

THE CRITERION

Archdiocese of Indianapolis

Disbelief ... panic, then call brings firemen to rescue

by Valerie Dillon

First disbelief. Then panic. Then an overwhelming urgency—call the fire department ... get out.

If you've been through a fire, you know the sequence. For the first time, I experienced it Monday, when the building housing *The Criterion* caught fire.

Working late, I was the last one in our part of the building. The Vocations Office staff had left; CYO people, I learned later, were still in their offices at the other end.

Sitting at the "mini-disk terminal," I hear a loud "boom" downstairs.

"Is that you, Tom?" I call, thinking it's our maintenance man. No answer.

"Who's down there?" No answer.

I go down a flight to the main floor, look around. In the entry hall, my eye catches an orange light through the slit of a heavy metal door leading into the hallway of what was once the Latin School.

I feel the door and it's cool.

Must be the sunlight shining in.

Back upstairs. This time, a whiff of smoke-smell twitches my nostrils. Back downstairs again. Now it is a bright glowing and flickering light through the door. There is a faint crackle. It has to be—FIRE!

The downstairs offices are locked, no phone at hand. Back upstairs. What's the number? Why don't we memorize a number like that? I dial "O" for Operator—she'll do it.

A CRYPTIC, coded exchange bet-

ween two operators, then a reassuring voice: "Fire station."

"I want to report a fire ... I think it's a fire."

I give our address ... "right next to Holy Rosary Church" and hang up.

I look around the office. The first thing I think of is all the stories ready for this week's paper. What can I bring out? The electronic equipment is the most important thing, the most valuable. No way can I carry that. I grab my purse, run downstairs and out the door.

Incredibly, before I reach the sidewalk there is the sound of fire engines, growing louder. Then the bells of Holy Rosary begin to peal. Time for 5:30 Mass.

Around the corner they come, first the fire chief's white van, then the engines and trucks. Six vehicles in all.

Time since the call: less than 2 minutes.

The men, 21 of them, pour out of the trucks, hauling hoses. They slide a heavy metal plate under the front door to hold it open.

Stevens Street, usually so empty, fills with people. First the little boys, then neighbors, then the CYO people rushing out their door, carrying the written work of five months in their arms.

The sparse 5:30 Mass crowd appears on the street. In their midst is Father Kim Wolf in green vestments. CYO'er Denny Southerland gets a camera from his car and begins to take pictures.

WITHIN 15 minutes, the fire is out. The firemen go through the building, (See FIRE on page 3)



EVEN THE WORSHIPPERS RESPONDED—Fire occurred at the Vocations Center complex during the 5:30 daily Mass at Holy Rosary Church located next door. Father Kim Wolf speaks with Valerie Dillon of the *Criterion* staff. Mrs. Dillon sounded the alarm which brought the fire department's response. (Photos by Denny Southerland)

Archbishop appoints eight to Confirmation task force

Archbishop Edward T. O'Meara has appointed an archdiocesan task force to implement the recently-promulgated policy on Confirmation. Those named were:

Mrs. Caye Poorman, St. Lawrence parish, Indianapolis; Father John Brandon, associate pastor, St. Andrew parish, Richmond; Father Fred Schmitt, pastor of Little Flower parish, Indianapolis; Father John Geis, pastor of St. Mary parish, Greensburg; Carl Wagner of the archdiocesan Catholic Youth Organization; Matt Hayes of the Office of Catholic Education; Paula Sesso, youth minister for St. Patrick parish, Terre Haute; and Franciscan Sister Diane Jamison, director of religious education, St. Barnabas parish, Indianapolis.

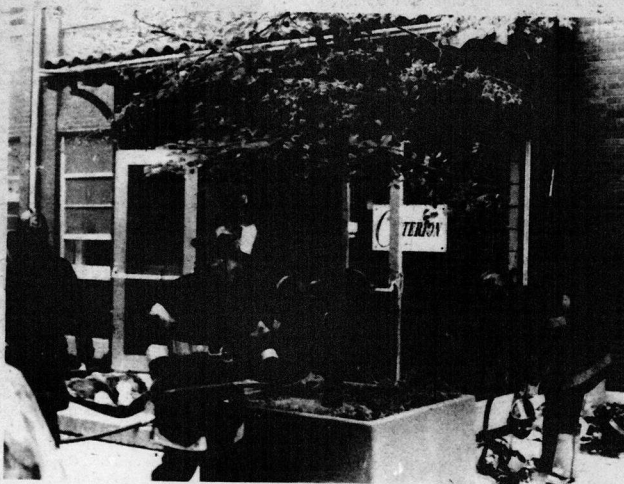
The task force will be chaired by Fathers Steve Jarrell and Jeff Godecker and will assist the Office of Worship and the Office of Catholic Education in development of all phases of the new Confirmation policy.

