



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960

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August 20, 1999

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First Legacy of Hope funds distributed

Richmond to get a Catholic high school

By Greg Otolski

The pledges have been coming in since the spring of 1998 and now the money collected from the Legacy of Hope 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 this month to help pay for a wide range of capital projects and endow-

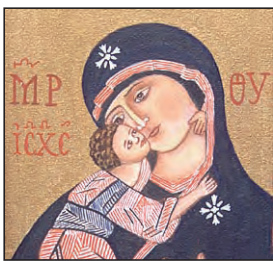
ments. This was the first distribution of the portion of the Legacy of Hope funds meant for shared ministries and the home missions.

More than \$98 million has been pledged so far. On average, about 72 percent of 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.

See LEGACY, page 2



The art of faith

By Mary Ann Wyand

Icons fascinate Eddie Grogan of Indianapolis, so he paints them!

The St. Thomas Aquinas parishioner said he enjoys creating the religious pictures for artistic and spiritual reasons.

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 personages. 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, 18th 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 Tomie de Paola 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



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

picture of six nuns in silhouette processing from a small chapel after morning prayer.

Another painting depicts Jesus wearing a prayer shawl and praying with hands and eyes raised toward heaven. It was inspired by a documentary on the life of Christ.

One of Grogan's favorite rural themes, evident in many of his paintings, incorporates the use of symmetrical figures silhouetted against a horizon which evokes a sense of timelessness.

"When I'm painting, I'm unaware of the passage of time," Grogan said. "It's easy to do that. Some of the paintings come to me so easily, and I'm amazed at that. It's a real

powerful experience for me."

When he's not painting or acting, 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.

(For information about "Folk Images: Sacred and Secular," contact Jeanne Malone at 317-257-8139 by Aug. 24.) †

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.

So, how can you have a "Christian" faith that leads someone, in the name of racial superiority, to spray gunfire from an Uzi into a summer camp for children?

When Buford O. Furrow turned himself in for the Aug. 10 shootings of five people at a Jewish community center in Los Angeles, he reportedly told the FBI that he wanted his actions to be "a wake-up call to America to kill Jews."

Police said Furrow told them the

killing of a Filipino-American mailman, with which he also has been charged, was "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.

See HATE, page 2



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.

LEGACY

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tary for stewardship and development. "The parishes have their individual accounts that Legacy of Hope money is going into. The parishes will receive an average of 72 cents of each dollar we've raised together."

"The parishes will also benefit from the archdiocesan share of the Legacy of Hope money and we're beginning to see that money being distributed now for various mission and ministry needs," Halloran said.

Legacy of Hope is an archdiocesan-wide campaign to pay for the capital and endowment needs of all 151 parishes as well as the mission and ministry needs of the archdiocese. Some of the mission and ministry needs include upgrading schools, Catholic Charities, home missions in local parishes and schools, the priests' retirement fund and education costs of seminarians.

The largest benefactor of the archdiocesan portion of the Legacy of Hope campaign will be the six Catholic high schools in the archdiocese and a new high school planned for Richmond, which could open as early as the fall of next year. The archdiocese has allocated

\$4 million for high school capital projects over the next four years with \$1.25 million distributed this month.

"We've been working very hard to get a Catholic high school in Richmond for the past four years and through the Legacy of Hope we're going to be able to do it," said Jim Mackey, director of stewardship and development for Holy Family, St. Andrew and St. Mary parishes.

Mackey said the Richmond parishes plan to renovate the Catholic education center building and turn it into the new high school. The building will continue to house the education offices and other parish ministries.

It will take at least \$3 million to renovate the building and open the high school, Mackey said. He said the Richmond parishes have raised \$1.1 million through the Legacy of Hope campaign for the school.

The archdiocese has allocated \$243,356 for capital expenditures for the school over the next four years. The first installment of that money—\$76,182—was made this month.

"We've had a very successful Legacy of Hope campaign in Richmond, because the

desire for a high school gave us common goal and purpose. The people really supported it," Mackey said.

Mackey said a tentative plan calls for opening the new high school in the fall of 2000 with the freshman 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 money for schools, missions, our social service agen-

Legacy of Hope allocations and distributions

CAPITAL PROJECTS	TOTAL ALLOCATION	AUGUST 1999 DISTRIBUTION
High schools	\$4,000,000	\$1,252,188
Catholic Youth Organization	\$750,000	\$234,785
Fatima Retreat House	\$200,000	\$62,609
Catholic Charities	\$1,000,000	\$313,047
Home missions	\$1,050,000	\$328,699
	\$7,000,000	\$2,191,328
ENDOWMENTS		
Clergy pension	\$2,500,000	to be funded with future distribution
Lay ministry	\$1,000,000	\$313,047
Seminary education	\$1,500,000	\$313,047
Teacher/catechist training	\$1,000,000	\$313,047
High school facilities	\$1,000,000	to be funded July 2000
Home missions	\$2,000,000	\$1,721,759
	\$9,000,000	\$2,660,900
TOTAL	16,000,000	\$4,852,228

cies, 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 Stumpf, chief financial officer for the archdiocese, said distributions of the archdiocesan share of the Legacy of Hope funds will be made annually. The next distribution will be made next July. †

HATE

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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.

"Christian Identity is a theology of

racism," said William Wassmuth, director of the Northwest Coalition Against Malicious Harassment in Coeur d'Alene, Idaho. "It's based on a distortion of Judeo-Christian teachings."

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

"They're not going to the Bible to find out truths," she said. "They're going to the Bible to support their beliefs. Anything that doesn't 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.'"

Even when they don't specifically advocate violence, Christian Identity doctrines 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 "We believe in ... the devil ... who has a literal 'seed' or posterity in the earth, commonly called Jews today."

"I could sit down and counter the texts they cite line by line, but I'm not sure it would make a difference to them," said Schearing, who teaches courses in religion and the radical right at Jesuit-run Gonzaga.

Schearing believes such "Scripture volleyball" is impractical most of the time. But it might have a role in certain circumstances, she said. For instance, a class about how such beliefs misinterpret Scripture might be appropriate in the case of a Catholic parish that is trying to counter the growing popularity of a "hate religion" in the area, she said.

Christian Identity beliefs date back 150 years, to a milder doctrine called British Israelism, which did not encourage

racism or violence. In the United States, British Israelism beliefs appeared in the 1930s in the Anglo-Saxon Federation of America, which quickly attracted members of the Ku Klux Klan and followers of Adolf Hitler.

In addition to their white superiority doctrines, groups connected with Christian Identity also tend to have in common: hatred of homosexuals; rejection of other religions; and the view that the commandment forbidding adultery refers to interracial marriage, not extramarital sexual relationships.

Although mainstream religious leaders of many faiths have been outspoken in warning about the dangers of such groups and to support the victims of violence in the name of "Christian" racism, Wassmuth doesn't think the message is making it to the core of most churches.


Wassmuth is a former Catholic priest whose rectory in Coeur d'Alene was bombed in 1988 by members of The Order in retaliation for his human rights work. At the coalition, he spends part of his time helping religious leaders understand groups like Christian Identity so they can counter their activities.

"It's not as popular to preach social justice as it was 20 years ago," Wassmuth said. "I would really encourage people to seriously look at the social justice teachings of the Catholic Church and apply them in this instance. Race relations problems in our society are at the heart of the matter." †



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.

CNS photo from Reuters



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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 dependable 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 pastor of St. Mary, Lanesville, built a log church there. Ten years later the new Lanesville pastor, Father Alphonse Munschina, built a frame church to replace it.

He ministered to the mission church until 1873, when it was served by the Frenchtown parish and then from Laconia 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 1884, 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 Gerdon 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 Gerdon 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 Strahl 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 resided 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 on 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 pastor with neighboring St. Ann Parish in 1997.

The address and phone numbers for information and reservations are 1375 S. Mickley Ave.; Indianapolis, IN 46241. 317-241-9528, 317-244-0255 or 317-244-4058. †

St. Bridget, Liberty, marks 150 years as community

On Aug. 8, St. Bridget in Liberty celebrated its 150th anniversary as a parish. Archbishop Daniel M. Buechlein presided at the Mass and the pastor, Father John O'Brien, concelebrated.

"We wanted to celebrate the time they started having Mass here," said Father O'Brien.

Records show that Father William 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 1858, the church is believed to have been burned by members of the Know-Nothing Party, which was antagonistic toward the Catholic Church. Father Peters built a brick church in 1859, 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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Editorial

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*, while rather 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 Christian Churches are working to heal old wounds and reverse the scandal of our divisions and where the Catholic Church is reaching out even to non-Christian faiths, it is shocking—and quite disappointing—to see old, hateful rhetoric once again being spewed forth. It is particularly distressing 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 more of the misdirected reli-

gious 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 jeremiads 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 unrolls 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, "*Marana-tha*," (Come, our Lord), we also know that Jesus himself said, "But about that day and hour no one knows, neither the angels or heaven, nor the Son, but only the Father" (Mt 24:36). And he went on to say that we were always to "be ready, for the Son of Man is coming at an unexpected hour" (Mt 24:44b).

