**Racism and a ‘theology’ of hate**

WASHINGTON (CNS)—Believers from many faiths are puzzled by the apparent contradiction of recent acts of violence committed in the name of “Christianity.”

Jesus Christ preached about loving everyone, including those who are different. He taught that everyone’s life is precious and that the kingdom of God is open to all who follow his ways of love.

By Greg Otolski

> Racism and a ‘theology’ of hate that he wanted his actions to be “a target of opportunity” after he left the community center.

Various evidence links Furrow to the Christian Identity movement and the Aryan Nations, both of which have racial separatist religious doctrines, and The Order, a now inactive racist hate group. Furrow is not alone among newsmakers with those connections. Recent fires at three synagogues in Sacramento, Calif., the murder of a homosexual couple near Redding, Calif., the bombing of a Birmingham, Ala., abortion clinic and the Atlanta Olympic bombing all are believed to have been committed by people who were influenced by Christian Identity teachings.

By Mary Ann Wyand

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Grogan especially liked the black and white photo of an icon printed on the cover of The Criterion's Easter Supplement last April, so he recreated it in color. Iconography dates back many centuries in the Eastern Church and today is popular in both the Eastern and Western Churches. Icons are pictorial representations or illustrations of sacred or sanctified Christian persons. This intricately detailed style of illustration depicts Christ, the Mother and Child, the Crucifixion, the Resurrection, saints, angels and other Biblical scenes or persons. It is considered acceptable to copy icons because this art form is based on stylized, traditional motifs and colors. Grogan will display his oils and watercolors of a variety of icons, as well as varied examples of folk art inspired by his childhood on a farm in Benton County, during an Aug. 31 reception titled “Folk Images: Sacred and Secular” in Indianapolis.

St. Thomas Aquinas parishioners Jim and Jeanne Malone are hosting the reception. Although he loves painting, Grogan only paints part-time. He also works as an historical interpreter at Conner Prairie pioneer settlement in Noblesville, and enjoys portraying several residents from yesteryear at the living history museum designed as an 1836 village.

> Things I see at Conner Prairie are part of my visual lexicon—my artistic vocabulary—and inevitably find their way into my work,” he said. “I’ve drawn inspiration for some of my material from Scripture, 19th and 19th century paintings, old photographs, prints and even advertisements. I’m inspired by rural themes, such as a summer evening in the country, and any visual image from the past that catches my fancy.”

Grogan said he also appreciates the style of artwork made famous by Tómie dePaola and Tasha Tudor, two well-known children’s authors and illustrators.

> Among the paintings featured in the show are a folk art rendering of The Visitation, with animals watching as Elizabeth greets Mary, and a picture of six nuns in silhouette processing from a small chapel after morning prayer.

Grogan and his wife, Leanda, who is also an artist, and their 6-year-old daughter, Marushka, enjoy a variety of hobbies together. Grogan has portrayed St. Peter, St. Nicholas and John the Baptist for liturgical programs at St. Thomas Aquinas Parish. He also plays the fiddle, guitar and dulcimer, calls square dances and is an experienced storyteller. And when time permits, he loves to read.

> An artist inspired by artwork in The Criterion.

Artist Eddie Grogan of Indianapolis displays an icon inspired by artwork in The Criterion.

**First Legacy of Hope funds distributed**

Richmond to get a Catholic high school

The pledges have been coming in since the spring of 1998 and now the money collected from the Legacy Generation to Generation campaign is beginning to be distributed throughout the archdiocese. Nearly $5 million of Legacy of Hope funds were given out by the archdiocese in the spring of 1998 and now the money raised will go directly into individual parish accounts to be used for specific projects already identified by the parishes. The remaining 28 percent of the money raised will be managed and distributed by the archdiocese.

> “This is where all the hard work in the 151 parishes out there begins to pay off,” said Mike Halloran, archdiocesan secretary.

By Greg Otolski

> Racism and a ‘theology’ of hate that he wanted his actions to be “a target of opportunity” after he left the community center.

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> Furrow is not alone among newsmakers with those connections.

> Recent fires at three synagogues in Sacramento, Calif., the murder of a homosexual couple near Redding, Calif., the bombing of a Birmingham, Ala., abortion clinic and the Atlanta Olympic bombing all are believed to have been committed by people who were influenced by Christian Identity teachings.

> Federal agents lead Buford O'Neal Furrow, suspect in the Los Angeles Jewish center shooting, out of a federal building in Las Vegas Aug. 11. He reportedly has links to white supremacist groups.

**First Legacy of Hope funds distributed**
The criterion / Friday, August 20, 1999

**Hayes's Law** continued from page 1

...Hayes's Law, the Supreme Court decision of 1973, is not in itself a departure from the principle of segregation. It merely legalizes discrimination by removing the legal barriers to discrimination. It also places the burden of proof on the individual who seeks to be protected from discrimination. Therefore, under Hayes's Law, a business may discriminate against an individual on the basis of race, religion, sex, or national origin. However, it is illegal to engage in discrimination based on age, disability, or sexual orientation. The law also prohibits discrimination in the workplace, housing, and public accommodations.

**The Criterion** (ISSN 0574-4359) is published weekly except the last week of December and the first week of January. 1400 N. Meridian St. Box 1717 Indianapolis, IN 46206-1717 317-236-1570 800-382-9836 ext. 1570 criterion@INDIANAPOLIS.COM Periodical Postage Paid at Indianapolis, IN. Copyright © 1999Criterion Press, Inc. POSTMASTER: send address changes to: Criterion Press, Inc. 1400 N. Meridian St. Box 1717 Indianapolis, IN 46206-1717

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**Los Angeles SWAT members survey the area in front of the North Valley Jewish Community Center Aug. 10 in the Granada Hills suburb of Los Angeles. A man with a submachine gun opened fire at the center wounding three children and two staff members.**

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**Legacy of Hope allocations and distributions**

<table>
<thead>
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<th>Category</th>
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<th>August 1999 Distribution</th>
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<td>Lay ministry</td>
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<td>Teacher/scholar training</td>
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**Mackey's Law** continued from page 1

...Mackey said a tentative plan calls for opening the new high school in the fall of 2000 with the freshmen and sophomore classes. The junior class will be added in 2001 and the senior class in 2002.

..."Sticking to this timetable depends upon how successful we are at continuing to raise funds, but people here really want a school where God plays a central role," Mackey said.

..."They like the idea of smaller class sizes and a school where discipline and morals are important. We’re getting support not just from the Catholic community, but from non-Catholics as well."

...Halloran said the new high school for Richmond is just one example of how the Legacy of Hope campaign is having a big impact on the parishes.

..."The Legacy of Hope is paying for all sorts of long-term capital and endowment needs," Halloran said. "This is important for schools, missions, our social service agencies, programs for lay leaders, initiatives to encourage vocations, it goes on and on. This is our future. That’s why it’s so important that everyone follow through on their pledges and make those payments."

...Jeff Stumpt, chief financial officer for the archdiocese, said distributions of the archdiocesan share of the Legacy of Hope fund will be made annually. The next distribution will be made next July.

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**Christian Identity** continued from page 1

...Christian Identity itself is not a single religion, but a theology followed by unconnected church-like groups, such as Kingdom Identity, Aryan Nations, Posse Comitatus, the Church of Jesus Christ Christian and America’s Promise. Their teachings are based on scriptural interpretations that hold white Europeans to be the only authentic descendants of the tribes of Israel. Jews are considered to be descended from the offspring of Eve and the devil. Nonwhites are believed to be subhuman because they existed before God created Adam and Eve.


...Linda Schearing, a Hebrew Scriptures professor at Gonzaga University in Spokane, Wash., explained that Christian Identity teaching likely interprets the Old and New Testaments to support racist beliefs.

..."They’ve not gone to the Bible to find out truths," she said. "They’ve gone to the Bible to support their beliefs. Anything that doesn’t agree with them, they agree with them is blatantly misinterpreted."

...Although not all Christian Identity groups advocate violence, Wassmuth said those that don’t still believe destruction is inevitable for those who aren’t among the white Anglo chosen ones.

...“Some of them believe God will ‘take care of it,”’ Wassmuth said. “Some say, ‘the violence is going to happen, but we won’t do it, God will do it.’

...Even when they don’t specifically advocate violence, Christian Identity doc- trines are forceful and peppered with Scripture references.

...For instance, a web page posting the doctrinal statement of one Christian Identity group, Kingdom Identity Ministries in Harrison, Ark., cites hundreds of Scripture passages to justify beliefs such as: “We believe that the man Adam ... is father of the white race only”; and “They believe in ... the devil ... who has a literal ‘seed’ or posterity in the earth, commonly called Jew’s today.”