Father Godecker noted that the task force, which "combines a variety of talents and experiences," includes a parent representative, pastors, a director of religious education and persons who work with youth. This combination, he said, will enable the group to design good alternatives and approaches for pastors, catechists, directors of religious education and parents.

The new policy raises the age of Confirmation to junior and senior high school

years. It will call for new elements of education and other pastoral activities such as retreats and service projects for the Confirmation candidates, and also will require education of parents and godparents.

The policy is designed to achieve its full growth by 1982. Scheduled to begin its work in September, the task force will conclude with an evaluation phase in the winter of 1982.



BLESS THE BEASTS AND FIREMEN—This crew responded within a matter of minutes to the call of fire, entering the Vocations Center building through the *Criterion* entrance. Damage was limited to an area of hallway and to smoke damage.

THE CRITERION

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GUEST LECTURER—Dr. J. Willis Hurst, nationally known cardiologist who is chairman of the Department of Medicine at Emory University in Atlanta, will be guest lecturer for the sixth annual Richter Lectureship at St. Vincent Hospital on Sept. 10. Dr. Hurst has served on the American Board of Internal Medicine and has been president of the Subspecialty Board of Cardiovascular Diseases, president of the American Heart Association and has been awarded the Master Teacher Award by the American College of Cardiology. He is the author of more than 150 scientific articles, and served as the personal physician to President Lyndon B. Johnson. There is no fee for the scientific portion of the day-long meeting. For reservations to attend the luncheon or dinner please call (317) 871-2161.

Deacons, families urged to provide role models for Christian ministry

by Steve Landregan

NOTRE DAME—Deacons and their families must provide role models for the ministry to which every Christian is called, 150 permanent deacons and their wives were told at the National Diaconate Institute on Continuing Education held last week at Notre Dame University.

Mark Searle, associate director of the Notre Dame Center for Pastoral Liturgy, called on deacons to help Catholics find continuity "between what they do in church and what they do in life." With the decline of the diaconate in the early church and the development of monasteries the ministry of service became a specialized ministry, separate from the parish community, Searle said.

"Jesus came to abolish the difference between worship and life. His sacraments were sacraments of the street, healing and ministering. Christian life is a sacrament because it is a sign of Christ's healing and forgiving love," he continued.

"The deacon who ministers, who serves both in the community and at the altar, reminds the church of the continuity between world and worship. The success of the restored diaconate will depend upon a renewed understanding of the relationship between liturgy and life," the liturgist concluded. "Service is not a specialized ministry but is an integral part of being Christian."

The Notre Dame conference spent a day reflecting upon each of the three principal areas of ministry to which the deacon is

called, namely the liturgy, the word of God and charity.

Jesuit Father William Thompson, Scripture scholar from the Jesuit School of Theology in Chicago, called upon deacons to make their ministries richer and more effective by "participation in and criticism of sacred Scripture."

Father Thompson said that "participation in Scripture comes from embracing the word, making it a living part of one's life. Criticism is moving away from the word and studying it, probing it for its deeper meaning."

Harry Fagan, chairman of the board of the Catholic Committee on Urban Ministry, said that deacons will find much support for treating the effects of injustice. "The model of the Good Samaritan undergirds our theology in this area," he said. The deacon will find less support for attacking and correcting the causes of injustice, he continued. Changing institutions is more difficult and more threatening.

Fagan compared the two aspects of the ministry of charity to Jesus' ministry in Galilee where he preached, healed and did all those things that everyone agrees with. In Jerusalem he attempted to change institutions, he cleansed the temple and confronted structures that needed changing because they brought about injustice. "Jesus was not crucified for being a social worker, for helping the poor, for healing the sick."

Deacons must respond to their ministry

of charity in both dimensions, Fagan concluded. "They must treat the effects of injustice in individuals and also attack the causes of injustice in institutions."

Participating in the conference were Auxiliary Bishop Eugene Marino of Washington, chairman of the bishop's Committee for the Permanent Diaconate and Msgr. Ernest Fiedler, director of the committee.

