



The

Criterion

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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 Vecchio

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 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

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

See PAX CHRISTI, page 8

Shelby County parish makes homes for the poor

By Jennifer Del Vecchio

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

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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.

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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



Sr. Rebecca Marie Fitterer

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, Sister Carol resolved to encourage 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



Sr. Ann Patrice Papesh



Benedictine Sister Carol Falkner (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!"

Sr. Mary Nicolette Etienne

Formerly a teacher and principal, 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 late Clarence Falkner.



Sr. Mary Luke Jones

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 Seib was prioress. The late Sister Mary Robert Palmer 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 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. †

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SCHOOL UNIFORMS 101



In Stock Year Round

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, Vicente 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.

— John F. Fink

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)

My 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?

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,

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. †

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.



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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)

Mi 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 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:

"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 simbólicamente enriquecedoras en convertirse verdaderamente en el Cuerpo y la Sangre de Cristo, la Eucaristía es mucho más que simbólica. †

Traducido por: Language Training Center, Indianapolis

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.

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

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 pro-life efforts, the Church is more than anti-abortion; 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. †

Parish Diary/Father Peter J. Daly

Vocations crisis is a matter of perception

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 smiling 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 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

our parish entering the convent this year and several young men thinking of priesthood.

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.

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 25-year 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 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 Church in Batesville. They have five 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 Polisen 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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TRAILER

continued from page 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.



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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AIDS

continued from page 1

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."

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.

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. †

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."

"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

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. †

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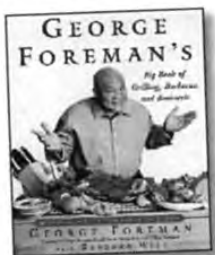
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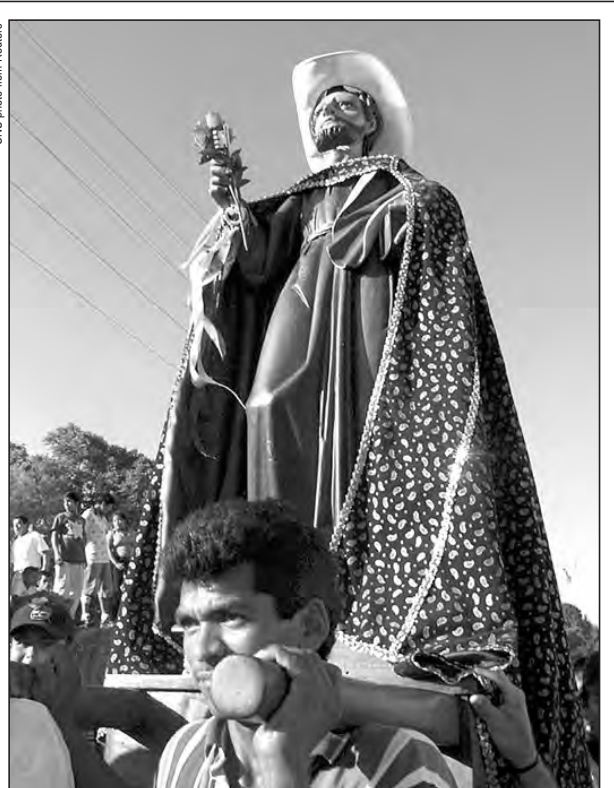


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Nicaraguan celebration

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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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 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. †

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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.

— 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.

Please print or type:

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Bride's Parents

City State

BRIDEGROOM First Middle Last

Bridegroom's Parents

City State

Wedding Date Church City State

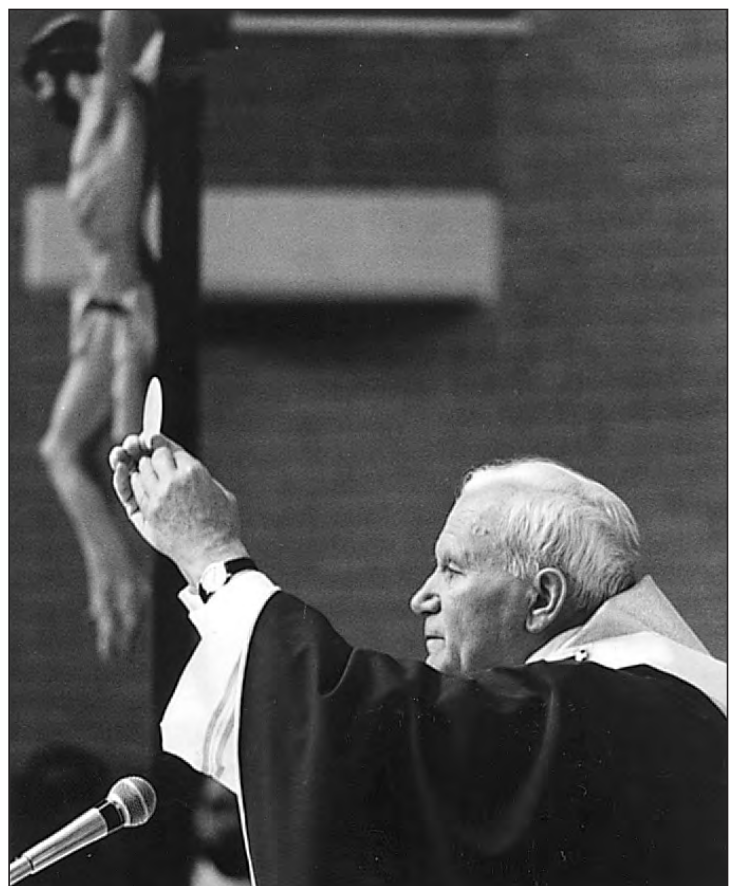
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Rest in peace

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

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. Great-grandmother 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.

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. Step-grandfather of four. Great-grandfather of two.

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

KELLEY, Horace F., 88, St. Pius X, Indianapolis, June 15. Husband of Mollie Kelley. Father of Nancy Olivotto, Kathleen Scheffels, Joanne Scott and Thomas Kelley.

LAMPING, Anne, 70, Holy Family, Oldenburg, June 29. Mother of Cheryl Webber, Jeff, Larry and Phil Lamping. Sister of Dolores Cordova, Gene, Louis and Robert Ashe. Grandmother of nine. Great-grandmother of one.

LUPRESTO, James T., 75, St. Joseph, Shelbyville, June 23. Husband of Joyce (Wisniewski) Lupresto. Father of Candy Coulter and Jamie Lupresto. Brother of Rosie Brozinski, Julie Kempf, Joseph and Rocco Lupresto. Grandfather of three.

MARIEN, Elmer Peter, 87, St. Barnabas, Indianapolis, June 13. Husband of Dorothy Marien. Father of Kathy Schmidt, Edward, John and Richard Marien. Grandfather of eight. Great-grandfather of nine.

PRESSLER, Cecil, Jr., 48, St. Barnabas, Indianapolis,

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

Erber. Sister of Violet Warner. Grandmother of four. Great-grandmother 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. †

Benedictine Sister Mary Edwin Wuertz was a founding member of monastery

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



Monastery in Beech Grove. She was 75.

Sister Mary Edwin was a founding 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

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 site—from 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

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

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

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 billion Plan Colombia is a U.S.-backed, five-year joint counter-narcotics offensive aimed at destroying half the nation's cocaine production by spraying plants with herbicide.