...Christian Identity beliefs date back 150 years, to a milder doctrine called British Identity, which was popular in the United States, Britain and Canada. In the 1960s, the movement evolved into a literal form known as Christian Identity, which was founded in 1966 by John K. and William J. Greenway. In 2001, the movement is estimated to have between 100,000 and 200,000 members worldwide. The movement is known for its extreme nationalism and anti-Semitism, as well as its anti-Catholic and anti-Masonic views.

...Although mainstream religious leaders of many faiths have been outspoken in warning about the dangers of such groups and to support the victims of discrimination, many mainstream religious leaders, in their public declarations, have referred to interfaith marriage, not extra- marital sexual relationships.

...In addition to their white superiority doctrines, groups connected with Christian Identity groups also teach violence in common: hatred of homosexuals; rejec- tion of other religions; and the view that the government and law enforcement belongs to them and they are protected by a literal ‘seed’ or posterity in the earth, commonly called Jew’s today.”

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St. Peter in Harrison County marks 150th

First Mass was celebrated in Buena Vista

St. Peter Parish in Harrison County near Elizabeth will mark its 150th anniversary with a 10 a.m. (EDT) special Mass on Aug. 22.

Father Mauro Rodas, pastor, will preside. After the liturgy, the parish will have a reception in the new St. Peter Parish Hall.

Father Rodas credited the “very active” men’s and women’s clubs of the parish for planning and executing the celebration.

After one year as pastor, Father Rodas said, “The parishioners are very dependent and reliable in being responsible for their own parish. It has been a nice experience to be with them.”

The parish of some 100 families is attended from St. Joseph in Corydon, about 23 miles to the north.

Mass was first celebrated in a home in Buena Vista in the late 1830s. In 1849, the parish moved to a private home until 1873, when it was served by the Frenchtown priest before Bishop Chatard placed St. Peter under the care of Most Precious Blood Parish in New Middletown.

Except for a few months when the Frenchtown priest took responsibility, the parish was linked to Most Precious Blood.

When Father Augustine Peckskamp became pastor of the New Middletown parish in 1848, he saw the need for a larger and more modern church so he oversaw the building of a church at the present, more accessible location.

While Father Joseph Gordón was pastor of the New Middletown church in 1900, the church was destroyed by fire. It was immediately rebuilt in the style it is today.

His brother, Father William Gordón became the first resident pastor at St. Peter in 1905, where he remained until 1914. In 1915, St. Peter became a temporary mission of New Middletown.

After 1916, the parish had mission pastors out of St. Joseph in Corydon who lived at St. Peter’s rectory. When Father Hillman became pastor of Corydon in 1938, the term mission was dropped from St. Peter and it became part of a tri-parish concept with New Middletown.

The children from St. Peter attended the St. Joseph School in Corydon.

Father Ernest Stahl took care of St. Peter from 1961 to 1989. Under his pastorate, the church vestibule, sacristy and exterior were remodeled. He began making rosaries for parishioners and for thousands of people in missions around the world. Benedictine priests from Saint Meinrad Archabbey assisted at the parish.

Father Henry Tully served St. Peter from Corydon from 1989 to 1993. Franciscan priests Fathers Pius Pfeiffer, Kenneth Gering and Ernest Waechter presided at Masses there until Father Rodas arrived last year.

Father Rodas said, “It is a blessing for me to be able to celebrate 150 years with the parish.”

St. Joseph in Indianapolis to celebrate 50 years as west side parish

St. Joseph will celebrate 50 years as a west side Indianapolis parish on Aug. 29. Parishioners will gather outside church for a celebration at 11:15 a.m. and then celebrate Mass at 11:30 a.m.

After the special liturgy, entertainment will be provided for adults and children.

Planners promise a picnic, fun and games to all present and former parishioners, teachers and staff members who will be there—even from the former sites at College Ave. and North Street and at 6087 W. Morris St.

In 1953, it became necessary for the parish to move from the west side Morris St. address—the parish founded on Sept. 18, 1949, where a church-school-convent cornerstone was dedicated in 1950—because of the building of Interstate 465.

Dedication of the new church-school building on 11 acres at S. Mickley took place on Aug. 29, 1954. Pews were brought from the old east side St. Joseph Church.

From 1968 to 1977, St. Joseph had an worship program for 4-year-olds and 5-year-olds coordinated by mothers.

The Sisters of Providence staffed the parish school when it started on Morris St. in 1950 and again at the present S. Mickley Ave. location until it consolidated with other parishes in 1970 as All Saints School.

The convent building south of the church became a House of Prayer for the Sisters of Charity of Mount St. Joseph, who supported the parish religious education program. A Franciscan sister became pastoral assistant in the early ’70s.

When the late Father Fred Schmitt became pastor in 1976, the interior of the church was changed to a modern seating arrangement, with the altar moved to the east side of the church.

In 1980, the former convent was leased to First Step, a rehabilitation center for women alcoholics. The parish sold property north of the rectory to a day care facility that same year.

Father John Elford’s pastorate brought a new slanted roof for the church, stained glass windows and air conditioning.

Father Mark Tran Xuan Thanh, of the Diocese of Dalat, South Vietnam, moved into the rectory to minister to the Vietnamese Catholics.

Father Glenn O’Connor became pastor after Father Elford died in 1991. A chaplain and pit crew member at the Indianapolis Motor Speedway, Father O’Connor was appointed chaplain of the Indianapolis International Airport in 1993. The parish began sharing its parish with neighboring St. Ann Parish in 1997.

The address and phone numbers for information and reservations are 1375 S. Mickley Ave.; Indianapolis, IN 46241. 317-243-9528, 317-244-0255 or 317-244-4058.

St. Bridget, Liberty, marks 150 years as community


“We wanted to celebrate the time they started having Mass here,” said Father O’Brien.

Records show that Father Doyle of Richmond celebrated Mass in homes in Liberty in 1849, before the parish was established in 1851. He purchased the present three-acre site for $300. It was said to be the highest point between Cincinnati and Indianapolis.

In 1853, St. Bridget became a mission of St. Gabriel Parish in Connersville, which was founded in 1851. Father Henry Peters, from Connersville, celebrated Mass at St. Bridget for the predominantly Irish community from 1853 to 1872.

The first church was a frame building built in 1854 on the site between the present church, built in 1905, and the rectory.

In 1888, the church is believed to have burned by members of the Know Nothing Party, which was antagonistic to the Catholic Church. Father Peters built a brick church in 1899, with the financial help of some non-Catholic friends.

St. Bridget became a parish and Father Januarius M. D’Arco became the first resident pastor in 1872. He remodeled a private home into a rectory in 1873. Father Clement I Conen became pastor in 1941. In 1958, Father James D. Barton was named pastor of St. Bridget, where he remained until his death in 1995.

While pastor there, Father Barton also served as archdiocesan director of the Society for the Propagation of the Faith and Missions.

Father O’Brien was named administrator of St. Bridget in 1996 and became pastor in 1997.

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The Crisis Office of Catholic Social Services is always in need of the following items:

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The end is near?

It's beginning.

Last week, a full-page advertisement appeared in the first section of USA Today announcing "Earth's Final Warning," and predicting that "Chaos Awaits Major Cities." The following day, a quarter-page ad appeared in The Indianapolis Star, proclaiming that "Christ Is Coming Very Soon" and listing "eight compelling reasons why God's judgment is about to fall upon our world.

Both ads laid out the reasons for the imminent end of the world by using (or perhaps it would be better said "abusing") apocalyptic biblical "predictions" and prophecies.

The advertisement in USA Today, will further confused and ultimately incomprehensible to rational people, was especially offensive to Catholics because it depicted the Church as the "Whore of Babylon," an image from the Book of Revelation symbolizing the ancient Roman Empire and its persecutions of first-century believers.

In today's ecumenical age, where Church leaders are working to heal old wounds and reverse the scandal of our divisions and where the Catholic Church is reaching out even to other Christian faiths, it is shocking—and quite disappointing—to see old, hateful rhetoric once again being spewed forth. It is particularly disturbing to see such calumny in a national American newspaper.

(According to USA Today, the publication of the ad is protected under the First Amendment to the U.S. Constitution, which guarantees freedom of speech and press. "Our legal department reviewed and approved the ad," a spokeswoman said.)

Aside from the issue of whether this advertisement should have been published, we might as well prepare ourselves for the misdirected religious fervor contained in these ads and others. As the clock ticks down to midnight of Dec. 31, 1999 (the popular end of the millennium), we will be seeing more of them. And there is good reason to believe that similar premonitions will be seen in our newspapers and heard on our street corners and radios and television sets next year at this time as the calendar rolls to the actual end of the millennium on Dec. 31, 2000.

What does the Catholic Church believe about the end of the world and the second coming of Jesus Christ?

