even our free response to his initiative is conditioned by his original and generative love. This call and response sets up what the *Catechism of the Catholic Church* terms the drama of



prayer. The professed beliefs, the sacramental rituals of the believer and the conformity of the believer's life to that of Christ speak and act out the words, lines,

Fr. John E. Pollard

movements and scenes of the drama. This drama of prayer tells the whole history of salvation. God's revelation of prayer begins in the Old Testament. In order to explain this revelation of prayer, the Catechism of the Catholic Church presents four archetypal figures from the patriarchal, kingly and prophetic traditions and one collection of prayers that characterize prayer in the Old Testament. Each of these indicate that the catechism's theology of prayer, even as set forth in the Old Testament, is characterized by a Christological orientation.

The prayer of the Israelite faith begins with Abraham. The catechism presents five fundamental themes of Abraham's prayer. Abraham responds to God's call to leave his familiar homeland, a rich land between rivers. He begins a rough, nomadic existence. Abraham goes forth as God told him. He simply obeys. He is content to change the direction of his life and proceed according to God's will. Abraham's prayer is expressed by his action, not by his words. He erects altars to the Lord at each stage of his journey. The context for Abraham's wordless prayer is the attentiveness of his heart

Only later does Abraham use words to plead with God. He asks the Lord to fulfill the promises he made. He



expresses the universal desire to test God's fidelity to his promises. At this point, his prayer is supplication.

Abraham's faith in God enabled him to walk always in the Lord's presence and related him to God in a sacred covenant. This environment for prayer provides Abraham with the insight to welcome the divine guest into his tent at Mamre. Prayer as hospitality is the third theme of Abraham's prayer presented in the catechism.

As Abraham continues to walk with the Lord, the Lord gradually reveals his divine plan to his companion. Abraham boldly argues with the Lord on behalf of the innocent residents of Sodom and Gomorrah. In doing so, he expresses a prayer of confident intercession for others.

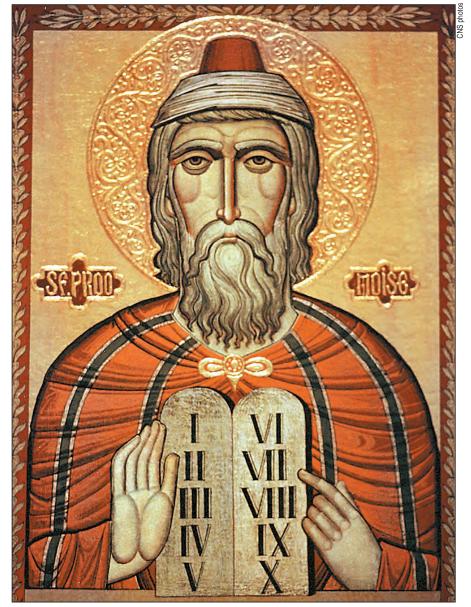
Finally, God asks Abraham to sacrifice his son, Isaac. But Abraham's faith remains strong. While he was confident that God would provide a lamb for a burnt offering, Abraham is prepared to act according to God's will even in the bloody sacrifice of his own son.

"And so the father of believers is conformed to the likeness of the Father who will not spare his own Son but will deliver him up for us all. Prayer restores man to God's likeness and enables him to share in the power of God's love that saves the multitude" (#2572).

The final theme of Abrahamic prayer, presented in the catechism, prefigures the relationship between God the Father and his only-begotten Son. It provides a profound link between the fatherhood of Abraham and the Fatherhood of God and the offering of Isaac by Abraham and the offering of Jesus by God.

The catechism next presents the prayer of Moses as mediation and intercession. From the burning bush, God calls Moses to lead his people out of slavery and into freedom. Moses debates with God on the people's behalf and only after a long struggle does he accommodate his own will to that of God. Moses' prayer becomes a dialogue with God in which God confides in him. Moses hesitates, makes excuses and, most of all, questions God in this dialogue. He speaks to God face to face and God speaks to him plainly, not in riddles. Moses shuttles back and forth

> many times between God and the people to listen and to entreat God and to repeat God's words for the good of his people. In



An icon of Moses includes the tablets of the Ten Commandments.

corporate dimension to the unfolding pattern of Old Testament prayer. King David prays on behalf of the people and in their name. He is the shepherd-king after God's own heart. In his submission to the will of God, his songs of praise for God and his repentance for his sins, David is a model of prayer for the people. The meaning of his songs of praise would be revealed and fulfilled in the prayer of Christ, Son of David and Messiah.

"His prayer, the prayer of God's Anointed, is a faithful adherence to the divine promise and expresses a loving and joyful trust in God, the only King and Lord" (#2579).

In addition, David wanted to build a house of prayer in the citadel of Zion, the Temple of Jerusalem. This monument to prayer would be completed by Solomon, his son, and become an important place for education in prayer. It was the site for pilgrimages, celebrations of feasts and sacrificial offerings. Part of the Temple remains today as a vital place of prayer and a powerful symbol of God's presence in the land. After the kingly tradition, the prophets expanded the sense of biblical spirituality to include education in faith and conversion of heart. The prayer of the father of the prophets, Elijah, takes the form of a retreat at the Wadi Cherith and an urgent plea to restore life to the child of the widow of Zarephath. The dramatic fiery consumption of the holocaust at the time of the evening offering on Mount Carmel was a result of Elijah's insistent appeal to the Lord. Elijah's prayer also includes a profound expression of awe when he hides in a cleft of the rock until the mysterious presence of the Lord passed by. But the revelation of prayer in the prophets, and especially in Elijah, also prefigures the prayer of Christ.

"But only on the mountain of the Transfiguration will Moses and Elijah behold the unveiled face of him whom they sought; the light of the knowledge of the glory of God shines in the face of Christ, crucified and risen" (#2583).

The catechism terms the Psalms the "masterwork of prayer in the Old Testament." They were collected into five books called the Psalter and used to mark each Sabbath as well as to celebrate the great feasts in Jerusalem. The Psalms recall the saving events in the history of Israel and commemorate the fulfillment of God's promises to the patriarchs, and look forward to the arrival of the Messiah and the definitive completion of those promises in Christ. The Psalter is truly a book of prayers, prayed by Christ and fulfilled in him. They are prayers of praise, hymns of thanksgiving, lamentations, invocations, supplications, songs of pilgrimage, meditations and chants. The Psalms remain an essential part of the official prayer of the Church in both the Liturgy of the Hours and the celebration of the sacraments. "Certain constant characteristics appear throughout the Psalms: simplicity and spontaneity of prayer; the desire for God himself through and with all that is good in his creation; the distraught situation of the believer who, in his preferential love for the Lord, is exposed to a host of enemies and temptations, but who waits upon what the faithful God will do, in the certitude of his love and submission to his will" (#2589).

God asked Abraham to sacrifice his son, Isaac. But Abraham's faith remained strong. While he was confident that God would provide a lamb for a burnt offering, Abraham was prepared to act according to God's will even in the sacrifice of his own son. the context of this conversation, God confides his name to Moses.

Moses' prayer amounts to a type of prophetic contemplation in which the believer reflects on the word given him in order to interpret it for others. This process of contemplative prayer grows from a selfless intimacy with God. Moses does not pray for himself but for God's people, even after they abandoned their belief in God and turned back to false idols.

After the patriarchs, the kings of Israel contribute a (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.) †

FaithAlive!

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Globalization affects politics, economy, religion

By William Thompson Uberuaga

Were World War I and World War II dress rehearsals for what today we call "globalization"?

The interconnectedness between us all, experienced as a force both for good and ill in those wars, is intensified by today's global communications network.

Thinking of the world wars reminds us that globalization is a political event in which governments cannot escape one another, try as they may.

Of course, the economic side of globalization certainly makes itself known to us as the Tokyo stock market's undulations send shock waves to the stock exchanges in New York and London.

It is the cultural dimension that we have a harder time coming to terms with, for globalization brings us mysteriously face to face with the differing religions and value orientations of diverse cultures.

