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 and arrogant” use of funds from the U.S. government to combat HIV/AIDS. Pope John Paul II urged nations to respond generously to the poor who have HIV or AIDS.

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. Vaillo of Caritas Internationalis said Caritas has made its response to the HIV/AIDS pandemic a priority commitment since 1987.

Bishop Kevin Dowling of Rustenburg, 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.

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

See AIDS, page 8

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 Richmond, Va., and its membership

Pax Christi, page 8

See PAX CHRISTI,

Shelby County parish makes homes for the poor

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

Shelby County parish makes homes for the poor
and participated as an auditor at the monks. She has met with 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 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.

“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.

“Do we want to be open to the will of God at the present moment?” Mundell asked. “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.

It was a lesson in love pit-
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.

During the rite, Sister Carol, out of respect for the sisters, said that she was looking forward to helping the sisters provide 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 Mary Nicolette Etienne 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 rely upon your love and support as I forward to helping the sisters provide assistance to 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 Flitterer 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 Gilbert Schipp as treasurer, Sister Sharon Falkner of Sun City Center, Fla. and the late Clarence 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 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 sub-prioress 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 Selb served as prioress from 1961 until 1967.

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 service project on literacy, workshops and a speech by WTTR television anchor Anne Ryder of Indianapolis. To become a volunteer, visit the Web site at www.archindy.org/vc and fill out the on-line form, or call Brendan 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.
Welcome 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 (Pastoral Constitution on the Church in the Modern World).

Higgins noted, "There are those among us who argue that evangelization of 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.

-- John F. Finn

Editorial

Pope John Paul II 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 (Pastoral Constitution on the Church in the Modern World). 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.

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La Eucaristía como alimento: ¿pan y vino, símbolo o simbólica?

El pan y el vino no son un presagio del cuerpo y la sangre de Cristo - ¡Dios lo permita! - porque la realidad es que Cristo no está en el cielo. Y así, es especialmente importante estar conscientes de nuestras experiencias eucarísticas con la Trinidad hace nuestra comunión no sólo con los demás, sino también como un ejercicio de la fe. "No hay diferencias entre nosotros en el hecho de que Cristo esté presente en el sacramento como 'signo': la gran dificultad está en el hecho de que él esté realmente en el sacramento, así como está en el cielo. Y así, es especialmente importante estar conscientes de nuestras experiencias eucarísticas con la Trinidad hace nuestra comunión no sólo con los demás, sino también como un ejercicio de la fe." El ejemplo más obvio es que el comer el pan y beber el vino ilustran el significado profundo 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 ejército tendría que saber que el pan y el vino son la clave para el proceso de picado y molido que es el alma. De hecho, la unidad eucarística con la Trinidad hace nuestra comunión humana una experiencia mucho más profunda. Compartir el pan durante la Eucaristía también indica nuestra unidad como Cuerpo Místico de Cristo traído por el Espíritu Santo. De hecho, la unión eucarística con la Trinidad facilita nuestra comunión humana una experiencia mucho más profunda.

El pan y el vino consagrados son símbolos o simbólica?

Aunque no podemos presumar que conocemos todas las razones que están detrás de las decisiones de los clérigos, claro, una razón importante aquí es que esto permite que haga uso del simbolismo inherente al pan y el vino al nivel natural para iluminar el significado de lo que se está consagrando en la Eucaristía a través de Jesucristo.

¿Es pan y vino, signo o simbólica?

Sigamos su razonamiento. "El pan y el vino son un presagio del cuerpo y la sangre de Cristo - ¡Dios lo permita! - porque la realidad es que Cristo no está en el cielo. Y así, es especialmente importante estar conscientes de nuestras experiencias eucarísticas con la Trinidad hace nuestra comunión no sólo con los demás, sino también como un ejercicio de la fe." El ejemplo más obvio es que el comer el pan y beber el vino ilustran el significado profundo 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 ejército tendría que saber que el pan y el vino son la clave para el proceso de picado y molido que es el alma. De hecho, la unidad eucarística con la Trinidad hace nuestra comunión humana una experiencia mucho más profunda. Compartir el pan durante la Eucaristía también indica nuestra unidad como Cuerpo Místico de Cristo traído por el Espíritu Santo. De hecho, la unión eucarística con la Trinidad facilita nuestra comunión humana una experiencia mucho más profunda.

