

Court rules on abortion and right-to-die

from Catholic News Service reports

WASHINGTON—In three separate rulings June 25, the U.S. Supreme Court: 1) upheld an Ohio requirement of parental notification in teen-agers' abortions; 2) allowed Minnesota to demand notification of two parents (as long as a court can intervene to circumvent that rule); and 3) in its

first decision in a so-called "right-to-die" case, ruled against withdrawing food and water from a young Missouri woman in a "persistent vegetative state."

In the right-to-die case, that of Nancy Cruzan, the court ruled 5-4 that a state's interest in preserving life may supersede the wishes of the family in cases where a patient is in an irreversible coma-like state.

In the parental notification rulings, the court ruled 6-3

to uphold the Ohio law that requires 24-hour notice to a parent or guardian, or use of a judicial bypass, before a minor can obtain an abortion, but then ruled 5-4 to strike down the Minnesota measure that demanded strict notification of a teen-ager's two parents without a provision for a judicial bypass.

Details about these rulings can be found in articles on pages 16 and 17 of this issue.

THE CRITERION

Vol. XXIX, No. 36

Indianapolis, Indiana

50¢

June 29, 1990

Habitat families move into their new homes



HOUSE KEY—Lydia Morrow (from left) of the Habitat for Humanity family selection committee watches as Mayor William H. Hudnut III presents the key to their new home to Joyce and Larry Boyd. The Boyds' home, sponsored by Holy Trinity Church, was one of seven built by Habitat for Humanity volunteers in Indianapolis during the week of June 16-23 to provide housing for low-income working families. (Photo by Margaret Nelson)

by Margaret Nelson

"We did not build seven houses and three rehabs here. We built 10 sermons. This says to the world that God loves you. God cares for you. It is God who made it all possible," said Kevin O'Brien, executive director for Habitat for Humanity.

There was hardly a dry eye in the crowd of more than 200 volunteers and residents who gathered on the Indianapolis westside last Saturday for the blessings of the new Habitat homes.

Marshall Lloyd, who has lived in a Habitat home since 1986, began the 2 p.m. ceremony by speaking for the new low-income, working homeowners. "We can hold our heads high and say that we have a home that we can give to our children in the future," he said.

O'Brien expressed gratitude to all those who had contributed to the construction of the homes, especially the builders. The building firms included Jonathan Homes, Custom Homes by Paul Benson, Davis Building Corp., Duke Associates, Hansen & Horn, Lee Corp. and Timber Park Developers.

Mayor William H. Hudnut III said, "If anyone in our city doesn't believe in

miracles, they ought to come out here and see these seven miracles." The homes were begun on June 16 and finished on June 23.

The Habitat-selected partnership families were introduced and given the keys to their homes. Lydia Morrow, a board member who said she became a Habitat homeowner 10 years ago, presented a Bible to each family and said, "The thing that will make a house a home is the people who live there."

The home sponsored by Holy Trinity Catholic Church is occupied by Larry and Joyce Boyd and their children: Larry, Jr., 11, Rhonda, 10, and Matthew, 7. Each family contributed 400 hours of "sweat equity" to the building of their own new homes.

After Father Kenneth Taylor, pastor of Holy Trinity Parish, blessed the house, Larry Boyd said, "I know this is all possible through the Lord Jesus Christ. And I thank you for what you have done to help."

Holy Names Sister Louise Bond, who helped coordinate the donations of time, money and materials from the Catholic sector, received a "key to the city" from the mayor. She could be seen driving a van to pick-up and deliver furnishings. She will be

(See HABITAT on page 3)

Archbishop's mother dies Tuesday at age 100

by Margaret Nelson

Mary Fogarty O'Meara, mother of Archbishop Edward T. O'Meara, died Tuesday, June 26, at St. Augustine Home where she lived since 1984. She celebrated her 100th birthday last September 26.

The body of Mary O'Meara lay in state in the chapel of St. Augustine Home from 4 to 8 p.m. on Wednesday. At 5 p.m. that evening, there was a prayer service in the chapel, as is the custom at the home, which is operated by the Little Sisters of the Poor.

On Thursday, her remains were taken to St. Peter and Paul Cathedral to lie in state from 9:30 until the funeral at 11 a.m.

Archbishop O'Meara was the principal celebrant and homilist at the liturgy. Other bishops and priests concelebrated.

Mrs. O'Meara's remains were then

moved to Hoffmeister Colonial Chapel in St. Louis, where there will be visiting from 4 to 6 p.m. this evening.

The archbishop will preside at a second funeral liturgy at St. Louis Cathedral on Saturday, June 30, at 9:30 a.m. Burial will be at Calvary Cemetery in St. Louis.

Mrs. O'Meara's health started to decline shortly after she visited her son at his home in late May. Growing weaker, she spent most of her last weeks as in a deep sleep, the archbishop said.

In 1911, Mary Fogarty first came to the U.S. from her birthplace in County Tipperary, Ireland. She returned to her native land after World War I and married John O'Meara from the next parish.

The O'Mearas came to America and settled in St. Louis, where John worked on the trolley line. The couple had two children, Edward and Mary Margaret (Peggy).

The archbishop's sister died at age 34, survived by her husband, A.R. (Bob) Christie, and six children. Mary O'Meara took an active role in raising her grandchildren, who still live in the St. Louis area. Eleven great-grandchildren also survive. John O'Meara died in 1974.

Mrs. O'Meara was in attendance when her son, Edward O'Meara, was ordained to the priesthood in December, 1946, for the St. Louis archdiocese by the late Cardinal Joseph E. Ritter.

Mary O'Meara attended the ordination of her son as bishop in St. Peter's Basilica in Rome in October, 1972. She attended his installation as the fourth Archbishop of Indianapolis on January 8, 1980 at the cathedral. At 97, she waived to the assembly at a special Mass marking his 40th anniversary of ordination in December, 1986.

In September, 1989, members of the family came to celebrate Mary O'Meara's 100th birthday with weekend Masses at St. Augustine Home and at the cathedral.

In his comments at St. Augustine, the archbishop said, "I never intend to canonize mom, nor would she do that for me. But I think she's heard God's word and striven to live her 100 years without reproach." He closed by saying, "Whatever I am under God, I owe in very great measure to the mother and father I had."

When she was physically able, Mary O'Meara never missed attending daily Mass at the St. Augustine chapel.

Little Sisters of the Poor Mother Regina Loftus, director of St. Augustine Home said, "She has been a wonderful inspiration to us. She was a faith-filled lady. She kept her dignity for all these many years. God bless her!"

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SHARED MOMENT—Mary Fogarty O'Meara and her son, Archbishop Edward T. O'Meara chat during a luncheon at the Catholic Center that followed an archdiocesan Mass for senior citizens in June, 1989. (Photo by Margaret Nelson)

THE CRITERION

Serving the Archdiocese of Indianapolis

FROM THE EDITOR

Cardinal O'Connor's document on abortion

by John F. Fink

Newsweek's headline was "An Archbishop Rattles a Saber." Time's was "To Hell with Choice." A Cardinal turns excommunication into a political weapon. A.M. Rosenthal of The New York Times (syndicated in the Indianapolis Star) talked about "Cardinal O'Connor's crusade against certain Catholic politicians." It was big news on all four television networks and the Today Show devoted a segment to the matter.

All this because New York's Cardinal John O'Connor wrote that Catholic politicians who advocate legislation supporting abortion are at risk of excommunication. And none of that coverage was designed to be favorable to Cardinal O'Connor. Almost without exception, the whole matter was sensationalized way beyond reason. One would have thought that the cardinal was thundering condemnations from the pulpit and threatening excommunications from the reaction that was generated. He did nothing of the kind.

AS REPORTED In The Criterion last week, the cardinal wrote a special 12-page tabloid (that's half the size of the newspaper you're reading—without ads) on the subject "Abortion: Questions and Answers" that ran as a special insert in his archdiocesan newspaper, Catholic New York. In 19,000 words, he answered 23 questions about abortion and then gave "some suggestions" to various groups (parents, health care professionals, the media, educators, priests and religious, lawyers, politicians and persons of good will).

The ninth question, on the fifth page of the tabloid, was, "What is the church's current penalty for abortion?"



After quoting canon 1398 of Canon Law ("A person who procures an abortion, where the effect follows, incurs an automatic excommunication"), the cardinal explained what excommunication is. Then, in the fifth paragraph in the answer to this question, he wrote: "Where Catholics are perceived not only as treating church teaching on abortion with contempt, but helping to multiply abortions by advocating legislation supporting abortion, or by making public funds available for abortion, bishops may decide that, for the common good, such Catholics must be warned that they are at risk of excommunication. If such actions persist, bishops may consider excommunication the only option."

In the same question, Cardinal O'Connor went to great pains to say that bishops "would engage in considerable prayer and discussion before moving in such a direction" and that they "want to avoid imposing severe penalties like excommunication." He stressed that "it must be understood that in the final analysis excommunication is the choice of the individual excommunicated; it is not the choice of the church." He pointed out less severe penalties that bishops might impose on those who support abortion: forbidding them to "speak at Catholic functions, receive honorary degrees, be appointed special ministers of the Sacrament, serve as lectors in church, or be otherwise honored by the church."

CARDINAL O'CONNOR DID did not threaten any politicians but the press immediately took one paragraph and rushed to get Mario Cuomo's reaction. (The cardinal couldn't excommunicate Cuomo even if he wanted to; that would be up to Bishop Howard Hubbard of Albany.) Cuomo simply said that the paragraph was "profoundly disconcerting." But New York Congressman Charles Rangel, a pro-choice Catholic, called the cardinal's document "misprinted, threatening and intimidating." I doubt that Rangel ever read the document or the pertinent paragraph in the context of the whole document.

Almost none of the secular media reported on what else

Cardinal O'Connor wrote in his 12-page tabloid (but The Criterion did; the 1,360-word article was the longest story in last week's issue). An exception was Newsweek, where religion editor Ken Woodward included this paragraph: "Apart from the excommunication threat, O'Connor's discourse is a reasoned explanation of why the church considers abortion a sin, and shows considerable empathy for women faced with unwanted pregnancies. In a bold break with other conservative Catholics, the cardinal accepts legislation that limits abortion to rape or incest cases when outlawing it altogether is politically impossible, and raises legitimate questions about the fairness of the New York press in providing equal access to proponents—apart from himself—of pro-life positions."

IT DOES, IN FACT, much more than that. It is one of the most thorough treatments of the abortion issue that has been published. The cardinal gives his personal answers to what he says are the 23 most-frequently-asked questions on the subject. In the process he explains what abortion is and why the church opposes it, why it's important to try to change present laws, and why the bishops hired a communications firm to help it get its message across. He answers accusations that Catholics are trying to impose their beliefs on others, that it's wrong to deny people the right to choose, and that the bishops are interfering in politics and violating the separation of church and state. And much more.

Cardinal O'Connor stated at the beginning of the document that it was "provided for Catholics in the Archdiocese of New York. Other readers, in New York and elsewhere, may find it of some interest, but I wish to make clear that it is offered (only) as Archbishop of New York to try to meet needs within my own archdiocese." I believe that other readers will indeed find it of some interest. It's a document that all pro-lifers should read. Catholic New York's address is P.O. Box 5133, New York, N.Y. 10150. Phone number is (212) 688-2399.

Parish small Christian communities to be explored in workshop

The concept of small Christian communities within parishes has been spreading during recent years and parishes in the Archdiocese of Indianapolis will have an opportunity to learn more about it during a "planning workshop/retreat" scheduled for Aug. 22-23 at Fatima Retreat House in Indianapolis.

Father Art Baranowski, who has 20 years' experience working with parishes as they restructured into small Christian communities, will conduct the workshop.

Father Baranowski has been asked to come to the archdiocese by Matt Hayes, coordinator of adult catechesis in the Office of Catholic Education, and Holy Names Sister Louise Bond, director of the ministry development program for the archdiocese, because some parishes have expressed an interest in Father Baranowski's process.

St. Monica Parish, Indianapolis, is already using this process after having sent a team of 15 people to a workshop in Cincinnati in August of 1986. Father Clem Davis, St. Monica's pastor, said that Father Baranowski's plan to build small Christian communities "is a most effective means for extending the church's carrying out its mission in today's society. The small faith sharing group seems to respond to the hunger I see in parishioners' lives for communion and community in a time of fragmentation and busy-ness."

According to Hayes, the Aug. 22-23 workshop/retreat is designed for a team of three (for a small parish) to eight people. One of these should be the pastor or pastoral associate. The other members should include the pastoral staff of the parish and a few practical parishioners who know the parish and how people operate.

"This is a golden opportunity for a parish to build upon an interest in or experience of renewal," Hayes said. "The challenge for the parish today is to build up its life so that it's filled with people who are Catholic 'by conviction' and not only 'by custom.'"

At the end of the workshop/retreat, Hayes said, the teams will have accomplished three things: learned a proven, step-by-step plan to restructure the parish through small faith communities; tailored this plan to their parishes; and developed a network with other parishes in the Archdiocese of Indianapolis that are pursuing the vision of small Christian

communities through Father Baranowski's process.

The Office of Catholic Education has designed a process to be used by the pastor/pastoral staff and parish pastoral council to come to a decision about sending a team to the retreat/workshop. This process is in the Office of Catholic

Education Resource Center in the Catholic Center in Indianapolis and also in every Deans' Resource Center.

Deadline for registering for the workshop/retreat is Aug. 6. Those seeking further information may contact Hayes at the Office of Catholic Education, telephone 317-236-2431 or 800-382-9836.

Dr. Fred Evans dies at age 74

Dr. Frederick H. Evans II, a prominent Catholic layman and community leader, died in Indianapolis on June 23 at the age of 74. His funeral was held June 27 in St. Peter and Paul Cathedral, where he served as a lay minister of the Eucharist.

Many honors came to Dr. Evans, including investiture in 1967 as a knight of the Equestrian Order of the Holy Sepulchre of Jerusalem. The Order recognizes distinguished Catholics for demon-

strated fidelity to the church and generous response to her needs.

Dr. Evans was a former recipient of the St. John Bosco Award of the CYO. He had been a member of the board of directors of St. Mary's Child Center, Catholic Charities and Fatima Retreat House. He also belonged to the Indianapolis Serra Club, Archdiocesan Black Catholics Concerned and the Knights of Columbus.

A doctor of otolaryngology specializing in ear, nose and throat treatment, Dr. Evans was associated with the I.U. Medical Center and Wishard Memorial Hospital. He was active in medical societies and health agencies, and served as an army captain during the Korean War.

Dr. Evans was the widower of Shirley Richardson Evans. He is survived by a son, Frederick H. III, and a daughter, Noel. He also leaves a sister, Mabel Evans Cason, and three grandchildren. Memorial contributions may be made to the Frederick H. Evans II Scholarship Fund in care of Vincennes University.



Dr. Frederick H. Evans II

OFFICIAL APPOINTMENTS

Effective June 28, 1990

REV. DANIEL DONOHOO, from associate pastor of St. Malachy, Brownsburg, to administrator of St. Malachy, Brownsburg.

Effective July 5, 1990

REV. DANIEL ATKINS, from a secondary assignment of providing sacramental assistance at St. Christopher, Indianapolis, to temporary administrator of St. Catherine, Indianapolis, and St. James, Indianapolis, and continuing his assignment as chaplain of Roncalli High School, Indianapolis, with residence at St. Catherine, Indianapolis.

REV. JEFFREY CHARLTON, from pastor of St. Mary, Madison, and St. Michael, Madison; appointed to the pastoral care of St. Mary, St. Michael, St. Patrick, Madison; and of St. Anthony, China, and Most Sorrowsful Mother of God, Vevey, together with Father John Meyer, as pastors in solidum for a period of six years from the date of appointment, with residence at St. Mary, Madison. Also, appointed Moderator in the exercise of this pastoral care.

REV. JOHN MEYER, from pastor of St. Catherine, Indianapolis, and St. James, Indianapolis; appointed to the pastoral care of St. Mary, St. Michael, St. Patrick, Mad-

ison; and of St. Anthony, China, and Most Sorrowsful Mother of God, Vevey, together with Father Jeffrey Charlton, as pastors in solidum for a period of six years from the date of appointment, with residence at St. Mary, Madison.

REV. KARL MILTZ, appointed to provide weekend assistance to St. Michael, Indianapolis, and the Newman Center at Butler University, Indianapolis, and continuing his assignment as chaplain of Secina High School, Indianapolis, with residence at St. Simon, Indianapolis.

REV. JAMES WILMOTTE, from chaplain of the Newman Center of I.U.P.U.I. and a secondary assignment of providing sacramental assistance at St. Patrick, Holy Cross, Holy Cross, Indianapolis, with residence at St. Patrick, Indianapolis, appointed pastor of St. Michael, Indianapolis, for a period of six years from the date of appointment, and continuing as chaplain of the Newman Center, Butler University, Indianapolis, with residence at St. Michael, Indianapolis.