Will globalization change the way we experience and think about what it means to be "catholic"? Like Pope John Paul II, we are learning something of what is involved in kissing the sod of differing cultures and geographical areas.

Perhaps we are learning more about our interconnectedness, our mutual vulnerability and the preciousness of our diverse heritages, but also about our need to avoid tribalism and to celebrate the divine image each of us around the globe reveals.

The fact that the pope has visited so many nations highlights the need to become aware of and to cherish differing cultures. The fact that it is the pope who brings Jesus to people in many countries highlights the challenge to achieve oneness and avoid falling into estrangement.

The image of the traveler naturally comes to mind. Nowadays we are "visiting" foreign lands all the time, like it or not, through the global network. Experienced travelers make careful preparations for their trips, seeking out good maps and guides lest they get lost. They also are aware that not everything they may meet will be congenial; some things may be downright dangerous.

Thinking of the papal trips, however, makes us turn to the image of the "pilgrim." The two images—traveler and pilgrim—overlap, but with crucial differences.

Pilgrims prepare for their trips too, given the sacredness of what they are about to encounter. They pray and fast and meditate on what they are doing.

Pilgrims are not naive either. They know about sin. One of the key reasons for a pilgrimage is to be at the holy sites where great religious masters have struggled with the evil ones and been successful—religious masters who first struggled with the dark side in themselves, rather than in others.

Meeting others along the way, the religious masters knew themselves to be fellow seekers, humbled and open and in need of mutual support.

But pilgrims also have a sense of the "call." It is grace that draws them, and grace that sustains them.

Perhaps then we might think of our journey into globalization as something of a pilgrimage. We are

a sort of amplification of our selfhood, transcending self-absorption.

So we want to put the "global" into the "catholic." But we also should consider putting the "catholic" into the "global." In fact, "catholic" is a much more comprehensive notion than "global." In a strict sense, we can put the global into the catholic, but we cannot shrink the catholic to the global.

For Jesus has drawn all things to himself, the Gospel of John tells us (Jn 12:32). A truly comprehensive view of the "all" embraces not only all those living in the present, but all those of the past and the future as well, as philosopher Eric Voegelin reminds us in his book *The Ecumenic Age*.

Being catholic challenges us in a global age to remember that our culturally widening experience, profound as it may be, is but a novitiate into the much wider mystery of the transcendent God in whom truly all have their being and find their unity.

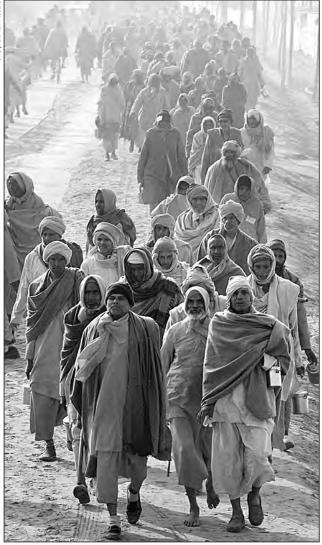
Can we still believe that Jesus is the savior of all in this multicultural, global age? Must not each culture find its own way? Is Jesus an obstacle to globalization for the "globally mature"?

Were we to accept such "newthink" about Jesus, we really would undermine the quest for human and even cosmic unity for which we long, ending up in little Balkanized blocs, each with our own special "saviors."

I suspect we are in for a tremendous widening in our understanding of the Christian mission in our times, one that will challenge us to avoid imposing a narrowly Western imperialism upon others.

But the Christian belief, daring as it is, is that God has entered into our existence as Jesus, embracing all of us in solidarity. Through his mysterious Spirit, we are enabled to honor the differences in each person while participating in the one Christ who transcends Jew and gentile, slave or free, male and female (Gal 3:28).

(William Thompson Uberuaga is a professor of theology at Duquesne University in Pittsburgh, Pa.) †



Globalization brings us mysteriously face to face with the differing religions and value orientations of diverse cultures. These Hindu holy men are on a pilgrimage.

Catholicity undergirds care for the poor

By Fr. David K. O'Rourke, O.P.

I live and work in California about seven months a year. The rest of the time I work in Lithuania, a third of the world away.

Interestingly, the work I do in these two distant regions and different cultures is basically the same—the same in a way that wouldn't have been the case a generation ago.

People's basic needs for food, housing and protection from disaster are similar everywhere. So the Church's work to meet these needs is also similar. But the similarity also encompasses the way we understand our work.

Recent popes have led the Church in developing broader and more inclusive ways to understand the Gospel and the obligations it places on us.

Years ago, the Church's universality was symbolized by its worship. Mass was said in Latin and was basically the The Church is still universal ("catholic" with a small c). And we still express our universality. But we do that in other ways—such as our ministries to people in need.

We talk about "children at risk." From Eastern Europe to California, that simple phrase reminds us of the many children who are in danger worldwide and who need protection. It is a simple phrase that appeals directly to the human instinct everywhere to protect children. The phrase also clearly calls Church social teaching into play for us, allowing us to join others in helping people at risk.

In November, our family center in California will host an international conference on family values. One topic is "children at risk." We hope discussions will help people from different countries join forces to protect all children.

(Dominican Father David O'Rourke is a senior fellow at

being called, like Jesus, into the world of the far away,

same everywhere.

the Santa Fe Institute in Berkeley, Calif.) †

Discussion Point

The poor are denied God-given rights

This Week's Question

What need involving Third World peoples concerns you as a Catholic Christian?

"We have an extensive social justice and outreach program [in our parish]. Especially after the earthquake in El Salvador, we are working on the issue of housing. Our money and help go through the SHARE program." (John Rudzinski, Kansas City, Mo.)

"Their human rights. They have the rights which God gave them. They must be allowed to experience these rights, and I don't see this happening. They are often stuck where they are." (Don Entwistle, Bridgeport, W.Va.)

"Health care, including the funding of abortions,

which opposes our Catholic beliefs." (Mary Schimke, Harvey, N.D.)

"The need for justice—because they don't have much of a voice—and what we can do for them to alleviate poverty. Also, education, especially for women and children." (Sister Mary Theresa Dolan, O.P., Portage, Wis.)

Lend Us Your Voice

An upcoming edition asks: What Gospel story, passage or section figures in a large way in your life. How?

To respond for possible publication, write to *Faith Alive!* at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †



Perspectives

From the Editor Emeritus/John E. Fink Doctors of the Church: St. Peter Canisius

(Twenty-fifth in a series)

St. Peter Canisius was born May 8, 1521, in Nijmegen, Holland, four years



after Martin Luther nailed his 95 theses to the door of All Saints Church in Wittenberg, Germany. Peter was to spend his adult life defending the Catholic Church against Protestantism. In 1543, Peter

Canisius made Ignatius of Loyola's "Spiritual Exercises." As a result, he decided to become a Jesuit and was received into the Society of Jesus on May 8, 1543. He was ordained to the priesthood in June of 1546.

In 1548, Ignatius sent Peter to Sicily to open the first Jesuit school.

About this time, Germany was becoming more Lutheran. Ignatius sent Peter to Germany to teach at the University of Ingolstadt. Thus began the work that would lead Pope Leo XIII to call Peter the Second Apostle of Germany—St. Boniface being the first.

Peter taught, preached and wrote

throughout the German Empire. He established Jesuit colleges in Munich, Innsbruck, Augsburg, Vienna, Wurzburg and Dillingen.

In 1556, Ignatius appointed Peter provincial superior of the Upper (or southern) German Province of the Society of Jesus, an area that covered Bavaria, Swabia, Austria, Hungary and Bohemia.

Peter was also a diplomat. Popes sent him to smooth relations between the Holy See and the German states. He participated in all the principal meetings at the time, including the Council of Trent.

He was also writing. The mere listing of his published works takes up 30 pages in the bibliography of Jesuit authors. Besides scholarly works, he wrote prayer books, the lives of the saints and other devotional reading.