En el cuento de la serie "Buscando la Cara del Señor" de San Juan de Damasco, quien escribió: "ellos son verdaderamente el cuerpo y la sangre de Cristo, en el cuerpo y la sangre de Cristo, en dades a la vez."

"El pan y el vino no son un presagio del cuerpo y la sangre de Cristo - ¡Dios lo permita! - porque la actual disociación del cuerpo del Señor, porque el mismo Señor dijo: 'Este es mi cuerpo; mi ‘presagio de mi cuerpo’ no es un presagio de mi cuerpo, sino ‘mi cuerpo’ sin ‘mio’' (La Fe Ortodoxa IV [Pág. 94, 104-10])."

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, en su propia forma. Aunque no podemos presumar que conocemos todas las razones que están detrás de las decisiones de los clérigos, claro, una razón importante aquí es que esto permite que haga uso del simbolismo inherente al pan y el vino al nivel natural para iluminar el significado de lo que se está consagrando en la Eucaristía a través de Jesucristo."
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 317-888-6676 or contact her by e-mail at dmitch5516@aol.com.

St. Martin of Tours Parish in Indianapolis 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 27-29 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 Interces- sion,” “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 idarlene@wsl.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 Knightswood 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 St. Peter and Paul Cathedral, 1427 N. Meridian St., in Indianapolis. Laudis Cantores (one of the choirs of the cathe- dral), The Cathedral Trumpet Duo, and violinist Jonathan Dowell will sing sacred music of many periods and styles. There will be a free-will offering.

The Chartrand High School Class of 1966 has chosen their 35th reunion with dinner and dance July 27 at the Greenwood Knights of Columbus Hall. This is the sec- ond annual dinner-dance and golf outing in memory of Father Alfred B. Chartrand and support- ing a college scholarship fund in his name. The event begins at 6:30 p.m., with dinner at 7 p.m. followed by dancing. The cost of the dinner is $25 per person. The golf outing is scheduled for 1 p.m. July 28 at Sarah Shank Golf Course. It will be a scramble format. The cost is $75 per person. There will be prizes, bingo and food provided. Everyone is welcome, not just members of the Class of 1966. Send checks and reservations to Darrell Hinkle, 2115 Exeter Dr., Indi- anapolis, IN 46227. Make checks payable to the Tim Creeden College Foundation. For more information, call Danny or Mary Dodson at 317-783-7645.

St. Mary Parish, 7500 Navillette 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 anniver- sary July 15. They were married on that date in 1951 at St. Anthony Church in Indian- apolis. 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, Nala Kelly, Teresa Sinnett, Michael Jr. and Vincent Purichia. They have 22 grandchildren and five great-grandchil- dren. 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 will celebrate their 50th wedding anniversary June 30. They were married in 1951 at St. Louis Church in Batesville. They have five children: Wendy Baldwin, Pamela, Randall, Rick and Ron Dwenger. They also have 10 grand- children.

Eugene and Bernice Kollos of St. Joseph Parish in Indianapolis were married on that date in 1941 at Holy Cross Church in Louisville. They have two daughters: June Poliseno and Mary Ann Kollos. They also have two grandchildren.

Carmelite Sister Jean Alice McGoff celebrated her Golden Jubilee of Profession at the Carmelite Monas- tery of the Resur- rection in Indian- apolis 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 Leto, Mich., is the daughter of Robert and Sandra Bierwagen. Sister Bonnie received her bachelor’s degree in English and his- tory from the University of Michigan at Flint. She was a teacher at Orowosco 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 Richmond Hill, Ill. She lived in Indian- apolis 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 Maron 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 voca- tion 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 medi- cine 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. 1
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.