Effective January 1, 1991

REV. WILFRED DAY, appointed pastor of St. Malachy, Brownsburg, for a period of six years from the date of appointment.

The above appointments are from the office of the Most Reverend Edward T. O'Mara, S.T.D., Archbishop of Indianapolis.



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Habitat for Humanity project united community

(Continued from page 1)

one of three on the family nurturing committee that works with the Boyds.

Besides moving into the new house, the Boyds experienced other changes last week, according to Sister Louise. Larry Boyd was told to begin working Monday, June 25, for Jonathan Homes, the sponsoring building contractor for his home. In his previous job, he would have had to spend each work week at Camp Aterbury and come home only on weekends. Joyce also found a new job at a grocery chain store.

Denny Yovanovich, operations manager for Jonathan Homes and a member of Holy Trinity, received an honorary key as a representative of the builder. He said that the company hopes to sponsor two Habitat homes next year.

More than 130 businesses and agencies donated food and materials to the week-

long Habitat effort. Our Lady of Grace Monastery quickly made lunches for the Tuesday volunteers when there was a mix-up in donors.

Other churches sponsoring homes included Community of Southport, Zionville Presbyterian, First Menonite, and Ben Davis, Chapel Rock, East 71st St., Lakeview, Speedway and Traders Point Christian.

The corporate sponsor for the Holy Trinity project was Richard Summe. Others included First of America Bank, Goodwill Industries, Indianapolis Motor Speedway, Indianapolis Power & Light and Signature Inns.

Sister Louise announced a July 1 picnic for everyone who volunteered—those who went to the site to work, made financial contributions, did telephone volunteer work, made lunches or donated furnishings.

The picnic will begin at 1:30 p.m. and be held on the Marian College campus, just

south of Allison Mansion. The participants are asked to bring their lunches, toys for their children, and something to sit on.

Sister Louise sees this as "an opportunity to share the week's stories, celebrate the adventure, and meet the Boyd family and each other."

Year-round volunteers are needed by Habitat for Humanity, not only for rehabilitating the three remaining houses, but for administrative and other work.

'That's what church community is'

by Margaret Nelson

"If we could take that kind of energy and camaraderie and make it part of everyday life, we could transform the whole world!" said Therese Brennan. "That's what church community is. It is what the Body of Christ is all about."

Brennan had just returned from the Habitat for Humanity building site.

You might say Brennan is "hooked" on Habitat! She said that if the non-denominational Christian group is ever building houses nearby, she will be there.

The director of religious education for St. Andrew Parish, Indianapolis, Brennan helped work on the houses built during Blitz Build Week in 1989. But the 1990 experience sealed her commitment.

And it wasn't because one of the homes was sponsored by the Catholic community this year. In fact, it was the ecumenical spirit that she especially liked. "So many of the people are so Christian, so willing to share, so willing to help."

"It's not just going there and building seven houses," Brennan said. "You are

working with people of difference races and different cultures. It is simple stuff, like sharing water and bringing a drink back for your partner when you get one. It is sharing hammers and looking out for each other. And I think all of that comes from knowing you're all there to try to help someone."

Those interested in helping Habitat for Humanity or being considered for one of the future homes may call 317-636-6777.

She said that she saw affirmation, too. "It makes you think. When is the last time you've thanked someone who builds a house? These construction people were able to see that someone really appreciates the work that they do."

Brennan saw a woman who is slated to live in one of the new homes with tears in her eyes when the men installed the bathtub. She explained that she had not had a working tub before. A young boy proudly announced that he had slept on the floor of his own newly-walled bedroom (while his mother guarded the house) on Monday night of Blitz Week.

"It is one of the greatest programs I've ever been involved with!" Brennan said. "Somehow, we need to take that kind of experience to our churches and to our jobs."



HOME BLESSING—As Joyce Boyd (from left); Holy Names Sister Louise Bond; Rhonda, Matthew, Larry Jr., Larry Boyd and Mark Varnau watch, Father Kenneth Taylor blesses the Boyds' Habitat for Humanity Home. (Photo by Margaret Nelson)

Eighth annual Golden Wedding celebration will be August 12

Couples throughout the archdiocese who have been married 50 years or more will be honored at the eighth annual Golden Jubilee celebration sponsored by the archdiocese on Sunday, Aug. 12.

Archbishop Edward T. O'Meara will celebrate the Mass at 2:30 p.m. in SS. Peter and Paul Cathedral.

"This yearly celebration is a joyous reminder of the love and fidelity shared by so many long-married couples," said Valerie Dillon, director of the Family Life Office. "The church honors and appreciates these jubiliaries for the example they set for the rest of us."

During the liturgy, jubiliaries will receive a nuptial blessing and will renew their wedding vows. Couples marking their 50th years will receive personalized certificates.

Archbishop O'Meara will present a religious memento to those married 60 years or more. Last year, 17 of the 150 couples present were honored for this distinction.

After the liturgy, a reception will be held in the Catholic Center.

Both the cathedral and the Catholic Center are wheelchair accessible.

The Family Life Office is sending letters of invitation to couples throughout the 39-county archdiocese. Those who have already celebrated their 50th anniversaries, or who will do so during this year, may contact the office to request an invitation for themselves and for family members, who may accompany them.

The number at the Family Life Office is 317-236-1596 or 1-800-382-9836, ext. 1596.



WELCOME—Mary Rose Nevitt is greeted as new director of St. Elizabeth's by Richard O'Bryan, vice president, and Dorothy Solter, president of the board of directors. The board held a special reception on June 21. (Photo by Margaret Nelson)

Rules for bingo and gambling are distributed in archdiocese

by Margaret Nelson

Last week, pastors, administrators and principals of the archdiocese received a document prepared by the archdiocesan counsel entitled: "Compliance by Churches with New Indiana Law Allowing Bingo and Other Gambling by Non-Profit Organizations."

On June 14, the Secretary of State released information about the mandatory registration of churches and other organizations that operate bingo games after July 1.

In the document, William Wood, general counsel for the Indiana Catholic Conference writes, "Churches may now operate bingo games legally in Indiana. Schools and other non-profit organizations affiliated with churches may also operate bingo games legally. In addition, certain other types of gambling may now be conducted by churches and such non-profit organizations for fund-raising purposes."

Wood explains that there are two basic rules that the churches must observe in conducting bingo games or any other type of legalized gambling:

Basic rule one: The games can only be conducted by volunteers of the church. (Paid workers, professional operators, or those who remit a percentage to the church may not conduct them.)

Basic rule two: The net proceeds from the bingo games or other gambling operations may only be used for the lawful purposes of the church.

The document stresses that even those organizations that sponsor only one bingo game per year are required to register with the Secretary of State's office.

It also outlines the rules for bingo prizes: that the maximum prize is \$1,500, maximum (daily) aggregate prizes are \$10,000, withholding is not required, and prizes over \$1,200 must be reported. It is important for churches to keep accurate, separate accounting records, the document said.

Other forms of church gambling are legal throughout the year. Though the same two basic rules apply, the church does not need to register with the Secretary of State's office. They include: charity game tickets (including "tip

boards"), door prizes based on attendance at an event or the purchase of a ticket for the event, raffles, contests in which a chance is purchased for an activity conducted during the event and prizes are awarded on the results of the activity.

Card games, dice games, roulette wheel games and spinners are permitted at one event per calendar year sponsored by a church. The games are not limited to one day, but to one event. Thus, a parish festival could conduct such games of chance for several days. The same two basic rules apply, but again there is no requirement for registration.

The document advises that bookmaking, slot machines, one-ball machines and pinball machines, that award anything but the right to replay, are still illegal in Indiana, as are policy/numbers games and banking/percentage games.

Wood includes photocopies of forms and instructions that illustrate information the churches and agencies will need to comply with the law and the registration.

A letter from Providence Sister Loretta Schafer, chancellor of the archdiocese advises archdiocesan personnel that the document is being sent to clarify the rules regarding bingo.

A supplement is included that clarifies reporting and withholding requirements and the penalties for non-compliance, including those for non-bingo gambling. "You should be aware of these heavy fines/sentences," Sister Loretta cautions.

In this supplement, Section III, covering penalties reads: "There are severe state and federal penalties for violation of the gambling laws. Churches and clergy are not exempt."

Each failure to report under the Indiana bingo law carries a state fine of \$500. Clergy or other persons "who conduct illegal gambling operations outside the 'safe harbor' provisions of the new Indiana non-profit gambling law, promote professional gambling, or rent premises for gambling purposes face imprisonment (of up to two years and a fine (of) up to \$10,000."

In addition, anyone who fails to report and withhold amounts required under the federal gambling tax laws faces imprisonment of up to five years and a fine of up to \$10,000.

Commentary

THE BOTTOM LINE

Mysterious connection built into God's plans

by Antoinette Bosco

When I was 11 years old we lived in Albany, N.Y., and at the time my parents rented the top floor of a three-story city house.

The owners lived in the basement. They were a lovely older Italian couple with a few young children. One of their sons had recently married and he and his wife lived in the middle flat.

My "job" that summer was to take care of my little brother Joey, then 3 years old. I took him to the park or let him play on the sidewalk, under my careful eye.



Joey and I also visited my neighbor on the second floor, a young and happy mother-to-be nicknamed Catuzza, which meant, my father told me, sweet little Catherine. She was indeed sweet. She was also beautiful and I loved to be near her.

Catuzza was well into her pregnancy that summer and it was evident that she was often lonely. She knew very little English and during the day missed her husband a great deal. He was a shoemaker and worked long hours to provide for his family. She enjoyed the company of Joey and me. My little brother had golden curls which she would twine around her fingers. Her smile would always make me feel that she was wondering about her own child in her womb.

Sometimes when the baby would kick, she would let me touch her stomach, and once when Joey was close by he too put his hand on her, much to her embarrassment.

As the summer came to an end, we made plans to move to a flat in another part of the city. I never saw Catuzza again until just a few years ago.

My brother Joe grew up to establish a career with the New York State Labor Department—and to become seriously ill at age 35.

The doctors diagnosed him as having a fatal disease called hairy cell leukemia.

Joe was determined to live despite the odds. There was a strong ray of hope in the doctor he eventually found—a most respected Albany hematologist by the name of Frank Luzzi.

That was a familiar name to me and one day when I was visiting my brother in the hospital I told him that when he was a tot we had lived in a house where our landlord was named Luzzi.

Joe remembered that. In fact, he said our one-time landlord was the late grandfather of his Dr. Luzzi. Was it possible that his father was a shoemaker and his mother named Catuzza?

Yes, said Joe. Not only that, Dr. Luzzi was just three years younger than himself, my brother told me—as a realization hit both of us.

Catuzza's baby was to become the doctor who would save Joe's life! For Dr. Luzzi did just that, keeping him alive until we got the miracle we prayed for—interferon, effective in the one form of cancer Joe has, hairy cell leukemia.



Last year I watched Joe and Dr. Luzzi on television as they participated in a telethon for leukemia research. What I saw for a moment was not two fine men in their early 50s. I saw a golden-haired child with his hand on the turn of a somewhat blushing mother-to-be.

I marveled at the mystery of connections that are so truly built into God's plans for us. Never would any of us have been able to imagine that the unborn baby would one day return that touch, carrying life with it.

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TO TALK OF MANY THINGS

Court decision bestows rights belonging to all

by Dale Francis

That June 10th Supreme Court decision that allows religious-oriented organizations to meet on public school property was misunderstood both by those who were happy and those who were unhappy about it.

John Buchanan of the American Way said,

"The court has opened wide the schoolhouse door to religious study and worship, leaving impressionable children to assume that such clubs are part and parcel of the school-approved daily instructions."

At the same time, there have been those happy with the decision who seem to be under the impression there is again a right of prayer in the public schools.

The statement of the American Way spokesmen was nonsense and, I suspect,



he knew it was nonsense. Those who greeted the decision as if it was a repeal of the 1962 *Engel vs. Vitale* decision to be unconstitutional, were mistaken.

What the decision did was uphold the Equal Access Act of 1984 in which Congress said public high schools which accept federal aid, as almost all do, must not discriminate against groups based on "the religious, political, philosophical or other content of the speech at such meetings."

The Supreme Court overruled *Omaha, Neb.*, public school officials who in 1985 refused to allow a Bible study group to meet at Westside High. Bridget Mergens Mayhew, who filed the suit, was a senior when the attempt to overrule *Omaha* school officials began. She said it took a long time but she was happy the rights of religious organizations were upheld.

But those who reacted to the decision as if the right to prayer in public schools had been established simply have not understood the congressional Equal Access Act which was upheld by the Supreme Court.

That act was designed to protect the rights of all organizations to meet on public school property if some are allowed to do so. What happened after the 1962 *Engel vs. Vitale* decision, which said that the Regents' prayer used in New York public schools was unconstitutional, was that school officials acted as if the intent of the court was to bar any kind of a religious nature from public schools.

This brought about a ridiculous situation in which organizations almost every kind were allowed to meet on public school property but organizations of religious orientation could not do so on the theory that to do so would violate separation of church and state.

The 1962 decision was directed against prayer programs that were sponsored by public school officials. Many who might strongly support the idea of prayer could see where, in a pluralistic society, it would be wrong for public officials to promote prayer. That would be providing those who believe in prayer with official support.

The question of the right of religious groups to have the same advantage of

meeting on public school property that other groups have is quite a different thing.

Justice Sandra Day O'Connor, who wrote the majority decision, said, "There is a crucial difference between government speech endorsing religion, which the Establishment Clause (of the First Amendment) forbids, and private speech endorsing religion."

Anticipating such objections as that of the American Way spokesman who said the decision left "impressionable children to assume that such clubs are part and parcel of the school-approved daily instructions," Justice O'Connor said, "We think secondary-school students are mature enough and are likely to understand that a school does not endorse or support student speech that it merely permits on a non-discriminatory basis."

The latest Supreme Court decision does not provide religious groups with any special privileges but only the rights which belong to all. It was a commonsense decision.

THE HUMAN SIDE

The need to measure leisure, so basic to our lives

by Fr. Eugene Hemrick

Like it or not, we live in a time of blood pressure-cholesterol consciousness. Whether at a shopping mall or a convention, machines and nurses appear on the scene to take our blood pressure or cholesterol count.

Unfortunately our stress level, a frequent cause of high blood pressure, cannot be easily measured. Nor do we have a good means of measuring that which counters stress best, our true leisure level.

Let's look at leisure and how to measure it.

Leisure is not idleness. Idleness means we have lost the spirit to work and to become the person we are meant to become. In order to grow spiritually or to be physically fit, we need to work at it.

If we despair because of our weaknesses and do nothing, we fall into idleness. Living examples of this can be found in



many of those on skid row—men and women who have stopped working at being what they should be.

Leisure is a mental and spiritual attitude of inward calm and silence. It means not being "busy," but letting things happen. The reason for letting things happen comes from a recognition that we don't know everything nor should we attempt to control everything.

In leisure we place our confidence in God's mysteries.

But leisure is more than just letting go. In the book "Leisure: The Basis of Culture," Joseph Pieper writes, "God ended his work which he had made and behold it was very good." In leisure, man too celebrates the end of his work by allowing his inner eye to dwell for a while upon the reality of the Creation. He looks and he affirms: It is good.

Pieper tells us that standing back and cherishing the good in what we see is true celebration. It can be something as simple as cutting the lawn, doing time trimming, turning over the soil in the flower beds, and once finished stepping back and enjoying it as a work of art and a reflection of God's beauty.

Several questions arise, however, to test our understanding of leisure: Do we think of leisure in terms of doing nothing—perhaps sitting on a beach or staying in bed as long as we desire? This is not leisure. Rather, it is resting. Or it may be idleness.

Leisure emphasizes activity, a mental activity in which we look at some aspect of our life and fully, though tranquilly, absorb it into ourselves.

Is it leisure if you get away from work and go to another place? Not necessarily, for leisure does not entail running from something unpleasant.

More accurately, it is a stillness needed to refocus our powers of looking in order to enter more deeply and peacefully into life.

Finally, we must ask when the last time was that we truly celebrated—that we so enjoyed what we saw or did that a festiveness came over us and we were refreshingly happy.

Leisure is the heart of culture and the basis of a healthy life. To live wisely in the midst of a society that is constantly on the run we might recall Holderlin's

beautiful image of leisure and transfer its meaning into our life.

"I stand in the peaceful mowing

"Like a living elm tree, while sweetly life plays

"And twines around me like vines and clusters of grapes."

THE CRITERION

400 North Meridian Street
P.O. Box 1717
Indianapolis, IN 46205

Official Newspaper
of the Archdiocese of Indianapolis

Phone: 317-236-1570

Price: \$18.00 per year
\$0.50 per copy

Second-Class Postage Paid
at Indianapolis, Ind.
ISSN 0174-4330

Most Rev. Edward T. O'Meara
publisher
John F. Fink
editor-in-chief

Published weekly except last week
in July and December.