So we must watch expectantly and live as if Jesus were returning tomorrow. But because it is not for us "to know times or periods that the Father has fixed by his own authority" (Acts 1:7), 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 doomsayers. †

—William R. Bruns

Seeking the Face of the Lord

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



Divorce brings pain, destruction to families

(Tenth in a series)

Almost 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 is so prevalent at the end of the 20th century. I point to the prevailing influence of godless secularism and materialism in our culture, which is pervasive. As 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 eyebrow is raised these days when we are informed of the amazing number of great "icons" of fame—TV and movie stars and sports heroes—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" (#2525).

Indeed, television and the movies create the illusion that infidelity, indiscriminate sex for fun and cohabitation of couples work just fine for the most part and even appear "romantic." It takes extraordinary vigilance, teaching and determination of parents, 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 a lie 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. ...' [T]he struggle against carnal covetousness 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 lists the armament, if you will, for the "battle": "Purification of the heart demands prayer, the practice of chastity, purity of intention and of vision" (#2532). And "purity of heart requires the modesty which is patience, decency and discretion. Modesty protects the intimate 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" (#2522).

The culture needs the truth of the Judeo-Christian message more than ever! †

Archbishop Buechlein's intention for vocations for August

Parish Awareness: that all parishioners will be aware of their roles in promoting all vocations and have the awareness especially to encourage our youth to consider the priestly and religious life.




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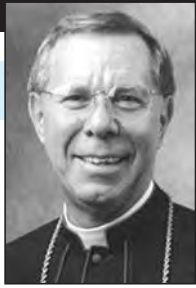
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Buscando la Cara del Señor

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



El divorcio trae dolor y destrucción a las familias

(Décimo de una serie)

Casi cada familia conoce el dolor y la destrucción que acompañan el divorcio. El fenómeno es tan epidémico en la sociedad contemporánea que algunos cínicos describen la experiencia contemporánea del matrimonio como “la bigamia serial”.

Podemos mencionar una variedad de causas para explicar la razón por la que la frecuencia del divorcio es tan predominante a los fines del siglo 20. Señalo la influencia reinante del secularismo y del materialismo impíos en nuestra cultura. Uno de nuestros pastores me recuerda de vez en cuando (y no me gusta oírlo), vivimos en una sociedad en gran parte “pos-judeo-cristiana”. Lamentablemente, nuestras familias, especialmente nuestros hijos, pagan el precio, así como sus madres y padres. Nuestros hijos no conocen nada diferente.

Al introducir el noveno y décimo mandamiento, el *Catecismo de la Iglesia Católica* comienza por citar el libro de Éxodo: “No codiciarás la casa de tu prójimo, ni codiciarás la mujer de tu prójimo, ni su siervo, ni su sierva, ni su buey, ni su asno, ni nada que sea de tu prójimo” (Ex 20,17). Entonces, en referencia al noveno mandamiento, la enseñanza de Jesús en el Evangelio de Mateo cita: “El que mira a una mujer deseándola, ya cometió adulterio con ella en su corazón” (Mt 5,28).

Sigue un análisis del significado de la palabra *codicia*. “San Juan distingue tres especies de codicia o concupiscencia: la concupiscencia de la carne, la concupiscencia de los ojos y la soberbia de la vida. Siguiendo la tradición catéquetica católica, el noveno mandamiento prohíbe la concupiscencia de la carne; el décimo prohíbe la codicia del bien ajeno.” (#2514).

Claro está que quedamos en que el noveno mandamiento no tiene posibilidad alguna si dependemos de los medios de comunicación como actualmente los conocemos. La concupiscencia de la carne y la concupiscencia de los ojos y la soberbia dominan en gran parte los medios de entretenimiento. Casi nadie levanta las cejas hoy en día al ser informado del número asombroso de grandes “iconos”—las estrellas de TV, del cine y héroes deportivos—quienes ya no toman la molestia de casarse. Simplemente viven juntos un rato y continúan.

Actualmente algunos somos lo suficientemente viejos para notar que sus hijos hacen lo mismo y la prensa amarilla gana mucho dinero del fenómeno.

El catecismo nos ayuda aquí. “La pureza cristiana exige una *purificación del clima social*. Obliga a los medios de comunicación social a una información cuidadosa del respeto y de la discreción. La pureza del corazón nos libera del erotismo difuso y nos aparta de los espectáculos que favorecen el exhibicionismo y los sueños indecorosos” (#2525).

De hecho, la televisión y las películas crean la ilusión que la infidelidad, el sexo sin discernimiento por diversión y la cohabitación de parejas están bien para la mayoría y aun parecen “románticos”. Requiere vigilancia extraordinaria, enseñanza y determinación por parte de los padres, líderes pastorales y maestros para decir la verdad.

El engaño es lo fundamental de cada pecado. Pues, ¿qué predicamos? La pureza del corazón involucra la honradez, la sencillez y el verdadero deseo de lo que es bueno y correcto. En las relaciones humanas esto significa tratar a los demás con dignidad y respeto. Significa también el resistir la tentación de usar el lenguaje del amor mientras se trata los demás como objetos para cumplir sus necesidades o deseos personales, lo que es normalmente lo que pasa en los medios de entretenimiento. El fenómeno de shows como Jerry Springer es típico. Necesitamos llamar a la mentira mentira.

El tratamiento del catecismo del noveno mandamiento se divide en dos secciones a propósito. La primera es titulada “Purificación del Corazón”: “El corazón es la sede de la personalidad moral: “del corazón salen las intenciones malas, asesinatos, adulterios, fornicaciones. ... La lucha contra la concupiscencia de la carne involucra pureza del corazón y temperancia: ‘Así se permanece simple e inocente, y seremos como los pequeños niños quienes no saben que el mal destruye la vida del hombre’ (Una cita del *Pastor Hermas* PG 2, 916)” (#2517).

El título de la Parte II es realista y eficaz: “La lucha por la pureza”.

El catecismo enumera el armamento, si usted está para la “batalla”: “La purificación del corazón es imposible sin la oración, la práctica de la castidad y la pureza de intención y de mirada” (#2532). Y “La pureza del corazón requiere el pudor, que es paciencia, modestia y discreción. El pudor preserva la intimidad de la persona” (#2533). No se oye mucho acerca del pudor hoy en día.

Sería difícil de mejorar la descripción bien completa del catecismo. “El pudor protege el misterio de las personas y de su amor. Invita a la paciencia y a la moderación en la relación amorosa; exige que se cumplan las condiciones del don y del compromiso definitivo del hombre y de la mujer entre sí. El pudor es modestia; inspira la elección de la vestimenta. Mantiene silencio o reserva donde se adivina el riesgo de una curiosidad malsana; se convierte en discreción.” (#2522).

¡La cultura necesita la verdad del mensaje judeo-cristiano más que nunca!

Traducido por: Language Training Center, Indianapolis †

La intención del Arzobispo Buechlein para vocaciones en agosto

Conocimiento de la Parroquia: Que cada parroquiano sea consciente de su papel para fomentar todas las vocaciones y anime a nuestros jóvenes a considerar la vida sacerdotal y religiosa.

Letters to the Editor

Likes series on commandments

My praise and thanks to Archbishop Buechlein for his columns on the Ten Commandments. I find them very informative. Most of this we remember from our grade school years, but we can always use a refresher course, and he adds a clever slant that makes them more interesting.

We Catholics direly need to be remind-

ed of just what sin is nowadays. I wish the parish priests would pick up on this. These topics would make timely homilies.

I hope he continues with the seven precepts of the Church and then the works of mercy after the Ten Commandments.

A. J. Scheller, Elizabethtown

(This fall, Criterion Press, Inc., will be publishing this 11-part series in booklet form in both English and Spanish. Watch for the announcement of the booklet's availability. —WRB)

Letters Policy

Letters from readers are published in *The Criterion* as part of the newspaper's commitment to “the responsible exchange of freely-held and expressed opinion among the People of God” (*Communio et Progressio*, 116).

Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect.

The editors reserve the right to select the letters that will be published and to edit letters from

readers as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 200 words) are more likely to be printed.

Letters must be signed, but, for serious reasons, names may be withheld.

Send letters to: “Letters to the Editor,” *The Criterion*, P.O. Box 1717, Indianapolis, Ind. 46206-1717. Readers with access to e-mail may send letters to: criterion@archindy.org.

Research for the Church/James D. Davidson

Dramatic improvements in the status of American Catholics

The upward mobility of American Catholics is one of the great stories of the 20th century. At the beginning of the century, Catholics were among the nation's poorest religious groups. Today we are among the most prosperous.