We believe that since the return of Jesus to the Father, the Church has been living in the end times. This is the age of the Holy Spirit, who lives in and guides the Church and its members through this already-but-not-yet time between the times, this "last hour." While we believe that Jesus will return and that his second coming is imminent and we pray, "Maranata, hu!" (Come, our Lord), we must continue to work in this world to bring about the fullness of God's kingdom.

Let the prophets of doom rail as they might for the next 16 months. We will keep our eyes fixed on Jesus and if we’re about our Lord’s work, we should all be much too busy to take much notice of the rantings of misguided doomayers.

—William R. Bruns

Divorce brings pain, destruction to families

Although every extended family knows the pain and destruction that accompany divorce, the phenomenon is epidemic in contemporary society, so much so that some cynics describe the contemporary experience of marriage as one of "serial bigamy." We can name a variety of causes that explain why the incidence of divorce remains so prevalent at the end of the 20th century. I point to the prevailing influence of godless secularism and materialism in our culture, which in turn is so pervasive that one of our pastors reminds me on occasion (and I don’t like to hear it), we live in a largely "post-Judeo-Christian" society. Sadly, our families, especially our children, pay the price as well as their mothers and fathers. Our children know nothing different.

When the Catechism of the Catholic Church introduces the ninth and tenth commandments, it begins with the quotation from the book of Exodus: "You shall not covet your neighbor’s house; you shall not covet your neighbor’s wife, or his manservant, or his maidservant, or his ox, or his ass, or anything that is your neighbor’s." (Ex 20:17). Then, in reference to the ninth commandment, the teaching of Jesus in the Gospel of Matthew is quoted: "Everyone who looks at a woman lustfully has already committed adultery with her in his heart" (Mt 5:28).

There follows an analysis of the meaning of the word covet. "St. John distinguishes three kinds of covetousness or concupiscence: lust of the flesh, lust of the eyes and pride of life. In the Catholic catechetical tradition, the ninth commandment forbids carnal concupiscence, the tenth forbids coveting another’s goods" (#2514).

Surely we agree that the ninth commandment doesn’t stand a chance if we depend on the media as we presently know it. Lust of the flesh, lust of the eyes and pride dominate much of the entertainment media. Hardly an eye-brow is raised these days when we are informed of the amazing number of great "icons" of fame—TV and movie stars and sports figures—who don’t even bother with marriage anymore. They simply live together for a time and move on.

Some of us are old enough now to note that their children follow suit, and the tabloids make a lot of money off the phenomenon.

The catechism is instructive here. "Christian purity requires a purification of the social climate. It requires of the communications media that their presentations show concern for respect and restraint. Purity of heart brings freedom from widespread eroticism and avoids entertainment inclined to voyeurism and illusion" (#2523).

Indeed, television and the movies create the illusion that infidelity, indiscretion, sex for fun and cohabitation of couples work just fine for the most part and even appear “romantic.” It takes extraordinary vigilance, teaching, and example from our pastors, pastoral leaders and teachers to speak the truth.

At the root of every sin one finds deceit. So what do we teach? Purity of heart involves honesty, simplicity and a genuine desire for what is right and good. In human relationships, this means treating others with dignity and respect. It also means resisting the temptation to use the language of love while treating other people as objects to meet personal needs or desires, which is what typically happens in the entertainment media (of which the Jerry Springer phenomenon is typical). We need to call it a lie.

The catechism’s treatment of the ninth commandment is intentionally divided into two sections. The first is titled "Purification of the Heart." "The heart is the seat of moral personality. ‘Out of the heart come evil thoughts, murder, adultery, fornication…’" (Mt 15:17). The struggle against carnal concupiscence entails purifying the heart and practicing temperance: ‘Remain simple and innocent, and you will be like little children who do not know the evil that destroys man’s life’." (A quote from The Shepherd of Hermas PG 2, 916 (#2517).

The title of Part II is realistic and telling: "The Battle for Purity." The catechism lays the armament, if you will, for the "battle": "Purification of the heart demands prayer, the practice of charity, purity of intention and of vision" (#2532). And “purity of heart requires the modesty which is patience, decency and discretion. Modesty protects the inmost center of the person” (#2533). One doesn’t hear much about modesty these days.

It would be difficult to improve on the catechism’s fuller description. "Modesty protects the mystery of persons and their love. It encourages patience and moderation in loving relationships; it requires that the conditions for the definitive giving and commitment of man and woman to one another be fulfilled. Modesty is decency. It inspires one’s choice of clothing. It keeps silence or reserve where there is evident risk of unhealthy curiosity. It is discreet" (#2552).

The culture needs the truth of the Judeo-Christian message more than ever!
El divorcio trae dolor y destrucción a las familias

Cuando cada familia conoce el dolor y la destrucción que acompañan el divorcio, el fenómeno es tan epidémico en nuestra sociedad material con su ansias de poder y su deseo de uso y disfrute del sistema de valores del mundo occidental. En nuestro mundo de la codicia, el noveno mandamiento prohíbe la concupiscencia de la carne, la concupiscencia de los ojos y la soberbia de la...
Lausi Cantores (Praise Singers), a new cathedral choir, is being formed under the direction of Ed Greene with Mary Martha Johnston as accompanist. The choir will provide liturgical music for the 10:30 a.m. Sunday Mass every other week at St. Peter and Paul Cathedral. Rehearsals begin Monday, Aug. 23, and are held every Monday at the cathedral from 7 p.m. to 9 p.m. Interested singers should contact Ed Greene at 317-634-4519, ext. 14, or by e-mail at edgreen@archindy.org.

The Gibault Foundation, Inc. and the Indiana Knights of Columbus are offering two fund-raising tours for the year 2000—one to the Caribbean and one to Rome and the Riviera. The Texarcana Cruise sets sail on March 12, 2000, and returns to port on March 19, 2000. Passengers will sail on the cruise ship Norwegian Sea from Houston and go to Cancun, Cozumel, Roatan, Bay Islands, and return to Houston. The special Gibault/K of C price is $1,600 per person and includes roundtrip airfare from Indianapolis or Chicago and group roundtrip transfers in Houston. It also includes a tax-deductible contribution to Gibault School, Hoolehan at the Gibault Foundation at 765-348-4008, or by e-mail at gibault@earthlink.net. Gibault School, located in Terre Haute, is a residential educational facility for delinquent, pre-delinquent and emotionally disturbed youth between the ages of 8 and 18. The school has an on-schools ground, individual and group counseling and a full recreation program.

Dan and Judy Hoyt of Inmaculate Heart of Mary Parish in Indianapolis are seeking to form a group of people whose close relatives are members of religious orders or congregations or are lay missionaries. They envision the group gathering a couples group each year to pray for each other and the religious in their families, to tell stories, to celebrate and to support each other. Those interested may call Dan Hoyt at 317-263-4832 or contact the archdiocesan Office of Priests and Religious Vocations at 317-236-1490 or 800-382-9836, ext. 1490.

The Archdiocesan Choir, directed by Charlie Gardner, will sing for the Golden Wedding Jubilee Mass at 2 p.m. on Sept. 26. Rehearsals will be on Sept. 14 and Sept. 21 from 7 p.m. to 9 p.m. at St. Peter and Paul Cathedral in Indianapolis. The Archdiocesan Choir will also sing during Masses in 2000. These include the Consecrated Life Mass on Feb. 6; the Christ Mass on April 18; and priesthood ordinations on June 3. Anyone interested in singing with the choir at the Golden Jubilee Mass or other upcoming liturgies may contact Christina Tuley in the Office of Worship by Sept. 7 at 317-236-1483 or 800-382-9836, ext. 1483, or by e-mail at ctuley@archindy.org.

“Time to be Men: The Male Spirit,” a Creation spirituality retreat for men of all ages, will be held Sept. 10-12 at the Center for Peace and Life Studies at 407 W. McDonald St. in Hartford city. Led by St. Andrew the Apostle Catholic Church on McDonald St. in Hartford city. Led by Dominican Brother Joseph Kilkevics and Father Keith Hoose. The fee is $125 to $150 (the ability to pay the amount determines). For more information, call 765-348-4008.

“A Sacred Journey of Inner Family Healing Retreat,” a retreat for women, will be held Sept. 10-12 at the John XXIII Center, 407 W. McDonald St., in Hartford City. The retreat is directed by Mary Grunte, the co-author of the book How to Love Yourself When You Don’t Know How: Vicki Peterson, writer and transcendental meditation teacher; and Sister Maureen Manges of John XXIII Center. The healing weekend encourages women to move from surviving and striving to thriving. An expert guide in a journey toward transformation and self-esteem will be given. The fee is $140. For more information, call 765-348-4008.