Postmaster: Send address changes to The Criterion
P.O. Box 1717, Indianapolis, IN 46205

To the Editor

The flag is not a political symbol

In this star spangled month, when all the pros and cons of flag burning have been contemptuously labeled as a "trivial issue for trivial minds," this "trivial mind" is one that cannot let desecration of our flag be dismissed so lightly.

What of the millions who have died

serving under the Stars and Stripes? Was it just a piece of cloth that inspired them or an eternal flame of liberty?

What of our forefathers who fled deprivation and injustice to seek protection under the all-embracing umbrella of our flag? Whenever I behold the red, white and blue rippling joyously aloft I can see therein the shining face of a English-born father vowing loyalty to America and her flag, a loyalty he nurtured all his life and infused into each of his children.

Point of View

Faith and the Fourth of July

by Joan J. Kauffman

Two hundred fourteen years ago in Philadelphia America's founding fathers created a new government based on what was then a radical and untrod idea—that ordinary people could govern themselves.

Today democracy has become so widely accepted we can easily forget how new it is in the course of human history—and how revolutionary it is. We can also forget that this new idea had its roots in religious faith.

The people who created American democracy believed that they had been given the authority to govern themselves by God their Creator. They said they believed God had given them a kind of power which no one could take from them. And where did they get this radical new idea? The language in the Declaration of Independence indicates that it came from religious faith.

Although the American people were then divided into dozens of different religious denominations, they shared a certain set of core beliefs. One of these was that God exists and that he created the world. They also believed that God cares about human beings, not only as a group but as individuals. They took these ideas in their churches, where week after week their pastors explained them from the pulpit. For most people in the 18th century, going to church each Sunday

was their major source of information and inspiration.

During this past year we've seen this same connection between faith and democracy at work in Eastern Europe, where a democratic revolution at least as profound and surprising as our revolution of 1776 has taken place. This revolution—which brought down the Iron Curtain with scarcely a shot being fired—began in Poland. It was the courage, creativity and perseverance of the Polish people that gave their neighbors, including the Soviets, the encouragement to shake off centuries of dictatorial government and move toward democracy.

And where did the Polish people get this amazing strength? Surely the answer is the Catholic Church. Can it be an accident that the nation in Eastern Europe where the church is the strongest—Poland—is also the nation where the great democratic revolution of 1989 originated?

And is it accidental that the other nations of Eastern Europe where the church has remained strong despite persecution—Hungary, Czechoslovakia, Lithuania—have also been the nations where democracy has been established most rapidly, and with the least internal conflict?

Even the most secular observer has to admit the church's longstanding commitment to human rights had something to do with the emergence of democracy in Eastern Europe. And for those of us who are believers the events of the past year provide yet another reminder that although it is possible to separate church and state, it is impossible to separate faith and politics.

LIGHT ONE CANDLE

Independence Day

by Fr. John Catoir
Director, The Christophers

"The greatest achievement ever made in the cause of human progress is the total and final separation of church and state. If we had nothing else to boast of, we could lay claim with justice that first among the nations we of this country made it an article of organic law that the relations between man and his Maker were a private concern, into which other men have no right to intrude."—David Duddley Field (1850-94)



People of today only have to look back over the centuries to recall dreadful persecutions in the name of religion. Modern-day Iran gives ample evidence of the kind of tyranny that can take place when religious figures take control of state power.

Even Plato (427-347 B.C.) in his "Laws" demanded that all citizens must obey the state religion and those who refused were to be punished with five years imprisonment during which time they had to listen to a sermon every day to bring them back to the true faith.

The American experiment, which abandoned the state-religion concept, not only forbade the violation of religious rights, but promoted active cooperation and mutual understanding between the various churches and the state. The climate of respect has promoted mutual sympathy and friendly interaction among the religious bodies themselves.

Under our Constitution, all legal ties between church and state are severed. This means that the churches are all equal in the sight of the state, and no particular church has the advantages or the disadvantages of establishment, i.e., being considered the state religion.

The Supreme Court has decided to preserve the Constitution and to protect minorities. It has done so in religious matters by relegating all religions to the sphere of private interests, to be invaded only when the public good, or public safety appears to be involved.

These historical facts can help us to appreciate our American heritage of religious freedom. We are indeed blessed to live in a country where these freedoms are protected under the law.

(For a free copy of the *Christopher News Note*, "Gratitude," send a stamped, self-addressed envelope to The Christophers, 12 E. 48 St., New York, N.Y. 10017.)
(Father's "Christopher Close-Up" can be seen each Sunday at 6:30 a.m. on WISH-TV, channel 8, in Indianapolis.)

What so proudly we hail is not a political symbol to be used as scapegoat by some punk misusing his freedom. The flag is not Republican nor is it Democrat. It is Valley Forge, Gettysburg, Belleau Wood and Pearl Harbor. It is Inchon and Quan Tri where my Marine son and other parents' sons earned Purple Hearts.

While some have scoffed that the flag is becoming an object of adoration, this is nonsense. We don't adore the flag any more than we adore a cross; we treasure the valiant history behind the flag just as we venerate the redeeming history behind the crucifix.

Whether a constitutional amendment in response to the Supreme Court's ruling passes or not, Old Glory is indomitable and will not be bowed. Her spirit is reflected in the thousands of courageous young people, among them my teen-age grandson, who are undergoing rigorous and vigilant training to help keep America and her banner perpetual.

Alice Dailey

Indianapolis

Catholic schools and stewardship

There are many missions in the Catholic Church, and one is the operation of the Catholic school system. Since its inception in the early years of our country, Catholic schools have been the single most successful vehicle for transforming a largely immigrant Catholic population into the affluent mainstream of American culture. Once ostracized, Catholics can now be found in strong leadership positions in business, industry, the professions and politics, and make up a quarter of the U.S. population. Many of today's parents owe their success to the strong education and values obtained through the Catholic schools.

Since the decline in religious vocations, our schools face increasing financial burdens which threaten their existence. In spite of the ascending financial strength of the Catholic population, financial contribu-

tions to our parishes are far below what they should be. Parents who believe strongly in a Catholic school education for their children are being left a heavy burden by parishioners who don't take their stewardship obligations seriously.

This mission of the church deserves the same support given to other efforts of the church, be it foreign missions, seminary training, etc. All Catholics, young and old, parents of public school students and singles, must help nurture the tree of our faith and keep it strong for future generations. The maturity of our religious vocations come from the Catholic schools.

At a time when numerous independent education studies are affirming the very strong academic achievements of the Catholic schools, and at a time of widely perceived moral laxity in our nation, it would be a tragedy to close the schools.

There would be no great financial crisis in our parishes today if we all could contribute following the church's stewardship guidelines, regardless of our personal choice of schools, or level of parish activity.

Leadership has been sadly lacking for a long period of time regarding a push for a successful stewardship program. The archbishop has initiated a high-profile AAA program complete with posters in the churches. That program is now in decline, and one reason may be that local Catholics fail to see the benefits to their parishes. Schools are closing, and attendance, especially in the junior high, is suffering. The archbishop must take a strong lead in a continuing education series on stewardship.

It is difficult for pastors to ask for more meaningful contributions, but it must be done. One problem is the low Sunday attendance by nominal Catholics. A direct mail and phone appeal, coupled with automatic monthly checking account deductions may be successful in raising contributions and reintroducing those Catholics to parish participation.

Too much time and too many generations have been missed. Action is demanded now, and the archbishop must lead the way.

John M. Jaffe

Indianapolis

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CORNUCOPIA

Patriots are like saints

by Cynthia Deues

Patriots are like saints: they aren't all dead or forgotten in some remote past, and they don't always look or act as we would expect. But we know one when we see one.

Some of them got to be patriots the hard way. Fred was like that. He started out from Germany in the late 1930s, determined to emigrate to America and become a U.S. citizen.



But he had received a draft notice from the German army, and his mother prevailed on him to stay until his enlistment was over. "That way, if you ever want to come back to Germany for a visit, you can," she said. "If you don't, you'll be arrested as a draft dodger."

So Fred went into the German army. Unfortunately, his "enlistment" lasted through World War II, the deaths of many members of his family, and the gerrymandering of his German hometown into Soviet-occupied Poland.

After the war, Fred rescued his wife and

son from their now-communist-controlled area, passed time in Hamburg and elsewhere in the west, and survived. At last he and his family entered the U.S. as Displaced Persons, courtesy of the American Quakers.

Working as a scientific technician and moonlighting at delivering newspapers, Fred supported his family and provided a good home for them in a pleasant neighborhood of Indianapolis. He worked his way up the economic ladder and earned a law degree at night school.

In the years following, he worked as an attorney for the National Labor Relations Board, investigating and litigating labor disputes all over Indiana. His sons grew up, one becoming a commercial artist and the other, a doctor. Fred was living the American Dream.

But Fred's contribution to America, as well as his personal gain from it, was not just economic. Conversation at his dinner table centered always on the direction of United States' policy, the will and ability of U.S. leaders to follow constitutional principles, and the American people's understanding of their freedom.

Fred was attentive to government at every level, wrote persuasive and knowledgeable letters, and urged awareness on the more politically lethargic of his friends.

His scholarship in things American was exhaustive and he focused constantly on the purity of our national intent.

Near the end of his life, Fred related to us the story of his early desire to come to the U.S. as a young man. Although circumstances prevented that, his life was a brilliant testimony to American patriotism in the best sense of the word.

Fred is not the only patriot we've met.



BALLOON DAY—St. Vincent de Paul, Shelby County, religious education students celebrate the season of Pentecost by releasing balloons with the names of gifts of the Holy Spirit imprinted on them. Under the direction of Franciscan Sister Marie Schroeder, the youngsters also made paper candles with "tongues of fire" studied the story of Pentecost and participated in an outdoor Mass. (Photo by Bette Lux)

check-it-out...

The Carmelite Nuns of Terre Haute will begin their annual Novena to Our Lady of Mount Carmel at a special liturgy at 7:30 p.m. on Sunday, July 8. The Mass will be celebrated by Bishop Gerald Gettelfinger of Evansville and fellow priests in honor of the 200th anniversary of Carmel in the U.S. Franciscan Father Valentine Jankowski will be homilist. The novena will conclude on Monday, July 16. The public is invited to attend the event.

The Focus on Faith program seen at 6:30 a.m. EST on Saturdays and Sundays on WRTV-Channel 6 in Indianapolis will include the following subjects and panels during July: "Churches and Child Care," Father Robert Borchertmeyer and panel, July 1; "Interfaith Marriages," Valerie Dillon and panel, July 8; "Poverty in the Family," Dillon and panel, July 15; "Galileo, the Hubble Telescope and Religion," Msgr. Raymond T. Bosler and panel, July 22; and "Blending the Old and the New," Bosler and panel, July 29.

A Novena to St. Ann will begin with Benediction of the Blessed Sacrament at 7 p.m. tonight, Friday, June 29 in St. Ann Church, 2662 S. Holt Road. The novena will continue on each succeeding Friday evening, concluding on Friday, Aug. 24.

vips...

Franciscan Father Juniper Cummings, director of development for the Conventual Franciscans of the Province of Our Lady of Consolation headquartered at Mount St. Francis, has been elected by Friars in Solweya, Zambia to be their Custos. A Custos is a regular religious superior or ordinary. Father Juniper will minister to some 30 Friars from the U.S.A., Europe and Zambia. He will leave for a meeting with the Friars in Zambia on June 25, returning to the U.S. from July 14th until November.

Father Glenn O'Connor, pastor of St. Philip Neri Parish in Indianapolis, will be host for the daily Sign On and Sign Off

There was the young Englishman who came to the U.S. to study engineering, and then stayed on to be as Western as the next guy in Wyoming.

There was the Korean family which came to this country with no English but a lot of grit. Each relative worked to bring over the next, until all were U.S. citizens. Today they are part of the Good Life in southern California.

Patriots don't look much like George Washington any more. But they are with us still. They continue to come to this country because they want to share in the freedom, the opportunity, and the responsibility which it continues to offer.

Happy Fourth of July, fellow patriots!



"Deviotions" programs seen on WRTV-Channel 6 during July.

Benedictine Sister Therese Ann Duenas will make final profession as a Sister of St. Benedict on Sunday, July 8 at Convent Immaculate Conception in Ferdinand.

Bishop Gerald Gettelfinger of Evansville will officiate at 2 p.m. in the convent church. A reception will follow. Sister Therese Ann is the daughter of Cristobal and Juanita Duenas of Dulce Nombre de Maria Cathedral Parish in Aguana, Guam. She was a teacher before entering the religious community, and has taught the past four years at St. James School in Hubbard.

Linda Simms Evans of Catholic Social Services in Indianapolis is one of six Indiana teachers and counselors, who work primarily with minority students, chosen to participate in a program to increase minority students in higher education. The summer eight-week internship with Purdue University's Office of Admissions will teach educators about the college admissions process, particularly Purdue's. The educators, in turn, can use this knowledge to encourage minority students, from junior high on up, to consider attending college.

Providence Sister Marie Agatha Vonderheide will celebrate the 50th anniversary of her entrance as a Sister of Providence

at 2 p.m. liturgy on Sunday, July 8 in St. John Church, 126 W. Georgia. St. Fathers James Byrne, pastor of Immaculate Heart of Mary Parish, and William Stinemar, pastor of St. John, will concelebrate the Mass, which will be followed by a reception at Union Station Holiday Inn. Sister Marie Agatha is a native of Indianapolis, a graduate of the former St. John Academy, and holds master's and doctoral degrees. She has taught high school and college; and has served in hospital pastoral care, religious education and parish pastoral assistance. At present Sister Marie Agatha is medical secretary at St. Joseph's Hospital in Atlanta, Ga.

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Let Our Quality
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Capital improvements campaign announced by Cathedral H.S.

by Mary Ann Wyand

Looking ahead to the school's 75th anniversary in 1993, Cathedral High School officials have announced a plan for \$4 million in necessary capital improvements and a campaign for contributions to finance them.

Announcement of Cathedral's 75th Anniversary Campaign was made June 22 by Daniel J. O'Malia, board chairman of the private Catholic high school located on the Indianapolis northside.

"Increasing enrollment applications, our mission to educate deserving students from all economic backgrounds, and our need to improve support of our faculty are the keystones of the plan," he said.

A total of \$1.6 million was raised privately in advance of the announcement, he said, including \$900,000 to pay a mortgage related to the purchase of the 39-acre campus on East 56th Street.

Other goals of the 75th Anniversary Campaign and their costs are endowed scholarship and faculty-support funds, \$1.4 million; renovation of the school library, laboratories, and classrooms, \$675,000; improvement of student activity facilities, including new athletic fields and courts, \$600,000; and renovation of building exteriors and grounds, \$225,000.

H. Jack Baker, chairman of BMW Constructors, Inc., will direct the \$4 million fund drive as chairman of the 75th Anniversary Campaign committee.

"This campaign signifies moving into a new era," Cathedral president Julian Peebles said. "Payment of the mortgage debt, which allows us to own the 39 acres here free and clear, has been something that we've worked for almost 15 years."

Retirement of the mortgage means that now "the people who support us financially are making contributions to the future of the school," Peebles said. "This is one of the most exciting opportunities we've ever had to build Cathedral for future generations."

"All of the students will benefit from these changes," the president noted. "This summer we'll be adding four new classrooms by renovating some existing space, and hopefully next summer we'll add five more classrooms."

Expansion of classroom facilities is critical, he said, because, "Our freshman enrollment looks like it will be close to 220, and there is a good possibility we will have to turn students away by the end of the summer."

Financial support for students and faculty are two other components of the major fund raiser.

"The endowed scholarship fund is tremendously important to the future of Cathedral," Peebles noted. "Fifty-two percent of the students are getting some kind of financial aid, and we raise those dollars every year. None of the scholarship

monies come from tuition. All of it is raised through development efforts."

This year, he said, Cathedral will spend \$306,000 on financial assistance to students.

"That's quite a challenge to provide that kind of money every year," Peebles said. "Endowing that fund to ensure the continuation of this tradition is very important."

Faculty members will benefit from the 75th Anniversary Campaign in several ways, the president said.

"Cathedral owes its success over the past 15 years to the dedication of the faculty," he emphasized. "Our salary schedules are not what the public school salaries are. We see this fund as allowing opportunities for our faculty for continuing education, seminars, and funds to create special projects. All of those things cost money, and we can't budget for them through the regular operations budget."

Anniversary expansion plans also call for improvement of existing athletic facilities—including the revamping of the football practice field and cross country course—and for the creation of tennis courts, a baseball diamond, and a soccer field.

"One of the important parts of this (part of the expansion plan) is that Cathedral has been a very successful institution in spite of ordinary athletic facilities," he said. "In all sports, we won 11 city, sectional, and regional championships this year although some of our students had the opportunity to play on a home field or court."

Improvement of Cathedral's athletic facilities enhances opportunities for varsity athletes, he added, and also benefits the school's physical education programming.

Cathedral High School was founded on Sept. 18, 1918, by the late Bishop Joseph Chardant as a private boys' school operated by the Brothers of Holy Cross.