Msgr. Fiedler reviewed the preliminary results of the national survey of deacons and deacons' wives for the conference.

Members of the executive committee of the institute listed the development of regional organizations as the top priority for the coming year. The next national institute will be held at Notre Dame Aug. 5-8, 1981. Elroy A. Bonerz of Milwaukee will be chairman and Jim Swiler of New Orleans will be vice chairman of the 1982 conference.

OFFICIAL APPOINTMENTS

Effective August 30

REV. ALPHONSE BOARDWAY, O.F.M. Conv., appointed associate pastor of St. Simon Parish, Indianapolis. He replaces Father Eliot Comstock, O.F.M. Conv., who has been assigned outside the archdiocese.

Effective September 2

REV. WILLIAM ATKINSON, O.M.I., appointed chaplain to Indiana University Hospital, Riley Hospital, Long Hospital and Larue Carter Hospital with residence at St. Bridget Parish, Indianapolis. He replaces Father George Knab, O.M.I., who has been reassigned outside the archdiocese.

Pope warns against 'new paganism'

VATICAN CITY—In a letter marking the 15th centenary of the birth of St. Benedict, Pope John Paul II warned against a new paganism in the Western world.

"Europe became a Christian land because the sons of St. Benedict in particular taught our ancestors with all-embracing instruction. They not only taught them how to build and make

things, but especially they infused in them the spirit of the Gospel, which is necessary to safeguard the spiritual treasures of the human person," the pontiff said.

"Paganism, which once was converted to the Gospel by numerous bands of missionary monks, today is being propagated more and more in the Western world. This is both the cause and the effect of the loss of that Christian sense of work and its dignity," he commented.

The pope's 22-page message, a Latin-language apostolic letter titled "Sanc-torum Alitrix" (nourisher of saints), was dated July 11, the feast of St. Benedict, but was released publicly a month later. It was addressed to the abbot primate and abbots general of the Benedictine orders of men.

The pope focused on three areas of Benedictine life and spirituality: "prayer, work and the exercise of paternal authority." He said they are as valid for today's world as they were in the time of St. Benedict.

He said that life today is very much like it was in the time of St. Benedict: "Disturbances in society and uncertainty about the future, with war threatening or already raging, brought evils which shook men's souls and terrified them. Thus they were brought to think that life lacked any certain and overriding meaning."

The pope offered the Benedictine spirit of uniting prayer and work as a solution that gives deeper meaning to life.

He said that "Jesus Christ is the vital center, an absolutely necessary one, to which everything must be referred in order for it to have sense and stand up solidly."

The pope particularly praised St. Benedict for attaching a Christian meaning and dignity to all work.

"Benedict indeed considered work as essential part of life, for whatever reason it happened to be done, and he bound each of his monks to it, putting it at the level of a duty of conscience," he said.

The pope also said that in the rapid pace of life today the Benedictine teaching of the need for daily prayer has a particular place.

He said it is necessary to make a place for the word of God in prayer to sustain and nourish one's life.

Referring to the Benedictine spirit of obedience to authority, the pope praised such obedience as one that is not based on domination but on love and brotherly dialogue, in the spirit of Christ the good shepherd.

That kind of obedience is not stifling but liberating, leading to interior freedom and personal maturity, he said.

The pope closed by recalling St. Benedict's titles as patron of Europe and messenger of peace. He prayed that through St. Benedict's intercession the people of Europe would be spared "the very serious calamities that (today's) highly destructive and lethal weapons might bring."



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SCHOLAR DIES—Father Eugene H. Malý, 59, a noted Biblical scholar and writer, was buried last week in Cincinnati. Father Malý, vice rector and dean of theology at Mt. St. Mary Seminary, Cincinnati, was found in the seminary gymnasium, and it was presumed he suffered a stroke or heart attack while jogging.



ON THE ROAD—Archbishop O'Meara talks with Janice Watkins of St. Monica parish, Indianapolis, one of the convenioneers who attended the national meeting of Black Catholics Concerned held in Chicago last week. The archbishop offered a blessing for the group before they left for the trip. (Photo by Peter Feuerherd)

Black Catholics convene

Local people 'renewed'

"It was really a high moment," exclaimed one local participant describing the weekend conference of black Catholics held in Chicago last weekend.