WORLD

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

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 successor of Peter" with attention to the life of the Church and "a courageous service to man." †

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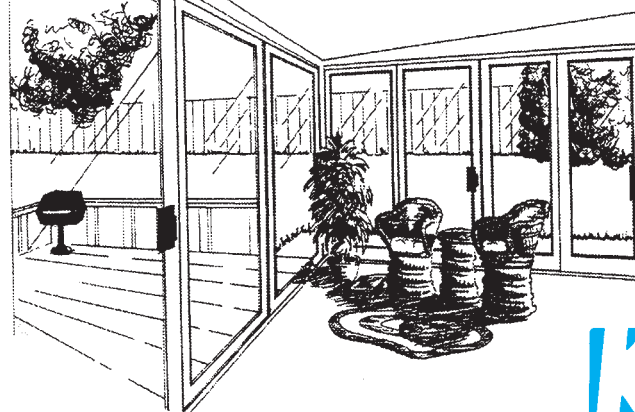
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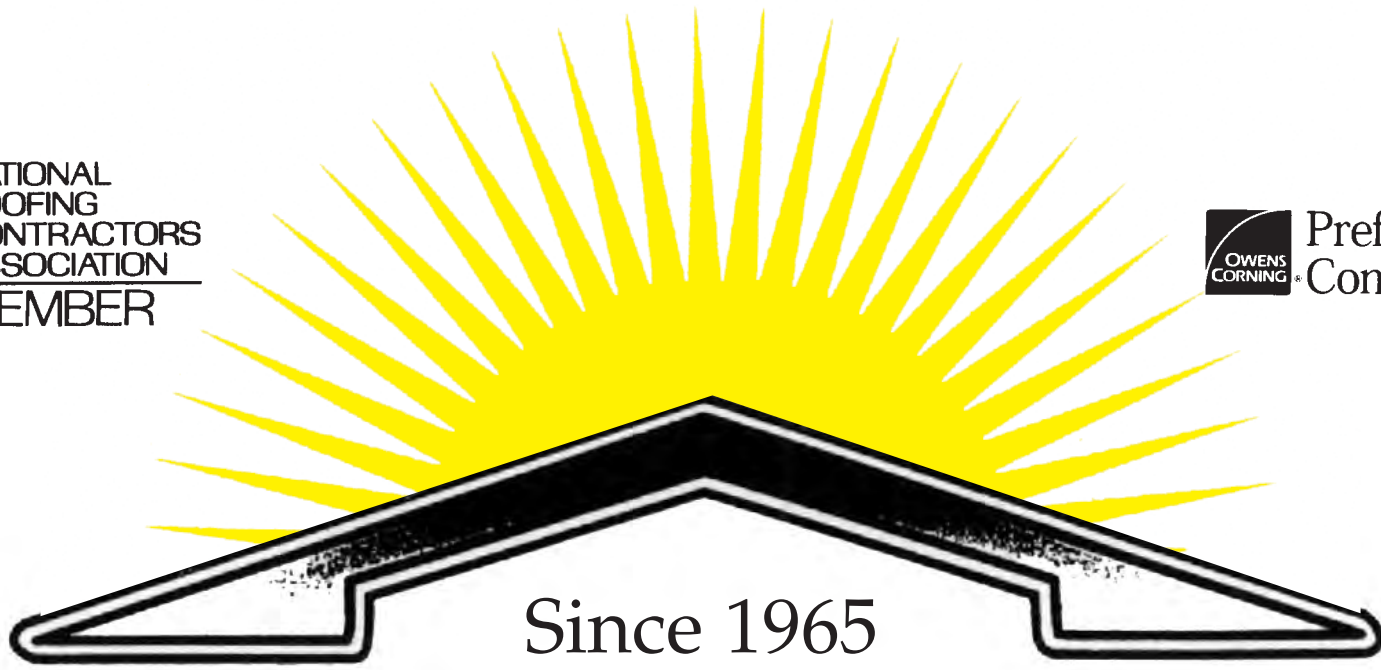
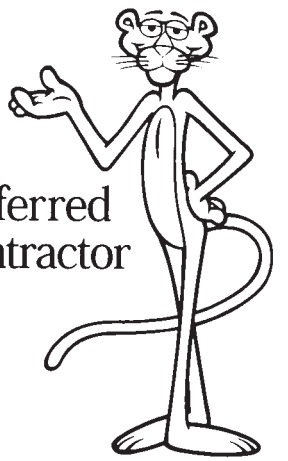
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