First located at 1400 North Meridian Street across from SS. Peter and Paul Cathedral, the college preparatory school moved to its present East 56th Street campus in 1976 in a unique coeducational merger with the former Ladywood-St. Agnes School operated by the Sisters of Providence. Father Patrick Kelly is the principal.

Over the years, Cathedral's enrollment has grown to 702 students representing 59 area elementary schools in Brown, Hamilton, Hancock, Hendricks, Johnson and Marion counties. More than 97 percent of Cathedral's graduates pursue undergraduate degrees at American colleges and universities.

"I've been involved with Cathedral High School for almost 30 years as a teacher, as a parent, and as a supporter," Peebles said. "As president, I am tremendously pleased by the (campaign) response from friends, parents and alumni. People are really excited about Cathedral's future."

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FESTIVAL DRAW—Four-year-old Jennifer Duncan from St. Mark Church eyes the \$10,000 drawing prize for the parish Funfest, to be held June 29-30. The committee has planned something for everyone: a teen dance with DJ, low-priced children's games, gymnastic and dance shows, fish and chicken dinners, Italian roast beef sandwiches.

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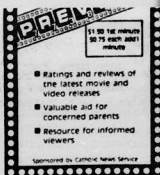
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Sister Mary Ellen Gillman has spent 20 years as a teacher of music. She taught music at St. Mary, Rushville, where she served as organist; and at St. Michael and St. Christopher schools in Indianapolis.

Since 1980, she has been chairperson of the music department at the Oldenburg Academy and organist at the mother-house.

Sister Joanita Koors has been a teacher for 23 years, having taught at St. Gabriel and St. Michael, Indianapolis. At Seton in Richmond, she was building principal. She has also served as principal at St. Mary, Lanesville; Our Lady of Perpetual Help and St. Mary in New Albany, where she is now

Sister Charity Kraeszig, a native of Indianapolis, taught at St. Mary, Indianapolis, and was librarian at the Oldenburg Academy and Marian College. She is now librarian and computer teacher at Ritter High School, Indianapolis.



Franciscan Sisters Jane Anthony, Marjorie English, Annette Griley, Maureen Irvin, Janet Lintz, Rosanne Taylor, Irma Arnold, Christa Franzer, Mary Ellen Gillman, Joanita Koors, Marie Nett, Jane McConnell and Charity Kraeszig will mark their 25th anniversaries in the religious life at a July 26 celebration at Oldenburg.

Oldenburg Franciscans have general chapter June 18-24

by Sr. Mary Lynne Calkins, OSF

Three hundred seventy-one women—Sisters of St. Francis and some of their associate members—converged on Oldenburg June 18 for six days of intensive meetings followed by installation of a new leadership team for 1990-94 on June 24.

"General chapter" is the name given by the sisters to the meetings which take place every four years to elect new officers and to discuss issues concerning the sisters, their associates and those they serve. But this chapter had a different flavor—a first-time event meeting in which all sisters had an opportunity to participate in the elections instead of a small group of elected delegates. The elections actually took place in March, but the June meetings are seen as a continuation of the business at that time.

For the first time, too, associate members (women and men who are not vowed members of the Sisters of St. Francis but who wish to join with them in prayer and service to the church) were invited to participate in the meetings. They are becoming increasingly important to the religious community as their number increases and the number of sisters decreases.

The first two days (Monday and Tuesday) focused on rejoicing in the blessings and healing the hurts of the past,

and getting in touch with the history and roots of the Sisters of St. Francis. Present concerns and needs filled Wednesday and Thursday. Friday and Saturday emphasized futuring—looking to the 21st century.

An important event of the "present" section was the reception of the newly approved constitution of the Sisters of St. Francis, *Vision and Journey*, just off the press. A missioning ceremony June 20 officially sent forth the both sisters and associates.

But the days were not filled only with serious meetings. Monday evening found many gathered around a campfire reminiscing and singing "oldies." Tuesday, those who were able enjoyed a boat ride on the Ohio River—the gift of an anonymous donor. A bingo game with prizes was an option for those unable to participate in the boat ride. Wednesday evening found the group gathered in a large brick barn for square dancing. Other activities included a candlelight procession to the Fatima shrine, and an ice cream social. Organizers of the meetings planned carefully for such socializing and bonding.

Sisters Annata Holohan, congregational minister (formerly called superior general) and Sisters Joan Laughlin, Natalie Lamping, Carol Ann Sunderman, and Marya Grathwohl were officially installed as the leadership team for 1990-94 during the closing Mass of the chapter on Sunday, June 24.

Eileen Endres strengthens fabric of parish life

by Mary Ann Wyand

Eileen Endres helps strengthen the fabric of parish life at St. Charles Borromeo Parish in Bloomington by offering her time and talents as a liturgical artist.

The talented seamstress contributes hand-made banners, altar cloths, and vestments that add beauty to the church interior.

Father Ronald Ashmore, St. Charles Borromeo pastor, told *The Criterion* that her work comes out of her prayer life.

"It began with the Marian Year," he said. "When we were preparing for our celebration, she came up with the idea to create some type of artwork to present Mary as the mother of all Christians."

Endres continually refines her natural abilities to sew, embroider, and applique. Father Ashmore noted, and her beautiful textile creations are truly remarkable.

Before turning to liturgical art, Endres said she enjoyed sewing, doing alterations, and making craft items. Just last year she expanded her work to include embroidery.

"I didn't feel a yearning for it until I saw other people sewing and I became aware of what people could do with a sewing machine. Then I really developed a love for it, and started making my own things."

While living in Raleigh, N.C., Endres assisted the Handmaids of Immaculate Heart of Mary by hemming nun's habits. Years later, she would design miniature replicas of the traditional habits worn by members of nine religious orders to create "Barbie Nun Dolls" for the St. Charles Borromeo Festival. People loved the devoutly-dressed Mattel dolls.



Eileen Endres

"I joined the parish altar guild back in 1974 in Raleigh and started getting involved in crafts," she said. "I eventually mustered up enough nerve to try and make a vestment for a very tall priest. I was also doing sewing for other people at the time, such as bridesmaid dresses and alterations. From that I went to making period costumes for a photographer."

Detailed costume work challenged her sewing skills, but Endres said she enjoyed piecing together the intricate patterns and decided to work part time as a costume maker at North Carolina State University.

"In 1982," she said, "I worked for MGM Studio on the movie 'Brainstorm,' which was filmed partially in Raleigh. MGM hired me to work on Natalie Wood's wardrobe. Many of the costumes had been started in California but needed to be completed. It was exciting to work with a big-name designer."

The movie generated a great deal of publicity and interest following Wood's accidental death during filming.

When the Endres family moved to Bloomington five years ago, she said, it seemed natural for her to begin sewing for the church.

"I think what has brought me to the point where I am now is prayer," Endres said. "I've been a member of the St. Charles Intercessory Prayer Group for almost four years, and I truly changed my life. The sewing that I do now is a prayer and an expression of my faith and my love for the Blessed Mother."

While sewing, Endres said she listens to tapes by Sister Bridge McKenna or Father Ken Roberts. "When I sew for Father Ron or for the church, it is a form of prayer and it lifts me up," she said. "It's very calming to sew and pray the rosary and listen to music."

Endres also credits a trip to Medjugorje as a spiritually uplifting and inspirational experience that influences her work. "I first went to Medjugorje in March of 1989 with



Banner of Our Lady of Medjugorje

my parish," she said. "Like many people, I felt it to be a remarkable experience. I began to conceive the idea of attempting a banner not long after we returned as an expression of thanksgiving for the graces I felt I had received there. After it was completed, Father Ron Ashmore suggested I make another one just like it to take to Medjugorje the following March."

Actually, Endres explained, "It was Father Ron who first suggested that I try to make banners. My reaction at the time was, 'You have to be kidding! I'm a seamstress, not an artist.' The fact is I'm still a seamstress. The difference now is

that I'm willing to take leaps of faith, trusting that God will help me."

Her current parish project is a banner for Pentecost, she said. "If everything goes well, I plan to call it 'Our Lady of the Cenacle.'"

Although Endres works full time at Indiana University, she has managed to find the time to create a variety of liturgical banners depicting the Mother of God in various portrayals.

Her banner of Our Lady of Medjugorje was displayed at the Eastern Regional Conference on Medjugorje and Other Recent Apparitions of Mary at Pittsburgh in March. Medjugorje Witness of Bloomington later printed color postcards of the ornate banner.

And a replica now hangs in St. James Church at Medjugorje, Yugoslavia, as the result of a conversation between Father Ashmore and the St. James sacristan.

"We were coming across the front of the church," Endres recalled, "and the sacristan stopped us and admired our parish banner. Father Ron said, 'Oh, she'll make you one.' And that's how the idea of making another banner to go to Medjugorje got started."

Mary has always been the focus of her liturgical work, Endres said. "It's not something I started out to do. It just sort of evolved that way. I had teachers who were Holy Cross nuns in grade school and teachers from the Daughters of Charity during high school in Washington, D.C. Between the two, I developed quite a devotion to Mary."

Her husband, David, and children, Erik and Darlene, know that once she starts a new artistic endeavor it becomes totally absorbing.

"When I'm in full swing on a project, it just consumes me," Endres admitted. "I'll spend as much time on it as possible, even late at night and especially on weekends. I feel like I'm working for heaven's advertising department!"

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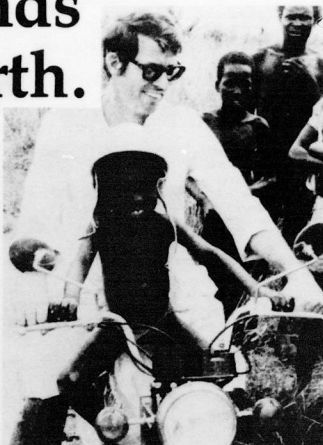
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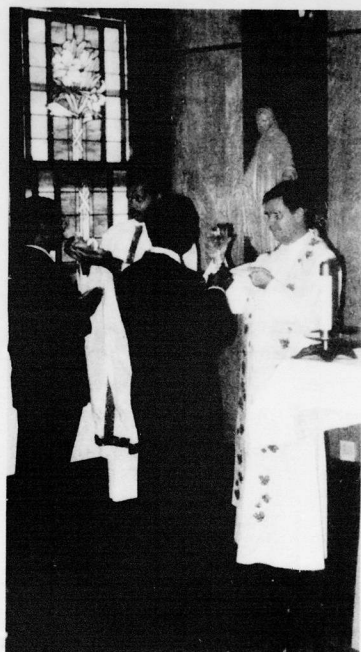
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SMALL THINGS DONE GREATLY

Christians embody goodness, love and grace

by Neil A. Parent

Whenever I think of grace, I think of that awful time in third grade when I thought that Sister Mary Austin was saying "grapes."

I still can vividly see my classmates gleefully enraptured by my squirming attempts to distinguish between "sanctifying grapes" and "actual grapes."

My understanding of grace has progressed a bit since then.

However, the more I ponder its meaning, the more I stand in awe of its mystery. For grace is nothing other than the communication of God's life and support to us.

Grace essentially has to do with being rooted in God and being continually beckoned by the Spirit to live that reality in matters great and small.

When I take time to notice, I see many people responding to God's grace. They embody goodness and love—not each and every moment, of course, but at least some of the time.

There they are, spending time with the mentally and physically handicapped, working to improve the environment, patiently listening to their mate or children.

They volunteer time in community organizations, give their hard-earned money to charitable causes, and promote justice and racial harmony.

They wipe tears from tiny faces and warmly welcome the stranger.

When we think of cooperating with God's grace, people of heroic stature often come to mind—the Mother Teresas of this world.

But we should also think of the many graced moments in our lives and the lives of those around us.

Some weeks ago, I pulled into my favorite filling station. After filling the gas tank, I went to pay the attendant, a person whom I have known for some time.

As I slid my credit card under the thick glass, he asked if I had noticed how the

station had changed. I looked around but did not notice anything.

"They took away the full-service section," he said.

I asked if it had been losing money.

"Naw," he said, "it was doing fine. But those guys at headquarters think they know what is best."

Signing the credit form, I nodded my understanding.

"You know how it is," he continued. "It's the Peter Principle. They promote people until they reach their level of incompetence. Then they start making stupid decisions."

I briefly weighed whether to season the conversation with other examples of failed leadership. (I'm partial to pointing out the deficiencies of elected officials.)

But for some reason I held my tongue.

"Yeah," I said finally. "I know all about stupid decisions. I make enough of them."

And I'm sure that those who work with me suffer often from their effects.

The attendant stood in stunned silence. He looked at me for the longest time with his mouth frozen slightly open.

Then, his face expanding into a sheepish grin, he lowered his eyes, nodded and said, "Yeah, I guess I make a lot of dumb decisions too."

For me, that was a graced moment. It was a special instance when the two of us were helped to put things in a more wholesome, less critical perspective.

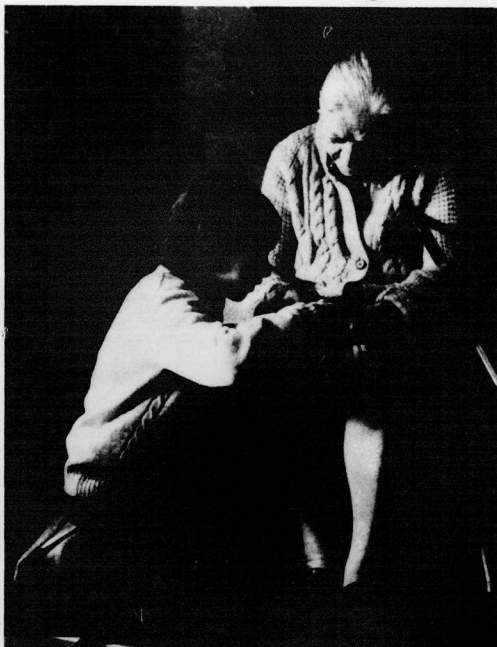
Suddenly we were able to see ourselves much like those that we were prone to criticize. In so doing, we avoided the kind of toxic conversation that can poison the spirit.

Meister Eckhart, the medieval mystic, once said, "God asks only one thing of us: to let God be God in us."

That's what grace is all about—helping us let God's presence and love take center stage in our lives.

And sometimes that will lead to acts of greatness. But for the most part, grace will mean doing small things with greatness.

(Neil Parent writes for Catholic News Service.)



GRACE—Living in grace involves being rooted in God and beckoned by the Spirit to live that reality in matters great and small. (CNS photo at top by Susie Fitzhugh and at right by C.T. Lizanich)

Grace affirms and transforms people

by David Gibson

Surely you'd welcome a little assistance when it comes to solving the problems in your life.

Who wouldn't?

Maybe you even look to God for this assistance.

For many people, "grace" is a synonym for the help God gives when they need it most. Grace "saves" them from whatever is dragging them down.

It is natural to turn to God whenever you sense your own needs, or someone else's, most acutely. The help that God provides is real.

But is the idea of grace restricted to the idea of help and assistance?

More basic, perhaps, is the idea of grace as God's life and love, shared in a relationship with you. Grace, then, is something like the life communicated and shared by two people who love each other.

Thus grace is powerful; it changes

people—transforms them, the way love does. Within this context, God's assistance emerges.

The idea of grace, then, is revealing. It reveals something about God: that God's activity in people's lives takes the form of love.

And grace reveals something about us. This gift—the way love always does—affirms our self-worth, enlivens us, and draws out the best in us.

(David Gibson is the editor of Faith Alive!)



DISCUSSION POINT

God gives us hope and strength

This Week's Question

What Does God do? Choose a few words or phrases to characterize the roles that God fulfills in your own life.

"My 49-year-old daughter is dying of cancer and I couldn't get through it. God gives you what you need to bear these things." (Mary Ellen Ackerman, Baltimore, Maryland)

"God comes to me through my ministry to handicapped persons who enrich me by their ability to love God totally." (Sister Justa Walton, Baltimore, Maryland)

"God has given me an attitude of acceptance and surrender to his will. This means being free to invest my time and energy in more positive endeavors." (Bessie Briscoe, Washington, D.C.)

"He helps us to be good people. He gives us strength in the sacraments." (Chris Nelson, a fifth-grade student from Mayhew Lake, Minnesota)

"God gives us a beautiful world." (Stacy Kim, a fifth-grade student from Mayhew Lake, Minnesota)

"God liberates me to see things differently so I can act differently." (Ernie Mastromarino, Mayfield, Maryland)

Lend Us Your Voice

An upcoming Faith Alive! edition asks "As a pastoral counselor, exactly what do you do? Where do you do it?"

If you would like to respond for possible publication, write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

Whatever happened to grace?

by Fr. Eugene LaVerdiere

Thirty years ago is not such a long time, unless you're 30 years old. But then, think of the changes that have taken place since 1960.

That's the year I began my studies in theology. Grace was one of the topics that we talked about then.

Grace was very important. It was the way we talked about our relationship with God, a wonderful transforming relationship. Grace even provided special help from God for difficult challenges and responsibilities.

Grace was a special kind of life, a gift of God that attuned us to God. This divine life needed a follow-up. Human parents do not abandon their children at birth. Neither does God.