As America entered the 20th century, Episcopalians, Presbyterians and Congregationalists were the nation's most prominent religious groups. They had the best educations, occupied the loftiest positions in the labor force and possessed a disproportionate share of the nation's wealth. A study of the religious affiliations of entries in *Who's Who in America* shows that these groups were highly over-represented in the upper echelon of our society relative to their numbers in the total population. Though the country had no established religion in any legal sense, these groups comprised an informal “Protestant Establishment.”

The U.S. Catholic population ballooned from only 650,000 in 1836 to 16 million by 1920, due mainly to immigration from places such as Ireland, Italy and Poland. These European immigrants had very little education and took blue-collar jobs that produced only meager incomes. Catholics were at the bottom of the socioeconomic ladder. Very few Catholics occupied leadership positions at the top of American social institutions. There were only one-tenth as many Catholics in *Who's Who in America* as one might expect given the size of the Catholic population in the early 1930s.

As time passed, Catholics worked their way up the social ladder. By the middle of the century, we had penetrated America's middle class. Gallup surveys in the early 1960s showed that Catholics averaged 11 years of education (the same as the national average). About four in 10 Catholics were working in white-collar jobs (again, right at the national average). Catholics' median family income was about \$6,000 (again comparable to median income for the nation as a whole). Catholics now ranked higher than Baptists and most other evangelical groups, were about equal to Methodists and Lutherans (which were solid, middle-class denominations), but still lagged

behind Presbyterians and Episcopalians.

Since mid-century, two things have happened: a new wave of Catholic immigration has entered the country, this time mainly from Mexico, Central and South America and Asia. While some new immigrants have been prosperous on arrival, more have arrived with only modest means. Groups such as Mexicans, Puerto Ricans, and Filipinos now form the nucleus of the Catholic working class. Meanwhile, the descendants of the earlier wave of European immigration have continued to gain in social status. German, Irish, Italian and Polish Catholics are now among the nation's most highly educated, most occupationally privileged and most prosperous churchgoers.

The net effect is that Catholics are now firmly planted in the nation's upper middle class. Of Catholics who have completed their schooling, about 30 percent are college graduates or have gone on to post-graduate work. Another 30 percent have gone to technical schools or attended college without graduating. Among Catholics who have spent most of their lives in the labor force, more than 60 percent are (or, if retired, were) in white-collar jobs. One-third are (or were) executives, business managers, or professionals (such as teachers, lawyers, nurses and doctors). Nearly 40 percent of Catholics have family incomes of \$50,000 or more. Another 30 percent have family incomes between \$30,000 and \$49,999. Though Catholics still have not caught up to Episcopalians and Presbyterians in the *Who's Who*, we now have almost as many entries (23 percent) as one would expect, given the fact that about 25 percent of all Americans are Catholic.

At the beginning of the century, Catholics lagged far behind elite Protestant denominations in social status. Even while absorbing a whole new wave of immigrants, we have taken our place among the nation's most prosperous religious groups. Though Episcopalians and Presbyterians still have a bit of a socioeconomic edge, Catholics now rank near the top of American society and are continuing to close the gap in terms of power, privilege and prestige.

(James D. Davidson is professor of sociology at Purdue University in West Lafayette, Ind.) †

Check It Out . . .

Laudis 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 SS. 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 edgreene@ameritech.net.†

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 Texaribbean 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 for Boys. The 12-day Rome and Riviera adventure includes a four-day land tour of Rome. This cruise departs on June 4, 2000, and returns June 16, on the Orient Line's Marco Polo. The cost is \$3,165, or \$2,840 depending on accommodations on board and on land. This trip includes a \$200 tax-deductible contribution to Gibault. For more information, call Kevin Hoolehan at the Gibault Foundation at 812-299-1156 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-grounds school, individual and group counseling and a full recreation program.

Dan and Judy Hoyt of Immaculate 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 couple times 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 Priestly 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 SS. 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 Chrism 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 the John XXIII Center, 407 W. McDonald St. in Hartford city. Led by

Dominican Brother Joseph Kilikeye and Father Keith Hosey. 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 Mangan 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 accomplishments 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. One winner will be selected from each of the following categories: a community recipient, age 12-21; a community recipient, age 22 or older; and a health care provider recipient involved directly in women's health. Spirit of Women nominations are being accepted now through Sept. 3. A nomination form can be obtained by calling St. Francis Women's Health Services at 317-865-5865.

"Action-Faith," the third annual Charismatic Roundtable Conference for men and women, will be held

Sept. 17-19 at Mount St. Francis Retreat Center in southern Indiana. Conventual Franciscan Father Leo Kennedy will celebrate the Masses, as well as be active in the roundtable conference. The roundtable will focus on the duties of Christians, as referred to in Romans 12, and is an open conversation or interchange with the text leader and retreatants. Music ministry is by "Testify." The weekend begins with registration at 6 p.m. on Sept. 17 and concludes with a 1:30 p.m. liturgy on Sept. 19. The fee for resident is \$85/single and \$150/double. The fee for commuter is \$60 per person or \$85 per couple. 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 centering prayer and introduce the participants to this spiritually enriching practice that can lead to contemplation, will be held Sept. 10-12 at Saint Meinrad Archabbey Guest House in St. Meinrad. Benedictine Father Noël Mueller, the associate director of continuing education at Saint Meinrad, is the presenter. The fee for the weekend is \$150 per person or \$250 per couple. For more information, call 812-357-6599 or 800-730-9910.

"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 deadline to register is Sept. 1. For more information call 812-923-8817.

Booth 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 3300 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.

St. Paul Catholic Center in Bloomington will host **Ministries Festivals** on Sept. 4-5 and Sept. 11-12. †

"Helpers of God's Precious Infants"

Monthly Pro-Life Mass
at
St. Andrew the Apostle Catholic Church
3922 E. 38th Street, Indianapolis

August 21, 1999Msgr. Joseph Schaedel
Sept. 18, 1999Fr. Paul Landwerlen, *St. VdeP, Shelby County*
Oct. 16, 1999Archbishop Daniel M. Buechlein, O.S.B.
Nov. 20, 1999.....Fr. Dan Mahan, *St. Luke Parish*
Dec. 18, 1999Msgr. Harold Knueven, *Our Lady of the Greenwood*
Jan. 15, 2000
Feb. 19, 2000
Mar. 18, 2000
Apr. 15, 2000
May 20, 2000
June 17, 2000

Schedule of Events

8:30 Mass at St. Andrew
9:00 Prayerful March to Clinic
9:30 Rosary at Abortion Clinic
10:00 Return March to Church
10:30 Benediction



Archdiocese of Indianapolis
The Church in
Central and Southern
Indiana

VIPs . . .

Elizabeth Besse, Carol Keyler and Matt Scheidler will make their lifetime commitments as secular Franciscans during 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.

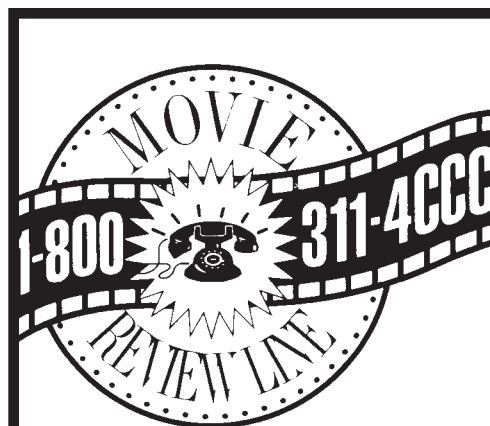
Novice Mark Wyss of Indianapolis professed temporary vows as a Benedictine monk of Saint Meinrad Archabbey on Aug. 6. With his profession, he accepted the name of a patron

saint and will be called Brother James. Brother James, 35, has a bachelor's degree in English literature from Saint Meinrad College. He began his novitiate, a year of prayer and study of the Benedictine way of life, last August. Temporary vows are for three years and involve continued study of the monastic heritage. At the end of three years, Brother James may be permitted to profess solemn vows, binding him to the Saint Meinrad community for life. This fall, he will begin studies for the priesthood in Saint Meinrad School of Theology. †

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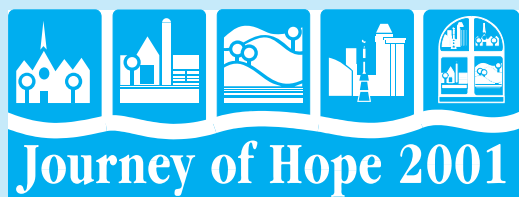