The works for which he is most noted, though, and the principal reason he is a doctor of the Church, are his catechisms. His *Summary of Christian Doctrines* became the chief writing of the Catholic Reformation, reissued in more than 200 editions while Peter was still living and in some 400 editions over the next 200 years. In all of his writings about the

Catholic faith, and particularly when he

disputed Protestants, Peter refrained from pretending that the Catholic Church was perfect. The sad fact of the abuses of some Church officials was too obvious. Rather, he tried to show that the Protestants were not reforming the Church, but were destroying it. It was the work of the Jesuits to encourage reform within the Church, and this was Peter's approach.

In 1569, after 13 years as provincial superior, Peter asked to be relieved of these responsibilities so he could concentrate on preaching in the various cities of southern Germany. In 1580, he was transferred to Fribourg, Switzerland, where he lived the last 17 years of his life. He founded the Jesuit college of St. Michael, which later became the University of Fribourg, and preached in the German-speaking cities of Switzerland.

Peter died in Fribourg on Dec. 21, 1597, at age 76. Pope Pius XI both canonized him and declared him a doctor of the Church in 1925. His feast is Dec. 21.

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

Cornucopia/Cynthia Dewes **It's not nice to mess with the Great Spirit**

Recently, in a University of Minnesota alumni periodical, a letter to the editor



was published castigating a previous complimentary article about the founders of the school. Mounting his high horse of moral superiority, the writer complained because the piece praised the efforts of early Minnesota set-

tlers who donated land and organized the university.

According to him, these famous Minnesotans were a bunch of land-grabbing, colonialist thieves whose actions were sinful, and the university should be ashamed of its beginnings. He said the land the founders donated was not theirs to give, but rather belonged to the various indigenous Native American tribes who lived on it before the whites arrived.

Well, OK. It may be questionable that the Native Americans were the aboriginal inhabitants of this land, but we get the picture. The white colonialists did indeed run rampant over the native peoples, claiming their land for themselves and

Faithful Lines/Shirley Vogler Meister

shoving them into remote areas the whites didn't want.

Most of the colonists believed that the natives were pagan savages and, according to the white culture, they were. The Native American customs, gender roles and attitudes about time and property seemed strange and even dangerous to them.

On the other hand, the university founders and other movers and shakers of the 18th-and 19th-centuries in America were the most ambitious, civic-minded, visionary people of their day. They honestly believed that whites were the superior culture and that the goals of an educated citizenry outranked land claims of nomadic natives. If they made money at it, that didn't hurt, either.

Now, I'm not saying this is right, but it's a fact. And it seems to me that criticizing the motives of people who lived long ago in a different society entirely is not only futile but also kind of mean-spirited. How can we make moral judgments about such things, on either side? That was then and this is now.

While chewing on all this, I read Louise Erdrich' wonderful new novel *The Last Report on the Miracles at Little No Horse.* This is a book about a Catholic priest who's lived on an Ojibwe Indian reservation written by a woman who is herself part Ojibwe, not savage at all, and highly esteemed in literary circles.

Now, Erdrich takes an entirely different tone than the writer of the letter. She speaks out of understanding of the Native American experience itself, and of life in South Dakota in general. And she writes with compassion for the human condition of both her white and Ojibwe characters.

Most of all, she records the humor and grace that are woven throughout the lives of everyone in the book, as they are in the life of every reader. This wisdom makes her characters and her readers better understand their part in God's plan, something the writer of the letter missed entirely in his rush to be politically correct.

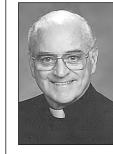
It seems to me that opinion based on a desire to follow the latest intellectual fad is both useless and irritating. As Erdrich so richly does, the letter writer should include more sense in his sensitivity. I think the Great Spirit would approve of that.

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

Spirituality for Today/

Father John Catoir God and the stock market

There have been quite a few suicides related to the recent market collapse.



Many more people are suffering from depression. My deepest sympathy goes out to one and all. In the United States

In the United States alone, there are more than 30,000 suicides and 650,000 attempted suicides annually. Depression usually

precedes a suicide, so it is important to deal with depression head on.

Depression is distressing. What is the remedy? Try to seek medical help. Pray. And put on the will to think positively.

Think more about God and less about yourself. Remember that God knows all things and is in total control over the entire universe.

To escape from the clutches of depression, people need to understand that the will is the center of the human personality. The will may not be able to control feelings in a direct way, but the will can control thoughts, and thoughts in turn control feelings.

Emotions follow thoughts like thunder follows lightning. Positive thoughts produce positive emotions, negative thoughts, like self-pity, produce depression.

God can draw good from evil. He knows exactly what you need before you ask. Do not make false assumptions about God. That will only lead to mistakes in the way you pray.

Give God credit for having a plan for you and yours. His plan is infinitely better than anything you might have wished for yourself. You may not see that right now, but it is true nevertheless.

God is nothing but mercy and forgiveness. Turn yourself and your loved-ones over to his mercy. Trust the future to his divine providence, and pray.

The only way to pray well is to pray often.

Prayer is essentially a meeting of the minds. It is more a spiritual communion than a laundry list of petitions. There is no need to plead or argue with God. Simply

'Depression is distressing. What is the remedy? Try to seek medical help. Pray. And put on the will to think positively'.

ask him to deliver you from the confusion, the doubt and the fear. He will answer you.

Prayer is an intimate, personal contact with the Almighty. Approach him with respect and trust. Acknowledge that he is all-powerful and you are powerless. Admit that he has a good and worthy plan for your life, and believe that it will unfold in time. Express your needs humbly in this way: "Dear Lord, remove this depression from me, and give me a grateful heart in spite of all that has happened. Help me to forgive, and overcome my anger. Give me peace of soul." It will be helpful to take St. Paul's advice: "Rejoice always, and in all circumstances give thanks to the Lord, for this is the will of God for you in Christ, Jesus" (1 Thes 5:16). This may all sound like foolishness, especially if someone you love has taken his or her own life, but if you develop a spirit of thanksgiving it will free you from emotional pain. Lift up your heart. When one door closes, another door soon opens. A saint gets up after falling down. Your destiny is to be a saint. Accept the challenge. Pray, and God will teach you how to enjoy your precious life once again.

Remembering a memorial service for Tippy

Eleven years ago, I attended a memorial service for Tippy Kinzer (William T.



Kinzer) at St. Vincent's New Hope in northwest Indianapolis. I'd only met Tippy one time, but I knew him through his loving parents, Dr. Don Kinzer (former chairman of the history department at Indiana University-Purdue

University in Indianapolis) and Jane Tipton Kinzer. Their devotion to their son was exemplary. Tippy, who suffered since birth from cerebral palsy, reflected their courage and compassion.

It was my loss that I didn't make an effort to know Tippy better. However, I smile when remembering the memorial service at New Hope, which was followed by a Mass at Immaculate Heart of Mary Church in Indianapolis.

For all Tippy's limitations, he was

blessed and gifted—and he always blessed others. The tributes to Tippy revealed the kind of man he was. The memorial was a joyful celebration of a cheerful, patient person who never failed to make his family and friends happy. At the memorial, he was compared to Christ in the eucharistic bread—broken and shared.

As Leslie Kron-Selden played "How Great Thou Art!" on the violin toward the end of the memorial, I couldn't help but think how beautiful the service was in praising and thanking God for Tippy's 33 years with us, the same number of years Christ spent on earth.

Recently, I came across some notes I wrote on the back of a bank deposit slip, plus Tippy's memorial prayer card printed with the 23rd Psalm. So, I meditated on that, then on 1 Corinthians 13, which concluded the memorial service. The latter reading basically says:

Love is patient and kind. Love doesn't envy, nor is it boastful. Love is never selfseeking or irritable or resentful, nor does it rejoice at wrongdoing. Love rejoices in truth and right, bears everything, and endures forever. Not only does love never fail, but of the three virtues—faith, hope, and love—love is the greatest.

Since Tippy's parents moved to their roots area in the far Northwest after his death, my husband and I planned to visit them, but unfortunately we never followed through. Now, once again, it's our loss for not pursuing the trip more vigorously, because I recently learned that Tippy's father's early Alzheimer's has rapidly worsened. Difficult times are with Don and Jane again. In fact, because of this, their decision to move into a new retirement condo (built by the Sisters of the Holy Names of Jesus and Mary) has been canceled. I continue to pray for their well-being. (Readers can contact the Kinzers at Vista St. Clair Apartments #315, Portland, Ore. 97205.)