Today, 30 years later, I can't recall the last time I heard a group of students talking about grace. The year 1960 seems a long time ago, after all.

Whatever did happen to grace?

There were problems, of course. We tended to quantify grace. It didn't occur to us then, but that was like trying to quantify love.

There was no measuring the love of human parents in quarts and pints, but somehow we managed to think of divine grace with images of milk bottles more or less full.

And by the way, whatever happened to milk bottles? Ironically, milk bottles have joined the stuff of history. Who would have thought they'd ever be collectors' items?

But what about grace?

Grace is still with us, even if we have new ways of talking about it. What went is the tendency to quantify grace.

Just a few days ago, I heard a wonderful story about grace from Sister Mary Paul, an elderly member of the Little Company of Mary.

With a full head of silken white hair, a peaceful smile, and short firm steps assisted by a walker, Sister Mary Paul is the kind of woman you'd like to take home with you.

The story took place in 1960. Sister Mary Paul was on a train traveling from the town of Jasper in southern Indiana to Chicago. Opposite her sat an 18-year-old Jewish boy named Levi.

At one of the stops, a passenger leaned over to Sister Mary Paul as she went out and said, "Sister, would you say a prayer for me?"

She nodded a yes.

After the train got going again, Levi spoke up. "Why did that woman ask you to pray for her?"

As Sister Mary Paul recalled the story, I could visualize young Levi watching her closely as he listened.

I suppose because of my life dedication to God," Sister Mary Paul told him. "She felt I would care enough for her to pray for her."

Fields and trees and railroad crossings flitted past.

After awhile, Levi turned to Sister Mary Paul and asked, "Sister, do you like Jewish rye bread?"

"Oh yes! I do," she responded.

"He took out a big loaf, broke off a generous piece, and gave it to me."

"Take it," he said. "Eat!"

"I had shivers all through me," she explained.

"How wonderful!" I told him. "We both ate, neither of us saying anything I can remember. But before he got up to leave, Levi leaned over to me and said, 'Sister, would you pray for me?'"

Returning from her memory to me and 1990, Sister Mary Paul concluded her story. "That was 30 years ago. He was just a student then. I wonder where he is now."

Sister Mary Paul still prays for Levi. "I've lots of time you know."

The word grace did not enter into Sister Mary Paul's story, not even once. But its reality was surely there.

There was Sister Mary Paul's presence and obvious dedication, the visible embodiment of grace, like an enduring smile. We used to call that kind of grace "sanctifying grace."

Sanctifying grace is lovingly given and generously transforming.

The angel Gabriel referred to sanctifying grace on greeting Mary, the mother of Jesus: "Hail, full of grace. The Lord is with you."

The angel's greeting is now part of every Catholic's prayer. We may not talk about grace much, but we do talk about God being with someone. We think of this as new language for grace, but we owe it to the angel Gabriel no less than the old language of grace.

Even in 1960, those who talked to Sister Mary Paul on the train between Jasper and Chicago did not think of her as blessed with grace. But they certainly knew God was with her and that is why they asked her to pray for them.

That is not all. What about the woman who asked for prayer? And what about Levi, the Jewish boy who asked why she had done that, who pondered her answer, offered her Jewish rye bread, and later asked her to pray for him?



SANCTIFYING—The angel Gabriel referred to sanctifying grace upon greeting Mary. "Hail, full of grace," Gabriel told her. "The Lord is with you." People may not talk about grace very much anymore, but they do talk about God being with someone. (CNS photo)

In 1960, all of those were so many "actual graces," little gifts, special helps, reminding us that God was indeed with us.

And what about that shiver that Sister Mary Paul felt and which her memory still recalls after 30 years? Another actual grace!

It should be clear then what happened to grace. It received a new name: God-with-us, new only because we had forgotten it.

And by the way, Sister Mary Paul's story was quite a gift itself, a grace actually.

(Father LaVerdiere writes for Catholic News Service.)

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THIRTEENTH SUNDAY IN ORDINARY TIME

The Sunday Readings

Sunday, July 1, 1990

2 Kings 4:8-11, 14-16 — Romans 6:3-4, 8-11 — Matthew 10:37-42

by Fr. Owen F. Campion

The Second Book of Kings provides this weekend's Liturgy of the Word with its first reading. Only occasionally are readings from this ancient Hebrew book proclaimed during Mass.

Originally, the two Books of Kings were one. However, the Septuagint, an important Greek translation of the Scriptures, divided them into two sections. That division has endured in translation ever since.

The Books of Kings are among the Bible's historical books, but they are not history as modern historians would write history. They are religious history. Their authors, and initial auditors, were neither expecting nor wanting history with exact details about events and persons when these stories emerged. Rather, the religious message was important. That message was that God was active in, or despite, the kings who ruled God's people. With political figures, the books also mention other important figures of those times. Among them was Elisha the prophet, who is the chief figure in this weekend's reading.

It is important to note that Elisha, God's

representative, had power over life and death. He exercised that power when the woman welcomed him and recognized his prophetic role.

The second reading this weekend is from the Epistle of St. Paul to the Romans. It is a marvelous statement about the identity of the individual Christian with Jesus. These verses, in fact, have been favorites of theological and inspirational readers for centuries.

The epistle's object was to assure the early Christians that they had no cause to fear, since just as Jesus had taken them to himself in their baptism, so he would take them into eternal life with him. It must have been a reassuring message for Christians to hear in the first century. The culture stood solidly opposite their beliefs, with its idolatry, oppression, greed and lust. The political leadership threatened Christianity too. They were the first martyrs.

This reading also is a summons. Unity with Jesus is neither automatic nor effortless. To ratify our baptism, we must renounce sin and look only to the Lord for life's reward.

St. Matthew's Gospel supplies this weekend with the Gospel reading. A superb literary work, this Gospel presents Jesus as the long-awaited Messiah, and it also gives concrete instructions to Christians about how they should live.

This weekend's reading identifies

Jesus with the apostles, and indeed with all who follow him. Possibly, in the last statement, the Lord referred to those among his followers who were unlettered and powerless.

There is emphasis upon hospitality and welcoming guests. That too was the theme in the first reading. Just as the ancient prophets possessed powers over life and death, so too did the apostles have such authority. In the New Covenant, the apostles represent Jesus in a special sense.

Reflection

Americans in 1990 live in a culture in which guests are welcomed. That means that a host or hostess will take pains to meet the guest's needs and wishes. Even with the warm hospitality Americans associate with welcoming guests, there is no genuine comparison in this society with the lavish effort Middle Eastern hosts put forth to honor visitors. That surely was the case in the first century.

It was more than simply an accommodation of needs. It was an anticipation of needs, and an intention to meet all the guests' needs.

These readings remind us of that our energetic hospitality should be a part of our

lives as we welcome into our hearts those who represent the Lord. There is an important reference to the apostles, who represent the church.

We should welcome the church into our hearts, with its guidance and community, as we would welcome Jesus. In olden times in the Middle East, representatives were greeted with the dignity due those whom they represented. There was that close association.

We also most certainly should welcome the unfortunate into our concerns and our generous giving. To give just "a cup of water" to the needy is to serve Jesus, and to earn his reward.

In baptism, and in determined Christian living, we unite ourselves with Jesus. It is a solemn union. We must unite ourselves also with the Lord in his unending love for every person. He welcomes each who calls upon him to the kingdom of the Father, where there is all bliss, and where there is no time.

We Christians act as Jesus in our times. Others approach us with their own dignity in any event. The representatives of the Lord come to us with their own special mission. It is the mission of Jesus: to heal, instruct, and redeem us in grace.



THE POPE TEACHES

Israel's hope was at hand through coming of Christ

by Pope John Paul II
Remarks at audience June 20

Continuing our catechesis on the activity of the Holy Spirit in the events of Christ's infancy, we see how in St. Luke's account of the presentation in the temple the Spirit enabled Simeon and Anna to recognize that the fulfillment of Israel's hope was now at hand through the coming of Jesus, the Messiah and Redeemer.

Luke tells us that the Holy Spirit had revealed to Simeon that he would not die before he had seen the Christ, the Messiah (cf. Luke 2:26).

When Jesus was brought to the temple by Mary and Joseph in obedience to the law of Moses, Simeon took the child in his arms and blessed God for the salvation which he had prepared in the presence of all peoples (cf. Luke 2:31).

His song of praise, the "Nunc Dimittis," foretold the preaching of the Gospel of salvation in the name of Jesus Christ to all nations and peoples.

Simeon, however, not only proclaimed the coming of Israel's savior; when he told Mary that a sword would pass through her own heart (cf. Luke 3:35), he was also foretelling, under the guidance of the Holy



Spirit, the passion and redeeming death of her son on the cross.

Reading the infancy narratives at the beginning of Luke's Gospel, we can easily recognize the special sensitivity which this evangelist had to the presence and activity of the Holy Spirit in the mystery of the Incarnation, from the first moment of Christ's earthly life to its conclusion.

MY JOURNEY TO GOD

Living Messages



To live is to be part of other people's lives. Living calls us to know others and to let them be part of our life too.

Jesus, in speaking to us through the Gospel message, tells us that we cannot separate ourselves from those he places in our path each day. We need them as much as they need us.

Living then has a message to share and we must be open to this thought. It will bring us to enjoy this gift of life, the present moment, and — in the process — help obtain eternal life.

—by Paul Jackson

(A resident of Terre Haute, Paul Jackson is a member of St. Benedict Church.)



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VIEWING WITH ARNOLD

'Back to the Future III' stretches imagination

by James W. Arnold

Probably the best to be said for "Back to the Future, Part III" is that this popular time travel comedy-action series recoups a fraction of its original charm en route to what may be its final fadeout. "Part II" was dreary enough to get mad at; "Part III" struggles back to the middle ground of genial silliness.

Besides, perhaps it's time to be kind. This oddball trilogy from the magic factory of Steven Spielberg, initiated in 1985, is relatively benign. It's a PG enterprise that appeals (not always, but generally) to both child and adult imaginations. The sticking point is that the overall concept is often better than the details, especially in the sequels.

The golden gimmick for creators Bob Gale and Robert Zemeckis was their invention of a fun way to bring hero Marty McFly (Michael J. Fox) into the worlds of both his ancestors and his descendants. But then they couldn't think of much for him to do when he got there.

In "Part III," Marty and his lovably daffy scientist-mentor, Doc Brown (Christopher Lloyd), visit 1885 in the Old West. (It's unclear how they get from their fictional home base to Monument Valley, the setting made famous by the John



Ford/John Wayne movies, but why quibble about logical details in fantasies already beyond belief.)

The first people Marty bumps into are charging Indians fleeing the U.S.-calvary. The second are his immigrant ancestors, homesteaders Seamus and Maggie McFly, and he gets to hold their infant, his great-greatfather, on his knee. It's an awesome setup for something wonderful. What happens? The baby wets his diaper, which is the oldest baby joke in movie history.

Fox and Lloyd are joined in "Part III" by (at last) an actress of some magnetism (Mary Steenburgen). She's cast as a schoolmarm with a fondness for science who becomes instantly a somewhat improbable love interest for Doc, the white-maned and wild-man loner. Not surprisingly, he proves to be an incorrigible romantic (something deep in actor Lloyd's psyche projects this quality with disarming poignance). Let it be said that any movie with three performers of this caliber—their warmth appeal could heat Duluth on a winter day—is hard to dislike.

As when he journeyed into 2015, Marty continues to find not only his own incredibly in-bred relatives but those of others from his high school, especially nemesis Biff Tannen (Thomas F. Wilson).

Here Biff's ancestor is an obnoxious gunslinger, and actor Wilson fits into the cliché cowboy histories more comfortably than into the more complicated greedy capitalist nonsense of "Part II." He arouses what tension the play has beyond the questions of how the heroes will juice their time-tripping Delorean up to speed for the trip back to 1985, and whether Doc will stay in the West or take his schoolmarm back home with him.

Dumb solution or not—the car is pushed frantically along a stretch of flat track by a stolen locomotive—the concluding half hour is a textbook example of suspense plot structure, spoiled only by use of the stupid flying skateboard from "Part II" to get Doc out of the ultimate perilous situation.

So what do all the "Back to the Futures" add up to? Even as non-cerebral sci-fi, the



COWBOY—Actor Michael J. Fox gets to play a cowboy in the third and final "Back to the Future" film just released for summer movie audiences. Clever cinematography techniques add fun to the concluding sequel. (Photo from Universal)

scripts sink into a metaphysical swamp of contradictory, time-warped events and characters. At least they remind us of the mysteries of time and cause-and-effect (movies rarely consider any time frame beyond the passing moment). They also remind us that time is a human concept, and that God is the only being who exists in all time zones and dimensions simultaneously.

Less positively, by emphasizing the impact of the past in the present the films may have seemed to push too hard on the theme of pre-destination. "Part III" goes out of its way to remedy this, by repeatedly stressing the role of free choice, which is not quite the whole truth either. Perhaps youthful audiences will be encouraged to think about these meaty dilemmas.

At the end of "Part III," cocky Marty,

who could never resist the most causal challenge to his manhood, apparently learns his lesson. He coolly backs down not only from the ritual gunfight (at least its lethal aspects) but later (in 1985) from the drag race that would have ruined his life. While this is all quite uplifting, the writers don't explain the change, but just make it happen.

But doubtless the producers believe this undermining of the absurd macho foundations of the male self-image is a moral payoff to the culture for their five years of multi-million dollar profits.

(The series comes to a strained but satisfying close; noisy, but no significant violence, sex or language blips; okay for youth and adults.)

USCC classification: A-II, adults and adolescents.

Recent USCC Film Classifications

Betsy's Wedding A-II
Henry: Portrait of a Serial Killer O
RoboCop 2 O
Legend: A-I—general patronage; A-II—adults and adolescents; A-III—adults; A-IV—adults, with strong language; O—mostly offensive. A high recommendation from the USCC is indicated by the * before the title.

'A Special Friendship' dramatizes Civil War dilemma

by Henry Herz

The fact-based story of two women who become Union spies during the Civil War is dramatized in "A Special Friendship," a 1985 program being rebroadcast Tuesday, July 3, 9-11 p.m. on CBS.

The two came from different worlds—Elizabeth Van Lew (Tracy Pollan) was the daughter of a wealthy Richmond, Va., plantation owner and Mary Bowser (Akosua Busia) was one of the household slaves.

Growing up together as children, they became fast friends and when Elizabeth's father died all the family's slaves were given their freedom. Elizabeth, now a young woman, determines that Mary should receive a formal education and sends her to a good school in the North.

There Mary matures intellectually and marries a journalist (LeVar Burton), but her life is changed by the Civil War which breaks out while she is visiting Elizabeth in Richmond, now capital of the Confederacy.

Though known for her anti-slavery views and Northern sympathies, Elizabeth is permitted to visit the camp holding Union prisoners of war. During visits, she receives military information and sends it via spies to the North.

With her husband fighting in a black regiment of Union infantry, Mary decides she can better help the cause by staying in Richmond, where Elizabeth places her as maid inside the home of Jefferson Davis, the Confederacy's president.

The information Mary obtains there ultimately saves Elizabeth's life when she is arrested as a spy in a Confederate trap.

Directed by Fielder Cook from a script by Kenneth Cavender, the dramatization succeeds better as a period piece than as personal portrait.

Though both principals are played by capable actresses, the script fails to provide much insight into their individual characters as human beings. Instead, they are presented as strong, determined women risking their lives in the cause of justice—idealistic types to be admired but somehow lacking enough of the human dimension to make them likable as flesh-and-blood individuals.

Perhaps the closest the drama gets to the human reality of the characters is when Mary upbraids Elizabeth for not consulting with her before "giving" her to the Davis household as a maid. The short scene ignites with a searing flash of offended human dignity and outraged sense of self-worth, making a viewer wonder why so many other scenes lack such an emotional depth.

As a period piece, however, "A Special Friendship" succeeds very well in conveying the historical context of the Civil War and, in particular, the unnatural condition of slavery. It provides a useful perspective for considering the War between the States and its legacy of troubled racial relations whose reconciliation has only been partly achieved by the American nation.

For those looking simply for some entertainment, the program offers a satisfying espionage thriller set in an age innocent of the sophisticated technology of modern-day intelligence-gathering.

The result is meaningful family fare providing a number of topics for subsequent discussion. Among them, unfortunately, is a brief scene indicating a premarital sexual relationship that parents need to address if their youngsters are watching.

TV Programs of Note

Sunday, July 1, 7-9 p.m. (NBC) "Davy Crockett: Rainbow in the Thunder." Rebroadcast of a Disney program.

Sunday, July 1, 9-11 p.m. (NBC) "The Revenge of Al Capone." Rebroadcast of a 1989 adult drama.

Monday, July 2, 9-10 p.m. (PBS) "Preston Sturges: The Rise and Fall of an American Dreamer." An "American Masters" profile of a unique Hollywood writer-director.