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- A-II** Adults and Adolescents
- A-III** Adults
- A-IV** Adults, with Reservations
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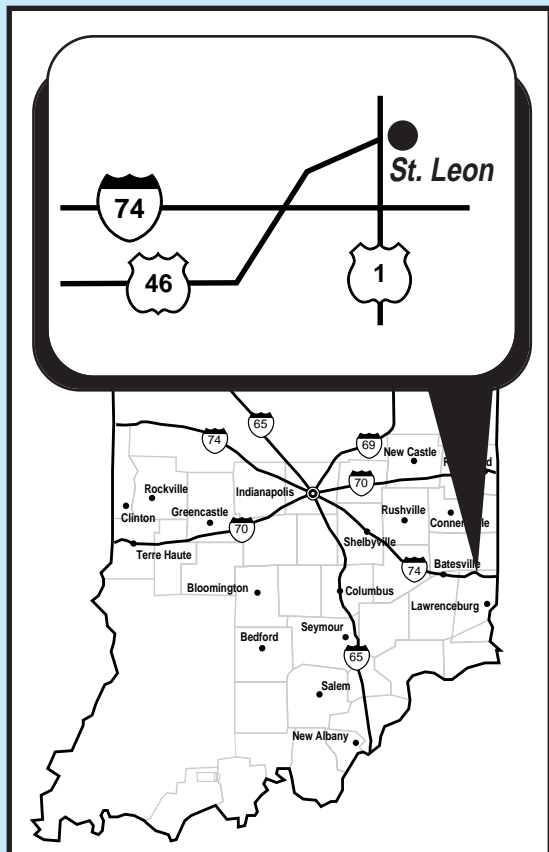
Batesville Deanery

St. Joseph St. Leon

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

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.



St. Joseph Church

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 at St. Joseph Parish in St. Leon, said quite a few St. Joseph parishioners have expressed interest in the



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.

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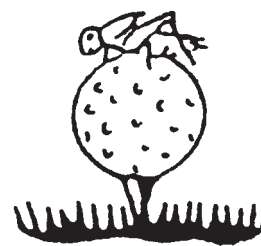
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A wall is dedicated to the sons and daughters of St. Joseph Parish in St. Leon. Parishioner Bernadette Stenger discusses the history with Father Louis Manna, pastor.

separate retreats, which feature witness talks, table discussion pertaining to the witness talks, Scripture sharing, small group projects, group sharing and meditation.

Members of St. Lawrence Parish in Lawrenceburg will train retreat leaders for the first round of Christ Renews His Parish at St. Joseph.

Sister Helen said last year St. Joseph hosted "Growing Kids God's Way."

"Growing Kids God's Way" is a family support program based on Scripture that consists of video tapes and group discussion.

"It's a program that helps parents appreciate their parenthood and helps them with their parenting skills," Sister Helen said.

She said one of the groups still meets informally.

"It's kind of an ongoing benefit," Sister Helen said.

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.

"People say 'I wish I knew more about Scripture' and this will help," he said.

He said sometimes this interest in Scripture study is sparked from Catholics having contact with non-Catholics.

"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.

Father Manna said the Little Rock Scripture Study is a good program to help parishioners "brush up on things if they've been away from any kind of formal training."

Christ Renews His Parish will follow the Little Rock Scripture Study during the next Lenten season.

Christ Renews His Parish is a two-day spiritual renewal program facilitated by parishioners who have previously attended the renewal. Men and women have

Stewardship, not a problem

In the area of stewardship, St. Joseph parishioners get a high mark.

"The impression I've been given is they feel that we should be able to take care of our parish through the collection—and so far—we have," 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 \$250,000.

St. Joseph, St. Leon (1841)

Address: 7536 Church Lane, West Harrison, IN 47060
Phone: 812-576-3593

Church Capacity: 300 &
Number of Households: 233

Pastor: Rev. Louis Manna
Director of Religious Education: Sr. Helen Saler, O.S.F.
Youth Ministry Coordinator: George Batta
Music Director: Cindy Voegelé
Parish Council Chair: Tim Wilhelm
Parish Secretary: Doris Frey

Parish Center: 29060 St. Rd. 1,
West Harrison, IN 47060, 812-576-3234

Masses: Saturday Anticipation — 5:00 p.m.
Sunday — 8:30 a.m.
Holy Day Anticipation — 7:00 p.m.

The parish is approaching the new goal and has raised \$200,000 so far.

Religious education

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



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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)



ARUA, Uganda—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 and goats or 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. 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. Giraffes still roam the countryside. 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. Missionaries and local clergy are working to raise awareness about the oppressive nature of this custom.

Photos by Fr. Farrell



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From the Editor Emeritus/John E. Fink

The Great Council reflects the pope who convened it

The 12th ecumenical council, the Fourth Lateran Council of 1215, was known as the Great Council. It was one of the most important Church assemblies before the Council of Trent in the 16th century. More than 1,200 prelates attended.



The council reflected the pope who convened it—Innocent III, who was elected in 1198 at age 37. During his pontificate, the papacy reached its medieval peak of authority, influence and prestige. Innocent exalted the role of the pope higher than any previous pope had done, declaring the pope as “set midway between God and man, below God and above man,” given “not only the universal Church but the whole world to govern.”

He intervened in political affairs on a vast scale, especially in Germany, England, Italy and Spain. During his pontificate, the Papal States included most of central Italy. He was also a man of his

time in that he believed in the use of force to accomplish his objectives. He sent the Fourth Crusade on its way, but he was not responsible for the decision of its leaders to divert its efforts and conquer Constantinople instead of the Holy Land.

Innocent was also responsible for the first crusade within Christianity itself, against the Albigensians in southern France. The Albigensians believed that all matter was evil and they rejected the sacraments and the doctrine of the incarnation of Christ. When preaching against this heresy failed, Innocent sent his army, which massacred the city of Beziers.

Besides being a civil ruler, Innocent was a great reformer, starting with the Roman Curia. He took steps to improve the quality and moral behavior of the clergy. He encouraged the founding of both the Franciscan and Dominican orders, although it was his successor who gave definitive approval to their rules.

Innocent convened the Fourth Lateran Council to plan a new crusade to the Holy Land and to sum up his reforms. The council issued 70 decrees, perhaps most

importantly defining the Eucharist. Although this fundamental doctrine of the Church had been believed since apostolic time, this was the first time the term *transubstantiation* was used to explain the “change of substance” that takes place when the bread and wine are changed into the body and blood of Christ at the consecration of the Mass.

The council also decreed what is known as the Easter Duty (the requirement to receive Communion during the Easter season—extended to encompass Ash Wednesday through Trinity Sunday in the United States) and to confess serious sins at least once a year. It also condemned all heresies, placed a ban on the founding of new religious orders, and decreed that Jews and Muslims must wear distinctive dress.

In its planning for another crusade, the council decreed that Christian rulers should observe a four-year truce so that the crusade could be launched. A few months after the council, in the interest of the crusade, Pope Innocent traveled north to settle differences between Pisa and Genoa. He died suddenly at Perugia. †

Cornucopia/Cynthia Dewes

Sacrament found in variety of kingdom

It was a regular United Nations of a wedding.



The bride is first-generation Dutch, with a large and handsome family, all of whom spoke Dutch and English indiscriminately throughout the weekend. She even had (get this!) a genuine Dutch uncle from the old country

in attendance.

The bridegroom is half Korean, half Caucasian, with the Caucasian side being of German descent more than anything else. His sister and her two kids were also members of the wedding, while his Irish-descended brother-in-law, a TV personality, arranged the filming of the event.

The bridegroom's 93-year-old Korean grandmother, who wore a lovely white Korean dress, and his mother's three beautiful sisters were present with their families. Among others, these included a Korean brother-in-law and a Cambodian son-in-law.

All this variety already, and we haven't

even mentioned the wedding guests! My personal favorites were Winnie and Wally Wu (honest!), who are Chinese friends of the bridegroom's family. Naturally, many Korean and Dutch and American friends of every national origin were also present.

The Roman Catholic pastor who performed the ceremony was Indian (not Native American), with a beautiful Indian/British accent and a name I could neither spell nor pronounce. The musical selections included works by Bach, Purcell, Aaron Copeland and Neil Diamond. Thankfully, they stopped short of “Fiddler on the Roof” or Barry Manilow.

We had barely recovered from all this when, at the reception, we encountered the band that played for dancing. It was a Jamaican steel-drum band, composed entirely of black men who played reggae and similarly Latin or Caribbean selections for the eclectic crowd.

Race and ethnic origin were not the only noteworthy genetic traits displayed at this wedding, however. This was the tallest wedding we'd ever seen. The bridegroom's six-foot-tall father looked like a midget compared to the groom and groomsmen,

who were at least three inches or more taller than he.

The bride, six feet tall herself, and her equally statuesque bridesmaids dwarfed the groom's sister, a diminutive five-foot-four. And when the parents of the couple posed for photos with their smiling children, they looked like the yin and yang of family composition. A charming little Oriental touch, I thought.

Genetics may have played still another part in the wedding. Everyone in the bridal party except the bridegroom is involved in swimming. Indeed, they all belong to competitive swim teams, and the bride is considering trying out next year for the Olympics. Sounds to me like a school of little swimmers lies in the couple's future.