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

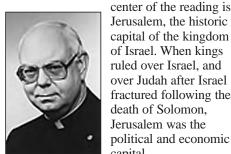
(Father John Catoir is a regular columnist for Catholic News Service.) † Fourteenth Sunday In Ordinary Time/Msgr. Owen F. Campion

The Sunday Readings

Sunday, July 8, 2001

- Isaiah 66:10-14c
- Galatians 6:14-18
- Luke 10:1-2, 17-20

This weekend's first reading is from the third section of the Book of Isaiah. At the



Jerusalem, the historic capital of the kingdom of Israel. When kings ruled over Israel, and over Judah after Israel fractured following the death of Solomon, Jerusalem was the political and economic capital.

Whatever the political circumstances, Jerusalem was much more than a place where earthly power was wielded. It was the city of God. The temple stood in Jerusalem. In the temple, sacrifice was offered to God. The Ark of the Covenant was kept in Jerusalem.

Even the kings, for whom Jerusalem was the royal city, had much more than a political role to play in the society. First and foremost, they were the representatives of God, so they too were religious figures. Basically, their right to govern was a religious right.

With this sense of Jerusalem in mind, this weekend's reading has deeper and fuller meanings.

God's love, mercy and strength would flow from Jerusalem. Prosperity, life and peace would radiate from Jerusalem because these great values come from God. God is in Jerusalem in a special way, although the ancient Hebrews believed in the transcendence of a supernatural deity unrestrained by physical and material realities.

This section of Isaiah was written after the Babylonian captivity of the Jews. As the Jews languished in Babylon, Jerusalem assumed an ever more mystical quality. These verses display a sense of this quality.

Paul's Epistle to the Galatians supplies this Liturgy of the Word with its second reading.

An interesting spiritual and theological evolution occurred in Paul over the years, and this development is well chronicled in the Acts of the Apostles. Its effects are evident throughout the Pauline epistles.

St. Paul changed from being the most rigid and pedantic of Jewish believers into a totally committed disciple of the Christian Gospel. In this, he saw the true commitment of the heart as everything,

My Journey to God

and he also saw merely exterior public manifestations of belief as quite secondary.

For centuries, circumcision had been the norm among Jewish males. In this reading, Paul says that it does not matter. What is important is the fidelity of heart and mind to Christ.

The Gospel of Luke gives us the third reading.

It is a story of the commissioning of 72 disciples to go into the world and to bear witness to the Lord's Gospel.

This story has meanings that we may not understand. For example, the very number 72 is expressive. It was symbolic. In times when few people could work even the most basic mathematical problems, when few could even count, numbers meant different things. A mystique surrounded numbers. In our technological age, where numbers must be precise in every aspect of life, this sense of numbers has been totally lost.

The number 72 in this reading was a perfect number. It means that the Lord sent into the world all that the world would need.

Other images also are important. The Lord describes the disciples as "lambs." Elsewhere, John the Baptist recognized Jesus as the "Lamb of God." These disciples were like Jesus.

They would encounter stern, actually very threatening resistance, but they should not relent from their mission to bring God's reconciliation and peace to all people.

Reflection

In several places, the readings this weekend present God as the source of all peace, life and joy, as the font from which all good flows.

First, there is the mention of Jerusalem, the city being seen in its true religious role.

Second, Paul states that whatever the hardships or troubles involved in Christian discipleship, being with Jesus is everything.

Third, Jesus himself tells the disciples that they should not so much relish the fact that in the Lord they possess power even over Satan, but that most of all they should rejoice that through their Christian faith they are one with God.

The Church this weekend calls us to the frank realization that God is everything. The world will have its allurements. Some will attack us and hurt us. The greatest of these is Satan.

However, if we know God, if we recognize God, then we have nothing to fear. We will have everlasting life. †

Daily Readings

Monday, July 9 Genesis 28:10-22a Psalm 91:1-4, 14-15ab Matthew 9:18-26

Tuesday, July 10 Genesis 32:23-33 Psalm 17:1-3, 6-7, 8b, 15 Matthew 9:32-38

Wednesday, July 11 Benedict, abbot Genesis 41:55-57; 42:5-7a, 17-24a Psalm 33:2-3, 10-11, 18-19 Matthew 10:1-7

Thursday, July 12 Genesis 44:18-21, 23b-29; 45:1-5 Psalm 105:16-21 Matthew 10:7-15

Question Corner/*Fr. John Dietzen*

Cremated remains should be buried or entombed

A member of our family was cremated a few years ago, and we keep his ashes in the sealed container at our



home. We have had some discussion about whether it is wrong to do this. Should his ashes be placed in a burial plot or crematory? (Delaware)

Two documents, A"The Order of Christian Funerals"

and "Reflections on the Body, Cremation and Catholic Funeral Rites," published by the U.S. bishops in 1997, describe and explain the Church's funeral liturgies and the care we should have for the bodies of our dead.

Both documents stress the continuing Catholic preference for burial or entombment of the deceased, even after cremation.

The latter document expresses this preference very clearly. It explains that, 'The remains of cremated bodies should be treated with the same respect given to the corporal remains of a human body. This includes the manner in which they are carried, the care and attention to appropriate placement and transport, and their final disposition. The cremated remains of a body should be entombed in a mausoleum or columbarium [a burial place reserved for ashes after cremation]; they may also be buried in a common grave in a cemetery." The practice of scattering remains on the sea or on the ground, the document states, or keeping cremated remains in the home of a relative or friend are not the reverent disposition that the Church requires. Whenever possible," the document explains, "appropriate means of memorializing the deceased should be utilized, such as a plaque or stone that records the name of the deceased."

Friday, July 13 Henry Genesis 46:1-7, 28-30 Psalm 37:3-4, 18-19, 27-28, 39-40 Matthew 10:16-23

Saturday, July 14 Blessed Katéri Tekakwitha, virgin Genesis 49:29-32; 50:15-26a Psalm 105:1-4, 6-7 Matthew 10:24-33

Sunday, July 15 Fifteenth Sunday in Ordinary Time Deuteronomy 30:10-14 Psalm 69:14, 17, 30-31, 33-34, 36-37 Colossians 1:15-20 Luke 10:25-37

overlook some fundamental truths about our faith and care for loved ones who have died.

The Church's reverence and care for the body grows out of a reverence and concern for the person whom the Church now commends to God. That reverence, asserts the "Reflections" publication, is not always shared by our society.

"An exaggerated sense of privacy and individualism often prevents family members from providing the custody and care of the body that is properly theirs Catholic tradition urges the Church today to face death with honest rituals that preserve its Christian and human values."

Anthropologists often remark that one important way we discover precious information about the beliefs and quality of civilization in any culture is by learning about the way it treats its dead.

Especially since cremation is a relatively recent innovation in modern Catholic funeral practices, we need to take particular care that how we bury our dead and how we treat their bodies afterward faithfully reflect our Christian understanding of bodily life and death and resurrection.

In a recent column, you discussed the possible locations of the Blessed Virgin's death and tomb. Doesn't the Church teach that Mary was not subject to death as is the rest of humanity? I was taught that Mary was assumed body and soul into heaven, and we celebrate this on Aug. 15. Is your answer consistent with Catholic theology? (Maryland)





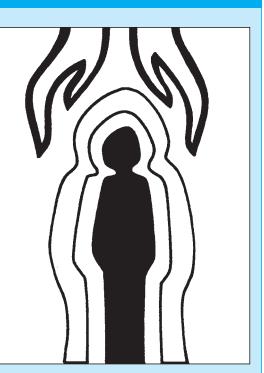
It is enough to sit in the shadow of Your love and feast on the warmth You have to give. For all is gift, and nothing more or less will ever change the bounty of such grace.

I am blessed, forever filled yet always yearning for the touch of Your embrace.

