ATLANTA (CNS)—The U.S. Catholic bishops tackled issues ranging from global warming to the Middle East crisis, from liturgy to doctrine to moral teaching at their spring meeting June 14-16 in Atlanta.

The meeting was their final session as the National Conference of Catholic Bishops U.S. Catholic Conference. On July 1, the two conferences will become one—the U.S. Conference of Catholic Bishops. About 230 bishops attended.

In a statement on global warming, they called on Americans “to recognize the seriousness of the global warming threat and to develop policies that will diminish the possible consequences of global climate change.”

They said it is time for “a civil dialogue and prudent and constructive action to protect God’s precious gift of the atmosphere.”

They urged that energy conservation and alternative sources of energy be developed within a framework of global solidarity and concern for the common good, with special attention to the needs of poorer people and nations.

Before issuing a resolution urging an end to the Palestinian-Israeli violence, the bishops heard an address by Latin Patriarch Michel Sabbah of Jerusalem and listened to a panel of experts analyzing various aspects of the Middle East conflict.

The resolution called for a restoration of trust, resumption of the peace process and a firm commitment by both sides to the human rights of all, a state for the Palestinians and security for Israel.

To foster a climate more favorable to peace in the long term, it urged American Catholics to promote improved interfaith relations and understanding with Jews and Muslims at home as well as in the Middle East.

In a resolution on “Renewing U.S. Leadership in Refugee Protection,” the bishops warned that the nation’s “historic generosity in welcoming refugees” has waned remarkably over the past decade.

The resolution marked the 50th anniversary of both the U.N. convention on refugees and the founding of the International Catholic Migration Commission by the Vatican.

It urged the United States to reaffirm its traditional commitment to aiding refugees abroad and welcoming them into the country.

Bishops address liturgy, global warming, Mideast at meeting

Federal government executes second inmate in less than two weeks in Indiana

Indianapolis missionary finds a new home in Uganda

The Church in Africa

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By Mary Ann Wyand

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Meyer served two years in the pastoral coordinator’s office in the Diocese of Arua, near the borders of the Congo and southern Sudan, and fulfilling her commitment as a VMM missionary.

Shortly before her two-year contract ended, Meyer made a brief visit to the United States to talk with her family and further discern her decision to return to Arua and continue her ministry. Since that time, she has continued to return to Arua after each home leave.

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She is home until September, visiting her parents, St. Roch parishioners Henry and Theresa Meyer of Indianapolis, and her parents, St. Bernadette parishioners Henry and St. Mark music ministers of all ages.

Meyer will discuss her missionary work during three programs in June and July and will accept donations for Church ministries in Arua.

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Garza died at 7:09 a.m. Eastern Standard Time on June 19. His last words were an apology to the relatives of the three murder victims.

“I just want to say that I’m sorry, and I apologize for all the pain and grief that I have caused,” Garza said in his final statement. “I ask your forgiveness, and God bless.”

Garza’s request for an appeal was rejected by the Supreme Court on June 18, and President George W. Bush did not respond to his request for clemency, which would have altered his capital sentence to life in prison without parole.

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Harley Lappin, warden of the U.S. Penitentiary, accidentally started to say McVeigh’s name when he announced Garza’s death to the media.

TERRE HAUTE—On Father’s Day, federal Death Row inmate Juan Raul Garza saw his children for the last time.

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countryside," Meyer explained. "When I arrived in Arua on Mission Sunday in October of 1991, I was very afraid. For the first two months, everything frightened me, and everything was a challenge.

"For two months, I didn't sleep at night," she said. "It is very dark for 12 hours, and I was terrified of the darkness. Then the new day would come, and I would think, 'Well, maybe I can make it.' But I was afraid every night because all the noises were different, all the smells were different. I didn't feel safe in my bed. I was living in a totally new place, and the people I lived with were strangers at first. I didn't feel safe about the water, the food, the roads I traveled. It was a terrible time. I prayed a lot, and kept asking God, 'What does it mean?'

Language was a huge barrier during her first months as a lay missionary, Meyer said. More than 60 languages are native to Uganda. In the Arua Diocese, Logbara and Madi are the major local languages, but several other languages are also spoken there.

Daily life also was complicated by the fact that the Ugandan people were slow to accept her as an American woman working in a position of authority with the Church, Meyer said. But at the end of two years, she renewed her contract with the Arua Diocese because she loved the people and the country, and enjoyed teaching Ugandans how to be catechists and spread the Catholic faith.

"There was nothing comfortable, nothing secure, in my life during that time," she recalled. "But it was an amazing experience. I discovered that God is present in those moments of catharsis—when we find ourselves nearer to God—and I think that’s not about God, that’s about us. That’s the way our hearts are broken and the desire increases and energizes her, Meyer said, and she thinks that’s not about God, that’s about us. That’s the way our hearts are broken open to let God in. I felt very close to God in those times because I spent a lot of time talking to God. I think it takes a dramatic event to force us out of our comfort zone and to realize that we are not in control of everything. God is!"

Meyer and Comboni Father Tonino Pasolini assist with a variety of pastoral ministries for Arua Bishop Frederick Drandua. They work at the pastoral coordinators’ office at the Christus Center near the cathedral in Arua, and travel throughout the diocese to train catechists, clergy and lay leaders.

"We’ve helped quite a few Ugandan priests, catechists and other lay leaders improve their skills in liturgical and catechetical ministries," Meyer said. "Just before I left Uganda in March for this home leave, Bishop Drandua asked Father Tonino and me to accept a new assignment and take on the social communications department of the diocese."

As part of that ministry, they will establish a new Church radio station in the Arua Diocese and continue publishing the diocesan newsletter.

"The current government in Uganda is permitting radio now," she said. "The new government is giving licenses for FM radio stations, and the Catholic Church is starting radio stations. In the part of Uganda where I live, no one has a television set. We don't even have regular access to electricity. But every family has a battery-powered radio. Radio is there because what television is here in America. There already is a Protestant FM radio station in our area called ‘Voice of Life.’ Bishop Drandua has wanted to start a Church radio station for 10 years, she said, and the need for this avenue of evangelization and education has been discussed at the past two diocesan synods. When the government became more permissive in granting licenses for FM radio, the bishop assigned land near the cathedral for the site of the printing press and radio station.

"The bishop is pleased with our printed catechetical and liturgical materials, and anxious to communicate them on the radio so that we can reach more people in their homes," she said. "We’re excited because the people will be able to tune in to the station and we can train parish lectors on the radio. They will be able to hear family catechesis on the radio. The bishop can give addresses, and all of our diocesan announcements can be broadcast very easily."

Sherry Meyer meets with the headmaster of Cina Primary School in Ondoli Parish in the Arua Diocese in Uganda.

Donations are needed for this major evangelization project, Meyer said, and it will take several years to complete the construction work. But it’s exciting to think about all of the possibilities for Church ministry permitted by Yoweri Museveni, the country’s first democratically elected government leader.

"We don’t have a name for the station yet," she said, "but we have applied for permission to construct a building and erect a radio tower. The radio station might not be on the air for another two years. It takes time to get the license and the equipment. We have the possibility of some donors in Europe, who recognize the importance of radio for Church ministry."

Meyer laughs at the thought that God has called her to start a radio station in Uganda. When she went to East Africa in 1991, she thought she would be using the journalism, drama and English skills that she studied at Marian College in Indianapolis.

"I’m real excited about the radio station because programs will be broadcast in multiple languages," she said. "We’ll prepare the scripts in English, then they will be translated into Logbara and Madi."

Daily life in Uganda continues to surprise and energize her, Meyer said, and she feels blessed to work for the Church there.

"I’ve seen so much growth in 10 years of ministry in Arua," she said. "It’s unbelievable!"

Smiling, Meyer acknowledged that maybe it’s not so unbelievable after all, because all things are possible with God.

(Next week: Challenges in Uganda.)
Sharing stories helps parish leaders share the faith

By Jennifer Del Vechio

About 70 parish leaders from Indianapolis and around the country worked on mastering the art of storytelling so as to better help those who are curious about the Catholic Church.

“Focus on Initiation: Precatechumenate” was held at Fatima Retreat House in Indianapolis on June 14-16. It is one of many institutes that are given by the North American Forum on the Catechumenate.

During one of the morning sessions, the concentration was on storytelling as a way to help people who are seeking understanding of the Catholic faith.

Mary Jo Klase, a Forum team member, began with a story about the first time she spoke on the subject of her husband’s death. The experience not only helped her, but others as well.

Her story was just the beginning, and a way to introduce to people the power of sharing stories. “As the morning goes on, the storytelling will unfold,” she said. “[Storytelling] teaches us to discern the presence of the action of God in our midst. And so we begin to see, and we help our inquirers to see, the movement of God in the daily activities of our lives.”

The precatechumenate is the first stage of initiation into the Catholic Church for people who are baptized but not yet confirmed, said Karen Oddi, associate director of faith formation for the archdiocese.

“The catechumenate is an engage-ment to the Church,” said Oldenburg Franciscan Sister Linda Bates, lecturer in theology at Marian College in Indianapolis. Following this example, the precatechumenate could be likened to “dating the Church.” It is a time of informal learning and becoming acquainted with Church teaching.

Both Sister Linda and Oddi are members of the Archdiocesan Initiation Committee, which helped bring about this retreat. The retreat also was inspired in part by the parish-based “Disciples in Mission,” which is being used throughout the archdiocese to put a special emphasis on evangelization efforts. Inquirers need to be treated individu-ally as they approach the full Gospel truth of Christ. “The variety of religious experi-ence is phenomenal,” said Oddi. “We don’t all want or need the same things.”

This doesn’t mean that core teachings of the Church need to be avoided, but rather, that people should not feel pressured into joining the catechumenate too early. And each person needs to be taught those core teachings in a different way.

This is why the inquirers need to ask their own questions and be listened to. “How can we share the Good News of Christ with someone if we don’t know what questions they have?” asked Rick Goodwin, another Forum team member.