This wedding, while beautiful in the usual ways, was especially moving because it reflected God's wonderfully various creation and the peaceable kingdom we all seek. It sure looked like a sacrament to me.

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

Journey of Faith/Fr. John Buckel

Kendrick not like other children

Kendrick is not like other children; he is mentally challenged. His mother is also



mentally challenged. Although Kendrick is 7-years-old, he has the mental ability of a much younger child. He will never exceed the mental capacity of a 9-year-old. Kendrick even lacks such basic skills as talking, reading and writing. On

top of everything else, he has great difficulty in walking and in controlling his bowels.

Kendrick attends a special class with other children. The teacher helps him in learning some fundamental skills, like dressing himself, feeding himself, toilet training and so forth. Unfortunately, some of his classmates avoid Kendrick while others make fun of him. Worse yet, he is physically abused.

The children in Kendrick's school have “branded” him as an outcast for the simple reason that he is different. Kendrick and others like him are often treated by society as if they were unworthy of respect.

In reading about the way in which Kendrick is often mistreated, one might

assume that he is downcast, bitter and anxious ... but this is not the case. In spite of everything, Kendrick is one of the happiest, most loving and enthusiastic individuals you will ever meet.

Kendrick is such a loving person that he is incapable of hate. He seems undaunted by harsh words and cruel laughter. Kendrick is not afraid of any person, place or thing. He is not anxious or upset about the future.

Kendrick accepts everyone for who they are. He does not criticize, praise or apologize. Acceptance is his trademark. Kendrick's motto in life seems to be “love everyone.” His eternal smile betrays some deep unknown secret that keeps him forever content, joyful and at peace.

Kendrick's favorite form of communication is hugging. Throwing kisses is a close second. He likes to dance and sing (no one else understands what he is singing, but it does not seem to bother him). Kendrick gets excited at the least kindness shown to him. Whenever anyone pays the slightest attention to him, his face lights up.

Patty is Kendrick's special ed teacher. Unlike most people, she sees in him the divine image. Patty knows that he is a child of God. She has discovered that

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, if people would only give him the chance. Patty gives a lot of herself in teaching Kendrick. Nevertheless, she has received 10 times as much as she has given.

Kendrick's affectionate response to any act of kindness and his positive attitude toward life can really inspire those around him. Kendrick reminds us that all people are important for who they are and not for what they do or have.

In the most gentle of ways, Kendrick points out to Patty what life is all about—love. At times it is difficult for Patty to recognize who is the pupil and who is the teacher.

Kendrick's life is a proclamation of love and joy. His compassion and charity, even in the face of harsh treatment, indicate that he has been faithful to the Gospel of Jesus Christ. Yes, Kendrick is not like others. He is different. If only we could all be that different.

(Father John Buckel, a priest of the Archdiocese of Indianapolis, is associate professor of Scripture at Saint Meinrad School of Theology.) †

The Yardstick/Msgr. George Higgins

The AFL-CIO's neutral position on abortion

A man from a distant state whom I never had heard of and probably never will meet



recently took far too much of my time in a phone call chastising me. The reason? AFL-CIO president John J. Sweeney was quoted in the press as having said some nice things about me at a Church-labor

workshop during the wonderfully successful jubilee justice 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 monsignor, 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 allegation, he said it was a recent piece in *The Wanderer* newspaper that described Sweeney as “president of the pro-abortion AFL-CIO.” His implication was that Sweeney is personally pro-abortion.

I told my caller that his charge against Sweeney as a person is irresponsibly false and that *The Wanderer's* description of the AFL-CIO as pro-abortion was incorrect. The AFL-CIO as an organization has not taken a stand on abortion.

My caller then switched gears, arguing that the AFL-CIO's neutrality on the issue means, in fact, that the organization is pro-abortion. He was in no mood to listen as I tried to explain why I personally had advised the AFL-CIO to remain neutral.

But to set the public record straight, let me briefly summarize here the testimony I presented before a committee of 18 union presidents who had been asked in 1989 to make a recommendation to the federation about how to deal with several resolutions on abortion presented at its last convention. (Sweeney was not AFL-CIO president then.)

I said I was speaking strictly in my own name and that I had not come before the committee to debate abortion either from the ethical point of view or that of public policy.

My 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 fatuous for the committee to think that this is exclusively a Catholic issue. To the contrary, I said, it cuts across all denominations.

At the end of my testimony the committee, meeting in executive session, advised the AFL-CIO executive council to remain neutral on abortion, and the council subsequently so voted. So at the present time the AFL-CIO as an organization remains neutral on the issue.

If my irate caller thinks the AFL-CIO has no ethical right to remain neutral on an issue of this importance, 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 ethical convictions have been able to unite around basic labor issues and work together in solidarity. No other trade union movement in the world has a better record in this regard.

I think it would be a serious mistake for the federation to depart from this tradition, which has served it so well. Even a casual review of the history of European labor movements, which until recently have gotten involved in all sorts of religious and ethical problems, suffices to show that the U.S. tradition has been advantageous not only to the movement but to religion.

The practice of the European movements led to an almost fatal estrangement between the church and labor on the continent. We are blessed that this did not happen in the United States.

(Msgr. George Higgins is a regular columnist with Catholic News Service.) †

Twenty-first Sunday in Ordinary Time/Msgr. Owen F. Campion

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 author of this first section. The prophet's presentation of his times gives 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 meant much more than merely being a glorified housekeeper for royalty. It meant considerable status as the king's first servant, which in modern parlance 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.

Eliakim, 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, Eliakim 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 and active in human events, indeed in happenings seemingly so absent of God and of anything good or virtuous.

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

Still, the apostle insists, the majesty and perfection of God shine through all earthly occurrences. God always deserves the praise 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 northeast portion of Galilee, near the area of modern dispute called the Golan Heights, was the venue for this story. Jesus 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 community of belief 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 from 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 the Lord 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. Just as the king long ago chose a chief servant to join in the essential work of the nation, so Jesus selects Peter.

Over the centuries, this passage 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.

Daily Readings

Monday, Aug. 23
Rose of Lima, virgin
1 Thessalonians 1:1-5, 8b-10
Psalm 149:1-6a, 9b
Matthew 23:13-22

Tuesday, Aug. 24
Bartholomew, apostle
Revelation 21:9b-14
Psalm 145:10-13ab, 17-18
John 1:45-51

Wednesday, Aug. 25
Louis of France, married man and ruler
Joseph Calasanz, priest, religious founder and educator
1 Thessalonians 2:9-13
Psalm 139:7-12ab
Matthew 23:27-32

Thursday, Aug. 26
1 Thessalonians 3:7-13

Psalm 90:3-4, 12-14, 17
Matthew 24:42-51

Friday, Aug. 27
Monica, married woman
1 Thessalonians 4:1-8
Psalm 97:1, 2b, 5-6, 10-12
Matthew 25:1-13

Saturday, Aug. 28
Augustine, bishop and doctor of the Church
1 Thessalonians 4:9-11
Psalm 98:1, 7-9
Matthew 25:14-30

Sunday, Aug. 29
Twenty-second Sunday in Ordinary Time
Jeremiah 20:7-9
Psalm 63:2-6, 8-9
Romans 12:1-2
Matthew 16:21-27

By no means is this an incorrect conclusion after reading the text. The papacy, indeed the Church, are God's gifts and are not intended to dominate, but to heal, forgive and redeem.

In this weekend's reading, the Church tells us all that the Lord of pity and love is with us still in the Church and indeed in its structures, most especially that of the papacy. †

Question Corner/Fr. John Dietzen

Catholic doctrine defines requirements for salvation

Q 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 man, 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 then, 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 abundance 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 II 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 saved." The catechism (#846) 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 some people who were 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 is assumed that it would at very least include those who have actually joined another denomination.

Thus, 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 Catholic Church, just as it recognizes any other marriage of people who are not Catholic. I imagine these factors will significantly influence your decision about whether or not to attend the wedding.

(Send questions for this column to Father John Dietzen in care of Box 325, Peoria, Ill. 61651, or by e-mail at jjdietzen@aol.com.) †

My Journey to God

Editing the Stories of Our Lives

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 they cut was good stuff. They would agree, but counter that it just wasn't essential to the real story.

After reading the book *Coffee Break with God*, I have reflected about the importance of editing my life. I often find myself doing "good" things, but they lack the essential elements of being the best I can do with the time and talents God has given me. Occasionally my life seems so crowded with these "commitments" that I don't have room for the essential things God wants to do through me.

In the book, there were three questions listed to ask yourself before taking

on another "good thing."

1. Does this fit in with the plan God has set before me? Do I have a lasting inner peace about it?
2. Will this task help me or others grow closer to God?
3. Can I do this without taking away from the time I've already committed to my family, parish, job, friends?