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 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 on your face.”

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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 myself 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 Haebl at 317-392-4947.)
includes about 140 Catholic bishops, according to spokes-
woman 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 recog-
nizes 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.”

“However,” it continued, “we cannot disconnect his life-
long 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.” It noted 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 meet-
ing.
“In the end, we felt none of the options were accept-
able,” she said.
Rev. Lawson was also keynote speaker for Pax Christi’s 
national gathering in 1977 and he was welcomed at 
Christian Brothers University during the civil rights move-
ment, according to the Pax Christi statement.
The national assembly’s agenda was to include the 
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 
blinked the situation on “the divisiveness within the 
Catholic Church over abortion.”
The statement said Pax Christi “stands firm in embrac-
ing 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 
parsnies, schools and other Catholic institutions through-
out 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 cancella-

PAX CHRISTI
continued from page 1

continues from page 1

Osteoporosis Study
If you think you may have Osteoporosis or are concerned 
about Osteoporosis
We are seeking women age 45-85 who are at least 5 years past menopause 
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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.
You can’t be a caregiver without taking care of yourself. Especially when it comes to heart disease, the leading cause of death for women in America today. In fact, heart disease causes 1 of 2 deaths in women each year, surpassing the impact of breast cancer, which claims 1 in every 27. Perhaps it’s because not enough women know the impact of their risk factors, like diabetes, smoking, cholesterol, weight, blood pressure and ethnicity. As a result, too many cases go undiagnosed.

So what’s a woman to do? For starters, take some time for yourself and call the Indiana Heart Institute at St. Vincent. You’ll learn that as women approach menopause, their risk of heart disease rises and keeps rising with age. And that after menopause, it’s women—not men—who die more frequently from heart attacks.

To ask any question about your heart’s health, call the Indiana Heart Institute at 317-338-CARE (2273). When you call, ask for a copy of our latest free heart attack video, Heartline 2001. It’s a call for your life.
Prayer in the Old Testament

Second in a series

God 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 sacrificial rituals of the believer and the conformity of the believer’s life to that of Christ speak and act out the words, lines, 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 indicates 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 home-land, 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 catechism reveals his 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 Abraham’s prayer presented in the catechism, figures 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 speaks to him plainly, not in riddles. Moses shuttles back and forth among 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 he confesses 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 the context of this conversation, God confides his name to Moses.

Moses’ prayer amounts to a type of eschatologic 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 initiative with God. Moses does not pray for himself but for others. He prays even after they abandoned their belief in God and turned back to false idols. After the patriarchs, the kings of Israel contribute a 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 fathers 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 the prayer in the prophecies, 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 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 sacrifice.

“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 straightforward 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).

(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.)
Globalization affects politics, economy, religion

By William Thompson Uberuaga

We 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 it as a return to the ancient idea 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 gentle, slave or free, male and female (Gal 3:28).

We are 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 its 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, dating 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.)

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 same everywhere.

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 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.)

“Terrorism.” (Robert Monahan, Santa Fe, N.M.)

“Our 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. All contents are copyrighted © 2001 by Catholic News Service.

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sent to a novitiate in Germany. Peter was to

participate in all the principal meetings at

the Holy See and the German states. He par-

ticipated in the Council of Trent. The works

of his published works takes up 30 pages
described the lives of over 300 native priests

in the German-speaking cities of

Switzerland.

Peter died in Fribourg on Dec. 21,

1557, at age 76. Peter Pius XI also can-

tonized him and declared him a doctor of

the Church in 1925. His feast is Dec. 21.

The works for which he is most noted,
taught how to pray well: "The only way to pray
good is to pray often. This makes her characters and her readers

understand their part in God's
divine providence, and pray.