The setting in which this happens should be relaxed and informal, such as in a home over a cup of tea. This is where storytelling comes in as a way to intro-duce theology. Storytelling is also a way of showing truth, instead of explaining it. To see something tangible and in action is to be able to understand it much better.

During a break, people paired up and were invited to share stories about their lives with each other.

After this exercise, many people found that the stories they heard were not just needless anecdotes, but rather revelations containing messages of joy, faith, conver-sion, loss and forgiveness. The stories showed movements from darkness to light, from questioning to understanding, and those who told the stories found it to be freeing yet risky, affirming yet humbling, and a healing experience.

The power to entertain is only the sur-face of a truly good story. In our culture, stories are told through movies, television, books or friends, and one of the determinants of a good story is what the message behind it is. “Deep” is a word used by Evens. Even Jesus taught in parables. And, as Sheila O’Dea, the associate director of the North American Forum on the Catechumenate, said, in simple ways most of us can relate events in our lives back to pop-ular stories. Those in less often look to Job. Some with joyful hearts look to the vocation of the Blessed Virgin Mary to her cousin, St. Elizabeth. Others look to figures such as Ruth, Thomas or Lazarus.

Goodwin showed how to use this cre-ativity in the mind to help inquir-ers. He did this with what he called a “fishbowl experience.”

“Always respect the person where they are on their journey,” O’Dea said. Klase said that the sessions must always be conducted in an environment of respect, empathy and genuine-ness. The content should be aimed at the questions that the inquirers have, and in thus, it is they who set the agenda.

International prayer festival for youth coming to Indianapolis

By Jennifer Del Vechio

Lee Thompson hopes it will be an experience he never forgets.

Anna Pinz sees it as a way to further her belief that the Catholic Church has a lot more to offer than she once thought.

Both teen-agers said their faith is important to them and they want to share it with others.

They’ll get that chance as Youth 2000, an international prayer festival, comes to Indianapolis July 20-22 at Bishop Chatard High School and Christ the King Parish.

The event is known for its emphasis on faith formation. “I believe that when the youth—ages 13 to 30—learn and apply their Catholic faith to their everyday lives, they will someday become full members of the Body of Christ,” Father Brown said. “If you have the opportunity to grow in love and faith for God and neigh-bor and seek out God’s calling in your life, then that is valuable.”

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Pope John Paul II is ready to embark on what has been called the most controversial foreign visit he has undertaken during his 23-year reign, although that has also been said about some of his other trips. He is going to Ukraine, a country that gained its independence from the former Soviet Union only 10 years ago.
The Criterion sponsored a trip to the Soviet Union, including a stop in Kiev, Ukraine, in September 1988. It was a more different place. The Ukrainian Greek Catholic Church operated clandestinely with underground priests and bishops and had done so since Joseph Stalin’s bloodbath against the Catholic Church in 1946, after World War II.

Under the Soviets, large numbers of Ukrainian Catholics suffered long prison terms or martyrdom for their faith. Robert Royal devote a 21-page chapter of “The Terror in Ukraine” in his book “The Catholic Mothers of the Twentieth Century.”

In trying to eliminate the Catholic Church, Stalin confiscated all of its 4,119 churches and churches and gave them to the Orthodox Church, the only Church recognized by the Soviet government. A Church with very few adherents was suddenly reduced to zero. Royal says that the Ukrainian Catholic Church under the Soviets was the largest suppressed group of believers in the world.

In 1991, as the Soviet government restored the Catholic Church’s legal status in 1989, before the collapse of the Soviet Union. Today, according to the 2000 edition of the Vatican’s Annuarium Pontificum, the Ukrainian Greek Catholic Church has 2,710 parishes for its 4.4 million parishioners. They are served by 1,748 priests, 581 men religious and 992 women religious.

There is also a smaller Roman Catholic community numbering 87,000. The combined Roman and Greek Catholics make up about 11 percent of the population.

The reemergence of the Catholic Church has created problems with the Orthodox Church in Ukraine. The Greek Catholics have been accused of seizing more than 1,000 Orthodox churches. The Catholics, of course, believe that they are only recovering the churches that were taken by Stalin and given to the Orthodox. Nevertheless, relations between the Orthodox and the Catholics in Ukraine have not been pleasant.

That of course, is one of the reasons Pope John Paul is going to Ukraine.

Christian unity has always been one of his top priorities, and he is trying to reach smooth relations with the Orthodox in Ukraine.

The Orthodox Church in Ukraine, though, is itself divided among three separate and competing communities.

Metropolitan Vladimir of the Ukrainian Orthodox Church wrote to Pope John Paul that he would not meet with the pope, and any meetings the pope might have with the leaders of the other two Orthodox Churches would be considered an interference in Orthodoxy internal affairs and“A virtual rupture of any relations between our Churches.”

The pope replied to Metropolitan Vladimir that he hoped to meet personally with him to demonstrate his love and respect for the Orthodox and the Catholic Church’s “decisive commitment to continue to follow the path of dialogue in truth and love.”

This, of course, is not the first the pope has traveled to a predominantly Orthodox country, and tried to improve relations between Catholics and Orthodox. Orthodox monks and others in Greece protested the pope’s visit there just last month. The trip was hugely successful. The Greek periodical Ekpro pro claimed, “John Paul II Changes Greece.”

Most Orthodox leaders, though, want nothing to do with the pope. They are not a bit interested in ecumenism and certainly not in unity with Catholicism. This feeling is still strongest among the leaders of the Russian Orthodox Church, the largest of the various national Orthodox communities. It was only in 1990 that the Russian Orthodox Patriarchate granted autonomy to the Ukrainian Orthodox Church.

Whether or not the pope will be able to make inroads with the Orthodox in Ukraine, he certainly will encourage the Catholics there. He will especially honor those who died for their faith and those who retained their faith during those 43 years they could not practice it openly.

—John F. Flink

In other words, something truly profound happens at baptism, and it is further nourished and strengthened through “the food and drink” in which Christ Jesus was nourished.

From our point of view, our fundamental action and purpose of celebrating the Eucharist is to give praise and glory to God for this wonderful gift. Indeed, the word eucharist means thanksgiving. A practical question for us might be: Do we truly make praise and glory— that is, worship of God—the fundamental and necessary participation at Eucharist?

Why does Jesus give himself to us as food and drink?

This is the first question addressed by the bishops’ teaching document. It is a truly fundamental question and leads us to recall that the basic purpose of human life is directed ultimately to our participation in the common life of God the Father, Son and Holy Spirit. In the final analysis, the existence of every human person is ultimately directed to union with God forever. It is the deepest desire of the human spirit, though we do not always recognize it or acknowledge it, especially in our younger years. Nonetheless, the whole plan of God for our salvation is oriented to this final union.

Our sharing in the life of the Trinity already begins with Our baptism, when, by the power of the Holy Spirit, we are united to Christ, and thus, as his sisters and brothers, we become adopted sons and daughters of the Father.

Our link to the Holy Trinity is through the humanity of Christ. What does this have to do with the Eucharist? Our sharing in the Eucharist nourishes and deepens this union because by eating the body and drinking the blood of Christ we become united to Christ through his humanity. Jesus said: “Whoever eats my flesh and drinks my blood remains in me and I in him” (Jn 6:56).

In being united to the humanity of Christ, we are at the same time united to his divinity. And this is how we are drawn up into the eternal communion of love together with the Father, the Son and the Holy Spirit.

Our teaching document says: “As Jesus is the eternal Son of God by his very nature, so we become sons and daughters of God by adoption through the sacrament of baptism … The Fathers of the Church called this participation in the divine life ‘divinization.’ In this we see that God does not merely send us goods things from on high, instead, we are brought into the inner life of God, the communion among the Father, the Son, and the Holy Spirit.”

Women Religious: that their love of God and the religious charism may be widely appreciated and encouraged.
Al principio, yo debería decir que mi comentario de verano sobre el bautismo de Dios por su propia naturaleza, así como compartir con la Eucaristía? Nuestro compartir con la Eucaristía alimenta y profundiza esta unión porque en la Eucaristía, el hombre y la mujer de Dios, de la Trinidad, el mismo es una comida sacrificatoria por una razón muy importante. Recientemente, se ha publicado un artículo interesante: “La comida” de la Eucaristía, y, para muchos, la dimensión del “sacrificio” ha sido eclipsada. Nuestro documento nos recuerda que Cristo no sólo hace posible que participemos en la vida de la Trinidad, el mismo “remueve los obstáculos a esta participación que vienen de nuestros pecados. A través de su muerte y resurrección, Cristo conquistó el pecado y la muerte y nos reconcilió con Dios. La Eucaristía es el mismo sacrificio de Cristo, en el que, como sacerdotes, nos unimos al sacrificio de Cristo y recibimos sus bendiciones. Debido a que estamos en peligro de perder el sentido de los pecados en la sociedad moderna, es particularmente importante que la dimensión del sacrificio de la Eucaristía no debe ser disminuida. Nuestro documentado suele ser redimidos de los pecados nos urge a que notemos otra raíz verdadera sobre nuestras creencias eucarísticas. En la misa, nosotros no volvemos a promulgar el sacrificio de Cristo como un hecho histórico o como un recordatorio de algo pasado hace mucho tiempo. La Eucaristía no es mera mente un servicio o una celebración. Ser cristiano es hacer sacrificios, como solíamos hacerlo en el pasado. En el fondo, el sacrificio perfecto de Cristo está presente eternamente ante el Padre, quien está presente en cada una de las celebraciones de la Eucaristía. Jesús no se sacrifica a sí mismo o es crucificado una y otra vez. Más bien por la gracia de Cristo, es en nuestro interior, en nuestro ser, que el sacrificio es efectivo. Al recibir la Eucaristía, tenemos la esperanza de que el mundo se redima. La misa y la comunión de la sangre son signos de este esperanza de redención. En el fin de esta relación, el sacrificio de Cristo continúa y se manifiesta en el mundo que nos rodea. La Eucaristía no es sólo una celebración, es una celebración que anuncia la venida del Reino. La Eucaristía es el ministerio del amor. En el fin de esta relación, la Eucaristía es el ministerio de amor. En el fin de esta relación, la Eucaristía es el ministerio del amor. 