As a writer and as a person in the real world, I am challenged every day to edit my stories and my life. So, too, are you.

In the end, when the stories of our lives are told, will they be as great as they might have been? A lot will depend on the multitude of good things we edit out of our lives in favor of the great things God wants to do through us. †

By Ray Lucas

(Ray Lucas is director of Catholic Youth Ministries for the New Albany Deanery. This reflection first appeared in the deanery's lower case youth ministry publication.)

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, 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: 812-246-3317.

Mary's Rexville Schoenstatt, Father Elmer Burwinkel, 2:30 p.m., "In the Likeness of Christ"; Mass, 3:30 p.m. Information: 812-689-eburwink@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 Hampe, 317-255-9144.

Mount St. Francis Retreat Center, 101 St. Anthony Dr.,

Mount St. Francis, annual Mount St. Francis picnic, 11 a.m.-11 p.m., chicken and ham dinners, hot air balloon race and more than 40 booths. Information: Franciscan Brother Ambrose Eischens, 812-923-8817.

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 Rexville Schoenstatt, 2:30 p.m., "A Child of the Holy Spirit," Father Elmer Burwinkel presides at Mass, 3:30 p.m. Information: 812-689-3551 or eburwink@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., Tridentine (Latin) Mass. Times and other information: 317-636-4478.

Weekly

Sundays

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

St. Anthony of Padua Church, Clarksville, "Be Not Afraid" holy hour, 6 p.m.

Christ the King Church, Indianapolis, 5884 N. Crittenden Ave., exposition of the Blessed Sacrament, 7:30 p.m.-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 Chapel, Greenwood, 335 S. Meridian St., 7 p.m. for rosary and Chaplet of Divine Mercy.

St. Joseph Church, Sellersburg, 2605 St. Joe Rd. West, Shepherds of Christ Associates, rosary and other prayers following 7 p.m. Mass.

St. Louis de Montfort Parish, Fishers, 11441 Hague Rd., adult religious education classes from 7 p.m.-9:30 p.m. with small fee. Information: 317-842-5869.

Holy Name Parish, Beech Grove, 89 N. 17th St., prayer group from 2:30 p.m.-3:30 p.m.

Wednesdays

Marian 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, Brownsburg, Liturgy of the Hours, evening prayer at 7 p.m. Information: 317-852-3195.

Christ the King Chapel, Indianapolis, 5884 N. Crittenden Ave. Marian prayers for priests, 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, adoration of the Blessed Sacrament in chapel, 7 a.m.-5:30 p.m. Benediction and Mass.

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

St. Joseph Church, Sellersburg, 2605 St. Joe Road West, eucharistic adoration for one hour after 8 a.m. Mass.

Christ the King Chapel, Indianapolis, 5884 N. Crittenden Ave. Marian prayers for priests, 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.

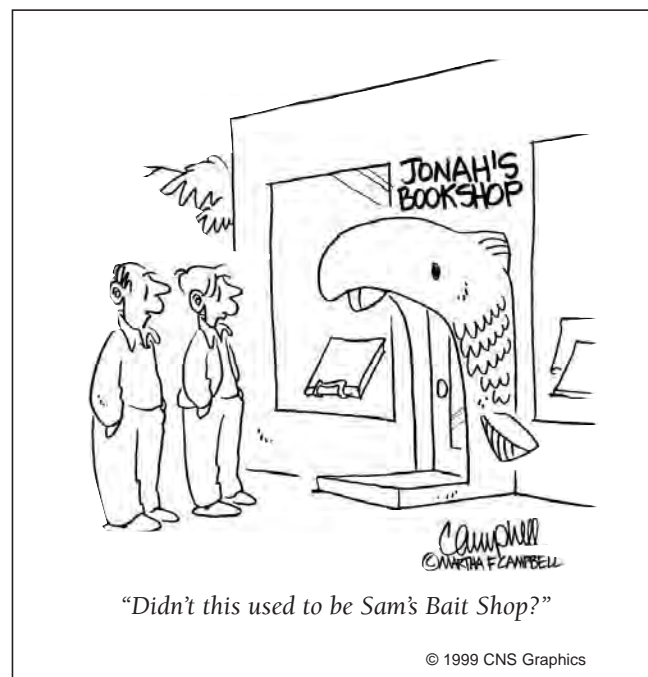
Monthly

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.

First Tuesdays

Divine Mercy Chapel, Indianapolis, 3354 W. 30th St., Benediction of the Blessed Sacrament, 7:30 p.m.; confession, 6:45 p.m.

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. Mass.

First Fridays

Holy Guardian Angels Church, Cedar Grove, 405 U.S. 52, eucharistic adoration after 8 a.m. Mass to 5 p.m.

Our Lady of Lourdes Church, Indianapolis, 5333 E. 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 until noon.

Sacred Heart Church, Indianapolis, 1530 Union St., exposition of the Blessed Sacrament after 8 a.m. Mass, 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.

Christ the King Church, Indianapolis, 5884 N. Crittenden Ave., exposition of the Blessed Sacrament after 7:15 a.m. Mass, closing with Benediction and 5:30 p.m. communion service.

First Saturdays

St. Nicholas Church, Sunman, 8 a.m. Mass, praise and worship music and the Fatima rosary, followed by SACRED gathering in the school.

Apostolate of Fatima holy hour at 2 p.m. in Little Flower Chapel, 13th and Bosart, 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

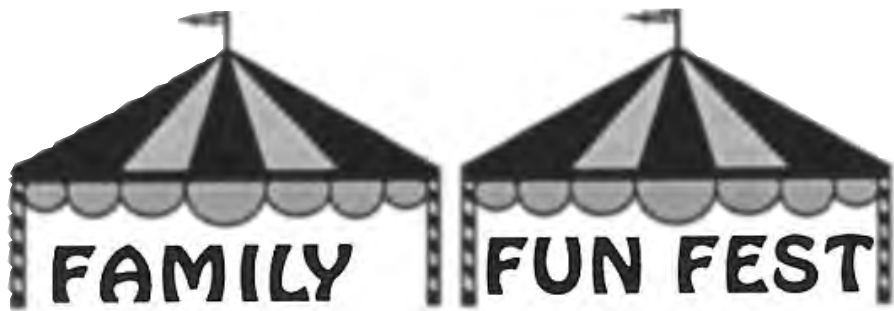
Mount St. Francis, holy hour, 7 p.m.-8 p.m. for vocations to priesthood and religious life.

Second Thursdays

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—See ACTIVE LIST, page 15

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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 annual Administrators' Conference sponsored by the Office of Catholic Education (OCE).

Our Lady of the Springs Catholic Church in French Lick was filled to capacity on Monday morning as Archbishop Daniel M. Buechlein presided at the opening liturgy, with Father John M. Hall, pastor, concelebrating.

In his homily, the archbishop called St. Paul's words in Ephesians 4 "an instructional portrait of collaboration in ministry" where many share in a vocation to preserve a unity of spirit.

In affirming the work of educational administrators in the mission of the Church, the archbishop said that,

though they are publicly recognized at times, there is a "rich hidden dimension" in educational ministry. He compared it to the unsung ministry of St. Luke, whose words portray the compassion and prayerfulness of Jesus Christ.

Archbishop Buechlein talked about other Gospel figures who were less known than Peter and Paul, but were true collaborators in carrying on the mission of the Church. He challenged those present to be open to the mystery of God in their lives and remember they are in the company of Jesus who "shows us the way—gives us peace—gives us joy."

Annette "Mickey" Lentz, secretary for Catholic education and faith formation for the archdiocese, thanked the archbishop for his strong support of educational ministries and pledged her own support to the assembly.

The keynote speaker for the conference was Leland "Lee" Nagel, director of total Catholic education for

the Diocese of Green Bay. With humor and obvious love for God and his people, Nagel stressed the importance of building positive relationships in ministry to be better able to evangelize and "speak the truth without fear."

Nagel said that a relationship with God is key to all relationships and key to understanding the Trinity.

In a series of exercises, he encouraged the administrators to make others feel comfortable and to bring people together in meaningful rituals that foster life-long relationships with Jesus Christ.

Nagel instructed participants to "tithe 10 percent of your day in prayer and let prayer permeate your DNA."

New administrators for schools and parish programs, along with their mentors, were welcomed by the OCE staff at a special reception Monday evening.

Other activities included introduction to the archdiocesan evangelization

plan for 1999-2000 by Jesuit Father Joseph Folzenlogen, evangelization coordinator; a presentation by George Elford on a pilot project in religious education assessment; a program on safety in schools and parishes by A. William Steele; exhibits of catechetical and other resources; and a discussion of issues of mutual concern in deanery groups.

Principals and parish administrators attended separate meetings with OCE staff to plan for 1999-2000.