Spiritual Growth Journey #10 will begin at John XXIII Center, 407 W. McDonald St., in Hartford City, on Sept. 17-19. The retreat series focuses on strengthening spiritual journeys. For more information, call 765-348-4008.

St. Francis Hospital and Health Centers are sponsoring the 1999 Spirit of Women awards program, an opportunity created to celebrate the accom- plishments of ordinary women accomplishing extraordinary feats. Three winners will be selected from central Indiana based on the contributions they have made to the issues women face in the areas of work, family and health, and also the impact they have had in their communities and in the lives of others.

A Benedictine monk of Saint Meinrad Archabbey will host a retreat for women, “A Sacred Journey of Inner Family Healing Retreat,” a retreat for women, will be held Sept. 10-12 at Saint Meinrad Archabbey Guest House in Saint Meinrad. Brother聂el Mueller, the associate director of continuing education at Saint Meinrad, is the presenter. The fee for the weekend is $85/single or $150/double. The fee for commuter is $60. The registration deadline is Sept. 10. For more information, call 812-923-8817.

The “Jesus Prayer,” a weekend retreat that will trace the history of the Jesus Prayer, show its relevance to cen- tering prayer and introduce the partici- pants to this spirituality enriching practice that can lead to contemplation, will be held Sept. 10-12 at Saint Meinrad Archabbey. Archabbbey Guest House in Saint Meinrad. Brother Mel Mueller, the associate director of continuing education at Saint Meinrad, is the presenter. The fee for the weekend is $85/single or $150/double. The fee for commuter is $60. The registration deadline is Sept. 10. For more information, call 812-923-8817.

The “Face of God Revealed,” a golden age retreat for anyone age 50 and older, will be held Sept. 7-9 at Mount St. Francis Retreat Center in southern Indiana. The registration fee for resident is $85/single or $140/couple. The fee for commuter is $60. The dead- line to register is Sept. 1. For more infor- mation call 812-923-8817.

St. Paul Catholic Center in Bloomington will host Ministries Festivals on Sept. 4-5 and Sept. 11-12. The holiday craft fair will be held Oct. 23 at the high school at 3000 Prague Road in Indianapolis. For more information, call Tracy Moran Miller at 317-782-8931 or the Roncalli High School Office of Development at 317-788-4098.

Elizabeth Besse, Carol Keyler and Matt Scheidler will make their lifetime commitments as secular Franciscans dur- ing a profession ceremony at 3 p.m. on Aug. 22 at Sacred Heart Chapel in Indianapolis. Their profession promises will be accepted by Franciscan Father Elias Koppert and Richard Bottin, S.F.O. minister of Sacred Heart Fraternity.

The 2000 Indianapolis Catholic Communication Campaign A-I-V will begin Sept. 17-19 at Mount St. Francis Retreat Center in southern Indiana. Conventual Franciscan Father Leo Kennedy will cel- ebrate the Masses, as well as lead a fancy in the roundtable conference. The round- table will focus on the duties of the Brother, as referred to in Rommers 12, and is an open conversation or inter- change with the text leader and retreatants. Music ministry is by “Testify.” The weekend begins with regis- tration at 6 p.m. on Sept. 17 and con- cludes with Mass on Sept. 19, with a lim- it of 60 people. The fee for resident is $85/single and $150/double. The fee for commuter is $60. The registration deadline is Sept. 10. For more information, call 812-923-8817.

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Bronch reservations are being taken for Roncalli High School’s craft fair. The holiday craft fair will be held Oct. 23 at the high school at 3000 Prague Road in Indianapolis. For more information, call Tracy Moran Miller at 317-782-8931 or the Roncalli High School Office of Development at 317-788-4098.

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VIPs . . .
Planning in the works for spiritual renewal, building at St. Joseph Parish in St. Leon

ST. LEON—St. Joseph in St. Leon is a parish with a plan. The 223-household Batesville Deanery Parish has physical and spiritual planning in the works. The parish is gearing up for its first nine-week run of the Little Rock Scripture Study. And during the Lenten season, the parish will begin its first round of Christ Renews His Parish.

The spiritual renewal programs will be a shared effort with nearby St. John Parish in Dover. It makes sense that the two parishes share the programs since they share a pastor—Father Louis Manna.

Little Rock Scripture Study will begin at the two parishes in September and will conclude in November. Sign-ups for the Scripture study will begin this month. Groups will then be formed and will meet at common areas. “We’re hoping it will actually be in the homes,” said Franciscan Sister Elaine Merkel, the pastoral associate and director of religious education at St. John the Baptist Parish in Dover. Sister Elaine is helping organize the Scripture study program. She said Little Rock Scripture Study involves reflection on particular Scripture readings. A group facilitator will work with the group responding to the questions regarding the Scriptures.

Sister Elaine said the people of St. Joseph and St. John parishes are interested in the Little Rock Scripture Study. “Many people have been asking about it at both parishes,” she said.

Franciscan Sister Helen Saler, director of religious education, lights a candle as Father Louis Manna, pastor, looks on at St. Joseph Church in St. Leon. Slow pan to the right.

For complete details, please call: Jim Sorg

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St. Leon

St. Joseph Church

Story and photos by Susan Bierman

Fast Fact:
At the end of each month, a second collection is taken at St. Joseph Parish in St. Leon to go toward Kosovo relief. The money is sent to Catholic Relief Services.

Journey of Hope 2001

St. Leon

Franciscan Sister Helen Saler, director of religious education, lights a candle as Father Louis Manna, pastor, looks on at St. Joseph Church in St. Leon.
The parish is approaching the new goal and has raised $200,000 so far.

Religious education

More than 100 children are enrolled in preschool through grade 12 in the religious education program at St. Joseph Parish. Sister Helen said the program is very well-attended.

About 60 youth are active in the youth ministry program at St. Joseph as well.

Father Manna said the parish will be hiring a youth minister to lead the program.

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Little Rock Scripture Study.

“They’re saying it’s what they want—even the present seniors are interested in having a Scripture study,” Sister Helen said.

Father Manna said a great interest in Scripture in general exists in the parish.

“They find out they [Catholics] don’t know much about Scripture. And we’re using scripture more in the Church than we have in past years — so it’s finally coming through,” Father Manna said.

He said sometimes this interest in Scripture study is “in the air.”

Father Manna said a great interest in Scripture in general exists in the parish.

“They find out they [Catholics] don’t know much about Scripture. And we’re using scripture more in the Church than we have in past years — so it’s finally coming through,” Father Manna said.

He added that every now and then, the parish runs into expenses that will take a little more than the weekly collection will cover. But that need is always met as well.

A plan for a new building on the grounds is a recent example.

The proposed building plan includes a structure with parish offices, meeting rooms, kitchen and a parish hall.

“It may be one of those things we do in certain stages,” Father Manna said.

He said the parish would use its share of the Legacy of Hope from Generation to Generation capital campaign money to fund part of the building project.

St. Joseph had an original Legacy of Hope goal of $150,000, but parishioners decided to raise the goal to $200,000 so far. The parish is approaching the new goal and has raised $200,000 so far.

Religious education

More than 100 children are enrolled in preschool through grade 12 in the religious education program at St. Joseph Parish. Sister Helen said the program is very well-attended.

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Millennial hopes of a missionary in Uganda

By Fr. Jim Farrell
Second in a series

(Father Jim Farrell spent part of his 1996-97 sabbatical in Uganda and wrote a series of articles for The Criterion at that time. He returned to Uganda this summer for a month’s vacation. – WRB)

AUGUST, 1999

What contributes to your sense of dignity? What structures in society oppress you?

In Uganda there is discussion about the cultural practice of the dowry. Though we usually think of a dowry as a custom from the past where a woman or her family gave property or money to her husband when they married, the practice has been reversed here in Uganda and is still being practiced.

Many years ago this custom was more of a token exchange of gifts between the two families. Perhaps an arrow given by one family and a piece of jewelry given by the other, but somewhere along the way to the 20th century, the Ugandan culture began to move in another direction. The family of the woman began to demand the dowry to be paid to the father of the bride who set the amount, or, if the father was deceased, to the father figure in a family. Through the years this custom has become a burden.

Now a father demands several cows or chickens or goats and any combination of animals that he wishes. Curiously, the woman may go with her husband prior to the full payment of the dowry. The non-payment of dowry begins to contaminate various aspects of the marriage. A husband begins to believe that the wife is his property because “I paid for her.” How can there be a relationship built on mutual love and affection when the husband considers himself as the owner of his wife?

Christian couples live together without the benefit of marriage waiting for the dowry to be paid. The amount of dowry seems to be undefined, with fathers continuing to raise the amount as the marriage continues. In a recent survey on marriage, the overwhelming majority of men said that they had paid the equivalent of eight cows or more for their wives. Imagine this kind of financial obligation that requires payment of a dowry worth more than $1,000 when most people here are not on a payroll, and those who are make between $15 and $70 a month.