Tradicado por: Language Training Center, Indianapolis

La intención de vocaciones del Arzobispo Buechlein para junio.

Mujeres Religiosas: Que su amor por Dios y carisma religioso sean aprecia dos y alentados por todos parcialmente profundo su brazo en el bautismo, y es luego alimentado y fortalecido aún más a través del “alimento y bebida” en el cual Cristo se nos entrega. Desde nuestro punto de vista, nuestra acción y propósito fundamental de celebrar la Eucaristía es para alabar y glorificar a Dios por este regalo maravilloso. En efecto, la palabra Eucaristía significa Acción de Gracias. Una pregunta práctica para nosotros sería: “¿Realmente somos grato y glorificamos, es decir, la veneración de Cristo, la acción fundamental de nuestros sacerdotes es llevar a cabo la comunión de amor eterna a su divinidad. Y así es como somos Cristo, estamos al mismo tiempo unidos beber de la Sangre de Cristo nos unimos a la Trinidad, el mismo como alimento y bebida?”

Be Our Guest/Father Bill Stumpf

¿Por qué se nos entrega Jesús como alimento y bebida en su comida final?

La segunda pregunta básica de las enseñanzas de nuestros obispos se enfoca en el hecho de que la Eucaristía es una comida sacrificatoria por una razón muy importante. Recientemente, se ha publicado un artículo interesante: “La comida” de la Eucaristía, y, para muchos, la dimensión del “sacrificio” ha sido eclipsada. Nuestro documento nos recuerda que Cristo no sólo hace posible que participemos en la vida de la Trinidad, el mismo “remueve los obstáculos a esta participación que vienen de nuestros pecados. A través de su muerte y resurrección, Cristo conquistó el pecado y la muerte y nos reconoció con Dios. La Eucaristía es el mismo sacrificio de Cristo, en el que, como sacerdotes, nos unimos al sacrificio de Cristo y recibimos sus bendiciones. Debido a que estamos en peligro de perder el sentido de los pecados en la sociedad moderna, es particularmente importante que la dimensión del sacrificio de la Eucaristía no debe ser disminuida. Nuestro documentado suele ser redimidos de los pecados nos urge a que notemos otra raíz verdadera sobre nuestras creencias eucarísticas. En la misa, nosotros no volvemos a promulgar el sacrificio de Cristo como un hecho histórico o como un recordatorio de algo pasado hace mucho tiempo. La Eucaristía no es mera mente un servicio o una celebración. Ser cristiano es hacer sacrificios, como solíamos hacerlo en el pasado. En el fondo, el sacrificio perfecto de Cristo está presente eternamente ante el Padre, quien está presente en cada una de las celebraciones de la Eucaristía. Jesús no se sacrifica a sí mismo o es crucificado una y otra vez. Más bien por la gracia de Cristo, es en nuestro interior, en nuestro ser, que el sacrificio es efectivo. Al recibir la Eucaristía, tenemos la esperanza de que el mundo se redima. La misa y la comunión de la sangre son signos de este esperanza de redención. En el fin de esta relación, el sacrificio de Cristo continúa y se manifiesta en el mundo que nos rodea. La Eucaristía no es sólo una celebración, es una celebración que anuncia la venida del Reino. La Eucaristía es el ministerio del amor. En el fin de esta relación, la Eucaristía es el ministerio del amor.
Check It Out . . .

“Swoon For Seniors Golf Tournament,” benefiting the Little Sisters of the Poor ministry at St. Augustine Home for the Aged in Indianapolis, will be held July 18 at Ironwood Golf Club in Fishers. The tournament begins with registration at 10 a.m. Registration is $125 per player, which includes lunch, fees, cart use and reservation for the presentation dinner. For more information, call 317-872-6240, ext. 211.

Scecina Memorial High School’s Travel Club will be visiting Austria, Germany and Switzerland during spring break next year. For more information, contact Mark Steinnmetz at Scecina at 317-356-6777, ext. 169, or write to him in care of Scecina Memorial High School, 5000 Nowland Ave., Indianapolis, IN 46201.

The 2001 Catholic Leadership Conference, an intensive leadership training experience for high school students, will be held July 16-20 at Fatima Retreat House, 5353 E. 56th St., in Indianapolis. The conference is aimed at helping youth who are or will be in parish, high school or diocesan leadership roles, such as peer ministry, class officer or student council member. The cost is $235. For more information, call the archdiocesan Office for Youth and Family Ministries at 317-236-1439 or 800-382-9836, ext. 1439.

Camp Healing Tree, a special weekend camp for grieving children and teen-agers ages 7 to 17, will be held Aug. 24-26. The experience is not therapy, but is an enjoyable way to teach coping skills and build self-esteem and trust. The camp is free, however a refundable registration deposit of $25 per camper or $50 per family is required. For more information, call 317-388-CAMP.

The Youth 2000 prayer festival will be held July 20-22 at Bishop Chatard High School, 5885 N. Crichton Ave., in Indianapolis. The event is for youth ages 13-30 who want to deepen their faith. For more information, call 317-842-6583.

“Women in the Old Testament,” presented by Franciscan Sister Barbara Leonard, will be held from 9 a.m. to noon June 25-27 at Marian College, 3200 Cold Spring Road, in Indianapolis. The cost is $50 or $40 for senior citizens. For more information, call 317-955-6451.

St. Lawrence Parish, 542 Walnut St., in Lawrenceburg will have its parish festival on July 7-8. There will be a German dinner and German band on July 8. For more information, call 812-637-6966.

St. Joseph Parish, 312 E. High St., in Corydon will have its parish picnic on July 8 at the Harrison County Fairgrounds in Corydon. For more information, call 812-968-3242 or 812-738-2742.

A private directed and/or conference retreat will be offered June 24-30 at the Benedict Inn Retreat and Conference Center, 1402 Southern Ave., in Beech Grove. The silent retreat, presented by Benedictine Sister Franxman, offers participants a number of opportunities for spiritual renewal. Private spiritual direction will be available to those who choose the directed retreat. For more information, call 968-3242 or 812-738-2742.

VIPs . . .

Benedictine Father Denis Quinlert will celebrate his silver anniversary as a priest in the Order of St. Benedict on June 30. His anniversary Mass will be celebrated at 5:30 p.m. on that date at St. Mary Church, 415 E. Eighth St., in New Albany. Father Denis is currently pastor of St. Lawrence Parish in Milbank, S.D. His prior assignments include ministry at parishes at Fort Totten, N.D., and Marty, S.D., both located on Indian reservations; abbot at Blue Cloud Abbey in South Dakota; campus minister at Mount Marty College in Marty, S.D., and chaplain to the Benedictine sisters in Yankton, S.D. Originally from New Albany, Father Denis graduated from Placid Hall High School in Saint Meinrad in 1954 and left for the Dakotas shortly thereafter to serve the Native American people, first as a deacon, then as a brother, and then as a priest.

James and Theresa Wilson, members of Holy Spirit Parish in Indianapolis, celebrated their 50th wedding anniversary on May 26. They were married on that date in 1951 at Holy Cross Church in Indianapolis. The couple celebrated with a trip to Ireland. They have six children: Janice Rojouski, Margaret Mazza, Frazier, Angela Timothy, Paul and James Wilson. They also have seven grandchildren. †

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Jesuit ordain

Newly ordained Father Rich Milburn celebrates Mass in the chapel at Brebeuf Jesuit Preparatory School in Indianapolis on June 17. He served on the Brebeuf Jesuit faculty as a seminarian and will return there in August as his first priestly assignment.

For more information, call the Benedict Inn at 317-788-7581.

Sacred Heart of Jesus Parish in Indianapolis will offer Vacation Bible School from 6:45 p.m. to 8:15 p.m. June 25-29 at the Sacred Heart Parish Hall, 1123 S. Meridian St., in Indianapolis. The classes are for children ages 4-10. No registration is required. For more information, call 317-638-5551.

The Discalced Carmelite Nuns at the Monastery of St. Joseph in Terre Haute are having a novena leading up to the Feast of Our Lady of Mount Carmel. The novena will be offered from July 8-16 at 7:30 p.m. each day. Novena intentions can be sent to the Carmelite Monastery, 59 Allendale, Terre Haute, IN 47802-475, or call: 812-299-14101.

“Praying With The Heart,” a weekend retreat for men and women with Franciscan Father Stephen Valenta, will be held Aug 17-19 at Fatima Retreat House, 5353 E. 56th St., in Indianapolis. Father Valenta spent 18 years as a hermit. His mission is to teach people how to slow down and listen to God. He will give simple directives to help eliminate blockages to grace. The schedule includes daily Mass, exposition of the Blessed Sacrament, praying the rosary and the Chapel of Divine Mercy, and time for private reflection and prayer. The cost is $150 per person or $275 for married couples. There will also be a day of reflection with Father Valenta from 9:30 a.m. until 2 p.m. Aug 16 at Fatima Retreat House. The cost of the day of reflection is $25. For more information, call 317-545-7681.

The 20-year Medjugorje Anniversary Celebration will be June 25 at St. Michael Church, 3354 W. 30th St., in Indianapolis. Rosary begins at 6:15 p.m. with Mass at 7 p.m. with Father Darvin Winters. For more information, call 317-924-3982.

“Exploring the Bible through Literature” with Benedictine Father Noel Mueller will be from 1 to 4 p.m. June 27-29 at Marian College in Indianapolis. Cost of the class is $50 or $40 for seniors For more information, call 317-955-6451.
Oldenburg Academy names new principal and president

By Jennifer Del Vechio

Oldenburg Academy has named new leaders to guide the academy as it continues its efforts to grow as a co-educational school.