By Helen Fritz Welter

(Helen Welter is a member of St. Barnabas Parish in Indianapolis.)

CNS



Thus, the cremated remains of your family member should not be preserved in anyone's home, regardless of personal feelings which prompted this decision.

The same principles apply to the practice, frequent in certain places, of dividing the cremated remains so the ashes can be taken home and placed in brooches or necklaces or other jewelry.

This may satisfy the personal feelings of those who are left behind, but they

You are correct. We do believe that A the mother of Jesus was taken into heaven, body and soul, when her life on earth ended. However, the Church has never taken an official position on whether she died or not before the assumption.

Most generally, it is believed she did die, and if she did she would have been buried somewhere, just as Christ was. The discussions are about where such a burial might have taken place.

When the assumption was proclaimed a dogma of the Catholic faith by Pope Pius XII in 1950, he avoided the question of her death. He said simply that at the end of her earthly life (in Latin, "expleto terrestris vitae cursu"), she was accepted into heaven by God. †

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 6

Holy Spirit Church, 7243 E. 10th St., Indianapolis. Catholic Charismatic Renewal of Central Indiana, Mass and healing service, 7 p.m. Information: 317-927-6900 days or 817-846-2245 evenings

July 7-8

St. Lawrence Parish, 542 Walnut St., Lawrenceburg. Parish festival, Sat. 5-11:30 p.m. (EST), German dinner and German band, Sun. 11 a.m.-11p.m.

Information: 812-637-6966. July 8

(EST), chicken dinner.

St. Joseph Parish, 312 E. High St., Corydon. Parish picnic, Harrison County Fairgrounds, Corydon, sponsored by St. Joseph and St. Peter, Most Precious Blood parishes, 10 a.m.-4 p.m., chicken dinner, homemade quilts. Information: 812-968-3242 or 812-738-2742.

St. Lawrence Church Festival * ★ Saturday, July 7th and * Sunday, July 8th ****

Highway 50 & Walnut St., Lawrenceburg IN

FEATURE ATTRACTIONS

★Quilts ★Beer Garden ★*Children's Area* ★*Gambling Area* \star Bid & Buy \star Raffle

Saturday

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★

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5:00 pm to midnight (fast time) ★German Dinner & Live Music

Sunday

★Homestyle Chicken Dinner ★ ★Daytime Bingo ★Big Money Countdown

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val, Thurs.-Fri. 6-11 p.m., Sat. Hillcrest Golf and Country 6 p.m.-midnight, rides, food. Club, Batesville. 10th anniver-Information: 317-861-0809. sary Oldenburg Academy Pro/Am Golf Classic, \$225 per July 13-14 person, \$850 per foursome.

Information: 812-933-0737.

July 9

July 9-13

July 10

236-1521.

July 11

357-8352.

July 12

Sacred Heart of Jesus Church,

Information: 812-466-1231.

Marian Center, 3356 W. 30th

St., Indianapolis. "Journey

Through the Old Testament"

6-8:30 p.m. Information: 317-

Little Flower Church, 4720 E.

13th St., Indianapolis. Breast

Cancer Awareness Seminar,

Women's Health, 7 p.m., free

admission. Information: 317-

Fatima Retreat House, 5353 E.

"Evening of Storytelling from

Uganda," 7 p.m., presented by

lay missionary Sherry Meyer

of Our Lady of Lourdes and

Information: 317-545-7681.

Sacred Heart Parish, 1840 E.

"Evening of Storytelling from

Uganda," 7 p.m., presented by

lay missionary Sherry Meyer

of Our Lady of Lourdes and

St. Bernadette parishes in

Information: 812-282-0423.

and Father James Farrell, pastor

Indianapolis. Free-will offering.

Eighth St., Jeffersonville.

St. Bernadette parishes in

and Father James Farrell, pastor

Indianapolis. Free-will offering.

56th St., Indianapolis.

speakers from Center for

Life Sister Diane Carollo,

series, Servants of the Gospel of

2322 N. 131/2 St., Terre Haute. Vacation Bible School, 6-8 p.m. St. Mark Parish, 551 E. Edgewood Ave., Indianapolis. Funfest, Fri.-Sat. 5 p.m.-midnight, grilled foods, dinners, games, bands. Information: 317-784-7777.

St., Indianapolis. Parish festi-

*** St. Benedict Parish, 111 S. Ninth St., Terre Haute. Community funfest and street festival, Fri.-Sat. 4 p.m.-midnight, food, music, games. Information: 812-232-7279. ***

St. Charles Borromeo Parish, parish hall, 2222 E. Third St., Bloomington. St. Bernadette Circle 712 Daughters of Isabella, rummage sale, Fri. 8 a.m.-5 p.m., Sat. 8 a.m.-noon. Information: 812-339-3495.

July 15

St. Mary Parish, 7500 Navilleton Rd., Floyds Knobs. Parish festival, 9 a.m.-5 p.m., familystyle chicken and ham dinners. Information: 812-923-7811. ***

St. John the Baptist Parish, 25743 State Road 1, Dover. Summer festival, 11 a.m.-7 p.m. EDT, chicken dinner served 11 a.m.-5 p.m., games, country store. Information: 812-576-4112.

St. John the Baptist Parish, U.S.

Highway 421, Osgood. Parish 46th St., Indianapolis. Rumfestival and chicken dinner, mage sale, Fri. 7 a.m.-6 p.m., serving 11 a.m.-4:30 p.m. Sat. 8 a.m.-noon. Information: Information: 812-689-4244. 317-849-1929. **July 28**

July 19

The Legends Golf Course,

11 a.m., shotgun start,

317-783-8949.

July 20-21

July 20-21

Franklin. St. Francis Hospital

Golf Outing, registration/lunch,

\$600 per foursome. Information:

12:30 p.m., \$150 per person,

Little Flower School, gymna-

apolis. Rummage sale, Fri.

Information: 317-357-8352.

St. Lawrence Parish, 6944 E.

Riverside Golf Course, 3502

White River Parkway, West Dr.

North, Indianapolis. Cardinal

Association, golf outing, shot-

gun start, 1 p.m., entry fee \$48.

Information/registration: 317-

SS. Peter and Paul Cathedral,

Indianapolis. Sacred music

Information: 317-634-4519.

Our Lady of the Greenwood

concert, Laudis Cantores, 4 p.m.

1347 N. Meridian St.,

329-9177.

July 22

Recurring

Daily

Ritter High School Alumni

sium, 4720 E. 13th St., Indian-

7 a.m.-4 p.m., Sat. 7 a.m.-1 p.m.

July 16-20

Little Flower Parish, 1401 N. Bosart, Indianapolis. Vacation Bible School, "Celebrate Faith," 6:30-8:30 p.m., \$5 per child, ages 4 through fourth-grade. Reservations: 317-357-8352.



"Global positioning satellites. That's how God always knows where you are and what you're doing.'

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Parish, 335 S. Meridian St., Greenwood. Perpetual adoration

*** Holv 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., con-

fessions, 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.,

-See ACTIVE LIST, page 15



July 12th, 13th & 14th **BIG CASH JACKPOTS - 50/50 DRAWINGS** Every night at 9:00 and 11:00 PM

11:30 am to 11:00 pm (fast time) *

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The Active List, continued from page 14

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**. 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. $\diamond \diamond \diamond$

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.

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., **Indian**apolis. Marian prayers for priests, 5:30-6:30 a.m.

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

Sacred Heart of Jesus Parish Hall, 1125 S. Meridian St., **Indianapolis.** Adult religious education, 7:30 p.m. Information: 317-638-5551. English, 4 p.m.

Monthly

First Sundays

St. Paul Church, 218 Scheller Ave., **Sellersburg**. Prayer group, 7-8:15 p.m. Information: 812-246-4555. Fatima K of C, 1040 N. Post Road, **Indianapolis**. Euchre, 1 p.m. Information: 317-638-8416.

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

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,

5333 E. Washington St., **Indianapolis**. Exposition of Blessed Sacrament, prayer service, 7:30

p.m.

lic t., 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. W.