She writes with compassion for the human

lives of everyone in the book, as they are

in the life of every reader. This wisdom

applies to prayer. To pray well, remember

prayer is essentially a meeting of the

minds. It is more of a spiritual communion

than a laundry list of petitions. There is no

to be said or played in God. Simply

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 all-knowing, with no

limitations. 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 heart full of love even in spite of all that has happened. Help me to

forgive, and overcome my anger. Give me

patience in all circumstances. I will ask God in my time of need, but I will be careful

to knock before I enter the door of his

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Fourteenth Sunday in Ordinary Time

The Sunday Readings

Sunday, July 8, 2001

Isaiah 66:10-14c

Galatians 6:14-18

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

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 Kateri Tekakwitha,

Virgin

Genesis 49:29-32, 50:15-26a

Psalm 105:1-4, 6-7

Matthew 10:24-33

Sunday, July 15

Fifth Sunday in Ordinary Time

Deuteronomy 30:10-14

Psalm 69:14, 17, 30-31, 33-34,

36-37

Colossians 1:15-20

Lk 10:25-37

Grave

Grace

It is enough to sit in the shade of Your love and feast on Your 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.)

Daily Readings

Monday, July 9

Tuesday, July 10

Wednesday, July 11

Thursday, July 12

Friday, July 13

Saturday, July 14

Sunday, July 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, “The Order of Christian Funerals” and “Reflections on the Body, Cremation and Catholic Funeral Liturgy,” 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 last document expresses this preference very clearly. It explains that, “The remains of cremated bodies should be treated with the same respect given to the corporeal 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.

“Where 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.”

Thus, the cremated remains of your family member should not be preserved in your 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 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, the “Reflections” publication, is not always shared by our society.

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 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)

You are correct. We do believe that our 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 doctrine is concerned more with 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, “expeto terrae situs vitae cura”), 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, event, sponsor, cost and time. Include a phone number for verification. No announcements will be taken by telephone.

Notices must be in our office by 10 a.m. Monday of the week of (Friday) publication: The Criterion; The Active List; 1400 N. Meridian St. (hand delivery); P.O. Box 1717; Indianapolis, IN 46206 (mail); 317-236-1593 (fax); mklein@archindy.org (e-mail).

July 6
Holy Spirit Church, 7243 E. 10th St., Indianapolis. Catholic Charismatic Renewal of Central Indiana. Mass and healing services, 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.-1 p.m. (EST), chicken dinner. Information: 812-637-0696.

July 8
St. Joseph Parish, 312 E. High St., Corydon. Parish picnic, Harrison County Fairgrounds, Corydon, sponsored by St. Joseph and St. Peter, Most Precious Blood Dinner, 10 a.m.-4 p.m., chicken dinner, homemade quilts. Information: 812-968-3242 or 812-738-2742.

July 9

July 9-13
Sacred Heart of Jesus Church, 2222 N. 13th St., Terre Haute. Vacation Bible School, 6:45 p.m. Information: 812-664-1261.

July 10

July 11
Little Flower Church, 4720 E. 15th St., Indianapolis. Breast Cancer Awareness Seminar, speakers from Center for Women’s Health, 7 p.m. Free. Information: 317-357-8352.

July 12

July 12

July 12-14
Holy Spirit Parish, 7243 E. 10th St., Indianapolis. Parish festival, Thurs.-Fri. 6-11 p.m., Sat. 6 p.m.-midnight, rides, food. Information: 317-861-0809.

July 13-14
St. Mark Parish, 551 E. Edge-wood Ave., Indianapolis. Fair, Fri.-Sat. 5 p.m.-midnight, grilled foods, midnights, games, bands. Information: 317-784-7777.

July 17

July 18
St. Charles Borromeo Parish, parish hall, 222 E. Third St., Bloomington. St. Bernardine Circle 712 Daughters of Isabella, rummage sale, Fri. 8 a.m.-5 p.m., Sat. 8 a.m.-noon. Information: 812-339-3495.