Tuesday, July 3, 9-10 p.m. (PBS) "Kennedy vs. Wallace—A Crisis Unseen." Rebroadcast of a 1988 program about integrating the University of Alabama.

Wednesday, July 4, 8-9-30 p.m. (PBS) "A Capitol Fourth 1990." E.G. Marshall hosts the 11th annual concert.

Thursday, July 5, 9-10 p.m. (ABC) "America's Dance Honors." Last public appearance by Sammy Davis Jr. (Check local listings to verify program dates and times.)

WFYI's 'One on One' interviews local and national sports figures

Indiana University basketball great Steve Alford of New Castle, currently with the Dallas Mavericks, will talk sports with WFYI Channel 20's Karen Grau during a new half-hour program to be aired at 7 p.m. on July 2.

"One on One" with Karen Grau, produced by the public television station based in Indianapolis, will feature weekly interviews with local and national sports figures each Monday night.

The new show is part of "Indiana Tonight," the station's acclaimed public affairs interview program hosted by Bill Hussung. Grau's work gained national recognition earlier this year when she interviewed Indianapolis Colts running back Eric Dickerson from his home in Los Angeles, where he announced his retirement from football.

A WFYI spokesman said "One on One" will provide opportunities for viewers to see the personal side of the people who make sports headlines.

QUESTION CORNER

Try a visit to a tribunal

by Fr. John Dietzen

Q I am a Catholic woman married to a divorced Catholic man for 20 years.

To date, the marriage has not been consummated because of my husband's impotence. Although I was told of this condition before our marriage, I decided to remain married.

Neither of us were young, both in the 40s, and we have enjoyed our life together. During the years, we have attended Mass but never receive Communion.

We recently moved to a small town with one Catholic church and one priest. During Mass everyone else receives Communion.

It's not a comfortable condition and I expect this will become a problem shortly for my husband and he will not even attend Mass with me. Our parish priest is not one we would be able to speak to about this problem. He seems to be much too busy to listen.

Since there has been no sexual life between us, can we receive Communion at this time? Any suggestions that you have will be appreciated. (North Carolina)



FAMILY TALK

Grandparent must ask 'whose problem is it?'

by Dr. James and Mary Kenny

Dear Mary: Recently I found out that my 20-year-old grandson is becoming a father. He is immature and shows no apparent concern about his responsibilities.

Is it right for him not to marry this girl (whom he says he loves), to live with her at her mother's home, and to live at his home at times? Financially he is in a poor way.

His parents are very upset because he wants to do what he wants to do. I think he should get married and learn the responsibilities of fatherhood. What do you advise? (Pennsylvania)

Answer: As your letter illustrates, family problems involve not only the persons with the problem but also most of the related family members. For this reason, one of the key questions in approaching such a problem is: Whose problem is it?

In this case, the answer is obvious. The problem belongs to the parents-to-be. Two questions emerge:

►What do the parents-to-be want?

►How can their parents and grandparents help?

Your letter indicates that the partners love each other, that they may or may not marry, that she and the baby will live with her parents, and that your grandson will drift back and forth between her parents' home and his parents' home.

This plan should enable all parties to survive. It does little to establish a new family.

Deciding whether to marry is the first issue. Only the two people involved can make this choice. Shotgun weddings are not acceptable.

The church does not recognize pregnancy as an automatic reason to marry and will, in fact, examine motivation carefully.

Should they decide to marry, parents and grandparents can assist by welcoming the new daughter and the child to come.

Because they are young, parents might help them financially with a gift or a loan. The terms of the help should be clearly stated so that the money does not become a tool to control behavior.

Your daughter and son-in-law might make an effort to get better acquainted with the young woman's parents so that the two sets of parents can coordinate their efforts to help the young couple.

The new marriage has a better chance of success if the young people can establish their own home and family.

If they choose not to marry, be glad that the young woman's parents are willing to support her and her child.

While you might hope that your grandson accepts his responsibility as father, the immediate task of raising the child falls to the mother.

Your daughter and son-in-law might help by insisting that their son, the father, pay weekly child support and by encouraging the new mother to secure this arrangement legally.

Should they not marry and should the young woman choose to give up the child for adoption, support her. The choice is difficult and generous.

Whatever happens, the choices must be made by the parents involved. As grandparents or great-grandparents, you can provide a welcome to the child who, despite the problems connected with its arrival, is a gift to your family and to the world.

(Address questions to the Kennys, 219 West Harrison, Suite 4, Bensenville, Ind. 47078.)

A At least two avenues are open which might resolve this situation for you. I could give no specific advice, however, without talking with you personally and knowing a lot more about the circumstances that you indicate in your letter.

I can understand your not wanting to discuss this with your local priest, but since you just moved to this smaller community you must have priest acquaintances elsewhere. If not, you might approach a priest in your diocesan chancery office or tribunal, explain the situation, and follow his advice.

The mere fact that you have not enjoyed a sexual relationship since your marriage would not automatically and immediately make it possible for you to receive the sacraments.

I surely understand your concern and desire, however, so please follow my suggestion and pursue whatever course that a knowledgeable priest offers you.

Q I am a life-long Catholic. My fiancée is Presbyterian. We decided to marry in her church.

We live in two distinctly separated cities and have attended the Catholic Engaged Couples Encounter.

The minister of her church will not marry us unless we go through counseling sessions on week nights which is impossible for us to arrange. He will not accept our Engaged Encounter as a substitute.

We finally found a minister who will marry us without counseling sessions, and a place for the wedding that meets our budget requirements.

We believe that God is present wherever he is called upon and that he will be at our wedding even if it is not held in a church.

Can a dispensation from form be obtained in this situation? (Kansas)

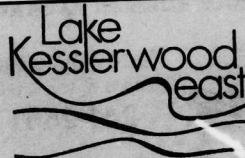
A A dispensation from the Catholic form of marriage may be petitioned in a situation such as yours.

I'm not sure from your letter that you are pursuing your preparations for marriage in counsel with a Catholic priest. Before a dispensation from form is granted, all usual preparation programs required by the diocese must be completed, the same as if the marriage were to take place before a priest in the Catholic Church.

You indicate that you have made an Engaged Encounter, so perhaps you are already in contact with your own local pastor. If not, contact him right away, explain your situation, and follow his advice in the rest of the preparations for your wedding.

(Question for this column should be sent to Father Dietzen, Holy Trinity Parish, Bloomington, Ill. 61701.)

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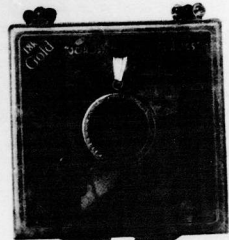
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legislatures are the traditional forum for resolution of public debates of this kind," he said.

Archbishop Pilarsczyk said the decisions "recognize the right of states to strengthen the involvement of parents in the decision-making process of a minor seeking an abortion."

Ohio's law, which had been struck down by the Cincinnati-based 6th U.S. Circuit Court of Appeals in 1988, requires 24-hour notice to a parent or guardian, or use of a judicial bypass, before a minor can obtain an abortion, unless she has already produced written parental consent for the procedure.

"We reverse" the appeals court, the Supreme Court majority held in the Ohio case, "for we determine that the statute accords with our precedents... and does not violate the 14th Amendment" to the Constitution.

Allowing girls to avoid informing parents by going to court instead is called a "judicial bypass."

The Minnesota law under attack was upheld in 1988 by the St. Louis-based 8th U.S. Circuit Court of Appeals, which overruled both a three-judge panel of that appeals court and a federal district court

but questioned the validity of two-parent notification.

Minnesota's statute demanded that 48 hours before having an abortion a pregnant minor under age 18 had to have her physician provide written notice to both her parents—even in cases of parental divorce or separation, although the girl could alternatively get court approval for the abortion. While finding fault with the requirement for two-parent notification, the appeals court agreed to allow a version of the law that contained the possibility of judicial bypass.

In its first 5-4 decision on the Minnesota law, the Supreme Court pointed "to the unreasonableness of the Minnesota two-parent notification requirement and to the ease with which the state can adopt less burdensome means to protect the minor's welfare."

"We therefore hold that this requirement violates the Constitution," declared Justices John Paul Stevens, William J. Brennan, Thurgood Marshall, Harry Blackmun and Sandra Day O'Connor.

However, in a separate opinion, four justices wrote that they "conclude that the two-parent notice requirement with the judicial bypass is constitutional." The four

were Justice Anthony M. Kennedy, who wrote the second opinion, Chief Justice William H. Rehnquist, and Justices Byron White and Antonin Scalia.

As the fifth justice joining them, O'Connor wrote in her own opinion that the Minnesota law, as long as it has the judicial bypass, "passes constitutional muster because of the interference with the internal operation of the family required by" strict two-parental notification without a court alternative "simply does not exist where the minor can avoid notifying one or both parents by use of the bypass procedure."

In its ruling on the Minnesota law, the court also decided by a 6-3 margin that the 48-hour waiting period tied to notification is acceptable.

O'Connor and Stevens, in one opinion, said that "we think it is clear that a requirement that a minor wait 48 hours after notifying a single parent of her intention to get an abortion would reasonably further the legitimate state interest in ensuring that the minor's decision is knowing and intelligent."

In a separate opinion, Kennedy, Rehnquist, White and Scalia wrote that the Minnesota law, "including the 48-hour waiting period—which is necessary to

enable notified parents to consult with their daughter or their daughter's physician if they so wish, and results in little or no delay—represents a permissible, reasoned attempt to preserve the parents' role in a minor's decision to have an abortion, without placing any absolute obstacles" in front of her.

The court majority in upholding the Ohio law consisted of Kennedy, Rehnquist, White, Stevens, O'Connor and Scalia. "We discern no constitutional defect in the statute," they wrote. "Regardless of whether Ohio could have written a simpler statute, H.B. 319 (the law in question) survives a challenge."

In the Ohio ruling, the majority recalled that the court, over the last 15 years, has upheld various state statutes involving either parental consent to a teen-age daughter's abortion or parental notification. "Notice statutes are not equivalent to consent statutes because they do not give anyone a veto power over a minor's abortion decision," the majority said.

So far, the court noted, "although our cases have required (judicial) bypass procedures for parental consent statutes, we have not decided whether parental notice statutes must contain such procedures. We leave the question open."

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The Active List

The Criterion welcomes announcements of parish and church related activities for The Active List. Please keep them brief, listing event, sponsor, date, time and location. No announcements will be taken by telephone. No pictures, please. Notices must be in our offices by 10 a.m. Monday 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.

June 29-30

The Annual Summer Funfest of St. Mark Parish, 549 E. Edgewood Ave. will be held from 4 p.m.-12 midnight each day. Food, games.

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St. Patrick Parish, 950 Prospect West from 5 p.m.-12 midnight Fri. and from 12 noon-12 midnight Sat. Prizes.

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The Class of '65 All-Catholic, All-City High School Reunion will be held. Call 317-3320 for details.

June 29-July 1

A Franciscan Spirituality Retreat will be held at Alverno Retreat Center, 8140 Spring Mill Rd., Call 317-257-7338 for information.

June 30

Catholic Alumni Club (CAC) will visit King's Island. Meet at Holiday Inn, S. Emerson at I-

465 at 8 a.m. Call 317-255-3841 or 317-842-0855 for more information.

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Bishop Chatard High School Alumni Association will sponsor its Third Annual Golf Outing at 12 noon. Call 317-251-1451 days.

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Greenwood K of C, 695 Pushville Rd. will hold a Reverse Raffle. Food served 6:30-8 p.m. Tickets \$10; advance sale only by 2 p.m. June 30. Over 21 only. Call John Hasty 317-882-4965.

July 1

St. Maurice Parish, Decatur Co. will hold its Annual Festival from 10:30 a.m.-5 p.m. EST featuring fried chicken or roast beef dinners, mock turtle soup. Adults \$5; kids under 12 \$2.50. Quilts, games, prizes.

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Marian Devotions are held each Sun. at 2 p.m. in Sacred Heart

Parish chapel, 1530 Union St. Everyone welcome.

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Sign Masses for the Deaf are celebrated each Sun. in the following churches: St. Thomas, Fortville, 8 a.m.; St. Barnabas, 8300 Rahke Rd., 9 a.m.; St. Joan of Arc, 42nd and Central, 10:30 a.m.; Holy Spirit, 7243 E. 10th St., 10:30 a.m.; and St. Matthew, 4100 E. 56th St., 11:30 a.m.

☆☆

A Natural Family Planning class will be held from 9 a.m.-12 noon in Room B-17 of St. Louis School, Batesville. Call 812-934-3308 or 812-934-4054 for reservations.

July 2

An hour of prayer for peace and justice is held each Mon. at 8 p.m. in St. Rita Church, 1733 Dr. Andrew J. Brown Ave. Benedictine 9 p.m.

July 3

An hour of prayer and devotion to Jesus and Our Blessed Mother is held each Tues. at 7 p.m. in St. Mary Church, 317 N. New Jersey St. Call 317-786-7517 for information.

July 5

Our Lady Queen of Peace Meditation Prayer Group will gather

for an hour of meditating prayer and Medjugorje spirituality at 6 p.m. in St. Thomas Aquinas Parish Center chapel, 46th and Illinois Sts.

July 6

Catholic Charismatic Renewal of Central Indiana will celebrate First Friday Mass at 7:30 p.m. in St. Gabriel Church, 6000 W. 34th St. Soup and Bread Supper 6 p.m. Call 317-291-7014 for more information.

☆☆

Exposition of the Blessed Sacrament is held each Fri. from 7 a.m.-5:30 p.m. Mass in St. Lawrence Church, 46th and Shadeland Ave.

July 6-7

Chatard High School Class of '70 will hold a Reunion. Call 317-984-5791 for more information.

July 6-8

St. Monica Parish, 6131 N. Michigan Rd. will present Worldfest '90 from 5 p.m.-12 midnight Fri., from 10 a.m.-12 midnight Sat. and from 9 a.m.-6 p.m. Sun. Forty-booth Art Fair, food of many countries.

July 7

Chatard High School Class of '75 will hold a Reunion. Call 317-924-9703 for more information.

☆☆

Fatima Devotions and a FIRE chapter meeting will follow 8 a.m. Mass in St. Nicholas Church, Sunman.

☆☆

The World Apostolate of Fatima (The Blue Army) will hold First

© 1990 Catholic News Service



Saturday Holy Hour devotions at 2 p.m. in Little Flower Parish Center chapel, 13th and Bosart. Everyone welcome.

☆☆

First Saturday devotions to the Blessed Mother begin with 7 a.m. Mass at St. Joan of Arc Church, 42nd and Central. Rosary, procession.

☆☆

Catholic Adults Reaching Out (CARO) will hold a Mass/Cook-out beginning at 12 noon in Eagle Creek Park, Shelter D. \$3 cost. Bring picnic dish and outdoor games. For more details call Chuck 317-356-1659.

☆☆

Citywide Intercessory Prayer Group will sponsor a Morning of Prayer and Intercession from 7 a.m.-12 noon at Alverno Retreat Center, 8140 Spring Mill Rd. Mass, Medjugorje-style rosary, Divine Mercy chapel. Come for all or part.

☆☆

July 8
Sign Masses for the Deaf are celebrated each Sun. in the following churches: St. Thomas, Fortville, 8 a.m.; St. Barnabas, 8300 Rahke Rd., 9 a.m.; St. Joan of Arc, 42nd and Central, 10:30

a.m. Holy Spirit, 7243 E. 10th St., 10:30 a.m.; and St. Matthew, 4100 E. 56th St., 11:30 a.m.

☆☆

Marian Devotions are held each Sun. at 2 p.m. in Sacred Heart Parish chapel, 1530 Union St. Everyone welcome.

☆☆

A Pre-Cana Conference for engaged couples will be held from 12:45-5:30 p.m. at the Catholic Center, 1400 N. Meridian St. Pre-registration required; \$15 fee. Call 317-264-1596 for reservations.

☆☆

A Tridentine Mass will be celebrated at 11 a.m. in St. John Church, 126 W. Georgia St.

☆☆

A Calix meeting will be held at 9:30 a.m. at St. Lawrence Church, 4650 N. Shadeland Ave. Mass 10:30 a.m. Call 317-787-9138 for details.

☆☆

St. Joseph Parish, Corydon will hold its Annual Picnic and Famous Chicken Dinner served 11 a.m.-4 p.m. EDT at the Fairgrounds. Adults \$5.50; children \$2. Quilts, Grandma's Attic, kids' rides.

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New study backs concept of parental choice in education

by Catholic News Service

WASHINGTON—Saying the U.S. education system is "fundamentally flawed," a new study released by the Brookings Institution, a Washington-based think tank, calls for creating a new system based on parental choice, competition among schools and a reduction of bureaucratic influence.

"America's children are not learning enough, they are not learning the right things, and most debilitating of all, they are not learning how to learn," said the study, detailed in a book called "Politics, Markets and America's Schools" by John E. Chubb, a senior fellow at the institution, and Terry M. Moe, a political scientist at Stanford University in California.