The academy has named a new principal, Connie Deardorff, and created the new role of president, which will be served by Oldenburg Franciscan Sister Therese Gillman.

The 150-year old academy became co-educational last year, and both women said they want to help the academy grow.

As she begins her new role, Deardorff said there’s one thing she always tells students.

“Never be closed to anything because you never know where you may be directed,” Deardorff said.

Deardorff said those words reflect her own life, because her path to education wasn’t one she thought she’d ever take.

Instead, she was interested in archaeology, but a chance to teach eighth-grade at St. Lawrence School in Lawrenceburg led to a master’s degree in education.

Deardorff came to the academy, located in Oldenburg, just minutes away from Batesville, in 1990 after finishing her education degree.

She has taught social studies, history, psychology, English and economics. She also held the posts of admissions director and mission effectiveness coordinator at the school and was the assistant principal.

Deardorff begins her new role at a time when Oldenburg is moving into new territory.

“The changes at the academy—the closing of the residence halls and switching to a co-educational facility—are about ‘trust in the Lord,’” Deardorff said.

The academy educates 182 students and more are expected this fall.

Deardorff said the staff’s dedication makes her job easier.

“Our team is visionary,” she said. “We all work together. We just have different jobs.”

“I want to enable people and be able to work elbow to elbow to make this the best place for kids today,” Deardorff and her husband, Phil, have two children. They attend St. Joseph Parish in St. Leon.

The academy’s new president, Sister Therese, is a 1969 graduate of the academy.

“She hopes to see building improvements and an increase in the campus ministry program. Sister Therese said she wants to see more class retreats and spiritual direction for students and staff.

She also wants to see more individual class liturgical celebrations, along with the spiritual aspects the school already offers.”

Sister Therese has an extensive background. She has experience managing non-profit organizations and has been a principal, teacher and youth director.

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Bishops

continued from page 1

the United States. Addressing a gap in their “Ethical and Religious Directives for Catholic Health Care Services,” the bishops made several revisions to clarify that Catholic hospitals involved in partnerships or mergers with other health care institutions “are not permitted to engage in immediate material cooperation in actions that are intrinsically immoral, such as abortion, euthanasia, assisted suicide and direct sterilization.”

Regarding surveys that indicate many Catholics do not believe Christ is truly present in the bread and wine consecrated at Mass, the bishops adopted a statement, “The Real Presence of Jesus Christ in the Sacrament of the Eucharist: Basic Questions and Answers.” In the celebration of the Eucharist, bread and wine become the body and blood of Jesus Christ, “it says. It affirms that in the Eucharist “the whole Christ is truly present, body, blood, soul and divinity, under the appearances of bread and wine.”

Liturgical matters occupied a good portion of the meeting. In the opening session, the bishops were told that the Holy See has approved the second volume of the U.S. Lectionary for Mass, including a directive that Catholics are to receive Communion under both kinds as a sign of reverence before receiving. The liturgical directives must receive Vatican approval before they take effect. Ending years of conference work on the U.S. application of Vatican Catholic higher education norms, the bishops approved a recommended procedure for bishops to grant theologians a mandatum, or exceptionalistic mandate to teach. The bishops broke into regional groups for about an hour the first morning of their meeting to discuss this fall’s world Synod of Bishops, on the topic of the role of bishops.

Cardinal Jozef Tomko, who recently retired after 16 years as head of the Vatican’s Congregation for the Evangelization of Peoples, urged the bishops to work to “create a deeper missionary consciousness in the whole Church of God.” He praised U.S. Catholics for their strong record of lay leadership and support for the missions but urged a “dynamic new evangelization” in the country.

Archbishop Daniel M. Buechlein of Indianapolis, chairman of the Ad Hoc Committee to Oversee the Use of the Catechism, reported that the committee has determined that a national catechetical series for elementary-age children is not needed at this time. He said further study is needed, however, on the question of secondary-level catechetical materials.

Cardinal William H. Keeler of Baltimore reported on an interfaith campaign he is involved in that seeks to get AT&T out of the pornography business.

Coadjutor Bishop Joseph A. Galante of Dallas, chairman of the U.S. bishops Committee on Communications, led a discussion on the mission and structure of Catholic News Service. He reported that Auxiliary Bishop Thomas J. Curry of Los Angeles, chairman of the communications committee’s CNS subcommittee, will serve as a year-round ombudsman through whom bishops can channel any comments about the news agency.

Archbishop Roger L. Schwietz of Anchorage, Alaska, head of the bishops’ Committee on Vocations, reported on plans for the third Continental Congress on Vocations next April in Montreal. He said he attributed the Catholic Church’s vocations shortage to its insistence on ordaining only celibate men, but there is a similar lack of clergy vocations in many faith communities in the United States. “This suggests that we are dealing with a problem which may be more cultural than religious,” he said.

Highlights from the Bishops’ spring meeting in Atlanta

ATLANTA (CNS) — Here is a brief overview of what the U.S. bishops did at their spring meeting June 14-16 in Atlanta:

• Adopted a statement urging constructive dialogue and action on global warming.
• Urged an end to Israeli-Palestinian violence and renewed peace efforts in the region.
• Called for renewed U.S. leadership in refugee protection.
• Issued a statement on the real presence of Christ in the Eucharist.
• Revised “This Holy and Living Sacrifice,” guidelines for Communion under two kinds.
• Adopted several changes in U.S. norms for Mass, including a directive that standing is the posture for receiving Communion.
• Refined their ethical and religious health care directives to deal more effectively with issues of material cooperation in evil.
• Approved guidelines for bishops to use in granting theologians the academic mandatum, or exceptionalistic mandate to teach.
• Listened to reports and analysis of the Middle East and Latin Patriarch Michel Sabbah of Jerusalem and a panel of experts.
• Heard a call for “a deeper missionary consciousness in the whole Church” from Cardinal Jozef Tomko, the Vatican’s former chief evangelization official.
• Discussed concerns about new Vatican rules on liturgical translations and the respective roles of bishops’ conferences, mixed commissions and the Vatican in such translations.
• Heard that the Vatican has approved the U.S. Lectionary for Mass for weekdays and urged that it be published quickly.
• Discussed this fall’s world Synod of Bishops, on the topic of the role of bishops.
• Discussed the mission and structure of Catholic News Service and learned that a bishop-ombudsman has been named to handle any complaints they may have.
• Heard a report on next year’s Continental Congress on Vocations from Archbishop Roger L. Schwietz of Anchorage, Alaska.
• Heard Cardinal William H. Keeler of Baltimore report on a campaign to get AT&T out of the pornography business.
• Heard Archbishop Daniel M. Buechlein of Indianapolis report on issues of developing a national catechetical series.

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**Bishops explain Christ’s real presence in Eucharist**

**ATLANTA (CNS)—**In the celebration of the Eucharist, the body and blood of Jesus Christ, the U.S. Catholic bishops said in a statement approved by Catholic understanding of the Eucharist.

By a vote of 205-4 the bishops approved the statement June 15, 1995 at the conclusion of their three-day spring meeting in Atlanta. The 21-page statement is titled “The Real Presence of Jesus Christ in the Sacrament of the Eucharist: Basic Questions and Answers.”

It states that “the Eucharist “the whole Christ is truly present, body, blood, soul and divinity, under the appearances of bread and wine.” — Bishop John H. Ricard of Pensacola-Tallahassee of the Eucharist becomes the body of Christ, while the wine ceases to be wine in sub- standance and becomes the blood of Christ. As St. Thomas Aquinas observed, Christ is not simply saying, “I am bread, I am my blood,” but ‘This is my Body.’

At the same time, it says there is sym- bolism involved in receiving Christ under the appearances of bread and wine. It continues to discuss the ‘real presence’ in the Eucharist not to exclude the Eucharist a “mystery,” it does not just mean that something can be fully understood.

For the members of the Church, Christ’s “mystical body,” the statement says, the eucharistic celebration should “increase our love for one another and remind us of our responsibilities toward one another.

As members of Christ’s body “we have a duty to represent Christ and to bring Christ to the world,” it says. “We have a responsibility to share the good news of Christ not only by our words but also by how we live our lives.”

The statement says that when the Church calls Christ’s presence in the Eucharist a “mystery,” it does not just mean something that can be fully understood in Scripture, it says, the term has a deeper meaning, referring “to aspects of God’s plan of salvation for humanity.

The bishops also ruled that before the celebration of the Eucharist are certainly not “drastic” measures otherwise. People “may kneel or sit during the exchange of peace.

A TLANTA (CNS)—A national catechetical series for elementary-age children to receive Christ in both forms dur- ing the celebration of the Eucharist, the statement says, Christ is present in other ways at Mass—in the priest, in the revealed word proclaimed in the liturgy, and in the assem- bled people. It notes that Christ is also present in the other sacraments.

The Church speaks of Christ’s “real presence” in the Eucharist not to exclude, or deny his presence in those other ways, it says, “but to emphasize the special nature of that presence... While the other ways in which Christ is present in the cele- bration of the Eucharist are certainly not real, this way surpasses the others.”

The statement also discusses the use of “body of Christ” not just to describe the Eucharist, but also, by analogy, to describe the Church and all its members, who are “united to Christ through faith and sacraments.”

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thousands of young people have participated in world youth days and that 25,000 are expected at this year’s National Catholic Youth Conference in Indianapolis in December, compared to 7,000 eight years ago.

The Continental Congress on Vocations, which will develop a pastoral plan for vocations in the United States and Canada, “provides an opportunity to get ready for the new millennials,” the archbishop said. He said he hoped U.S. bishops would attend the congress, which was expected to attract up to 1,200 delegates. Archbishop Schwietz noted that some blame the decline in vocations to priesthood and the consecrated life on celibacy and the male-only priesthood.