July 18-21
St. Mary Parish, 7590 Navar-ton Rd., Floyd’s Knobs. Parish festival, 9 a.m.-9 p.m., family-style chicken and ham dinner. Information: 812-923-7811.

July 18-21
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: 812-697-4112.

July 19
St. John the Baptist Parish, U.S. Highway 421, Osgood. Fair, garden festival and chicken dinner, serving 11 a.m.-4:30 p.m. Information: 812-689-4244.

July 19-20
Little Flower School, gymnasium, 4720 E. 130th St., Indianapolis. Rummage sale, Fri. 7-6 p.m.-4 p.m., Sat. 7 a.m.-1 p.m. Information: 317-357-8522.

July 20-21
St. Lawrence Parish, 6944 E. 46th St., Indianapolis. Rummage sale. Fri. 7 a.m.-6 p.m., Sat. 8 a.m.-noon. Information: 317-849-1929.

July 20-21
Holy Family Church, 4501 W. 44th St., Indianapolis. Parish festi-vale, Fri.-Sat. 4 p.m.-midnight, grilled foods, dinners, entertainment. Information: 317-245-4200.

July 22-23
St. Mary of the Greenwood, 320 N. Yorkshire Blvd., Indianapolis. Exposition of the Blessed Sacrament, 7:30-9 p.m.; rosary for world peace, 8 p.m.; Ecumenical prayer, 8 p.m. Information: 317-245-3254.

July 23
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: 812-697-4112.

July 24
St. Joseph Parish, 2605 St. Joe Road, W. Sellersburg. “Be Not Afraid” holy hour, 6 p.m., con-fessions, Benediction.

July 24
Holy Family Church, 4501 W. 44th St., Indianapolis. Parish festival, Fri.-Sat. 4 p.m.-midnight, grilled foods, dinners, entertainment. Information: 317-245-4200.

July 25
St. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. Sacred music concert, Cantus Lakers, 4 p.m. Information: 317-634-4519.

July 26
St. Mary Parish, 7590 Navar-ton Rd., Floyd’s Knobs. Parish festival, 9 a.m.-9 p.m., family-style chicken and ham dinner. Information: 812-923-7811.

July 27
St. Joseph Parish, 2605 St. Joe Road, W. Sellersburg. “Be Not Afraid” holy hour, 6 p.m., con-fessions, Benediction.

7243 East Terroth St., Indpls.
HOLY SPIRIT FESTIVAL & MONTE CARLO
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BIG CASH JACKPOTS – 50/50 DRAWINGS
Every night at 9:00 and 11:00 PM
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Dinners Served by Texas Roadhouse
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Saturday (4:00 - 8:00 p.m.) – BBQ CHICKEN

Advance Ride Tickets May Be Purchased at a Savings until 6:00 PM, July 12th Advance Ride or Drawing Tickets Available at Above Address. - Call 353-9404 for Details.

Special, Children’s “One-Price-Ride” Matinee – Saturday 1:00-5:00 PM
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at the Battery Inn College, 352 N. Meridian St., on the south side of Eastgate Consumer Mall. Continuous shuttle has available from 6 p.m. on. Uninfomred parking at lot for all informal hours.

BINGO – 8 PM Every Night EVERYONE WELCOME
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July 28

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11 a.m. - 7 p.m. E.D.T.
Dinner Served
11 a.m. to 5 p.m. E.D.T.
Carry-Out Available until 6 p.m.
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Fax: 317-236-1599
mklein@archindy.org
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
Holy Name Parish, 89 N. 17th St., Beech Grove. Prayer group, 2:30-3:00 p.m.
St. Joan of Arc, 4217 Central Ave., Indianapolis. Bible study, 7 p.m. Information: 317-283-5598.