After analyzing data from 20,000 principals, teachers and students from more than 500 schools, the authors said the U.S. education system has become so bureaucratic and power among education officials so centralized that reforms like tougher academic requirements, new tests for student achievement and increased pay and certification requirements for teachers probably won't improve the system.

"The schools' most fundamental problems are rooted in the institutions of democratic control by which they are governed; and, despite all the talk about 'restructuring,' the current wave of grab-bag reforms leaves those institutions intact and in charge," the book said.

"The free schools are from external control—the more autonomous, the less subject to bureaucratic constraint—the more likely they are to have effective organization," it added.

The authors recommend that a "new system of public education, built around parent-student choice rather than direct democratic control and bureaucracy" be developed.

The "choice" concept allows parents to decide where their children will attend school. It is based on the theory that it will promote competition and improve bad schools.

"Restructuring education based on full, free and fair parental choice is like *perestroika* in the Soviet economy," said Michael Guerra, executive director of the National Catholic Educational Association's secondary schools department. "It calls for fundamental change rather than rearranging old elements."

Guerra said in a statement that the parental choice concept is likely to be resisted by the educational establishment, but that he felt it was the only hope for the future of U.S. education.

"It's both radical and right," Guerra said.

Catholic education officials have long advocated parental choice, but they have tried to take it a step further by lobbying for tax breaks for families who enroll their children in private schools, saying the families should get a tax break since they are paying tuition at the school and taxes for public education.

The authors of the book also recommended a similar financing program, but in the form of scholarships. However, the authors said "money is not what makes some schools more effective than others."

"Private schools—which outperform public schools, on the average—also tend to spend less than the public schools do in educating their students," the authors said. "They get better schools for less money."

President Bush has said he supports the idea of tuition tax credits, but that the nation's large federal budget deficit would prevent such tax credits from being implemented.

Many education reformers call for choice only among public schools, but the authors of the book said private schools, including religious ones, should be encouraged to participate as long as their religious functions can be kept separate from their educational functions.

Sister Catherine T. McNamee, NCEA president, said she agreed that religious schools should be included in a revamping of the school system that would allow parental

choice. "The competitive spirit will engender excellence and initiative—keys to educational success," said Sister Catherine, a Sister of St. Joseph.

The authors of the study said private schools tend to be more effective educators because they are not burdened by the bureaucracy and politics surrounding U.S. public schools.

"There is every reason to believe that, with the right governing institutions, the public schools could be disposed to develop these same effective school organizations," the authors said. "The differences between schools in the two sectors do not arise from immutable public-private differences. They arise from institutional differences."

Private schools tend to be more autonomous in decision-making about personnel, curriculum, instruction and discipline and as a result they seem to be more organized, ambitious and have a clear sense of purpose, the authors said.

"The more school decision-making is constrained to superintendents, district offices, unions and the rules and regulations they promulgate, the less effective the school organization is likely to be," they said.

"Extensive, top-down control of schools is simply inconsistent with the development at the school site of coherent academic missions, strong leadership and teacher professionalism," they added.



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Youth News and Views

Gridiron star tackles new goal

by Mary Ann Wyand

The sky is the limit for Roncalli High School graduate Stan Lawrie, a star running back who set an Indiana High School Athletic Association football record by rushing over 2,000 yards for the Rebels.

Stan leaves today for Basic Cadet Training at the United States Air Force Academy in Colorado Springs, where he will continue his outstanding football career on the collegiate level, earn a bachelor's degree in science, and advance to flight school to be trained as a pilot.

If all that sounds challenging, consider the fact that Stan served his class as president for four years, participated in Student Government, earned National Honor Society membership, sang and danced in school plays and concerts, wrestled, played baseball, and helped his football team clinch the 1988 IHSAAA state gridiron championship.

Stan also delivered an early-morning newspaper route and found time to serve St. James the Greater Parish in Indianapolis as a lector and a Eucharistic minister.

In fact, Stan appears as much at home on the football field as he does on the baseball diamond, on the wrestling mat, on the school stage, and on the altar at his church.

Trophies and plaques for exceptional athletic achievements cover an entire wall of the Lawrie home on the Indianapolis southside. Stan points to the "1988 IHSAAA Phil Eskew Mental Attitude Award" as his favorite honor.

Although Stan has been singled out for a number of awards, he likes to remind people that football is very much a team sport.

"As a running back, I rushed for over 2,000 yards but without the line there's no way I could have done it," he said. "We had a great line this year. We had to in order to make it that far (to state runner-up in 1989). I think there are a lot of people that don't get recognized as much as they should."

Stan also speaks highly of his parents, Doug and Karen Lawrie, his school, football coach Bill Sylvester, other coaches, and his teachers.

"There's a lot of school pride at Roncalli," he said. "I think Roncalli had a lot to do with my successes because if I would have gone to a different school I would have had a

harder time. Mr. Sylvester started out as a new coach (during Stan's sophomore year) and in three years we went to the state championship game twice."

Looking back, Stan told *The Criterion* that his childhood participation in Catholic Youth Organization sports while a student at Central Catholic School provided lots of memorable learning experiences.

"We had really good coaches during grade school," he remembered. "They didn't just teach us sports. They taught us about life and they prepared us for high school. They told us it was going to be a lot different in high school than it was in grade school and that no matter what position you want to play, you jump in there and take on whatever responsibilities you're assigned."

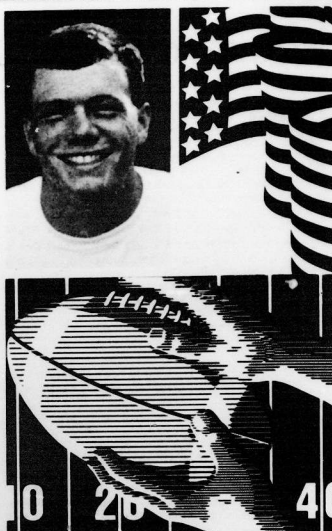
At an early age, Stan said he learned that, "People only like a winner if they can take losing the same way. If you're going to win and you're going to brag about it, people are not going to celebrate with you. But it's different if you win and it's just something you accomplish and you take it in stride. Losing has its own lessons. If you can't pick up and go on, you're in trouble."

And Stan credits his parents for teaching him the importance of manners and the little things in life.

"My parents always said manners are really important because that will stick out about you," he recalled. "They said you never want to come off in other people's minds as being cocky or boastful and that it's always easier to take a back seat. When compliments are given, then you should respond and thank them or tell them how much you appreciate it. They also taught me that little things mean a lot."

Football is simply a game, he added. "It's not my life. It's just a great time of the year, a season where you can have a lot of fun and meet a lot of people. You can do your best, and that's a big challenge. I prepare for it in the summer, and I really look forward to it, but once the season is over I'll think about it for a few weeks and then I move on."

Balancing athletics and academics is challenging, Stan noted, but his rigorous schedule wasn't that difficult. "I can't say it's not as hard as everybody thinks, but if you give it a shot, if you at least try. I think it's a lot easier than most people think it is," he explained. "After practice, a lot of students are so tired they just look at their books and



CHALLENGES—Stan Lawrie, Roncalli High School's star running back, begins new challenges today at the United States Air Force Academy in Colorado Springs.

don't want to try, but if you open them you get a second wind. Grades are more important. You learn a lot of lessons in both areas but the grades are what's going to get you through to a higher level."

And for Stan, getting through to a higher level means learning how to fly sophisticated military aircraft.

"I've always been amazed that something that big can get off the ground," he said. "I think it will be a great career. I just like going fast."

Of course, that remark should come as no surprise to the fans who have watched Stan Lawrie run with a football in his hands or to the IHSAAA opponents who tried in vain to catch up with him.

Catholic youths provide community service grants

by Mary Ann Wyand

Three Catholic youth groups will provide a variety of unique and important community services in Indianapolis this summer as the result of separate grants from Youth as Resources.

Their applications were among 24 proposed service projects approved recently by the Youth as Resources advisory board for the fourth cycle of a two-and-a-half year pilot program funded by the National Crime Prevention Council and The Lilly Endowment, Inc.

Youth as Resources director Paula Allen said the 23-member board comprised of 15 adults and eight teen-agers endorsed project ideas submitted by the St. Philip Neri youth group, the St. Joan of Arc Youth Action Team, and members of the Peer Ministry Class at Bishop Chatard High School.

All three projects benefit inner-city children and will involve 82 teen-age volunteers.

St. Philip Neri youth group members plan to improve their parish and neighborhood environment with "Operation Playground" on June 30 and July 7.

Their two-day project to create and build a small playground on the parish grounds will provide a safe and accessible playground for neighborhood children.

Plans call for construction of a single-unit jungle gym. Project supervisor Chuck Marion will help 22 teen-agers from the eastside parish assemble the playground equipment with financial assistance from grant funds in the amount of \$626.91.

At St. Joan of Arc Parish, Youth Action Team members have arranged local field trips and fun in-house recreational activities for homeless children who are temporarily staying at the Holy Family Shelter at Sacred Heart Parish.

Coordinator Peggy Geis will supervise 25 St. Joan of Arc teen-agers in the unique recreational program that addresses an identified gap need in caring ways.

Using grant funds totaling \$1,344.04, the teens will entertain the children of Holy Family Shelter with field trips to the Indianapolis Zoo and other city locations this summer.

In addition to the field trips, fun in-house recreational activities for the children will also give their parents brief breaks from the stresses inherent in

caring for children in the shelter environment.

Members of the Peer Ministry Class at Bishop Chatard High School on the Indianapolis northside will assist inner-city children in "Project Happy Camper" for the second summer in a row.

Instructor Nancy Clapp will help 35 Chatard students register and prepare inner-city children for daytime camping experiences at the Happy Hollow Summer Camp.

Their previous assistance with "Project Happy Camper" resulted in a lower no-show rate last summer.

Student activities include assisting with camp registration forms, producing a newsletter for campers, serving as mentors for the children, and helping load and unload buses twice each weekday.

Youth as Resources grant funds totaling \$845 will enable the Chatard students to

better serve these inner-city children and their families.

Since its creation, Youth as Resources has awarded thousands of dollars in community service grants to local youth-directed projects ranging from neighborhood clean-ups to nursing home visits. In each case, youths were involved from the early planning stages to completion of the projects.

For information about Youth as Resources, contact Paula Allen or Jill Jensen at 317-274-8665.

Last summer, Youth as Resources grants were given to the Catholic Youth Organization's Deacon KO to develop and perform dance interpretations of social issues, to St. Joan of Arc's Neighborhood Youth Outreach to revitalize a vacant lot into a garden park, and to Chatard High School's Peer Ministry Class to help inner-city children participate in the summer day camp.

New Albany Deanery invites teens to dance cruise July 11

Summer just wouldn't be the same without a cool cruise down the Ohio River on the Belle of Louisville.

On July 11, teen-agers from archdiocesan parishes are invited to join their friends from central and southern Indiana for an evening dance cruise aboard the historic steamer.

Boarding begins at 7:30 p.m. EDT, with the cruise scheduled from 8 p.m. until 11 p.m. "No excuse" band members promise teens that they won't have any excuses for not having fun because there will be great dance music during the three-hour cruise.

New Albany Deanery staff members have designated their traditional Belle cruise as part of the deanery's 25th anniversary celebration.

Tickets cost \$7.50 per person and are available from the New Albany Deanery

Youth Ministries Office. For information and reservations, call 812-284-6711.

Jerry Finn, deanery director of youth ministry, said the Belle of Louisville dance cruise has been a continuous part of the southern Indiana deanery's history for a quarter century.

"In days past, when the Archdiocesan Youth Conference was designed after a political convention, the Belle of Louisville cruise helped our candidates get elected," Finn recalled. "Invitations to attend the Belle cruise were used as bargaining tools for those deaneries who voted for our candidates!"

"In days past, 'custom' dates back a few years, Finn said. "This was going on when I was a teen-ager, and years later I learned that part of the story. I'm glad young people today can participate just to have fun and not because of a vote!"

Explore teen-age choices during CYO programs

American teen-agers face a lot of choices. Some are irreversible.

►Once every 90 minutes, a young person makes the choice to take his or her own life.

►Forty percent of young women become pregnant before they reach age 20.

►One in four students drop out of school.

And teens are making choices all the time about less critical but nevertheless important life issues like friends, jobs and clothes.

Sometimes cultural pressures can confuse and overwhelm teen-agers. To counteract those pressures, the Catholic

Youth Organization is offering a free seven-part educational series called "Choices: Tackling Your Biggest Decisions" beginning on Sept. 17 and continuing on the third Monday of each month through March 1991.

For registration information, telephone the Catholic Youth Organization at 317-632-9311 to inquire about their "Seven Super Mondays" programming.

The free 30-minute sessions will begin at 7 p.m. on Sept. 17, Oct. 15, Nov. 19, Dec. 17, Jan. 14, Feb. 18 and March 18 at the CYO Youth Center, located at 580 Stevens St. in Indianapolis.

Teens dance 'under the stars'

St. Mark parish youth group members invite archdiocesan teen-agers to the **CYO Summer Outdoor Dance** July 8 at the southside Indianapolis parish.

Dance music performed by the FBI DJ's begins at 8 p.m. in the parish parking lot. Admission costs \$2 per person.

Youth group members promise a "great evening of fun and music under the stars." They also suggest that teens bring a carload, a truckload, or a busload of friends to dance together outdoors until 10:30 p.m.

Teen-agers interested in participating in the "Indianapolis 1990: Evangelize the World Now!" Torch Run in August should attend a registration youth rally July 12 at the Lake View Christian Center in Indianapolis.

Rally events begin at 7 p.m., with music and speakers planned to interest teens in the special torch run that opens the interdenominational conference on August 15.

Torch Run registrations cost \$16 per person and include a T-shirt. Call 317-773-4941 for information.

Members of Brebeuf Preparatory School's speech team were honored during an awards banquet May 9 at the Jesuit school in Indianapolis.

Under the direction of coach Bill Hicks, speech team members successfully competed in the National Catholic Forensic League finals in Chicago in late May. They will also participate in the National Forensic League finals at San Jose, Calif., from July 17-22.

CYO King's Island Day is just a few short weeks away, so Catholic Youth Organization officials advise archdiocesan

teen-agers to register now for the July 25 outing to the Ohio amusement park.

Call 317-632-9311 for registration information. Adult tickets cost \$15 and children's tickets are \$10.45 each.

Members of the St. Roch Parish youth group from Indianapolis were recognized for outstanding volunteer service May 31 during Central State Hospital's **Volunteer Recognition Evening**. St. Roch teen-agers have volunteered numerous hours at the Indianapolis hospital over the past few years.

Rehearsals are getting underway for the Catholic Youth Organization's annual **CYO Talent Contest** scheduled August 12 at the Garfield Park Amphitheater in Indianapolis.

Talented teen-agers from throughout central Indiana will compete in instrumental, vocal, variety and dance categories. Admission to the show is free to the public.

For registration information, telephone the CYO office at 317-632-9311. The entry fee is \$5 per person per act.

New Albany Deaneys recently said goodbye to Joe Exline, the former deaneys consultant for early adolescent ministry, and his wife, Cheryl.

Exline has accepted a position as associate director of religious education for the ecumenical Boys Town facility in Nebraska. He will work with Mike Carotta, former archdiocesan director of adolescent catechesis.

Before working as a deaneys consultant, Exline served St. Mary of the Knobs Parish as youth ministry coordinator for six years. The Exlines will reside in Omaha.

Youth Events

July 1-St. Lawrence Parish at Lawrenceburg youth group outing and picnic to Hueston Woods.

July 6-CYO Outdoor Summer Dance, St. Mark Parish, Indianapolis, 8 p.m. to 10:30 p.m. Admission costs \$2 per person.

July 11-New Albany Deaneys' annual "Bells of Louisville" contest for archdiocesan teen-agers, beginning at 7:30 p.m. EDT. Registration costs \$7.50 per person. Call 812-284-0711 for information.

July 12-Registration Youth Rally for the Great Commission Torch Run scheduled August 16-18 to open the "Indianapolis 1990: Evangelize the World Now!" interdenominational religious conference. Rally begins at 6 p.m. at the Lake View Christian Center in Indianapolis.

July 12-St. Mark Parish youth group outing and picnic to Hueston Woods, beginning at 8 p.m.

July 15-CYO Talent Contest scheduled August 12 at the Garfield Park Amphitheater in Indianapolis. Call the CYO Youth Center at 317-632-9311 for program information.

July 15-CYO King's Island Day, registration costs \$16 for adults and \$10.45 for children. Call the CYO Youth Center at 317-632-9311 for information.

Aug. 16-"Communion to Wholeness", retreat for youth ministers, South Grove Banquet Center, 7 p.m. to 9 p.m. Tickets \$10. Registration costs \$10 per person. Contact the Catholic Youth Organization office at 317-632-9311 by July 2.

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BOOK REVIEW

Perspective on fundamentalism

FUNDAMENTALISM: A CATHOLIC PERSPECTIVE, by Dominican Father Thomas F. O'Meara. Paulist Press (Mahwah, N.J., 1990). 103 pp. \$5.95 (paperback).