“But the fact is that there is a lack of vocations today in many faith communities, Christian and Jewish, including those which ordain women and have a married clergy,” he said. “This suggests that we are dealing with a problem which may be more cultural than religious.

“The bad news, of course, is that this makes the problem somewhat more challenging, though not impossible, to address,” he said. “The good news, however, is that the culture is changing, and it bodes well for vocations.”

Among the speakers scheduled to address the congress are Passionist Father Donald Senior, president of the Catholic Theological Union in Chicago; Father Ron Robinheiser, a member of the General Council of the Oblates of Mary Immaculate; Sister Marie Chin, president of the Sisters of Mercy of the Americas; Sister Mary Johnson, a sociologist from Emmanuel College in Boston and a Sister of Notre Dame de Namur; and Father Giles Routhier, an ethicist-theologian from Laval University in Quebec City.

Cardinal reports on campaign to get AT&T out of porn business

ATLANTA (CNS)—An interreligious group that includes Cardinal William H. Keeler of Baltimore is working to convince AT&T to get out of the business of hard-core pornography and may step up its efforts in coming months.

Cardinal Keeler reported on the efforts June 15 during the U.S. bishops’ spring meeting in Atlanta. He said the campaign organized by the Cincinnati-based Religious Alliance Against Pornography originated with an Oct. 23, 2000, story in The New York Times that detailed how “two of America’s best-known corporations, AT&T and General Motors, were in the hard-core pornography business to the tune of hundreds of millions of dollars annually.”

The GM board of directors has since announced that it will sell the subsidiary that distributes hard-core pornography, while AT&T is “still in the business,” the cardinal said.

AT&T Broadband, said adult entertainment is offered in some markets.

A delegation from the Religious Alliance Against Pornography met a few months ago with Michael Armstrong, the executive officer of AT&T, said Cardinal Keeler, who was part of the delegation.

The group expressed its concern that “Ma Bell was in a business that does so much harm to individuals, family, life and society.”

Armstrong “pointed out ways in which they tried to limit access to the hard-core material and said that they would stay in the business while GM did,” Cardinal Keeler said.

“Today, however, there is no sign of any change of policy.”

The cardinal said he planned to call on other members of the bishops’ conference to write individual letters to Armstrong expressing their concern on this issue. He said Jewish, Muslim and other Christian leaders would be doing the same thing.

Bishop Joseph A. Fiorenza of Galveston-Houston, president of the bishops’ conference, said in response to the report that he thought many of his colleagues would be “happy to write letters and say, ‘Shame on Ma Bell.’ ”

Archbishop Schwietz noted that some blame the decline in vocations to the priesthood, be it military, government or church,” he said.

“In the last few decades, the pendulum has swung against young peoples’ aligning themselves with any institution, be it military, government or church,” he said.

“Right now, as the pendulum swings back, we see young people who are less distrustful of authority” and more likely to be “involved in service projects and in groups which fight poverty and abortion.”

Quoting Neil Howe and William Strauss, authors of Millennials Rising, which fight poverty and abortion.

“Millennials Rising, which fight poverty and abortion.

“Over the next decade, the millennial generation will entirely recast the image of youth from downbeat and alienated to upbeat and engaged—with potentially seismic consequences for America,” the authors added.

“I hope that we’re also looking at some consequences for the Church,” Archbishop Schwietz said. He noted that tens of

conformity to the Catechism of the Catholic Church continue indefinitely, with the understanding that the effectiveness of conducting the conformity reviews will be evaluated on a regular basis,” the archbishop said.

But Archbishop Buechlein said the situation with regard to catechetical materials for high-school-age students was “far from satisfactory,” partly because few reviews have been done on such materials.

Of the 35 texts or series listed in the June issue of Catechism Update as carrying a declaration of conformity, only seven contain material for the secondary level, he said.

When secondary-level material has been submitted for review and found deficient, publishers have generally ignored the suggested changes and gone ahead with publication without the declaration of conformity, he added.

“While this seems to paint a bleak picture for secondary-level catechetical materials, it is important to note that there are some positive signs,” Archbishop Buechlein said.

One publisher for Catholic high schools, for example, has committed itself to publishing at least one new book each year in cooperation with the catechism committee and has followed through on that commitment. In addition, there are currently four high school texts under review by the committee and another seven or eight reviews expected to begin before the end of the year, he said.

“Because of these indications, the catechism committee is not ready at this time to finalize its recommendation to the bishops about the conformity of catechetical materials for high-school-age students,” the archbishop said.

“However, the committee wants to go on record as stating that the possibility exists that at some point in the future it might be advisable for the bishops to undertake the development of a national catechetical series for Catholic high schools and/or religious education programs for older adolescents,” he added.

The committee also recommended the development of national doctrinal curriculum guidelines and refinement of the “Protocol for Assessing the Conformity of Catechetical Materials with the Catechism of the Catholic Church,” which was approved in 1997.

CATECHISM

continued from page 6

conformity to the Catechism of the Catholic Church continue indefinitely, with the understanding that the effectiveness of conducting the conformity reviews will be evaluated on a regular basis, the archbishop said.

But Archbishop Buechlein said the situation with regard to catechetical materials for high-school-age students was “far from satisfactory,” partly because few reviews have been done on such materials.

Of the 35 texts or series listed in the June issue of Catechism Update as carrying a declaration of conformity, only seven contain material for the secondary level, he said.

When secondary-level material has been submitted for review and found deficient, publishers have generally ignored the suggested changes and gone ahead with publication without the declaration of conformity, he added.

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Bishops approve procedure for giving theologians a mandatum

ATLANTA (CNS)—At their spring meeting in Atlanta, the U.S. bishops approved a recommended procedure for granting, withholding or withdrawing a Catholic theologian’s academic mandatum. Bishops should be “uncomplicated and of no particular benefit.”

Bishop Joseph A. Fiorenza of Galveston-Houston, president of the bishops’ conference, warned against using the mandatum to bring “dangerous” and “harmful” accusations against theologians in violation of Christian charity.

The mandatum is the ecclesiastical mandate for the authorization to teach theology in a Catholic college or university. In view of the technical character of the field, the bishops have established norms for Catholic institutions of higher learning and ranking them on the basis of how many of their theology faculty were known to have the mandatum.

The Alabama priest who created the site says in “my opinion very poorly done, and it seems to have been done by someone who apparently doesn’t understand either the mandatum or the public to which the mandatum is addressed.”

The mandatum is between the diocesan bishop and the individual teacher of a theological school, he said. “This is not a public matter in the same way that the appointment of a pastor is.”

He suggested that if a bishop is asked who has the mandatum and what is it, “it would be prudent for the bishop to send the inquirer to the teachers in question and allow them to tell the inquirer as much as they want.”

The next day, after the bishops approved the procedure, Bishop Fiorenza said: “Any member of the Church can raise questions as to whether a particular theological position is orthodox or not. Sometimes they may have an obligation to do this.”

“Both Christian charity and wisdom demand that such accusations not be made casually. Certainly no one other than the proper ecclesiastical authority has the right or authority to judge the accuracy of such theological positions.”

He said several Web sites have posted lists or speculated on which theologians would or would not get the mandatum.

He warned bishops to be alert to “those who would engage in this type of mischiefful and harmful activity in an effort to disparage the reputation of universities and certain theologians.”

“Would be a very serious misuse of the mandate by any member of the Church if they make it an engine of attack rather than appreciation for building up the community of the Church,” he said.

The procedure itself provides for two ways in which a mandatum can be conferred.

• The theologian may request it with an attestation that he recognizes his role and responsibility as a Catholic theologian and is committed to “teach authentic Catholic doctrine” and not to present as Catholic teaching anything contrary to it. The bishop then acknowledges the attestation and confers the mandatum in light of it.

• The bishop may offer the mandatum to a theologian, spelling out what its acceptance entails and enclosing a form for the theologian to acknowledge that he or she understands and accepts the terms. The mandatum takes effect when the bishop receives the signed acknowledgment.

“Let Us Share The Gift Of Faith We Have Received

Catholic social teaching proclaims we are keepers of our brothers and sisters. We believe that we are one human family whatever our national, racial, ethnic, and economic differences.

Through prayer, reflection, and solidarity with the poor we can respond to the needs of others.

Join in prayer with Pope John Paul II for our suffering brothers and sisters and remember them by saying

1 bequeath to the Society for the Propagation of the Faith the...
CATHEDRAL HIGH SCHOOL

Congratulations to the Class of 2001!

Ninety-nine percent of the Class of 2001 will be attending 68 different colleges and universities next fall.

Student Scholarships – Over 10 Million Dollars

Several scholarships were still pending at the time of printing and therefore could not be included on this list.
Nurturing men’s spirituality by finding God on the golf course

By Randrian A. Evans

Jesus always meets people where they are—even on the golf course. This fall, the inaugural Men’s Spirituality Group will be hosting a day of retreat, fellowship and golf—all in an effort to bring God into the daily lives of men. But it will only be part of a larger effort to nurture men’s spirituality in the Indianapolis West Deanery.

God is present in the ordinary details of life, and that includes recreation as well as work and church. This inclusion of God in regular events is the aim of David Burkhard, director of religious education at St. Christopher Parish in Indianapolis.

Benedictine Father Matthias Neuman, professor of systematic theology at St. Meinrad School of Theology and the chaplain for the Benedictine sisters of Our Lady of Grace Monastery in Broom Grove, will be giving the retreat.

“The morning session will be devoted to the retreat and the spirituality aspect of it,” Father Matthias said. The purpose is to have the men make some connections that they can call upon when playing golf in the afternoon.

Father Matthias said that golf, unlike many other sports, makes you look for God intimately at yourself, as that is who you are that they can call upon when playing golf. “In some ways the whole idea of being a religious person is connected with how you look at yourself and your place in the world,” he said.

“There’s a lot of similarities,” he said concerning golf and the spiritual life. “You can’t think your way through it. There comes a time when you just have to let it fly and trust that it’ll come out okay.”