The Church, at first wanting to be supportive of the culture, agreed to wait until the dowry was paid to celebrate the marriage. But the meaning of dowry has changed through the years, and now missionaries and local clergy are beginning to pose questions and raise awareness about the burden that dowry places on a young couple beginning their life together.

If a wife dies, custom demands that the dowry be paid before she is buried. Some would even suggest that the reason a wife dies early is that the husband had not paid all the dowry and this has brought a curse on the family. (In last week’s article I mentioned the prevalence of witchcraft and superstition among the people.)

Sometimes the death of a child is another occasion for the husband to pay an additional cow to the family of his spouse. The inability to have children has also been interpreted as a curse that will not lift until the dowry has been paid up. In conversation with local men, I learned that they not only pay dowry to their wives’ families but they continue to pay dowry to their mothers’ families. There appears to be no agreement on when dowry is finished, despite the effort of the Ugandan government to limit dowry by establishing a specific amount.

Worst of all is to hear a woman talk with pride about how much dowry her husband had to pay in order for some women have made their dowry the means to measure their self-worth. Here young girls are often kept out of school to assist with child rearing and household duties. Here, a woman’s purpose in life is fulfilled only through marriage and childbirth. Here, husbands most often refer to their wives in the third person. Is it any wonder that such a culture contributes to a woman’s belief that the clearest sign of her self-worth is revealed in how much dowry her family is demanding from her spouse?

Some of the missionaries are working to raise awareness about all the ways that dowry diminishes the dignity of a woman, destroys the covenant of marriage and burdens a young couple starting their life together. As Jubilee Year 2000 approaches, may the custom of relieving debts and freeing the oppressed cause families in Uganda to recognize the tremendous burden generated through the cultural custom of dowry.

May the Holy Spirit grant them the courage and the grace to liberate themselves from this cultural practice.

Uganda is a country where change comes slowly. Due to factors from the countryside and modern homes are beginning to dot the landscape, but many people still live in huts. One cultural practice that has been particularly slow to change is the dowry. The family of the bride often demands an exorbitant payment from the groom—an amount that’s often far greater than what the groom earns in one year. Missions and local clergy are working to raise awareness about the oppressive nature of this custom.

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The Great Council reflects the pope who convened it

The 12th ecumenical council, the Fourth Lateran Council of 1215, was one of the most important Councils of the Church. It was one of the most important Catholic Church councils before the Council of Trent in the 16th century. Some 200 prelates attended.

The council represented the pope who convened it—Innocent III, who was elected in 1198 at age 37. During his pontificate, the papal prestige reached its highest level since the time of St. Peter. Despite the intense battle over the reform of the Church, the council was successful in the Church's mission to reform the Church.

The council lasted for 17 days. The main focus of the council was the reform of the Church, especially the clergy. The council decreed that all clerics must be celibate and that the ordination process must be more rigorous. The council also addressed the problem of simony, which was widespread at the time.

Although the council was not as important as some of the other ecumenical councils, it was significant because it marked the beginning of the reform movement of the Church.

Pope Innocent III, the pope who convened the council, was a man of great piety and dedication. He was the first pope to use the title of Pope of Rome. He was also known for his reform of the Church and his efforts to strengthen the papal position.

The council was a turning point in the history of the Church and set the stage for the reform movement of the 13th century. The council's decrees had a significant impact on the Church and its leaders for centuries to come.

Kendrick not like other children

Kendrick is not like other children; he is mentally challenged. His mother is also mentally challenged. His father is a man of German descent more than anything else, and he is physically abused. Kendrick is such a loving person that anyone you will ever meet would give a lot of herself in teaching Kendrick. Kendrick has many special gifts. He instills a deep sense of joy in Patty. Kendrick can instill that same deep sense of joy in everyone he meets. Patty is always content, joyful and at peace. She is the model of joy. She is the only person you will ever meet who is always content, joyful and at peace.

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The AFL-CIO's neutral position on abortion

A man from a distant state whom I never had of and probably will never meet recently took to the phone to chastising me. The reason? AFL- CIO president John Sweeney was quoted in the press as having said something that could have been at a Church-labor workshop during the wonderfully successful conference in Los Angeles a few weeks ago. My irate caller, said, in summary, that as a Catholic priest (and, as he put it, a non-signor, no less), I should be ashamed to be praised by a man whom he said is pro-choice on abortion. Sweeney, of course, is not pro-choice.

When I asked my caller for the source of this blunder, he was referring to an article in The Wanderer newspaper that described Sweeney as “pro-choice” in his role as AFL-CIO president. His implication was that Sweeney is personally pro-abortion.

I told my caller that his charge against Sweeney as a person is inappropriate. He has made no such charge, and that The Wanderer’s description of the AFL-CIO pro-abortion was incorrect. The AFL-CIO has an organization that takes no stand on abortion. My caller then switched gears, arguing that the AFL-CIO’s position on the issue means, in fact, that the organization is pro-abortion. He was in no mood to listen as I explained why this was not the case. I advised the AFL-CIO to remain neutral.

But to set the public record straight, let me explain why this is the case. In 1989 a committee of union presidents had been asked by the AFL-CIO to consider how to deal with several resolutions on abortion presented at its last convention. Sweeney, who is not AFL-CIO president then, I said was speaking strictly in my own name and that I had not come before the council to debate abortion either from the ethical point of view or that of public policy.

The basic point was that it would be a serious mistake for the federation to take an official position on this issue. I also said it would be a mistake for the AFL-CIO to take any position on the issue.

The AFL-CIO has no ethical right to remain neutral on this issue, I strongly disagree. The American labor movement has always been a neutral movement in the best sense of the word—a movement in which men and women of different ideologies, religions and cultures have been able to unite around basic labor issues and work together in solidarity. No other trade union organization, perhaps, can boast a better record in this regard.

I think it would be a serious mistake for the federation to take an official position on this issue, which has served it so well. Even a casual review of the history of European labor movements, which has been so successful in Europe, indicates that the AFL-CIO can only to the movement but to religion. The AFL-CIO, which has served it so well. Even a casual review of the history of European labor movements, which has been so successful in Europe, indicates that the AFL-CIO can only
The Sunday Readings

Sunday, Aug. 22, 1999

• Isaiah 22:19-23
• Romans 11:33-36
• Matthew 16:13-20

The first reading for this weekend comes from the first section of the Book of Isaiah.

Isaiah himself was the prophet of a divided people, and he speaks in this first section of the prophet's presentation of his message, and his idea of the king who would give a clue about his own circumstances and identity.

He was evidently very near the summit of power in the kingdom of Judah. His good use of Hebrew suggests that he was well-educated. Putting these various indications together implies that Isaiah was from a privileged, even aristocratic background.

This weekend's reading is typical. The Scripture speaks of a change in the highest position in the land, save that of the monarch himself. Being master of the palace must mean much more than merely being a glorified housekeeper for royalty. It meant considerable status as the king's first servant, which in biblical times would be considered the head of the government.

Isaiah not only was aware of this change of personnel, but he spoke of the persons affected as if he knew them. Eliahim, the new master of the king's household, was given all authority. His role was heavily religious in its mission. His task was to serve the family of David, that is, the reigning king who had succeeded to David's role as the representative of God among the people.

In this new and powerful role, Eliahim joins the king in gathering the family of God—the people—and in extending the knowledge of God's existence, mercy and justice.

St. Paul's Epistle to the Romans is the source of the second reading.

People living during the first century A.D. were no less mystified than their descendants are today in the face of events and personalities that they encountered. They also dealt with the great puzzle of how God could be present in human history, and not in human events, indeed in happenings seemingly so absent of God and of anything good.

Paul admits the mystery. He explains that God's ways are simply beyond human comprehension!

Still, the apostle insists, the majesty and perfection of God shine through all earthly occurrences. God always preserves the peace of people. The last verse of this reading praises God as sublime and grand in divine glory.

The Gospel of Matthew provides the final reading this weekend.

Caesarea Philippi, then and now a picturesque setting in the far northern region of Galilee, near the area of modern dispute called the Golan Heights, was the venue for this story. Jesus had traveled relatively short distances by today's standards. Caesarea Philippi was considered to be some distance from Capernaum, so reaching it required one of the Lord's longer journeys.

In this reading, Jesus asks the disciples to express their own belief. Who is he? They reply with a variety of possibilities, not only for themselves, but also for so many others. Other people, they answer, see Jesus as John the Baptist. Some see Jesus as Jeremiah, and so on. It is Peter who responds most assertively and clearly. He identifies Christ as the Son of the living God. Jesus blesses Peter for this insight, this proclamation of faith. The Lord then declares that Peter is the “rock” upon which the foundation of the church will stand. Jesus then bestows upon Peter a power that is a little short of divine.