Wednesdays
Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Adult Survivors of Childhood Sexual Abuse, Catholic Social Service programs, 6-8 p.m. Information: 317-236-4539.
Immaculate Heart of Mary Church, 5692 Central Ave., Indianapolis. Marian Movement of Priests prayer network, 1 p.m. Information: 317-257-2266.

Thursdays
St. Lawrence Chapel, 644 E. 46th St., Indianapolis. Adoration of the Blessed Sacrament, 7 a.m.-5:00 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., Brownwood. Liturgy of the Hours, 7 p.m. Information: 317-852-3195.
St. Joseph Church, 113 S. 5th St., Terre Haute: Eucharistic adoration, 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.
St. Joseph Church, 7723 "F" St., Bedford. Exhibition of the Blessed Sacrament, after 8 a.m. Mass-9 p.m.; reconciliation, 4-6 p.m.
St. Joseph Church, 135 S. 5th St., St. Luke Church, 7575 Holliday Dr., Indianapolis. Holy Hour for priority and religious vocations, 7 p.m.

Third Sundays
Mary’s Schoenstatt, Rexville (located on Ind. 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 Bierwinkel. Information: 812-685-3551. E-mail: eburwink@sciata.com.
Pilgrimage to Germany/Austria/Switzerland
September 10 - 19, 2001

Vicar General of the Archdiocese of Indianapolis

Many wonderful sites are planned for this incredible trip:

- **Zurich**, the largest business and mercantile city in Switzerland. Time to shop in the Bahnhofstrasse.
- **Abby 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.
- **Ottoheuren** in the Allgau and then 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. Carriage ride to the fortress of Salzburg castle and a visit to Mirabell 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 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 Füssen. 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.
- **Wellenburg**, Kloster Brewery the oldest brewery in the world started in 1330. 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.

Cost: **$2,759.00**

Accommodations — All first-class hotels based on twin occupancy.

Meals — Nine breakfasts and seven dinners throughout the tour. Daily Mass and Escorted Tour.

For more information call — Carolyn Noone, 317-236-1428 or 800-382-9836, ext. 1428.

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—Ohio City bomber Timothy McVeigh on June 11 and Texas drug smuggler and murderer Juan Raul Garza on June 19—at the U.S. Peniten- tentiary 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 docu- ments about the bombing of the Alfred P. Murrah Federal Building in Oklahoma City were withheld from his defense attorneys during the trial. The investiga- tion 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 alter- native 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 hear- ing, 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 reopened during the 1970s.

St. Susanna parishioner Karen Burkhart is a member of the Madison chapter of the National Council of Catholic Women that sponsored a study of capital punishment. Burkhart and Kafoure have asked Gov. Frank O’Bannon to reinstate a morato- rium on the death penalty in Indiana pending the completion of a state com- mission’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.

“From 1988 to 1994, the study found that federal death penalty, ” Burkhart said. “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 the gov- ernor and the president to let them know that the use of the death penalty is unac- ceptable, 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. 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 so.

Sister Mary Beth is the pastoral associ- ate 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.”

New archbishops

Cardinal Theodore E. McCarrick, archbishop of Washington, receives his sec- ond pallium from Pope John Paul II. Thirty-six newly appointed archbishops particip- ated in the liturgy that cele- brated the feast of Sts. Peter and Paul.

Cost: $2,759.00

Accommodations — All first-class hotels based on twin occupancy.

Meals — Nine breakfasts and seven dinners throughout the tour. Daily Mass and Escorted Tour.

For more information call — Carolyn Noone, 317-236-1428 or 800-382-9836, ext. 1428.
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.

“People were going back and 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 100,000 people have been left homeless, 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.

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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.

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Once the emergency phase is over, CRS and other aid agencies will look to long-term 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.†

Be a part of our second bridal issue for 2001!

Announcements of Weddings

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

If you are planning your wedding between July 1 and February 1, 2002, we invite you to submit the information for an announcement on the form below.

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.

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.

Deadline without Photos:

Wednesday, July 11, 2001, 10 a.m.