The conference closed on Tuesday afternoon with a commissioning ceremony and prayers for God's blessing on the work of the administrators.

(Karen Oddi is associate director of faith formation for the Office of Catholic Education.) †



Photo by Mark Holter

Administrators walk to Our Lady of the Springs Church at French Lick for the Monday morning Mass during the Aug. 2-3 Administrators' Conference for school principals and parish administrators of religious education.

The Active List, continued from page 14

7:30 p.m. at Indianapolis home of Millie and Jim Komro. Information: 317-257-1073 or 317-845-8133.

St. Luke Church, Indianapolis, holy hour for priestly and religious vocations, 7 p.m.-8 p.m.

Third Sundays

Mary Rexville Schoenstatt has holy hour at 2:30 p.m. followed by Mass at 3:30 p.m. (located on 925 South., .8 mile east of 421 South., 12 miles south of Versailles). Information: 812-689-3551.

Christ the King Church, Indianapolis, 5884 N. Crittenden Ave., exposition of the Blessed Sacrament from 2 p.m. until 7 a.m. (Monday). Rosary 8 p.m. Open to public until midnight.

Third Mondays

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

Third Wednesdays

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

Holy Family Parish, Oldenburg, support group for widowed persons, 7 p.m. Information: 812-934-2524.

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

Third Thursdays

Our Lady of Peace Chapel/Mausoleum, Indianapolis, 9001 Haverstick Rd., Mass, 2 p.m.

Third Fridays

The Catholic Charismatic Renewal of Central Indiana, 7 p.m. Mass and healing service at the chapel in St. Francis Hall, Marian College, 3200 Cold Spring Rd., Indianapolis.

Third Saturdays

The archdiocesan Office of Pro-Life Activities and St. Andrew Church, 4052 E. 38th St., Indianapolis, Mass for Life, 8:30 a.m.; walk to Clinic for Women, 2951 E. 38th St., for rosary; return to St. Andrew for Benediction.

Bingos

TUESDAY: K of C Council 437, 1305 N. Delaware, 11 a.m.; St. Michael Parish, 6 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., 6:15 p.m.; St. Pius X K of C Council 3433, 6 p.m.; K of C, 1040 N. Post Rd., 9 a.m.-noon. WEDNESDAY: St. Anthony Parish, 6:30 p.m.; St. Roch Parish at St. Roch School, 3603 S. Meridian, 6 p.m. THURSDAY: K of C Council 437, 1305 N. Delaware, 5:45 p.m.; Holy Family K of C, American Legion Post 500, 1926 Georgetown Rd., 6:30 p.m.; FRIDAY: St. Christopher Parish, Indianapolis, 6:30 p.m.; Holy Name Parish, Beech Grove, 5:30 p.m. SATURDAY: K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: St. Ambrose

Parish, Seymour, 4 p.m.; Cardinal Ritter High School, 6 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., first Sunday of each month.

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On the final day of the SGC 8 process, John Juerling completes a written evaluation of the program.

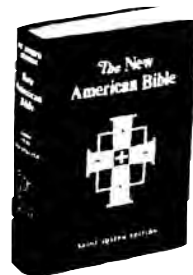
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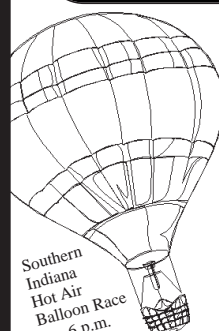
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From the Archives



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. †

(This feature is based on information currently in the archdiocesan archives and is as accurate as possible. The archives would appreciate receiving additional information or, if necessary, corrected information from readers. Also, the archives is attempting to expand its collection. If you have photographs or other materials, please send them to Associate Archivist Janet Newland, Archives, P.O. Box 1410, Indianapolis, Indiana 46206-1410. Newland, may be reached at 317-236-1429, or 800-382-9836, ext.1429, or by e-mail at archives@archindy.org.)

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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 Stelzel 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.” †

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Rest in peace

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

BONNER, Alma F., 89, Little Flower, Indianapolis, July 31. Mother of Barbara Nottingham. Sister of Mary Springer. Grandmother of one. Great-

grandmother of three.

CUNNINGHAM, Bridget (McGinley), 96, St. Roch, Indianapolis, Aug. 10. Mother of Cathline Mullin, Mary McClelland, Michael, John, Patrick, Francis "Lefty," Daniel and James Cunningham. Grandmother of 25. Great-grandmother of 14.

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

GESENHUES, Marvin, 81,

St. Mary of the Knobs, Floyds Knobs, Aug. 9. Husband of Martha Gesenhues. Father of Carolyn Sutton, Patricia Gefert and Jerry Gesenhues. Grandfather of six.

GLOVER, Marie, 92, St. Vincent de Paul, Bedford, Aug. 7. Mother of Walter Glover. Sister of Angie Meno. Grandmother of five.

GORJANC, Edward, 69, St. Christopher, Speedway, July 28. Brother of John Gorjanc.

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

HOUNTZ, Alvin, 40, St. Nicholas, Sunman, July 29. Husband of Sonya Hountz.

Father of Kara, Evan and Joshua Hountz. Brother of Phyllis Low, Jackie Simon, Roger, Mark, Steve, Donald and Melvin Hountz.

LEACH, Mildred, 87, Sacred Heart, Jeffersonville, Aug. 1. Wife of William J. Leach. Mother of Susan Schmitt, Elizabeth Smith-Vanceleave, Edwin, Michael and William Leach. Sister of Bernice Rumpel, Dorothy Coats, Mary Tracy, Lois McCombs, Ruth Hurte William and John Gardner. Grandmother of 11. Great-grandmother of 10.

LEE, Janice Sue (Chapman), 56, St. Joan of Arc, Indianapolis, Aug. 9. Wife of C. Kenneth Lee. Mother of Gregory and Eric Lee. Sister of Pamela Sauer, Judith, James and John Chapman. Grandmother of two.

MARYAN, Christine, 91, St. Lawrence, Indianapolis, July 27. Sister of Theresa Riley and Minnie James. Grandmother of four. Great-grandmother of four.

OWENS, Dale E., 68, St. Mary, Greensburg, Aug. 16. Husband of Judy Owens. Father of Lisa Chambers and Tony Owens. Grandfather of seven.

RILEY, Ursula J., 87, St. Michael, Indianapolis, Aug. 2. Mother of Carol Maxey, Margie Thomson and Tom Riley. Sister of Dorothy Healy. Grandmother of six.

ROBERTS, Agnes C., 103,

St. Michael, Greenfield, Aug. 2. Grandfather and great-grandfather.

SIMON, Frances G. (Smith), 83, St. Bernard, Frenchtown, Aug. 2. Mother of Vanda Antaillia, Leora Clough and Merrill Simon. Sister of Margaret Stump, Ann Maymon, Martha Pearson, Charles, Lawrence and Daniel Smith. Grandmother of 10. Great-grandmother of 19. Great-great-grandmother of one.

STEVENS, Mary Margaret (Shey), 90, St. Luke, Indianapolis, Aug. 8. Mother of Judy Singleton and R. Michael Stevens. Grandmother of six. Great-grandmother of two.

STEINSBERGER, James "Jim," 64, St. Christopher, Speedway, Aug. 7. Husband of Peggy (Thompson) Steinsberger. Father of Amy Brown, Karen Sullivan and Rick Steinsberger. Brother of Robert Steinsberger. Grandfather of one.

STEWART, Florence "Lueticia" Douglass, 71, Holy Angels, Indianapolis, Aug. 8. Wife of Oscar Stewart. Mother of Kathy Sue Williams, Kim, Tyrone and David Stewart. Grandmother of seven. Great-grandmother of four.

WARRICK, Arlene D., 80, St. Malachy, Brownsburg, Aug. 10. Mother of Linda Gastineau, Estelle Weldele and Jeanine Warrick. Grandmother of seven.

WILLIAMS, Thomas R., 71, Holy Name, Beech Grove, Aug. 4. Mother of Charlene Goodman, Gisele Sochacki and Tracy Williams. Sister of James Williams. Grandmother of four. Great-grandmother of one.

Mark Savage dies in auto accident

Mark Savage, son of Frank and Gerianne Savage, died in an auto accident in Baltimore, Md., on Aug. 14. He was 22.

A funeral Mass was celebrated at St. Francis Xavier Church in Birmingham, Ala. on Aug. 20.

A memorial Mass was held at St. John the Baptist Church in Silver Springs, Md. on Aug. 16.

Mark was a senior at the University of Dayton (Ohio).

Frank Savage, currently director of Catholic education and lifelong formation for the Diocese of Birmingham, Ala., served as executive director of the Office of Catholic Education for the Archdiocese of Indianapolis from 1982 until he took a position with the National Catholic Education Association in 1992.

Mark Savage is survived by his parents and one sister, Clare.