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 Rd., Brookville. Exposition of the Blessed Sacrament after 8 a.m. Communion service-1 p.m.

First Saturdays

St. Nicholas Church, 6461 E. St. Nicholas Dr., **Sunman**. Mass, praise and worship, 8 a.m.; then SACRED gathering in the school. ▲ ▲ ▲ Little Flower Chapel, 4720 E.

13th St., **Indianapolis**. Apostolate of Fatima holy hour, 2 p.m.

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

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

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

Second Mondays

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

Second Tuesdays

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

Second Thursdays

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

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

Third Sundays

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

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

Third Mondays

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

Third Wednesdays

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

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Catholic Widowed Organization, 7-9:30 p.m. Information: 317-784-1102.

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

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



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

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September 10 - 19, 2001



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A Few Spaces Still Available

Many wonderful sites are planned for this incredible trip:

- **Zurich**, the largest business and mercantile city in Switzerland. Time to shop in the Bahnhofstrasse.
- Abbey Einsiedeln in Einsiedeln, Switzerland. Mass and tour of the church and Benedictine monastery of St. Meinrad where he died in 861.
- **Vaduz**, the capital of the free principality of Liechtenstein. Purchase the outstandingly beautiful postage stamps.
- **Ottobeuren** in the Allgau and then on to Bavaria to the famous King Ludwig II's Neuschwanstein Castle that inspired Walt Disney for his Magic Kingdom castle.
- Wies Church for Mass set in a picturesque meadow. Since one of the older paintings shed tears, thousands of pilgrims come to this chapel in the meadow.
- **Oberammergau** to visit the Passion Play Theater and see the frescoes on many of the houses. Time to shop and visit the many woodcarving and Christmas ornament shops.
- Ettal for Mass where King Ludwig built an abbey for the Benedictines in 1330. Visit the Kloster to see the powerful painting of heaven with the saints on the ceiling.
- **Innsbruck** a beautiful town circled by the snow-covered Alps. See Marien Theresien Street, the Hofkirche and the Golden Roof.
- **Salzburg**, Mozart's birthplace. Cable car ride to the fortress of Salzburg castle and a visit to Mirabella Castle. Mass in Salzburg Cathedral.
- **Munich**, the capital of Bavaria includes a tour with views of the Frauenkirche, the Rathausplatz with the Glockenspiel at noon, the Olympic stadium and Nymphonburg Polace

Death penalty opponents say judicial system is flawed

By Mary Ann Wyand

Indiana was in the national spotlight last month when three men were executed by chemical injection within 16 days.

The executions of two federal Death Row inmates—Oklahoma City bomber Timothy McVeigh on June 11 and Texas drug smuggler and murderer Juan Raul Garza on June 19—at the U.S. Penitentiary in Terre Haute ended a 38-year hiatus on capital punishment by the U.S. government.

Indiana Death Row inmate James Lowery, convicted of murdering an elderly couple, was executed on June 27 at the Indiana State Penitentiary in Michigan City.

Both McVeigh and Garza admitted their guilt, but felt that legal discrepancies in their trials deserved consideration by an appeals court.

In McVeigh's case, more than 3,000 Federal Bureau of Investigation documents about the bombing of the Alfred P. Murrah Federal Building in Oklahoma City were withheld from his defense attorneys during the trial. The investigation reports were discovered less than a week before McVeigh was scheduled to be executed on May 16, and prompted U.S. Attorney General John Ashcroft to postpone the execution until June 11.

During the sentencing phase of Garza's trial, the Hispanic jury was not told that life in prison without parole was an alternative to a death sentence.

Garza's attorneys also filed a complaint with the Inter-American Commission on Human Rights, which charged that his rights were violated under international law because the prosecution introduced evidence about unsolved murders in Mexico during the sentencing phase of his trial.

In June, Lowery asked a state appeals panel to commute his death sentence to life in prison. During the clemency hearing, he also said he had been sexually assaulted at age 17 by employees of the former Norman Beatty Memorial Hospital in Westville. The state-run mental hospital was closed during the 1970s.

St. Susanna parishioner Karen Burkhart of Plainfield, the Indiana death penalty abolition coordinator for Amnesty International, said each capital case indicates flaws in the judicial system.

"A recent study by the Department of Justice shows both racial and geographic disparities in the implementation of the federal death penalty," Burkhart said. "From 1988 to 1994, the study found that federal prosecutors recommended the death penalty in 52 cases, and that 75 percent involved black defendants, 10 percent involved Hispanics, 2 percent involved Asians or American Indians, and only 14 percent involved whites."

Of 18 men awaiting execution under

Garza and Lowery last month.

"Two federal executions within eight days, then a state execution another eight days later, is too much," Kafoure said. "June was a hard month. We don't need to be doing this. They present no threat to society [while incarcerated], and we don't need the trauma of killing someone. We don't need the violent act of killing someone."

Data collected by the federal government indicates that from 1930 to 1999, 4,457 persons were executed under civil authority in the United States and an additional 160 executions were carried out by military authorities.

Burkhart and Kafoure have asked Gov. Frank O'Bannon to reinstate a moratorium on the death penalty in Indiana pending the completion of a state commission's study on capital punishment. They also want President George W. Bush to halt federal executions based on racial and geographic disparities in capital cases.

"It's wrong to kill," Burkhart said, "and I don't want to be a part of the killing. I respect life, and I don't want to be involved in the machinery of death as an American citizen and as a citizen of Indiana."

Burkhart said she hopes more people will speak out against capital punishment.

"I hope that, with the three executions we had in June, more people will say this is wrong," she said. "I think a lot of people know it's wrong. We need to mobilize people, and get them to write to the governor and the president to let them know that the use of the death penalty is unacceptable, that it's not working, and that they don't want to be a part of the killing. The more people write letters, the quicker we will end the death penalty."

Burkhart said it's important to show respect for life in many ways, including caring for the elderly, working to end abortion and trying to abolish the death penalty.

"We need to reinforce the entire life ethic," she said. "Life issues are not mutually exclusive. They are mutually reinforcing. If we support one life issue, it makes sense that we support the others, too. They all go hand in hand. The lives of Death Row inmates are sacred, too. They were given by God, and they are still sacred lives, even though they are on Death Row and have done horrible deeds."

But this pro-life concern for murderers continues to fuel debate, even among Christians, and Providence Sister Mary Beth Klingel thinks this is sad.

Sister Mary Beth is the pastoral associate of St. Margaret Mary Parish in Terre Haute, which includes federal prisoners because the U.S. Penitentiary grounds are within its boundaries.

"There are a lot of inequities in our society," Sister Mary Beth said on June 18. "I'm really sad that we weren't able to at least get a stay for Mr. Garza, and an opportunity to reflect long and hard on the death penalty and on some of the issues that surround minorities who are on Death Row, not only here in Indiana but in many states throughout the country." †

- Olympic stadium and Nymphenburg Palace.
- **Kloster Eichstaett** to see the motherhouse that sent sisters who founded Monastery Immaculate Conception in Ferdinand, Indiana.
- **Kloster Neustift** the town church of Freising. The church and high altar is one of the finest in Bavaria. Indiana is favorably remembered as the Indianapolis Children's Choir performed at a High Mass recently in the cathedral.
- Weltenburg, Kloster Brewery the oldest brewery in the world started in 1050. This Benedictine monastery was founded in the 7th century and is the oldest in Bavaria.
- **Rothenburg ob der Tauber** whose town walls, city hall and all the old town buildings are preserved from the middle ages. Tillman Riemenschneider intricately carved the wooden altar in the town church.

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federal law, she said, 14 of the federal Death Row inmates are minorities.

Burkhart said the "disturbing results of the study" have renewed demands for a federal death penalty moratorium.

Charlie Kafoure of Indianapolis, president and co-founder of Indiana Citizens to Abolish Capital Punishment, participated in pro-life rallies for McVeigh,



New archbishops

Cardinal Theodore E. McCarrick, archbishop of Washington, receives his second pallium from Pope John Paul II. Thirty-six newly appointed archbishops participated in the liturgy that celebrated the feast of Sts. Peter and Paul.