Deadline with Photos:

Wednesday, July 11, 2001, 10 a.m.

Clip and mail to: BRIDES, ATTN: Mary Ann Klein, P.O. Box 1717, Indianapolis, IN 46206

We reserve the right to use this form to furnish information to the public.

CARE SHARE

Join in taking the word of Jesus to the ends of the earth.

Our Holy Father Pope John Paul II summons us to profess our faith in new and effective ways as he urges us to go forward in hope and love. He challenges us to build a future befitting the dignity of the human person.

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Sister Marian T. Kinney, S.P. — Director
Catholic high school in Wisconsin celebrates 125th anniversary

GREEN BAY, Wis. (CNS)—The longest, continuously-operating Catholic high school in Wisconsin—Marinette Catholic Central High School in the Green Bay Diocese—celebrated its 125th anniversary June 25. The School Sisters of Notre Dame opened St. Mary’s Institute in Marinette, a spot on the Wisconsin-Michigan border where sawyers on an internal waterway had made an ideal trade area into a thriving community. Today, St. Mary’s is called Marinette Catholic Central High. It serves 100 students from the Marinettes and Pedigo 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 mission 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 returned from a fact-finding trip to Colombia says the U.S.-sponsored anti-drug plan in Colombia is ruining lives.

Pope urges Sri Lanka’s government, rebels to negotiate peace

VATICAN CITY (CNS)—Pope John Paul II urged Sri Lanka’s government and rebels to negotiate an end to 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 Tamil rebels, 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 successor of Peter” with attention to the life of the Church and “a courageous service to man.”

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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 delivered Dec. 11 on 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 explain-
ing the theme.

“Conflicts between individuals, between ethnic groups, within nations and between nations ‘show how dra-
matic 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, eco-
nomic, 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.

Closing the note, the pope said, “presup-
poses the conversion of hearts from evil intentions to good intentions and from choosing violence to choosing peace and justice.”

“So the path of pardon and reconci-
luation is the most direct and sure path to peace,” the Vatican said.

Daniel W. Snyder

Classified Directory

For information about rates for classified advertising, call (317) 236-1572.

Miscellaneous For Sale

COMMERCIAL AMERICAN SHOE REPAIR DIVISION of New Finish Wear Inc., 1600 W. 46th Street, 46208. Master, Jr., HP Diesel Fired Steam Pressure Boiler 450 PS, at $350.00 per new, used 7 hrs., $1485. 317-794-4616

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Patricia Dendy

YOUTH MINISTER

St. Ambrose Parish, Anderson, IN seeks candidates for a full-time youth ministry position. Responsibilities include coordinating middle and high school ministry activities, retreats, leadership development, ministry/service programs, counseling and spiritual direction. August 1st starting date (negotiable). Contact: Youth Minister Position St. Ambrose Parish 2801 Lincoln Street Anderson, IN 46016 Phone: (765) 843-5956

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School Custodian

Christ the King Catholic School in Indianapolis is seeking a full-time custodian. Duties include building and grounds maintenance. Previous experience is preferred. Send resumes with references, or call Carole Williams, Principal Christ the King Catholic School 5858 Crittenden Avenue Indianapolis, IN 46220 317-235-9766

I. S. O. F.

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FULL-TIME YOUTH MINISTER

St. Vincent de Paul Church is a Catholic Church community nested as the beauty of the Drakes. It is seeking a full-time youth minister to oversee thriving Life Teen program. Qualifications include a person possessing a true appreciation for teens along with the gifts of leadership, vision, and a sincere enthusiasm for the Catholic faith. Benefits include strong pastor support; well-established, dedicated adult and youth planning teams; and a parochial administrative assistant. Is God calling you to our parish community? Send resumes to: Search Committee, St. Vincent de Paul Parish, 1305 W. 1600 Albany Street Indianapolis, IN 46204. Phone: (317) 486-4578

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The Criterion Friday, July 6, 2001 Page 10
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