Reviewed by Msgr. Charles Dollen

Fundamentalism is a state of mind that affects politics, religion and the sciences. It is a state of mind that demands absolute certitude that can be found only in a certain book, a charismatic person or a modern philosophy. Dominican Father Thomas F. O'Meara, in "Fundamentalism: A Catholic Perspective," reviews first the psychology of fundamentalism and then shows how it is reflected in the Catholic Church and among Protestants.

In the first part of this valuable book, the author looks at the fundamentalist believer. He paints a very accurate

picture, particularly vivid when he describes the Catholic fundamentalist. He avows some of his best descriptions for the "false ecumenists" as the most recent brand of religious fundamentalists.

The second part of the book details the Catholic perspective on the subject. The drive for certitude in an age of anxiety makes Catholics an easy prey for fundamentalism. The pain of the "middle-class" person and the questing of youth makes them open to the image of welcome that actually hides the mask of anger.

His concluding pages give the Catholic answer to fundamentalism in brief but weighty articles. The sacramental character of the church is its chief safeguard against fundamentalism along with its incarnational mission to the world.

This book will be a godsend for all who have to deal with

the proselytizing influences so hard at work in our midst. By clearly defining the problem, Father O'Meara sweeps away much that is misunderstood and paves the way for a credible approach to counteract the trouble.

His clear, clear prose, wedded to theological depth, makes the book easy to read. It should be in every parish library and readily available to parents, who are almost certain to have to face this question at some time.

(Msgr. Dollen is book review editor of *The Priest* magazine and a pastor in Southern California.)

(At your bookstore or order prepaid from Paulist Press, 997 MacArthur Blvd., Mahwah, N.J. 07430. Add \$2 for shipping and handling.)

Reading for children

WASHINGTON (CNS)—The following children's books are recommended for summer reading as reviewed by Barb Fraze:

ROOMMATES, by Kathryn O. Galbraith, illustrated by Mark Graham. Margaret K. McDermott Books (New York, 1990). 42 pp. \$12.95. This delightful story describes the adjustment of two sisters who become roommates because their mother is expecting a new baby. It describes their ups and downs in very real, perhaps somewhat universal situations. The book's perspective and vocabulary are those of a young child, and large print and short chapters make it ideal for early readers. Lots of dialogue and Graham's black-and-white illustrations also make "Roommates" suitable as a read-aloud book for younger children. Ages 4-8. (BF)

NEXT-DOOR NEIGHBORS, by Sarah Ellis. Margaret K. McDermott Books (New York, 1990). 154 pp. \$11.95. "Next-Door Neighbors" is a story of Peggy, a young girl who moves from the country to the city. It is a story of friendship, of overcoming shyness, of understanding racial bigotry. Ellis' characters and situations draw the reader more and more into the book, so they will feel they really know Peggy and her friends, George and Sing, by the time they finish this adventure. Ages 9-12. (BF)

+ Rest in Peace

(The *Criterion* welcomes death notices from parishes and/or individuals. Please submit them in writing, always stating the date of death, to our office by 10 a.m. Monday the week of publication. Obituaries of archdiocesan priests, their parents and religious sisters serving in our archdiocese are listed elsewhere in *The Criterion*. Order preists and brothers are included here unless they are natives of the archdiocese or have other connections to it.)

* **BEARD, James C.**, 39, St. Paul, Tell City, June 14. Son of Jesse Dixon; brother of John, Jeff, Joe, Debbie Lobe and Dawn.

* **BOYA, Lena P.** (Mastro-

paolo), 76, St. Mark, Indianapolis, June 17. Wife of Paul M.; mother of Michael Paul, Josephine, and Linda M. Stewart; sister of Clara Mazza and Sue Mastropaolo; grandmother of 11; great-grandmother of eight.

* **BRANDENBURG, Marjorie**, 82, St. Augustine, Jeffersonville, June 16. Mother of Thomas and Robert P.; sister of Jake Campbell, Cleo Norvell, Kathryn Adair and Vic Sherman; grandmother of three.

* **GORMAN, Leona A.**, 77, St. Bernadette, Indianapolis, June 9. Sister of Garland M., Donald W., and Abilene Terry.

* **HEGARTY, James Patrick**, 82, St. Mark, Indianapolis, June 11. Brother of Marie H. Trowbridge, Anna A., Helen H. Haughey, John G., Vernon F. and Joseph G.

* **MAUCH, Sara M.**, 84, St. Mary, New Albany, June 13. Wife of Clarence; sister of Ray Brock.

* **MERTES, Mary Catherine**, 82, Holy Spirit, Indianapolis, June 12. Mother of John R. and Cathleen Heidloff; grandmother of Rita S. Dempsey and Danny J.; great-grandmother of Joshua and Jeremy Crane, Jack and Jeannette.

* **MILLER, Ralph A.**, 59, St. James the Greater, Indianapolis, June 15. Husband of Twyla; father of Claude, Earl, Mark, Doris, Diane Betchel, Jackie Wright and Twyla Stuard; brother of Richard, Eugene, Robert, Brown and Mary Paul; grandfather of 18.

* **MORIARTY, Eleanor Marie (Ella)**, 93, St. Mark, In-

dianapolis, June 9. Mother of Patrick F., Thomas P. and Dr. John K.; sister of Delphina Christoph and Albert Rosell; grandmother of 14; great-grandmother of 10.

* **MORROW, Loretta C.**, 91, Christ the King, Indianapolis, June 16. Mother of Robert J. and David K.; sister of William Kimmel; grandmother of seven; great-grandmother of 69.

* **NIEDENTHAL, Vera**, 44, St. Jude, Indianapolis, June 9. Wife of Carl J.; mother of Bob J., Rose A. Tanner, Betty L. Wagner and Carla M. Schlenz; sister of Frances Clark, Albert, Gus and St. Joseph Sister Rose; grandmother of 14; great-grandmother of three.

* **RILEY, Iazona M.** (Whitton), 87, St. Mary, Indianapolis, June 9. Mother of Leonard, Robert, Mike, Betty Piercy, Mary Agnes Crawford and Ruth Smith; grandmother of 15; great-grandmother of 25.

* **ROTH, Rosemary (Mari-)**

utto), 68, St. Andrew, Indianapolis, June 9. Wife of Robert W.; mother of James F., Barbara Vickers, Mary Owens and Kathy Falkner; sister of Louis Mariotto; grandmother of nine.

* **SCHATTEL, Katherine E.**, 74, St. Mary, Richmond, June 15. Mother of David, Dennis, Patricia, Sickmann, Susan Schube, Jeannie Carey and Kathleen Williams; sister of Steve and Nicholas Jacob and Mary Subetta; grandmother of eight.

* **SCHMITT, Violet**, 85, St. Paul, Tell City, June 14. Mother of Arlene Rudisill; grandmother of three; great-grandmother of five.

* **SHANAHAN, Gerald A.**, 63, St. Mary, Rushville, June 19. Husband of Betty (Walker); father of James, Patrick, Brian, Thomas, Daniel, Steve, William, Mary Liggott, Sharon and Colleen; brother of Father James and Peter F.; grandfather of 13.

* **SKINNER, Angela Paige**, infant. St. Mary, Richmond, June 17. Daughter of John and Suzanne; granddaughter of Raymond and Sharon Stough, James and Susan.

* **ZICKLER, Louis L.**, 75, St. Mark, Indianapolis, June 17. Husband of Mary Lou; father of Leonard L. and Janet; brother of Edward and Alice; grandfather of two.

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Mandela and South Africa: beyond black and white issues

by Laurie Hansen
Catholic News Service

WASHINGTON—That black apartheid must not replace white apartheid was a key message Nelson Mandela proclaimed during his 13-nation, six-week whirlwind tour away from South Africa.

Instead, said the 71-year-old popular African National Congress leader who spent 27 years in prison before his Feb. 9 release, South Africa must become a nation "which banishes forever racism in all its forms."

This conviction is part of what enables Mandela to "transcend" racial barriers, Robert A. Dumas, adviser to the U.S. bishops on Africa, told Catholic News Service June 22. If Mandela's dreams can be realized, South Africa "may one day be the light that's going to guide the world," he said.

When Mandela talks of South Africa's future, "he doesn't just address black people; he speaks of all South Africa," noted Dumas. "He points out that there are white people who died in the struggle... that have participated in every aspect of our struggle, that have occupied positions in the ANC at all levels."

Mandela, he said, has never spoken of revenge. "He's done more than offer the olive branch. He says South Africa has been built by blacks and whites together, but the current situation has to change... so that we can use the best from everyone to build a South Africa that it truly democratic and truly free for all South Africans," said Dumas.

Among Mandela's supporters are South African "whites of good will," as well as whites who have begun to oppose apartheid because of the adverse effect of international sanctions on their companies' profits, said Dumas.

Then there are those who realize that if Mandela "passes from the scene," they may be left "with someone who would not be so reasonable in his approach," he said.

On the other hand, he said, Mandela is faced with opposition from South African whites who fear blacks want power to do to the whites "what they did to the blacks."

But Mandela, said Dumas, has recognized whites' fears. "He's tried to reach the people where they are. He says it's time we stopped thinking of 'you' and 'me,' and started thinking of 'us.'"

A second message the stateside South African leader delivered during his visit to the United States was that the time was not right to lift economic sanctions against South Africa.

"Apartheid is doomed. South Africa will be free," Mandela said in New York June 20. But he warned that the international community must not become complacent because of limited reforms instituted in recent months by South African President F.W. de Klerk.

"We should not lower our guard," Mandela said, adding that for all the racial reforms instituted since his release from prison four months ago, he still cannot vote and blacks continue to be killed because of South Africa's system of racial discrimination.

To lift sanctions now before an irreversible change in apartheid would be a serious political error," he said June 21

in New York. "It could plunge us back into the darkness from which our country is trying to emerge," he said. Ezekiel Pajibo, specialist on South African issues at the Washington-based Africa Faith and Justice Network, agrees.

"The changes we see in South Africa right now are the direct result" of international economic sanctions, he said. From 1985 to 1989, the sanctions caused \$32 billion to \$40 billion in revenue loss to South Africa, he said.

Change to majority rule in South Africa is inevitable, he believes. "Without the sanctions, there will be a bloody warlike situation."

Opponents to sanctions say they mean fewer jobs for black South Africans and, thereby, worsen their plight. But "apartheid is already causing enormous suffering," argues Pajibo. "And one can endure suffering if it means changes in conditions."

The U.S. bishops, Dumas said, following the lead of the

South African bishops, have supported economic sanctions against South Africa. In January, the Southern African Catholic Bishops' Conference issued a statement saying "the time has not yet come for economic pressures to be lifted. They may even have to be increased."

Sanctions remain necessary, said Dumas. While progress has been made, he said, "South Africa still has 5 million white people owning 87 percent of the land and 28 million black people relegated to 13 percent of the land. It still has a law that prescribes inferior education for black people. Blacks still live without electricity, running water, sewage systems."

He said the U.S. bishops have "basically been supportive" of companion bills introduced by Sen. Paul Simon, D-Ill., and Rep. Ronald V. Dellums, D-Calif., calling for comprehensive trade sanctions against South Africa.

The bills, currently in committee, would eliminate "loopholes" in the Comprehensive Anti-Apartheid Act of 1986 which leveled economic sanctions against South Africa. The loopholes make it possible, for example, for South African agricultural goods to be sent to a third country, repackaged, then sold in the United States, said Pajibo.

In essence, he said, passage of the bills would mean a "total trade embargo" against South Africa, similar to U.S. embargoes imposed in recent years against Cuba, Nicaragua, Poland "when solidarity was banned" and the Soviet Union "when they went into Afghanistan."



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The 1990 style of debate over capital punishment is different

by Liz Schevchuk
Catholic News Service

WASHINGTON—America's top judge wants to streamline courtroom procedures so condemned criminals might hear their maker faster.

The U.S. Senate spends hours debating criminal justice issues, including imposition of death sentences.

It's the nation's capital punishment controversy, 1990-style. With the death penalty already on law books in 37 states and permitted at the federal level for some offenses, the latest debate focuses not so much on whether criminals should be put to death but when, for what and how quickly. One effort involves expediting the death penalty appeals process.

Advocates of new procedures contend that the way the legal system works now, condemned murderers linger on death row at taxpayer expense for years, attempting plea after plea to postpone execution—or avoid it entirely.

Among critics is the chief justice of the United States, William H. Rehnquist. "The system at present verges on the chaotic," he told lawyers May 15 in a Washington speech.

"Surely the goal must be to allow the states to carry out a lawful capital sentence while at the same time assuring the capital defendant meaningful review of the lawfulness of [the sentence]," Rehnquist said.

But death penalty foes claim that executing criminals is inappropriate—period.

"I oppose the death penalty because capital punishment is wrong in principle and wrong in practice," Sen. Edward M. Kennedy, D-Mass., told the Senate. "The infliction of

death at the hands of government brutalizes our society instead of atoning for crime."

"The Catholic bishops are deeply troubled by the growing signs in our society of the decrease in respect for human life," Msgr. Robert N. Lynch, U.S. Catholic Conference general secretary, wrote to senators. "This phenomenon is seen in the widespread practice of abortion, the unhealthy shift in our national policies away from concern for the poor... It is starkly evident in the growing acceptance and use of the death penalty."

Those who agree with the bishops apparently are a minority, though. A recent *New York Times*-CBS News Poll found that 72 percent of the public backs capital punishment, which is carried out by states through such means as lethal injection, hanging or electrocution.

In one attempt to reform the death penalty, the Senate May 24 approved an amendment by Sen. Strom Thurmond, R-S.C., to limit most state death row inmates to one federal "habeas corpus" appeal.

Under current law, a condemned prisoner can file any number of habeas corpus appeals to federal courts challenging the constitutionality of the death sentence.

Derived from the ancient Latin term literally meaning "have the body," habeas corpus refers in law to bringing a defendant before a court so that the permissibility of legal actions against him or her can be adjudicated.

According to Rehnquist, it now takes an average of seven to eight years after sentencing to carry out the execution.

Numerous "habeas corpus filings, many of which are

frivolous and used as a delaying tactic, and the inordinate length of time death row inmates spend litigating in the federal system require that legislation be enacted to reform habeas corpus," Thurmond told the Senate.

In 1941, Thurmond said, there were 127 habeas corpus appeals, but by 1988, there were 9,880.

The Senate did prohibit execution of mentally retarded criminals guilty of federal offenses. It similarly barred execution of those under age 17 at the time of the crime.

In June 1989 decisions, the Supreme Court ruled that executing a mentally retarded criminal or one less than 17 years old when the crime was committed is permissible under the Constitution, which bans "cruel and unusual punishment."

Responding to those Supreme Court decisions, Cardinal Joseph L. Bernardin of Chicago said that while "justice demands that people be held responsible for their actions, and the common good requires that society be safeguarded from violence... I am convinced that capital punishment is not the best way, not the only way, not the right way" for society to proceed.

Execution of the mentally retarded evoked spirited Senate debate, despite overall support for capital punishment.

"For God's sake, if we acknowledge you should not put children to death, acknowledge we should not as a nation put to death the mentally retarded," said Sen. Joseph Biden, D-Del., who supports the death penalty. "The Supreme Court says it is all right to put mentally retarded people to death. Just because the Supreme Court said we can does not mean we should... Let us show that our support for the death penalty is bounded by humanity."

But Sen. Alan Simpson, R-Wyo., a former courtroom attorney, argued that some criminals defy the bounds of humanity. "There are some people in life who are humans only in the name of anatomical essence," he said. "Other than that, they are bums... evil through and through, and society is better off without them."

One defendant, after "taping and pounding some woman," told Simpson he committed the atrocity because "I like it," Simpson recalled. "And I said, 'you sick slob.'"

Although Thurmond's habeas corpus amendment and the ban on executing the mentally ill were adopted by the Senate, their ultimate fate was unclear. Both were attached to a bill that contained controversial gun control proposals and still awaited conclusive action as of mid-June.

CRS to aid Iran's earthquake victims

by Catholic News Service

BALTIMORE—Catholic Relief Services, the international relief and development agency of the U.S. Catholic Church, began accepting donations for victims of the June 21 earthquake in northern Iran that registered 7.7 on the Richter scale.

By Monday the reported death toll had reached 50,000 and hundreds of thousands of people were homeless.

Pope John Paul II asked international aid organizations to meet "the immediate needs of the people stricken by the tremendous earthquake."

A June 23 Vatican statement asked international Catholic aid groups to "commit themselves immediately to providing material emergency aid to alleviate the suffering of the innumerable injured and homeless."

Caritas Italy announced, as a first step, it was sending 50 giant tents valued at about \$120,000 to the stricken area. CRS and Caritas are members of Caritas Internationalis, the worldwide umbrella agency for national Catholic relief and aid efforts.

Donations may be sent to Catholic Relief Services, P.O. Box 17220, Baltimore, Md. 21297-0304, Attn.: Iran Earthquake.


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