Peruvian earthquake hit poor the hardest, says CRS official

LIMA, Peru (CNS)—Rebuilding southern Peru after a devastating earthquake means helping "poor people who didn't have much to start with," said a Catholic Relief Services official.

In the Pacific coastal city of Camana, the vegetable harvest was destroyed, said Beth Cohen, project manager of CRS in Peru.

"You see people picking through rubble to see what they could find," she told Catholic News Service June 29 after returning to Lima from the quake zone.

Peruvian officials said that at least 115 people died and 1,500 were injured. CRS officials said that at least 60,000 homes have been destroyed and more than 100,000 people have been left homeless after the June 23 quake, which registered a magnitude of 8.1.

CRS has channeled \$200,000 to Caritas of Peru, the Peruvian bishops' aid agency, to cover emergency needs. These include tents, blankets, clothing and food, Cohen said.

In the Camana area, many people are tenant farmers working small plots of land, she said.

"I saw potatoes, squash and pumpkins waterlogged in the fields," Cohen said. "People were going back and picking

the vegetables, but none were salvageable," she added.

Many animals also died and people were trying, with little success, to get to the carcasses as soon as possible to salvage some of the meat, Cohen said. In the Andean city of Moquegua, 80 percent of the homes are uninhabitable, leaving 41,500 people homeless, she said.

Transportation to Moquegua is difficult as the main road into the city is blocked by boulders, Cohen said. "Big trucks with supplies can't pass that road."

About 73 fatalities from the earthquake took place in the Andean colonial city of Arequipa.

"Many homes fell in the aftershocks, meaning many people are afraid to return to their homes still standing," Cohen said. Most homes in the affected area are

made of adobe and vulnerable to aftershocks, she said.

Once the emergency phase is over, CRS and other aid agencies will look to longterm planning to get farmers back to the fields and other workers back to their jobs, she added.

Many city dwellers are small business or trades people who work out of their homes, which are now destroyed, she said.

Construction of new homes will provide some jobs, but these will be temporary, Cohen told CNS.

Cardinal Bernard F. Law of Boston announced June 29 that he would travel to Peru to present a \$100,000 donation collected in the archdiocese. The July 3-6 trip aims to find additional ways the archdiocese can help beyond financial assistance, he said.

In New York, the Catholic Medical Mission Board, which provides health care relief to developing nations, announced an initial \$10,000 donation to help earthquake victims. †





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Announcements of



To be published in the July 27, 2001, issue of *The Criterion*

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Pictures

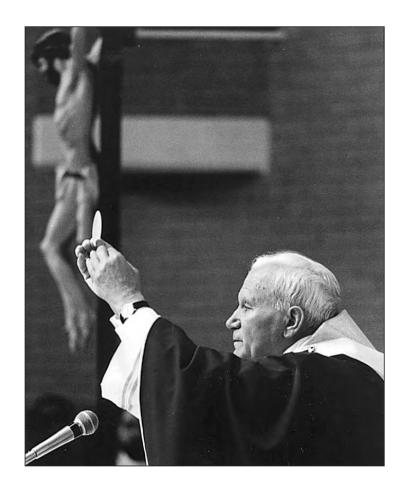
You may send us a picture of the bride-to-be or a picture of the couple. Please do not cut photograph. The picture must be wallet-size and will be used as space permits. Black & white picture preferred; we cannot guarantee the reproduction quality of a color photo. Please put name(s) on the back. Photos will be returned if a stamped, self-addressed envelope is enclosed.





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Deadline

All announcements with photos must be received by Wednesday, July 11, 2001, 10 a.m. (No photos will be accepted after this date). All announcements without photos must be received by the same date.

— Use this form to furnish information —

Clip and mail to: BRIDES, *The Criterion*, ATTN: Mary Ann Klein, P.O. Box 1717, Indianapolis, IN 46206 *Deadline with photos:* Wednesday, July 11, 2001, 10 a.m.

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City			State	
BRIDEGROO	M First	Middle	Last	
Bridegroom's	Parents			
City			State	
Wedding Date	2	Church	City	State
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THE SOCIETY FOR THE PROPAGATION OF THE FAITH1400 N. Meridian St. • Indianapolis, IN 46206Sister Marian T. Kinney, S.P. — Director



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.

BAUGH, Donna Marie, 55, St. Roch, Indianapolis, June 24. Daughter of Wilda Marie (Long) Baugh. Sister of Rick Baugh.

BERKEMEIER, Edward R., 78, St. Maurice, St. Maurice, June 27. Brother of Rosemary Berkemeier, Frieda Muckerheide and Clara Schoettmer.

CLARK, Esther M. (Lauck), 79, St. Barnabas, Indianapolis, June 22. Wife of Leslie M. Clark. Mother of Janet Trulock. Sister of Eleanor Christman,

Mary Grace Lawler, Ruth Schroeder, Charles Sr. and Joseph Lauck. Grandmother of three.

DINKLE, Ruth Ann (Huffman), 59, Mary, Queen of Peace, Danville, June 12. Mother of Debbie Headrick, James and Robert Dinkle. Daughter of Geraldine (Rutledge) Huffman. Sister of Richard and Robert Huffman. Grandmother of seven.

FISCHER, Mary Elizabeth, 79, St. Christopher, Indianapolis, June 24. Mother of David Fischer. Grandmother of three. Great-grandmother of three.

GENNETT, Katherine, 86, St. Mary, Richmond, June 26. Mother of Sara Whitham, Frederick and Stephen Gennett. Sister of Virginia Lawler. Grandmother of nine. Greatgrandmother of four. GIANNINI, Mary, 91, St. Andrew, Richmond,

June 20. Mother of Phyllis Anderson, Lena Lonigro and John Giannini. Sister of Nellie Caffazzo, Lucille Roettker and Phillip Pappin. Grandmother of eight. Great-grandmother of four.

KELLEY, Horace F., 88,

June 15. Husband of Mollie

Olivotto, Kathleen Scheffels,

LAMPING, Anne, 70, Holy

Family, Oldenburg, June 29.

of Dolores Cordova, Gene,

Grandmother of nine. Great-

LUPRESTO, James T., 75,

June 23. Husband of Joyce

of Candy Coulter and Jamie

Lupresto. Brother of Rosie

and Rocco Lupresto. Grand-

MARIEN, Elmer Peter, 87,

June 13. Husband of Dorothy

Schmidt, Edward, John and

eight. Great-grandfather of

PRESSLER, Cecil, Jr., 48,

St. Barnabas, Indianapolis,

Richard Marien. Grandfather of

St. Barnabas, Indianapolis,

Marien. Father of Kathy

father of three.

(Wisniewski) Lupresto. Father

Brozinski, Julie Kempf, Joseph

Louis and Robert Ashe.

St. Joseph, Shelbyville,

grandmother of one.

Mother of Cheryl Webber, Jeff,

Larry and Phil Lamping. Sister

Joanne Scott and Thomas

Kelley

St. Pius X, Indianapolis,

Kelley. Father of Nancy

GILLAND, Robert W., 70, Our Lady of Perpetual Help, New Albany, June 24. Husband of Rose Marie (Lobeck) Gilland. Father of Mark. Matthew and Robert Gilland Jr. Brother of Phyllis Atz, Betty Baker and Norma Smith. Grandfather of seven.

GRADY. Bernice D. (Brokaw), 95, Immaculate Heart of Mary, Indianapolis, June 28. Mother of Mary Hawkins, Patrick and Thomas Grady. Grandmother of 11. Great-grandmother of 16.

HUNT, Howard E., 80,

St. Gabriel, Connersville, June 28. Brother of Betty Hunt, Eunice Ridge and Sylvia Zawistowski. Stepson of Leola Hunt. Grandfather of one. Stepgrandfather of four. Greatgrandfather of two.

JONES, Anna Volker, 69, Holy Trinity, Indianapolis, June 18. Niece of Mary Fon.

noted the benefits of the program, which began in 1989 and now serves more than 9,500 students in Wisconsin.

nine.