In the three times that Father Matthias has done a similar retreat for St. Meinrad, he has found success in reaching men. The event, which is open to all men, is Sept. 22.

This outing grew out of the Men’s Spirituality Group at St. Christopher, which had been around since last October. Knowing that ministry to men in the parish was a need, Burkhard tried to think of a way to attract men to the idea of a spirituality group.

“Thus, ‘Biscuits, Gravy and Men’s Spirituality’ was advertised. Burkhard banked on the classic route to a man’s heart: his stomach. And it worked.

“Sure enough, a whole bunch of guys showed up for a free breakfast,” said Noel Gatin, a member of the group and a parishioner at St. Christopher. Actually, 28 men showed up, and since then the attendance at the biweekly meetings has only dipped below 20 once.

They don’t have food at every meeting, but they do keep with the once-a-month tradition of eating breakfast with one another—after all, dining together is an important part of fellowship.

Over time, the bonds in the group have become stronger, and a deeper level of intimacy has been reached, which is something that many men find difficult to accomplish.

“It’s harder for men to get on a personal level,” Gatin said. “But we’ve talked a lot about how we feel, how we were raised, our feelings on being fathers. We’ve gone from ‘How about the Colts?’ to ‘How’s your wife doing?’”

Burkhard said that the group usually spends about an hour together every other Saturday, and spends that hour with some prayer, Bible study, small-group sharing and sometimes food.

From all visible signs, the group is doing all that Burkhard ever could have asked for. “It’s almost like I’ve got a whole group of friends that I didn’t have before,” Gatin said. There is hope that this conference will do a great deal of good.

“The theme is ‘How to talk about your faith, without an attitude of embarrassment,’” Burkhard said.

He added that they hope to take a survey of the men that attend and give the results to their respective parishes—which will help those parishes plan more programs geared for men’s groups.

In this manner, Burkhard has hopes that such a large conference will foster programs not only in place and help plant seeds in parishes where there are no men’s spirituality groups.

For more information, Father Burkhard will help men to become members of such groups. “Guys are more apt, I think, to come to a large group,” he said, adding that they may like what they see in the large group and join a smaller one.

On June 6, Burkhard went to the West Deanery monthly priests’ meeting and proposed his idea for a men’s conference, and it was met with interest.

So for him it seems as though all signs are go, which means that early next year more will be done to help the conference grow closer to the Lord, even though it may not be on the golf course that time.

Collection of rare books are on display in Indianapolis

By William R. Bruns

Booklovers and students of history, religion and politics are bound to go bonkers over the rare books now on display at The Colomba Club on the Circle in Indianapolis.

The Remnant Trust Collection will exhibit two collections of books. The first is currently on display through Aug. 24; the second will be exhibited from Aug. 25 through Nov. 15.

Although The Colomba Club is a private club, its leadership wishes to share this outstanding collection with church, school, and other groups.

Books in the current display include a leaf from the Gutenberg Bible of 1452, the third printing of the Declaration of Independence (1776), a 1475 edition of Thomas Aquinas’s Summa Theologica, John Calvin’s Institution of Christian Religion (1611), My Bondage and My Freedom by Frederick Douglass (1845), a first edition of Ralph Waldo Emerson’s Essays, including “Self Reliance” (1841), Martin Luther’s Commentary on St. Paul’s Epistle to the Galatians (1519), a 1640 edition of Machiavelli’s The Prince, and on and on.

Books to be displayed beginning Aug. 25 include a first printing of the Intolerable Act (Stap Act), John Adams’s The道s of Government of the United States of America (1787), the Emancipation Proclamation, The Federalist (1788), and Benjamin Franklin’s The Constitution of the Pennsylvania Society for Promoting the Abolition of Slavery (1787), and many more.

The collection is owned by the Remnant Trust, established by Brian Bex, a columnist and television commentator.

Groups interested in viewing the collections should call Patrick Sipes, director of communications for the club, at 317-761-7525, or Shirley Smith, the concierge, at 317-761-7511.

Lunch can be arranged as well as the session for those in the process of displaying to visitors and to answer their questions. There is no charge to view the exhibition.

Indian Death Row inmate to be executed June 27

By Mary Ann Wyand

Indiana Death Row inmate James Lowery is scheduled to be executed on June 27 at the Indiana State Penitentiary at Michigan City.

On June 19, the Indiana Parole Board did not recommend clemency. St. Susanna parishioner Karen Burkhart of Plainfield, Indiana death penalty abolition coordinator for Amnesty International, said after the parole board hearing that Indiana Gov. Frank R. “Bam” Bando could still grant clemency to deny Lowery’s clemency request.

If the execution proceeds as scheduled, Lowery will be the third Death Row inmate executed by chemical injection in Indiana this month.

Federal Death Row inmate Timothy McVeigh was executed on June 11, and federal Death Row inmate Juan Raul Garza was executed on June 19, both at the U.S. Penitentiary at Terre Haute.

Lowery was convicted of killing an elderly couple in 1979.

“The parole board did not recom- mend clemency,” Burkhart said. “so that means it’s very likely that he will not get clemency from the governor either.”

Burkhart said opponents of the death penalty have organized a vigil in front of the governor’s residence at 46th and Meridian streets in Indianapolis is June 26 from 10 p.m. until midnight.

Abolitionists also have arranged for a caravan from this city to protest to displays to visitors and to answer their questions. There is no charge to view the exhibition.

Be a part of our second bridal issue for 2001!

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.

Announcements of Weddings

You may send us a picture of the bride-to-be or a picture of the couple. Please do not cut photographs. 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. No photos will be accepted after this date. All announcements without photos must be received by the same date.

[Form for submitting wedding announcements]
Missionary work is necessary and urgent

By Fr. Joseph R. Veneroso, M.M.

In the latter part of the 20th century, missionaries did much soul-searching. Charges of “cultural imperialism” caused some to question the motive and necessity of mission.

“How are we to impose our Eurocentric image of the Church, much less of God, on another people?” became the mantra that stopped many missionaries in their tracks. Rightly acknowledging that God was present to people before we arrived, we wrongly presupposed we had nothing more to say or offer.

Almost overlooked were the countless acts of solidarity by missionaries throughout history, such as Bartolome de las Casas, who boldly defended the rights of Native South Americans in the 16th century, and the four U.S. Churchwomen who were murdered while assisting the poor in El Salvador in the 20th century.

Addressing a major mission congress in Chicago in the fall of 2000, Father Raymond Finch, superior general of the Maryknoll Fathers and Brothers, called for a renewed spirit of evangelization based upon a shift in attitude.

Rather than approaching mission from a position of superiority and power (the rich giving bread to the poor), Father Finch suggested a more humble posture: the attitude of one beggar sharing with other beggars the bread all people need and long for.

This calls for a shift in emphasis. Simply stated, everyone in the world has the right to hear the Gospel. We do not have the right to impose our faith on others, but rather do we have the right to withhold it.

By respecting people as the subjects of evangelization, we can share the good news with them in a way that does not violate their sensitivities.

But what is it we do? By definition, missionaries convert. This assertion gives rise to heated debate. Yet, absent a direct object, this statement affirms that missionaries themselves are also open to conversion.

What do I mean by “convert”? The Korean language provides two expressions. “Kei jong” means “change religion.” Traditionally, this is what missionaries get other people to do. A more dynamic expression, “Kei shin,” translates as “change heart.” This is what all people, including missionaries, are called to do.

Pope John Paul II’s 1990 encyclical, “Redemptoris Missio,” inspired missionaries to re-examine what we do and why we do it. His five aspects of evangelization provide a framework for mission in the third millennium.

1. Proclamation and catechesis. In Jesus Christ, the image of God in which all humans are made, but which had been distorted by sin, has been restored for all people. This truth impels us to cross borders to discover God in unexpected places, especially among the poor and abandoned.

2. Dialogue is the outgrowth of such conversion. Having turned to God, I cannot keep this joy to myself. As I communicate to others what God means to me, I invite them to share what God means to them. Together we come to a deeper, fuller understanding of the truth.

3. Witness takes us beyond language and puts our faith on the solid ground of action. The truth of the Gospel is not proven by debating, but by living. By countless acts of charity, justice and mercy, we reveal the Gospel’s underlying power.

4. Human liberation and development are Christian witness on a communal or systemic level.

5. Missionaries cannot be content with rescuing individuals from dangerous, degrading and dehumanizing situations; we must work to change the unjust systems that create or allow such situations.

For example, it is not enough to save children from sweatshops; child labor must be stopped.

If we take the incarnation seriously, any area that touches human existence is mission territory. All facets of human existence—social, personal, emotional, sexual, psychological, economic and political, no less than the religious and spiritual—must be transformed and renewed by the Gospel’s liberating power.

5. Prayer and liturgy form the well-spring from which all evangelization proceeds and toward which it aspires. Private prayer keeps the missionary grounded in Christ. Without it, we become jaded or cynical. At best, we are reduced to social workers; at worst, we are swept away by political upheaval.

Public communal prayer grounds the local people of God in sacred history and encourages them to use their gifts for the sanctification of others.

Recognizing these five aspects as neither contradictory nor mutually exclusive, the missionary integrates them so that each flows into and enlivens the others. They form the guideposts by which the Church announces and establishes the reign of God on earth.

Meanwhile, today’s headlines remind us that mission is necessary and urgent.

(Maryknoll Father Joseph R. Veneroso is editor-in-chief of Maryknoll and Revista Maryknoll magazines.)

Discussion Point

Christians help transform culture

This Week’s Question

Name a way that contemporary Christians can help transform their own culture.

“By listening with greater trust to their hearts’ yearnings for inner peace, civility in relationships and ultimate purpose in life. If done responsibly, the result will not be empty rhetoric, but rather determined practices of right judgment, social justice and sound Christian morality.” (Debbie DeDonato, Cranston, R.I.)