English is a mixture of many languages. In the process of mixing words, the similarity between “Peter” and “rock” has been lost, so English-speakers miss the full impact of this Scripture. Those who speak Portuguese, Spanish, Italian or French suffer no such disadvantage. This reading is straightforward and clear. Peter is the Lord's representative.

Reflection

For several weeks this summer the Church has presented us with the image of Jesus, the Son of God, who is compassionate and merciful. This compassion led Jesus, the Son of God, who is compassionate and merciful. This compassion led Jesus to feed the hungry and to protect the apostles when they were adrift on a stormy sea.

The reading from St. Matthew's Gospel this weekend is the absolute keystone of the message. The first lesson from Isaiah sets the stage. Jesus, this long ago chosen chief of a servant to join in the essential work of the nation, so Jesus selects Peter, a former fisherman, marks him as a leader. From this point Peter has been employed to prove the claim of the papacy to be, in a most special way, the voice and hand of God in human affairs.

By no means is this an incorrect conclusion after reading the text. The papacy, indeed the Church as the handshake of gifts and are not intended to dominate, but to humble, forgive and redeem.

My Journey to God

Behind all good writers are good editors. In high school and college I wrote articles for the school newspapers and routinely submitted my work to editors who would cut the unnecessary clutter from my stories. Often I would argue that what I had written was good stuff. They would agree, but counter that it was clutter from my stories. Often I would argue that what I had written was good stuff. They would agree, but counter that it was clutter from my stories.

Editors in high school and college I put a lot of time into being a good student. I read a lot and I tried to be the best student I could be. I wanted to be the best student I could be. I wanted to be the best student I could be.

Theodore Hesburgh, our University President, once said that he was more proud of the students who entered Notre Dame than he was of the students who stayed. I agree with that. I think that is very important. I think that is very important.

Theodore Hesburgh, our University President, once said that he was more proud of the students who entered Notre Dame than he was of the students who stayed. I agree with that. I think that is very important.

Question Corner/Fr. John Dietzen

Could you please explain Catholic teaching about those who leave the Catholic Church? A family member told me that I, as a Catholic, should not attend a forthcoming wedding involving a Catholic, formerly Catholic, who has changed to another religion. Others do not feel that way.

I think if someone chooses another faith, it is something they must determine in their conscience. I remember hearing when I was young that anyone who leaves the Catholic faith cannot be saved. I don't know about them, but can we possibly believe that now? Please explain. (Minnesota)

A two points of Catholic teaching and policy are involved here. First, what is our understanding about those who depart from the Catholic faith? Second, what is the Catholic position about the marriage of someone who has left the faith?

As Catholics, we believe that the fullest assistance of those aids to salvation intended by Jesus Christ exist in our Church. This includes the sacraments and other liturgical worship, unity of faith, the communion of prayer and teaching, and so on.

One would assume that members of other churches, if they take their faith seriously and conscientiously, believe something similar about their own church, or they would join another.

Catholic doctrine, however, is clear today about the relationship between membership in the Church and salvation, and about individual responsibility. Both Vatican Council I and the Catechism of the Catholic Church phrase it very precisely.

In the Dogmatic Constitution on the Church (14), the bishops of the council put it this way. Whoever, "knowing that the Catholic Church was made necessary by God through Jesus Christ, would refuse to enter her or to remain in her, could not be sure of the cathedra (§946) repeats the same idea.

That sentence needs to be read carefully. It says in other words: Whoever knows, believes in conscience, that he or she has a responsibility before God to join or remain in the Catholic Church, must do so.

We know, of course, that generally people who are not Catholic have no feeling or conviction of such a responsibility. Because of lack of education or a variety of other possible reasons, the same can be true of former Catholics who are born Catholic or who entered the Church later in life.

Ultimately, therefore, it is a matter between them and God, a matter of accountability to their conscience, if they turn away from the Catholic faith.

To answer your question about the marriage, according to canon law (can. 1117), those who have left the Church “by a formal act” are no longer bound by the requirement that Catholics must be married before a bishop, priest or deacon. While the precise nature of such “formal acts” is not yet determined, it generally appears likely that it would at very least include those who have actually joined another denomination.

This, when former Catholics who have affiliated with a different religion marry, “out of the church,” that marriage is very probably valid, even in the eyes of the Church.

Assuming there is no other impediment to the marriage, therefore, the former Catholic you ask about is apparently entering a marriage recognized by the Church. Whoever knows that it would at very least include those who have actually joined another denomination.

TheCriterionFriday, August 20, 1999  Page 13

(Could please someone for this column to Father John Dietzen in care of Box 325, Peoria, Ill. 61601, or by e-mail at jdietzen@aud.com)
The Active List

The Criterion welcomes announcements for “The Active List” of parish and church-related activities open to the public. Please keep them brief, listing event, sponsor, date and time and location. No announcements can be taken by telephone. No pictures, please. Notices must be in our offices by 10 a.m. on Monday of the week of publication. Hand deliver or mail to: The Criterion, “The Active List,” 1400 N. Meridian St., P.O. Box 1717, Indianapolis, Ind., 46206.

August 22
Retirement party for Carolyn DeHoff, secretary, Indianapolis Central Catholic School, Mass, Good Shepherd, 11 a.m., reception following. Family, friends, parents, students, former teachers and students invited.

ST. PAUL PARISH ACTIVITY CENTER and St. Joe Hill Educational Facility dedication, St. Paul, Sellersburg, 2 p.m. Information: 812-689-3551 or eburwinkel@seidata.com.

August 25
SPRED, Archdiocesan Special Religious Education Program, St. Michael, 3354 W. 30th Street, 7 p.m. to 9 p.m.

August 28
St. Monica Parish, 6131 N. Michigan St., Indianapolis, Food Festival, 4 p.m.–9 p.m., international food cuisine. Information: Helen Hanpe, 317-255-9144.

St. Mary's Retreat Center, 101 St. Anthony Dr., St. Mary's Retreat Center, 101 St. Anthony Dr., 10 a.m. Information: Helen Hampe, 812-925-8817.

August 29
Mary, Queen of Peace Parish, Danville, 1005 W. Main St., 60th Anniversary Mass, 10:30 a.m. ice cream social, games, bingo, dinner, prayer service, mortgage burning. Information: 317-745-4284.

Mary’s Reville Schoenstein, Father Elmer Burwinkel, 2:30 p.m., “In the Likeness of Christ,” Mass, 3:30 p.m. Information: 812-689-3551 or eburwinkel@seidata.com.

Recurring
Daily
Our Lady of the Greenwood Church, Greenwood, 335 S. Meridian St., perpetual adoration in the parish center.

Holy Rosary Church, Indianapolis, 520 Stevens St., Triduum (Latin) Mass Times and other information: 317-636-4478.

Weekly
Sundays
Holy Rosary Church, Indianapolis, 520 Stevens St., Triduum (Latin) Mass, 10 a.m.

St. Anthony of Padua Church, Clarksville, “The Not Afraid holy hour, 6 p.m.

Christ the King Church, Indianapolis, 5884 N. Crittenden Ave., exposition of the Blessed Sacrament, 7:30–9 p.m. Rosary for world peace at 8 p.m.

Mondays
Our Lady of the Greenwood Parish, Greenwood, 335 S. Meridian St., prayer group, 7:30 p.m. in the chapel.

Tuesdays
Our Lady of the Greenwood Marian Prayer group at Our Lady of the Greenwood Church, Greenwood, 335 S. Meridian St., 7 p.m. for rosary and Chaplet of Divine Mercy.

Christ the King Church, Indianapolis, 5884 N. Crittenden Ave. Marian prayers for prayers, 5:30 a.m.–6:30 a.m.

Fridays
St. Susanna Church, Plainfield, 1210 E. Main St., adoration of the Blessed Sacrament, 8 a.m.–6:30 p.m.

St. Lawrence Church, Indianapolis, 3354 W. 30th St., prayer service, 7:30 a.m.–9 p.m.

A pro-life rosary at 10 a.m. in front of Affiliated Women’s Services, Inc., 2215 Distributor Dr., Indianapolis.

St. Joseph Church, Sellersburg, 2605 St. Joe Rd. West, eucharistic adoration for one hour after 11 a.m. Mass.

Christ the King Chapel, Indianapolis, 5884 N. Crittenden Ave. Marian prayers for prayers, 5:30 a.m.–6:30 a.m.

Saturdays
A pro-life rosary at 9:30 a.m. in front of the Clinic for Women, E. 38th St. and Parker Ave., Indianapolis.

Monthly
First Sundays
St. Paul Church, Sellersburg, prayer group, 7 p.m.–8:15 p.m. Information: 812-246-4555 or 812-246-9735.