Catholic high school in Wisconsin celebrates 125th anniversary

GREEN BAY, Wis. (CNS)-The longest, continuouslyoperating Catholic high school in Wisconsin-Marinette Catholic Central High School in the Green Bay Diocesecelebrated its 125th anniversary June 23-24. In 1876, the School Sisters of Notre Dame opened St. Mary's Institute in Marinette, a spot on the Wisconsin-Michigan border where sawmills on the Menominee River had made an early fur trade area into a thriving community. Today, St. Mary's is called Marinette Catholic Central High. It serves 100 students from the Marinette and Peshtigo areas in the Green Bay Diocese, as well as from Menominee, Mich., and other parts of upper Michigan in the Diocese of Marquette.

Sisters of Mercy move novitiate program to Laredo, Texas

SILVER SPRING, Md. (CNS)-The Institute of the Sisters of Mercy of the Americas plans to relocate its U.S. novitiate program to Laredo, Texas, in August 2002. The yearlong novitiate program for women from the United States who are preparing to become Sisters of Mercy is currently located in St. Louis. The organization announced the move from its Silver Spring headquarters. The Institute of the Sisters of Mercy of the Americas has 25 regional communities of 5,200 members and 1,900 associates who serve in North, South and Central America, the Caribbean, Guam and the Philippines.

Priest says anti-drug plan in Colombia is ruining lives

PARK CITY, Utah (CNS)-A U.S. priest who recently

June 14. Husband of Susan Pressler. Father of Adam and Eric Pressler.

RODGERS, Katherine, 87, Prince of Peace, Madison, June 21.

SELLER, Dorothy, 89, St. Pius X, Indianapolis, June 11. Mother of George

Benedictine Sister Mary Edwin Wuertz was a founding member of monastery

Sister

on the environment and on the lives of Colombians. Father

James E. Flynn, a retired priest from the Archdiocese of Louisville, Ky., who now lives in Utah, led a Witness for Peace delegation to the South American nation in June. The

72-year-old priest said he and other delegation members

spent 10 days listening to representatives from various sectors

of society and the government in Bogota and the Sucre region

to learn how Plan Colombia is affecting them. The \$7.5 bil-

lion Plan Colombia is a U.S.-backed, five-year joint coun-

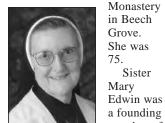
ternarcotics offensive aimed at destroying half the nation's

Pope urges Sri Lanka's government,

cocaine production by spraying plants with herbicide.

rebels to negotiate peace

Benedictine Sister Mary Edwin Wuertz died on June 29 at Our Lady of Grace



member of the Benedictine monastery in Beech Grove

The funeral Mass was on July 2 at the sisters' chapel at Our Lady of Grace Monastery. Burial followed at Our Lady of Grace Cemetery. The former Rita Rose

WORLD

Wuertz entered the Monastery Immaculate Conception at Ferdinand in 1944, professed first vows in 1946, and professed final vows in 1949.

She taught at Catholic schools in the Archdiocese of Indianapolis, the Diocese of Evansville and the Archdiocese of St. Louis.

Surviving are a sister, Honore Dunsmore, and two brothers, William F. and Edward E. Wuertz.

Memorial contributions may be made to the Senior Sisters Retirement Fund in care of Our Lady of Grace Monastery, 1402 Southern Ave., Beech Grove, IN 46107. †

News briefs

U.S.

It's official: USCCB replaces old NCCB and USCC

WASHINGTON (CNS)-The U.S. bishops' national organization became the United States Conference of Catholic Bishops—USCCB—July 1. The old twin names adopted in 1966, National Conference of Catholic Bishops and U.S. Catholic Conference, are now largely consigned to history. When NCCB-USCC staff left national headquarters June 29, they drove past the long, low, freestanding concrete wall at the driveway entrance on which the old name was engraved. Returning from the weekend the morning of July 2, they were greeted with a new sign—30 feet, 6 inches long and 39 inches high-with the new conference name and logo in white on a forest green background. Also changed over the weekend were the conference Web sitefrom www.nccbuscc.org to www.usccb.org-and staff e-mail addresses, which now end with @usccb.org.

School choice supporters rally at Wisconsin state Capitol

MADISON, Wis. (CNS)-About 350 school-choice supporters shouted "School choice, yes!" during a June 28 rally at Wisconsin's state Capitol in Madison to show their support for the state's voucher program, which faces a possible reduction in funding. Participants, including parents, teachers, and students, wore shirts and held signs that said "Save School Choice," "School Choice Works" and "Write our future, don't erase it." They were disputing a proposal by state Senate Democrats to reduce the voucher amount by half, threatening the existence of the current choice program. Several parents and legislators

VATICAN CITY (CNS)-Pope John Paul II urged Sri Lanka's government and separatist rebels to open peace negotiations to end two decades of ethnically motivated "violence and atrocities." During a weekly address in St. Peter's Square July 1, he said, "A negotiated solution is the only way to face the grave questions that are at the heart of the present conflict." Despite the appeal, Sri Lanka's government, led by ethnic Sinhalese, appeared July 2 to abandon Norwegian-brokered peace efforts, saying full-scale war was the only way to end the Tamil Tiger insurgency. The rebels have been fighting for a separate state for the minority Tamil population since 1983. The conflict is estimated to have killed 64,000 people.

Pope thanks Vatican newspaper for 140 years of service to Church

VATICAN CITY (CNS)-Pope John Paul II marked the 140th anniversary of the Vatican's daily newspaper by praising its service to the Catholic Church and the good of humanity. Throughout its history, the pope said, L'Osservatore Romano has combined "solid fidelity to the

Erber. Sister of Violet Warner. Grandmother of four. Greatgrandmother of six.

SHOUP, Lois Margaret, 82, St. Bartholomew, Columbus, June 25. Mother of Larry, Paul

and Tim Shoup. Grandmother of five. Great-grandmother of one. †

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returned from a fact-finding trip to Colombia says the U.S.led assault on that nation's coca production is wreaking havoc and "a courageous service to man." †

successor of Peter" with attention to the life of the Church



Forgiveness to be focus of 2002 World Day of Peace papal message

VATICAN CITY (CNS)-In his message for World Day of Peace 2002, Pope John Paul II will focus on the key role forgiveness plays in bringing lasting peace to situations of conflict, the Vatican said.

The theme the pope has chosen for the Jan. 1 day of prayer for peace is: "Without forgiveness there is no peace."

The Vatican announced the theme June 30; a papal message is expected to be sent in December to heads of state around the world and made public.

Although bringing peace to situations of conflict requires dialogue, negotiation and a commitment to justice, the efforts will not have a lasting effect without forgiveness, said a Vatican note explaining the theme.

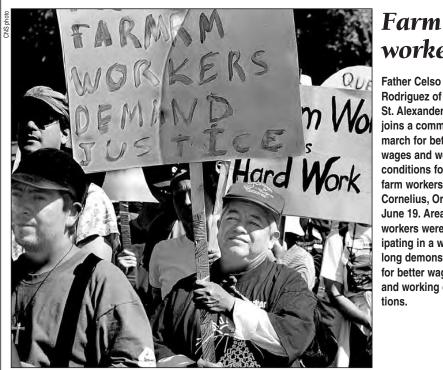
Conflicts between individuals, between ethnic groups, within nations and between nations "show how dramatic the situation is and, at the same time, how difficult it is to find solutions capable of reestablishing peace."

Initiatives which look to the causes of conflict and try to remedy social, economic, political and cultural injustices are indispensable, the Vatican said.

But such initiatives are not enough, "because at the origin of conflicts one can see individual and social sinful choices at work," manifested especially in hatred and pride.

Lasting peace, the note said, "presupposes the conversion of hearts from evil intentions to good intentions and from choosing violence to choosing peace and justice.

"The path of pardon and reconciliation is the most direct and sure path to peace," the Vatican said. †



Farm workers

Rodriguez of St. Alexander Parish joins a community march for better wages and working conditions for farm workers in Cornelius, Ore., June 19. Area farm workers were participating in a weeklong demonstration for better wages and working conditions.

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