“That’s easy. By following the teachings of Jesus in the Gospel.” (Brother Pius Kamphefner, F.S.C., Mound Bayou, Miss.)

Lend Us Your Voice

An upcoming edition asks: Recalling Scripture and the saints, who comes to mind for you as a model of faith? Why?

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

Through word and deed, we reflect back to people the presence of God we find in them. The more we see God in others, the holier we become; the holier we become, the more we see God in others.

By approaching people with reverence, we invite them to join us in repentance and conversion.

Dialogue is the outgrowth of such conversion. Having turned to God, I cannot keep this joy to myself. As I communicate to others what God means to me, I invite them to share what God means to them. Together we come to a deeper, fuller understanding of the truth.

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Discussion Point

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Carmelite convents in those days had become lax in their discipline. Teresa began to spend much of her time visiting friends. When she finally stopped what she considered her excessive socializing, she began to have visions and hear inner voices. Her mystical experiences continued, and she was later given a vision of herself being lifted from the bed. Later she was to write about her mystical marriage to Christ and the piercing of her heart in a book, La Vida Contemplativa. When Teresa had been a nun for 25 years, she requested and received permission to establish a monastery. Although there was strong opposition from most of the nuns in the Incarnation Convent, Teresa forced the issue and opened the Convent of St. Joseph in 1561. The nuns were strictly cloistered under a rule of poverty and absolute silence. They wore habits of coarse serge and sandals instead of shoes, and for this reason they were called the “discalced,” or shoeless, Carmelites.

Teresa trained her sisters in religious observances. In 1562 she founded a second convent. Before her death, she was to found 17 convents in various parts of Spain and Portugal. This was a remarkable accomplishment considering the difficulties of travel in those days. In 1568, Teresa established a reformed house for men at Duruelo, and in 1569 a second one at Pastrana, both on a pattern of extreme poverty and austerity. She led to form the Congregation of Jesus. In his 20s, the direction of these and other reformed communities for men.

While she was also writing her literary works. She composed The Way of Perfection and Prima Voz, a guide to spiritual guidance of her nuns, but she seems to have meant The Interior Castle for all Catholics. It is quite possible she had authority with the spiritual life. It is one of the masterpieces of mystical theology. Teresa described her soul’s development at Alva de Tormez on the evening of Oct. 4, 1582. The next day, as it happened, the new Gregorian calendar came into use.

The readjustment made it necessary to drop 10 days, so Oct. 5 was counted as Oct. 15, and this date became Teresa’s feast day. Pope Gregory XV canonized her in 1622, and Pope Paul VI named her a doctor of the Church in 1970. (John F. Fink’s two-volume book, The Doctors of the Church, is available from Alba House publishers.)†

Faithful Lines/Shirley Vogler Meister

German exclamation expresses pleasure in food

Ach, du lieber Gott! Even non-Germans might recognize the above expression. It means “Oh, my dear God!” “I heard it often as a child, especially when visiting relatives on both sides,” a former speaking German, even though they themselves were a generation or two removed from a German way of life in Deutschland. German-American immigrants helped shape America’s history and accomplishments, including the culinary art.

Although some readers might misconstrue Ach, du lieber Gott! as a form of swearing, it certainly wasn’t in my family. At least I never heard it used that way. It was a positive expression, especially at times of delight or surprise; but perhaps adults purposely mellowed their language in the presence of the young children. Adults also spoke German whenever they didn’t want us to understand what they were saying, but children then usually heard the sentence as a child, i.e., “I want somehow to be able to do something.” Nevertheless, it was a true celebration of the fact that I was able to understand at least part of what I was hearing.

In a recent issue of The Indianapolis Star, Boston columnist Ellen Goodman discussed the ramifications of Utah per...
This weekend, the Church celebrates the Feast of the Nativity of St. John the Baptist. This feast is the day on which God the Father revealed to the world the Son He had sent as Redeemer. The Son, the very Son of God, Jesus, was publicly acknowledged as God by the Baptist, because of his own conversion to the faith and because of the mission granted to him by God in the desert. John recognized the meaning of the act of redemption that he had promised to his people. John baptized to the end and was himself subsequently beheaded for his faith. God the Father also revealed his Son to the apostles through the Baptism of Jesus. This feast is the beginning of the celebration of the mystery of the Christian faith; it is the beginning of the Paschal Mystery, of the divine salvation accomplished by Jesus. The hope of salvation announced by the Baptist to Jews is realized. It's an ethical issue. I truly believe that we cannot play God. It is an absurdity. It's an injustice. It's an evil. Today's feast ultimately celebrates the Baptism of Jesus, the great act of salvation and the gift of redemption given to us by God in the person of Jesus Christ. In this Redemption we are our hope and our life. We give thanks to God in this liturgy, and we remember John the Baptist, the most beloved and venerated saint who faithfully obeyed the divine will for John is re-emphasized in this reading. The reference to John's name is important. In the ancient Jewish mind, a name was more than a title or a term used for identifying a person. It was part of the person. To speak a person's name is to bring the person in a special way into the reality of the moment. Conferring a name upon a newborn child, therefore, was a special event. Only a father possessed the right to name a child. This right followed the fact that children were the first creations of God. In the case of John the Baptist, however, God conferred the name, but through Zachary. When Zachary sought to evade God's will by imposing another name, God's power intervened. Zachary could not speak. Only when he surrendered his will to that of God did he recover his speech. God had a special mission for John, and God would not be thwarted in this mission.

Reflection

Throughout the New Testament, John the Baptist's name appears. He is closely linked with Jesus. There is no question that the early Christians looked upon John with a particular veneration. Subsequent Christian tradition has revered him highly as well.

So, today, the Church celebrates the feast of his birth. As is the case with all the saints, even in the case of Mary, the Mother of God, the glory of John the Baptist was in his personal resemblance to the Lord by personal holiness, and by John’s wish to serve God in every case. This feast celebrates a beloved and respected saint who faithfully obeyed the divine will for John is re-emphasized. The entire Church prays for the last 10 years of the month. Let us pray for all those who are suffering in body or mind, for all those who are having trouble with their conscience, and for the unity of all those who are choosing to do God's will in this life. Let us pray for all those who are suffering in body or mind, for all those who are having trouble with their conscience, and for the unity of all those who are choosing to do God's will in this life. Let us pray for all those who are suffering in body or mind, for all those who are having trouble with their conscience, and for the unity of all those who are choosing to do God's will in this life.

State of grace is required to receive Communion

We recently had a death in the family, and there was some discussion as to whether we should receive Holy Communion. Some of the family were baptized and confirmed long ago, but had not been to Mass for the last 10 years or so. Since it was their parent’s funeral, they thought that it was the right thing to do. Someone claimed this was all right, that the Church permitted it in situations such as this. Are there such exceptions to the rules about receiving Communion? (Colorado)

There are no exceptions to the requirement that people should be in the state of grace, not conscious of any unforgiven mortal sin, to receive Communion. For Catholics to neglect the obligations of their faith to the point of seldom participating at Mass and not receiving the sacraments is objectively seriously sinful. But, if you mean it is a sin even if they are so ignorant of their faith or so mentally or otherwise handicapped that they do not know what is necessary for a good Communion.

Catholics who are so uneducated in their faith are seriously out of touch with the meaning of Communion, would be sinning objectively, but perhaps not subjectively or personally. Catholics who consistently refuse to share in Mass and the sacraments should receive communion.Read the question carefully. If their Catholic faith and the sacraments are so important, why would they display gross neglect of their relationship to God in these ways at other times? Why is it important only on sad and family occasions, but not at other times? It’s a matter of personal honesty with God. Only God can judge them.
The Criterion welcomes announcements of archdiocesan Church and parish open-to-the-public activities for “The Active List.” Please be brief—listing date, location, event, sponsor, cost and time. Include a phone number for verification. No announcements will be taken by telephone. Notices must be in our office by 10 a.m. Monday the week of (Friday) publication. The Criterion; The Active List; 1400 N. Meridian St. (hand deliver); P.O. Box 1717, Indianapolis, IN 46206 (mail); 317-236-1593 (fax); mklein@archindy.org (e-mail).

**June 21-22**

**June 21-23**

**June 22-23**
Missionaries of the Poor, 10 p.m., Sat. noon-10 p.m. Haute. Summer Fling Festival, 2322 N. 13½ St., Indianapolis. Food. Information: 317-882-2894.

**June 22**

**June 25-29**
Sacred Heart Parish, 1125 S. Meridian St., Indianapolis. Vacation Bible School, ages 4-10, no registration required. Information: 317-638-5551.

**June 26**
Marian College, 3356 W. 30th St., Indianapolis. “Journey Through the Old Testament” series, Servants of the Gospel of Life Sister Diane Carollo. 6-8:30 p.m. Information: 317-236-1521.

**June 27-29**
Marian College, 3200 Cold Spring Rd., Indianapolis. Saint Meinrad School of Theology, “Exploring the Bible through Literature,” Benedictine Father Noel Mueller. 7-9:30 p.m., cost $55, less for seniors. Registration: 317-955-6451.

**July 1**
St. Joseph Parish, Decatur County. St. Joseph exit off I-74, north 4 miles. Church picnic, chicken and roast beef dinners, country store, games, 10 a.m.-3 p.m. Information: 812-663-3757.

**July 1**
St. Gabriel Church, 6000 W. 34th St., Indianapolis. Spanish Mass, 5 p.m.

**July 2**

**July 4**

**July 5**
St. Joseph Church, 1800 W. Maple. Bible sharing, 7 p.m. Information: 317-283-5508.

**July 6**

**July 8**
Marian College, 3200 Cold Spring Rd., Indianapolis. Saint Meinrad School of Theology, “Exploring the Bible through Literature,” Benedictine Father Noel Mueller. 7-9:30 p.m., cost $55, less for seniors. Registration: 317-955-6451.