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

Wednesdays
Maryan prayers for priests from 3 p.m.–4 p.m. at 3354 W. 30th St., Indianapolis (behind St. Michael Church). Information: 317-271-8016.

Thursdays
St. Lawrence Church, Indianapolis, adoration of the Blessed Sacrament in chapel, 7 a.m.–5:30 p.m. Mass

St. Mary Church, New Albany, Shepherds of Christ Associates, 7 p.m. prayer for lay and religious vocations.

St. Patrick Church, Salem, Shelby St., prayer service, 7 p.m.

St. Malachy Church, Brownstown, Liturgy of the Hours, evening prayer at 7 p.m. Information: 317-852-3395.

St. Joseph Hill Parish, Sellersburg, 2605 St. Joe Rd. W., holy hour for religious vocations, Benediction and exposition of Blessed Sacrament after 7 p.m.

First Fridays
Holy Guardian Angels Church, Cedar Grove, 405 U.S. 52, eucharistic adoration after 8 a.m. Mass.

Our Lady of Lourdes Church, Greenwood, 335 W. 30th St., Washington St., adoration and prayer service at 7 p.m.

St. Joseph Church, Sellersburg, 2605 St. Joe Rd. West, eucharistic adoration after 8 a.m. Mass.

Sacred Heart Church, Indianapolis, 1530 Union St., exposition of the Blessed Sacrament after 4 p.m., closing with noon communion service.

St. Vincent de Paul Church, Bedford, exposition of the Blessed Sacrament after 8:30 a.m. Mass until 9 p.m. Sacrament of reconciliation, 4 p.m.–6 p.m.

St. Joseph University Church, Terre Haute, eucharistic adoration after 9 a.m. Mass to 5 p.m. Rosary at noon.

St. Mary Church, New Albany, Eucharistic adoration and confessions, after 9 p.m. Mass after Benediction at noon.

A pro-life rosary at 10 a.m. in front of the Clinic for Women, E. 38th St. and Parker Ave., Indianapolis.

First Saturdays
St. Nicholas Church, Sunman, 8 a.m. Mass, praise and worship music and the Fatima rosary, followed by SACRED gathering at 10 a.m. School.

Apocalypse of Fatima holy hour at 2 p.m. in Little Flower Church, 13th and Rossart, Indianapolis.

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

Holy Angels Church, Indianapolis, 28th St. and Dr. Martin Luther King Jr. St., exposition of the Blessed Sacrament, 11 a.m.–noon.

St. Mary Church, New Albany, Eucharistic adoration and confessions, after 9 p.m. Mass after Benediction at noon.

Second Mondays
Mount St. Francis, holy hour, 7 p.m.–8 p.m. for vocations to priesthood and religious life.

Second Thursdays
Focodale Movement at—See ACTIVE LIST, page 13

“Didn’t this used to be Sam’s Bait Shop?”

—1999 CHS Graphics
160 administrators meet at French Lick

By Karen Oddi

On Aug. 2 and 3, 160 Catholic school principals and parish administrators of religious education gathered at the French Lick Springs Hotel for two days of prayer, renewal and business. It was the fourth annu-

al Administrators’ Conference sponsored by the Office of Catholic Education (OCE).

Archbishop of the Springs Church in French Lick was filled with capacity on Monday morning, and Archbishop Daniel M. Buechlein presided at the opening liturgy, with Father John M. Hall, pastor, concelebra-
ting. In his homily, the archbishop called St. Paul’s words in Ephesians 4 “an introduction to the arch-

The Active List, continued from page 14

Enochsburg, Indiana • Sunday, Sept. 5 • St. John’s Church Festival “Old Style Country Cooking”

Famous Fire Side Inn Chicken • Tender Roast Beef Dinners
Homemade Pies • Mock Turtle Soup • Sandwiches • Carry Out
Prizes • Quilts • Variety Stands • Games • Music • Country Store

Spiritual Growth Community #10 begins at John XXIII Center on September 17–19, 1999.

Are you being called to seek out or strengthen your Spiritual Journey?
Are you ready for a special challenge to join a new retreat series?

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Are you being called to seek out or strengthen your Spiritual Journey? Are you ready for a special challenge to join a new retreat series?
St. Rita graduates looked to the future

Part of the 1946 or 1947 graduating class of St. Rita School in Indianapolis processed outside the church to their commencement ceremony. A donated army building from Fort Benjamin Harrison served as the church building in those days.

St. Rita Parish was founded in 1919 and is the mother church of African-American Catholics in the archdiocese.

In 1934, Father Bernard Strange, ordained on the feast of St. Rita, was assigned there as assistant pastor. Father Strange remained at the parish as assistant, co-administrator, and pastor for the next 38 years.

A new church was constructed in 1959 at 1713 Martindale Avenue. It is architecturally notable and is filled with mosaics and other works of art.

Members of the Society of the Divine Word assumed pastoral responsibility for the parish in 1973 and continue that service to the present day.

From our readers

Louis Firsich, now of St. Lawrence Parish in Indianapolis, and Mary (Werner) Rennekamp, of St. Joseph Parish in St. Leon, have identified the photograph of the class at St. Louis School in Batesville, which appeared in the last issue of The Criterion. The photo shows, they report, their 8th grade class of 1953. The teacher was Oldenburg Franciscan Sister Mary Louis Murer, now retired. The school had just added a new addition and the classroom in the photo was part of that addition. —WRB. †

Good Shepherd staff receives ministry training

INDIANAPOLIS–Stephen Ministries hosted a training course attended by four Good Shepherd Parish staff members.

Tom Meier, Marlene Stammerman, Barbara Stielzel and the pastor, Father Tom Clegg, were among 350 pastors and leaders from across the nation who attended the seven-day training event hosted by the St. Louis-based Stephen Ministries organization.

“Stephen Ministry will give Good Shepherd an effective and proven way to equip parishioners to be ‘Stephen Ministers’ capable of providing one-to-one Christian care to individuals struggling with such crises as grief, divorce, loneliness, hospitalization or terminal illness,” said Father Clegg.

“The need for this type of care greatly exceeds what pastors alone can provide. All Christians are called to care for and love one another. It’s not just the pastor’s job. By equipping lay people, we can help them fulfill their calling as Catholic Christians and also expand the amount of caring ministry available through Good Shepherd.” †
Rest in peace

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


Dickey, Joseph James, 87, Holy Name, Beech Grove, Aug. 1. Father of Paula Wildridge and Linda Laberman. Grandfather of four.


Hoek, Helen (Breen), 83, St. Christopher, Speedway, July 27. Mother of Michael Hoek. Sister of Norma Lemm and Herbert Breen. Grandmother of five.


Lynn, Arthur, 80, St. Vincent de Paul, Bedford, Aug. 4. Brother of Mary and James Cunningham.

McKenna, Michael, 93, St. Teresa, Bothwell, Aug. 9. Brother of Anthony and Mary McKenna. Great-grandfather of six.


Simmons, Herbert Breen, 91, St. Christopher, Speedway, July 28. Brother of John, James, Larry and Joe Newton, and their newly ordained pastoral associate, Father Darvin Winters. Parishioners spent a Sunday afternoon celebrating the vocations of their two seminarians, Bill Williams and parishioners John and Betty Wibbels during a party last month at the Greenwood parish.


Stevens, Mildred, 91, St. Lawrence, Indianapolis, July 27. Sister of Theresa Riley and John Chapman. Grandmother of two.


Seminarians around the archdiocese

First-year theology student for the archdiocese Bill Williams of Our Lady of the Greenwood parish chats with parishioners John and Betty Wibbels during a party last month at the Greenwood parish. Parishioners spent a Sunday afternoon celebrating the vocations of their two seminarians, Bill Williams and Joe Newton, and their newly ordained pastoral associate, Father Darvin Winters.

Shenhui Wei from China and Minh Ngoc Nguyen from Vietnam serve preschool Anthony Weatherington a plate of food during the Aug. 6 International Fiesta coordinated by the nine Divine Word seminarians staying at St. Rita Rectory in Indianapolis. The students decorated the park shelter with lanterns and fans and served traditional foods from their native lands for the annual event that closes a summer day care program for 175 neighborhood children sponsored by the Indianapolis parks and churches nearby.

The Society of St. Vincent de Paul operates a 50,000 sq. ft. Distribution Center. We need your support so we may increase the free distribution of clothing and household furnishings to the poor.

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The Criterion   Friday, August 20, 1999  Page 17

First-year theology student for the archdiocese Bill Williams of Our Lady of the Greenwood parish chats with parishioners John and Betty Wibbels during a party last month at the Greenwood parish. Parishioners spent a Sunday afternoon celebrating the vocations of their two seminarians, Bill Williams and Joe Newton, and their newly ordained pastoral associate, Father Darvin Winters.
### Classified Directory

#### Positions Available

**Organist/Accompanist**
Wanted for inner city ministry. For more info, contact: East Ten-uth Methodist Church, 2327 E. 10th Street, Indianapolis, IN 46201. 317-636-9017. E-mail: ELove@faithwayonline32.com.