The Savage's address is: 3706 Brookwood Road; Birmingham, AL 35223. †

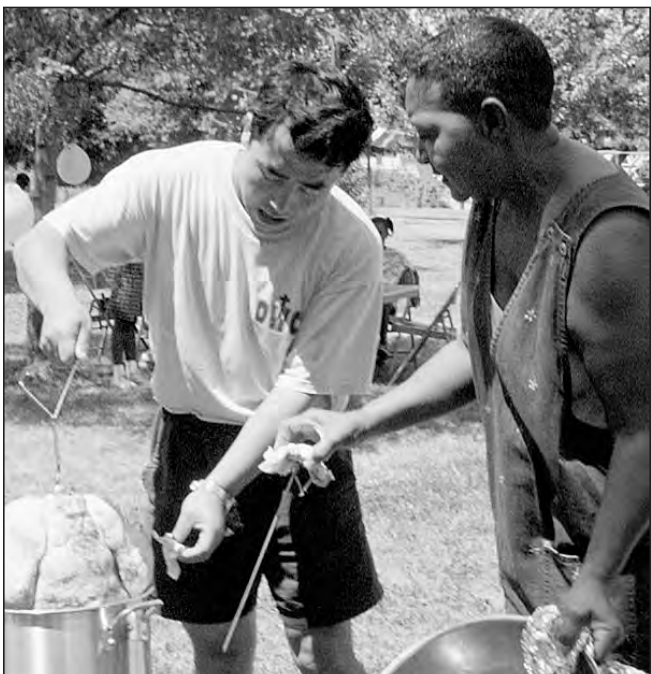
Seminarians around the archdiocese



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.

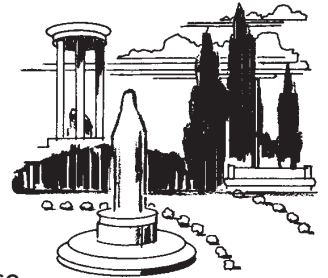


Shenhui Wei from China and Minh Ngoc Nguyen from Vietnam serve preschooler Anthony Weatherington a plate of food during the Aug. 6 International Fiesta coordinated by the nine Divine Word seminarians staying at St. Rita Rectory in Indianapolis. The students decorated the park shelter with lanterns and 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.



Peter Zhai, Divine Word seminarian from Thailand works with Joann Fowler-Combs, director of St. Rita's Child Development Center, to deep fry a turkey for the International Fiesta.

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Wanted for inner city ministry. For more info, contact: East Tenth United Methodist Church, 2327 E. 10th Street, Indianapolis, IN 46201. 317-636-9017. E-mail: E10umc@integrityonline32.com.

Parish Secretary

The position of parish secretary is available at St. Christopher Church, 5301 W. 16th Street, Speedway, IN 46224. Candidate must have at least two years of general office experience; excellent typing and grammar skills; proficiency with a variety of computer programs; experience with Microsoft Word is a must; flexibility for adaptation to changes; ability to work independently and function calmly in a busy office.

If you meet the above requirements, please come in for an application or call the parish office at 317-241-6314, ext. 110. EOE.

Office Assistant (part-time)

Fatima Retreat House is seeking a part-time office assistant to work evenings and weekends. This person would be responsible for extending hospitality to all callers and visitors, providing clerical support for the office, assisting with the registration process as well as performing other duties. Requirements include: a high school diploma or its equivalent; knowledge of office equipment including a computer; excellent organizational, interpersonal, oral and written communication skills; and at least 1-2 years of clerical experience.

We offer competitive compensation. Please send résumé and salary history, in confidence, to: Mike Haigerty, Fatima Retreat House, 5353 E. 56th St., Indianapolis, IN 46226 or call 317-545-7681 for more information.

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 certificate. 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.

Organist

St. Joseph Parish, 1375 S. Mickley Ave., far west side of Indianapolis, is seeking an organist to play at the 6:00 p.m. Saturday Mass and the 11:30 a.m. Sunday Mass. Please contact Fr. Glenn O'Connor at 317-244-9002.

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THANKS ST. Jude, Sacred Heart for prayers answered. -B. G.

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Artist's poster to benefit Indiana charities

By Mary Ann Wyand

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."

Schluge 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 teen-agers; 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 Construction Co. 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 Libraries bought posters to display in the children's divisions at each library branch, she said. People also have 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.

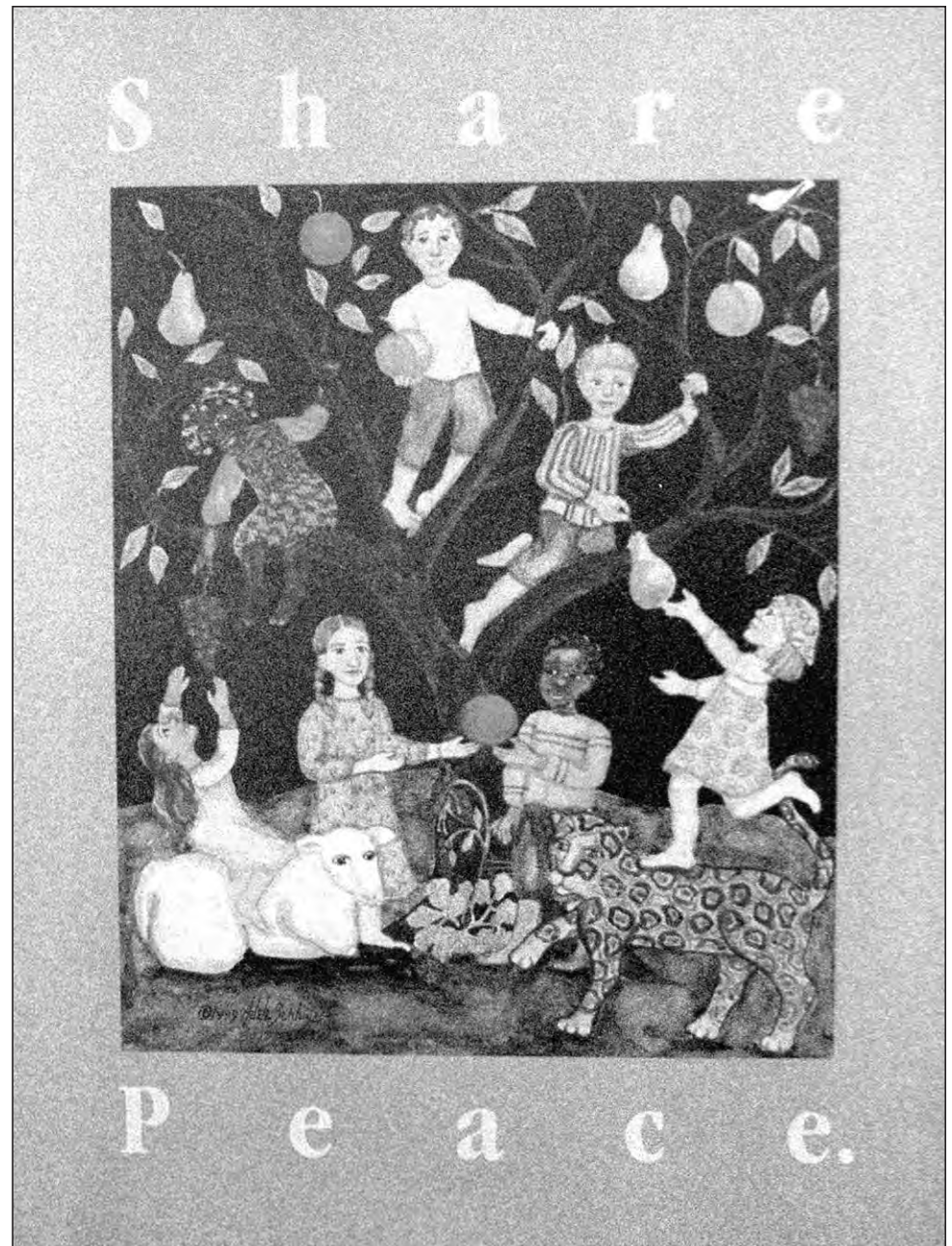
Her artwork has been sold in gift shops at the Indianapolis Museum of Art and the Museum of American Folk Art in New York.

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 peace-



ful. 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, Lee, 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."

(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.) †

Classified Directory, continued

Position Available

Director of Liturgical Music Ministries

Holy Family Catholic Church is seeking a practicing Catholic for the part-time position of coordinator of liturgy and music and choir director. Responsibilities include directing choir, liturgy and music planning and coordinating, organ-keyboard skills and development of liturgical music ministers.

Bachelor's degree preferred with liturgical and musical background required. Compensation will be commensurate with education and experience.

Contact the search committee, Holy Family Church, 129

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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.

Pro-lifers blast report linking abortion to decreased crime rate

WASHINGTON (CNS)—A study hypothesizing that the legalization of abor-

tion 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 bonding 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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