**July 16**
St. Joseph Parish, Decatur County. St. Joseph exit off I-74, north 4 miles. Church picnic, chicken and roast beef dinners, country store, games, 10 a.m.-3 p.m. Information: 812-663-3757.

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

**Daily**
Holy Rosary Church, 520 Stevens St., Indianapolis. Tridentine Mass, 10 a.m. Information: 317-767-9479.

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

**Holy Rosary Church, 520 Stevens St., Indianapolis. Spanish Mass, 5 p.m.**

**Mondays**
Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. Spanish Mass, 5 p.m.

**Tuesdays**
Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. Spanish Mass, 5 p.m.

**Wednesdays**

**To Our Readers**
Dear Readers and Volunteers,

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

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**St. Maurice, Indiana**
Decatur County

**Annual Picnic Sunday, July 1**
Mass Time: 10:00 AM
Chicken or Roast Beef Dinners
Mock Turtle Soup

Serving from 10:30 AM to 3:00 PM (EST)
Adults $6.50 — Children under 12 $3.50

Carry-Outs Available — Evening Luncheons

**Fun For Everyone**
Country Store
Take I-74 to St. Maurice Exit then North on County Rd. 850 E. 4 miles
Air Conditioned Dining Room

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**The Active List, continued from page 18**

Archbishop O’Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Adult survivors of childhood sexual abuse. Catholic Social Services pro- gram, 6-8 p.m. Information: 317-237-2266.

**Thursdays**

- St. Lawrence Chapel, 6944 E. 16th St., Indianapolis. Adoration of the Blessed Sacrament, 7 a.m.-5 p.m. Mass.

- St. Mary Church, 415 E. Eighth St., New Albany. Shepherds of Christ prayers for lay and religious vocations, 7:30 p.m. Benediction and exposition of the Blessed Sacrament, 7:30 p.m.


- St. Mary Church, 415 E. Eighth St., New Albany. Eucharistic adoration, re- conciliation, after 9 p.m. Mass.

- St. Mary Church, 415 E. Eighth St., New Albany. Eucharistic adoration, recon- ciliation, after 9 p.m. Mass.

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

- St. Nicholas Church, 6461 E. St. Nicholas Dr., Sunman. Mass, praise and worship, 7 a.m. then SACRED gather- ing in the school.

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

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

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

- St. Mary Church, 415 E. Eighth St., New Albany. Exposition of the Blessed Sacrament, 11 a.m.-noon.

Archbishop O’Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Mass for Civitas Dei Catholic Charismatic Renewal group, 6:30 p.m. Indianapolis Athletic Club, breakfast talk, 7:15 a.m.-8:30 a.m. Information: Mike Fox, 317-259-6000.

- St. Francis Hall Chapel, Marian College, 3200 Cold Spring Rd., Indianapolis. Catholic Charismatic Renewal of Central Indiana, Mass and healing service, 7 p.m.

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

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

**Third Thursdays**

- Our Lady of Peace Mausoleum Chapel, 9001 Havenwick Rd., Indianapolis. Mass, 2 p.m.

- St. Elizabeth’s, 2500 Church Ave., Indianapolis. Daughters of Isabella, Madonna Circle meeting, noon, dessert and beverages served. Information: 317-849- 5840.

- Archbishop O’Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Young Adult Wide (group by archdiocesan Office for Youth and Family Ministries), 7:30 p.m. Child care available. Information: 317-236-1586.

- Second Wednesdays

  - St. Jude Church, 5333 McFarland Rd., Indianapolis. Rosary. 6:15 p.m. Information: 317-783-1445.

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

- Holy Family Parish, Main St., Oldenburg. Mass for Life by archdiocesan Office of Pro-Life Activities, 8:30 a.m.; walk to Clinic for Women (abortion clinic), 2951 E. 38th St., rosary; return to church for Benediction.

**Fourth Saturdays**

- Indianapolis New Albany Life Crisis Center, 8301 Roy Road, Indianapolis. Eucharistic Holy Hour for Life, 10:30 a.m.-11:30 a.m., faith sharing and Scripture reflection. Information: Servants of the Gospel of Life Diane Cascade, director of the archdiocesan Office of Pro-Life Activities, 317-236-1521 or 800-382-9836, ext. 1521.-
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.

YOU’VE ALWAYS HAD A HEART FOR OTHERS.
Now it’s time to look out for yours.
Juan Raul Garza's attorney, Greg Wiercioch, addressed the news media after the execution.

"I was asked by Juan to be with him, and obviously when I consented to that it brings with it a silence about what we talk about," Father Ashmore said on June 18. "I really can't say a lot about it, other than that he asked me to witness his execution, and I will do that prayerfully in the witness room.

Father Ashmore said he planned to arrive at the penitentiary at 4:30 a.m. on June 19 to spend time with Garza in the holding cell before the execution.

"It's an invitation to be present to him in any way that he needs," Father Ashmore said, "and to bring the saving Lord to him as a priest, as a friend, who desires to see him in the kingdom. I'm pleased that I've been asked, but it's very hard. It's what I call painful grace, very painful but truly grace-filled. I consider it a gift of God to be present in that way to him."

"Their parish community has been very supportive of them [in Brownsville, Texas]," he said, "and the Sisters of Providence have been very loving to them here, and have provided them with the necessary privacy [at Saint Mary-of-the-Woods] that they need to be by themselves in their prayer and in their journey to Juan's death and beyond.

Garza's adult daughter, Norma, the second child of his first marriage, said in a June 15 interview at Saint Mary-of-the-Woods that she is very sad but has come to terms with his execution.

"My father is not being murdered by the government," she said. "He is being set free."

She opposes capital punishment, and went with 15 Providence sisters to the U.S. Penitentiary during the early morning hours of June 11 to pray for Oklahoma City bomber Timothy McVeigh and participate in 168 minutes of silence in memory of the men, women and children who lost their lives in the April 19, 1995, bombing of the Alfred P. Murrah Federal Building.

"I just wanted to be there to show that I am against the death penalty," she said, "and to support Timothy McVeigh. He needed to know that he's not alone.

Participating in the early morning pro-life vigil outside the penitentiary "made it more difficult for me," she said, "but I wanted to be there for Timothy. It gave me a feeling of what I'm going to have to face [with her father's execution]."

"I know that he is guilty," she said of her father. "He admitted to what he has done. He knew it was a mistake and something that he was not supposed to do. He regrets what he did, and I do not hold anything against him because when you're in the drug business that's what it's all about. There is a point when it's either my life or yours."

She said her faith has helped her cope with the grief of losing her father.

"He has been incarcerated for nine years," she said. "I would prefer that he would have life in prison without parole, but I believe that he will be in a better place here in death. I'm just praying for God to make him strong, because the stronger he is, the stronger he makes us feel."

"After the execution, we will get our things ready and go home," Elizabeth Garza, his second wife, said last week that her husband is trying to be strong for his family. They are the parents of Juan Jr., who is 12, and Elizabeth Ann, who is 10.

"He knows that a lot of people are praying for him," she said. "He's sorry. He's remorseful. I just want people to know that Juan is not a monster. He's a very loving father, a very loving man.

"Since his incarceration nine years ago, she said, it has been difficult raising two young children as a single parent.

"We have gone through some tough times," she said. "I know that I wouldn't have been able to raise my kids without the help of God and my parents. My faith has helped. My prayer is 'I can do all things through Christ, who strengthens me.'" The people from my church in Brownsville have always been there for us spiritually and emotionally, and the Sisters of Providence have all been so nice, too. They've gone the extra mile for us, and we really appreciate that. They have a lot of love in their hearts, and we love them dearly."

Garza's attorney, Greg Wiercioch, addressed the news media after the execution.

"Someday this precise savagery will end," he said. "But not today. Today, we bear witness to the expanding circle of violence and victims that the death penalty creates. Juan Garza's execution has left four children fatherless. I do not have an answer when I am asked about the families devastated by Juan Garza's crimes. But I do know that justice does not demand death. Today, President Bush had the last word. But he will not have the final say on the death penalty. History will.

Wiercioch also praised the efforts of the U.S. bishops and other religious leaders who continue to speak out against capital punishment.

"When members of religious organizations are aware of their Church's or synagogues' position on the death penalty," he said, "I think it begins to seep in slowly to members of the public who belong to those faiths. I think it's done an enormous amount of good, and I think that it does have and can have an effect on shaping public opinion and helping out in the clemency process."

St. Paul the Apostle parishioner Gretl Plessinger of Greencastle, a reporter for WSIM Radio in Terre Haute, was one of 10 media representatives selected by peers to witness Garza's execution.

"It was almost surreal," Plessinger said. "It was very quick, very painless. He didn't seem to struggle at all. It was very strange. Maybe that's because I tried not to think about what was actually happening, but it didn't seem like he was dying. It was hard to envision that. I was concerned about my emotions and if I would be able to handle it or not, so what I tried to do throughout the whole process—and am still trying to do right now—is just keep it together and not actually think about what happened. Right now, I'm just kind of going over the details of what happened in my mind. Later I'll have to reflect on what really happened."

Elizabeth Garza (second from left) poses for a portrait with Elizabeth Ann, her 10-year-old daughter, and Juan Jr., her 12-year-old son, at Saint Mary-of-the-Woods on June 15. Joan Raul Garza's sister, Maria Magdalena Cuellar (right) also made the trip to Indiana to visit her brother before his execution.
Please submit writing to our office by 10 a.m. Mon. the week of publication; be sure to keep a copy of your writing. The deadline for obituaries is 10 a.m. Mon. The Catholic Criterion is a weekly newspaper published by The Archdiocese of Indianapolis, Father of Charlotte Johnson, John A. Dupont, Indianapolis, Indiana 46219.

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Pope celebrates feast of Corpus Christi
Pope John Paul II stirs into a monochrome containing the Eucharist at a celebration for the feast of Corpus Christi at the Basilica of St. John the Baptist on June 17. The pope called on the faithful to make Christ’s presence visible through their actions.

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