**Vacation Rentals**
- **Hovens**
  - THANKS ST. Jude and Blessed Mother for prayers answered.
  - THANKS ST. Jude, Sacred Heart for prayers answered.
  - THANKS ST. Jude for prayers answered.
  - THANKS ST. Jude and St. Anthony for prayers answered.
  - THANKS St. Jude for prayers answered.
- **Sarasota, FL condo.**
  - Rarely used. 30-month lease. $2,100/mo. 1st, July 1, 1999.
- **Miami, FL condo.**
  - Rarely used. 30-month lease. $2,100/mo. 1st, July 1, 1999.
- **Palm Beach, FL condo.**
  - Rarely used. 30-month lease. $2,100/mo. 1st, July 1, 1999.

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**New Bayberry Lane catalogs are ready!**
For yours, send name and address to: Marilix K’s Gifts, P.O Box 31312, Indpls, IN 46201.

**For Sale**
- **Family Companion crypt for two, Our Lady of Miraculous Medal, Oaklawn Memorial Gardens.** 317-293-6361.
- **Buffalo**
  - 4 full-blooded and 6 half-blooded, $24,500. Must sell. 765-698-1245 765-674-4467.
- **Kimball Organ, Swinger. 42” wide, 23” deep, 10” tall, entertaining it bench.** 317-856-8438.

**Doctors**
- **For Sale**
  - **Family Companion crypt for two, Our Lady of Miraculous Medal, Oaklawn Memorial Gardens.** 317-293-6361.
- **Buffalo**
  - 4 full-blooded and 6 half-blooded, $24,500. Must sell. 765-698-1245 765-674-4467.
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  - 3920 S. George Rd.
  - Spaulding Housing Opportunity

**Organist/Parish Secretary**
The position of parish secretary is available at St. Christopher Church, 5301 W. 16th Street, Indianapolis, IN 46201. 317-636-9017. E-mail: ELove@faithwayonline32.com.

**YOUTH MINISTER**
St. Matthew Catholic Church, an active parish of 1,100 families, is looking for a part-time youth minister (20-24 hrs./wk.). The ideal candidate would have a bachelor’s degree or equivalent experience and be willing to work towards the youth ministry certification. The position will report to the director of religious education and will work with the youth commission to plan and staff youth programs and activities for 13-18 year-olds.

For more information or to apply, call Trudy Gumbel at 317-251-1160.

**After School Director**
The St. Thomas Aquinas After School Kids program is looking for a director for the 1999-2000 school year.

The program meets on days when school is in session. Interested persons should contact Karen Bevis at 317-255-6244.

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Classifieds, The Criterion, P.O. 1717 Indianapolis, IN 46206

**Card # ______ Exp. Date ______**
Artist E. Adele Schluge of Indianapolis looks forward to the day when the Peaceable Kingdom described in Scripture will become a reality. “I think someday we’re going to live in a world where nobody has to be fearful,” Schluge said. “Someday there will be peace.”

The Our Lady of Lourdes parishioner recently created a “Share Peace” poster to promote friendship and conflict resolution as well as benefit the work of four Hoosier charities dedicated to helping at-risk children and adults.

“So many people work every day to promote peace through many worthy programs and organizations,” Schluge said. “I decided I would like to support some of them in their efforts to help people resolve conflicts and problems peacefully. The idea came to me to paint a watercolor on the theme of peace, have it reproduced in poster format, sell it and donate 100 percent of the proceeds to Indianapolis programs dedicated to one or another aspect of building a more peace-filled society.”

She selected Right to Life of Indianapolis for their work to protect unborn children, the elderly and persons with handicaps; the Julian Center, which helps women and children affected by domestic violence; Reach for Youth, an organization assisting at-risk teens and women; and the Indianapolis Chapter of the Irish Children’s Fund, a reconciliation program for Catholic and Protestant children from Northern Ireland.

All proceeds from the sale of the $20 poster will benefit the charity selected by the buyer, Schluge said, and checks should be made out to one of the four charitable organizations.

Schluge’s peace project was funded by Bill Freeman, of the Charles C. Brandt Corporation in Indianapolis, who paid for the printing costs. St. Barnabas parishioner Dennis Stephenson, the owner of Ikon/Double D Press in Indianapolis, printed a thousand copies of the poster at cost.

The limited-edition, signed posters have been selling well, Schluge said, and she only has about 200 copies left.

“I hope people will want to buy more than one poster,” she said, “and will donate copies to schools and community organizations serving children as a reminder to share peace.”

The Indianapolis-Marion County Public Library bought posters to display in the children’s divisions at each library branch, she said. People have also purchased copies as gifts for schools.

Schluge describes her artwork as “contemporary naïve” because she likes to depict subjects of the present time in a primitive style. She is inspired by the art of Early American, untrained, itinerant artists. Many of her paintings feature Scripture passages around the borders. Her artwork has been sold in gift shops at the Indianapolis Museum of Art and the Museum of American Folk Art in New York.

“The Share Peace” poster was inspired by the tragedy last spring at Columbine High School in Littleton, Colo., she said, so a columbine flower and a dove of peace are prominently displayed in the painting. A Columbine graduate recently donated a copy of the poster to the high school.

Schluge said she started the project with a “Love One Another” theme, then decided “Share Peace” was a more appropriate message.

The painting shows children of different races playing together in a tree that grows many types of fruit. One child is shown looking directly at the viewer and offering a piece of fruit as a token of peace. Various animals rest at the base of the tree, symbolizing the Peaceable Kingdom passage from the Old Testament Book of Isaiah.

“I created the poster because I wanted to promote peace and inspire others to think about peace,” Schluge said. “The poster reminds me that I need to be more peaceful and realizing that peace begins in the heart, I have to look at myself and ask, ‘Am I a peacemaker? Do I bring peace or conflict into my relationships with others?’”

In response to that question, Schluge and her husband, Leo, and their children, Katy, Caroline and John, decided to serve as a host family this summer for the Indianapolis Chapter of the Irish Children’s Fund. They welcomed 13-year-old Joseph Osborne, a Catholic from Belfast, into their home for five weeks.

“The purpose of the program is to bring Protestant children and Catholic children from a war-torn area in Northern Ireland together in a neutral setting,” Schluge said. “A variety of activities were planned over the five weeks so the kids could become friends. Each child had a buddy from the other religion. It’s so exciting to be able to contribute to peace in some way.”

“Please send your stories and photos of the poster to us by email or mail at Schluge@lcp.com or 374-1870.”

(To order posters, contact E. Adele Schluge at 317-352-1090. “Share Peace” posters also are available for purchase at the Fatima Retreat House Gift Shop in Indianapolis.)

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**News briefs**

**U.S.**

**Labor Day statement calls on Catholics to transform world**

WASHINGTON (CNS)—American Catholics should use their faith to transform business and politics, factories and offices, homes and schools. In an annual statement issued by the chairman of the U.S. bishops’ Domestic Policy Committee for Labor Day, which this year is Sept. 6, Los Angeles Cardinal Roger M. Mahony said Catholics are called to examine economic relationships through the lens of Catholic social teachings. “The Church asks Catholics to think about public policy proposals not only from the perspective of their individual or family self-interest, but also from the perspective of average and low-wage workers and their families,” he said.

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**Pro-lifers blast report linking abortion to decreased crime rate**

WASHINGTON (CNS)—A study hypothesizing that the legalization of abortion in 1973 is the main cause for a drop in the crime rate in the 1990s is prompting outrage among pro-life leaders. “This is absolutely the most insidious rational I have ever heard of for tolerating abortion,” said Joseph Scheidler, executive director of the Pro-Life Action League, of the unpublished research paper. Legalized Abortion and Crime. Gail Quinn, executive director of the U.S. bishops’ Secretariat for Pro-life Activities, called the study’s conclusions “insulting” and said they were based on “tentative assumptions” rather than solid scholarship. The 40-page study was done by Steven D. Levitt, professor of economics at the University of Chicago, and John J. Donohue III, a professor at Stanford University Law School.

Study says interchurch marriages need better preparation

WASHINGTON (CNS)—A report on a national study of interchurch marriages has called for Churches to create “programs attractive to and tailored to the needs of interchurch couples.” Religion can be a binding force in marriage, but “unmanaged religious differences” can be a major source of marital breakup, the study said. The study, Ministry to Interchurch Marriages, is the result of a three-year research project by the Center for Marriage and Family of Jesuit-run Creighton University.
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