Close to fifty members of archdiocesan parishes attended the meeting. Most came back to Indianapolis saying they were renewed in spirit and ready to make contributions of black people more visible in the local church.

"It was really wonderful. The people from our delegation really got involved in it," said Archdiocesan Black Catholics Concerned president Amanda Strong.

The archdiocesan delegation plans a

noon meeting for Saturday at Holy Angels parish school to establish how the goals formulated at the Chicago conference can best be implemented on the archdiocesan level. Mrs. Strong hopes the enthusiasm generated by the Chicago conference can be carried through on the local level.

"One area we are going to stress a lot is lay participation. I think we have a dramatic role to play. The people that went came back enthused and ready to work."

Doris Parker of St. Lawrence parish worked on the politics and labor committee of the conference. The committee recommended that Black Catholics lobby for full employment, good public schools, not to be allied with a single political party, and to call upon all dioceses to develop affirmative action hiring programs.

"The Catholic church in the black community will have to assume a stronger political role," Mrs. Parker asserted.

Many conference participants were impressed by a three hour liturgy that drew heavily on black expressions of worship. Ted Goodson of St. Andrew's parish felt that the conference liturgy gave the local delegation "the confidence that we can do that at home to provide a new experience of liturgy as a gift to the whole church."

"I was seeing the possibility of a stimulus in the local church so that we as blacks can experience our Christian faith in the Catholic church," Goodson added.

Sarah Mitcham of St. Bridget's parish worked on the spirituality committee of the conference. That committee, she explained, called for black spirituality "to be identified, respected and developed" and that efforts be made to improve preaching in churches.

Mrs. Mitcham explained that she learned that "many priests are in need" and that "We (at St. Bridget's) are in good shape compared to what other churches have."

Fire (from 1)

opening doors and windows to let out the smoke filtering through the first and second floors. Quickly, they sweep charred debris out the front door. Quietly, without flourish, District 4 rolls up its equipment and goes home to wait for a bigger fire.

Final wrapup:

Origin of fire: a plastic garbage bin containing combustible material. Says Fire Chief Don Bollinger, it has been burning for maybe an hour. Another hour and the building may have gone.

Cause of fire: unknown. It might have been smouldering cigarettes. The fire is listed as "possibly of suspicious origin." An arson expert will investigate.

Fire's extent: limited to hallway, but smoke damage throughout. The chief estimates \$6500 in smoke damage and cleanup.

It could have been worse, so much worse. Thank you firemen. Thank you lady luck. Thanks, God.

2,500 delegates cite issues of concern

CHICAGO—More than 2,500 black Catholics from across the United States resolved to emphasize and address concerns involving parishes, families, labor issues, politics, youth activities, vocations, education and lay leadership during the first National Office of Black Catholics (NOBC) convention Aug. 6-9 in Chicago.

They also heard a surprise message from Pope John Paul II, an admonition not to forget NOBC's role in fighting racism, and a homily citing the progress blacks have made in the last 35 years.

With the theme, "Black Catholics: An Action Agenda for the 80s," the convention marked NOBC's 10 years of activity.

The NOBC convention followed the convention of another black Catholic organization, the Knights and Ladies of Peter Claver, who met in Chicago Aug. 1-6.

NOBC delegates urged that pastors share responsibility for running the parish with lay people and called for workshops on national, regional and local levels to train lay leaders. They also endorsed the parish council form of leadership and

requested that diocesan offices dealing with blacks include funds for black leadership programs.

Blacks' spiritual lives should be respected and developed, the delegates stated. They added that one way to do this is through better preaching and stated that the spiritual and intellectual quality of sermons could be enhanced by allowing more lay persons and deacons to give the homily. They called on each diocese to have a chancery-level office of black ministry.

THE GROUP also resolved:

► That parishes should be encouraged to deposit money in minority-owned banks and that the mission of each parish should include the goal of ending racism.

► That black men who were discouraged from the priesthood because of their race and who have since married should be considered for the priesthood.

► That an affirmative action program for Catholic schools should be created to include more minorities, and that the U.S. bishops' pastoral statement on racism, "Brothers and Sisters To Us," should be

publicized, promoted and encouraged.

► That the church, with the pro-life movement, should consider prison reform; that living conditions, food and other aspects of prison life should be studied and improved; and that the church should work to end capital punishment.

► That family cohesiveness be improved through a strong premarital instruction program for black couples which would use black couples who have successful marriages as counselors; that Marriage Encounter and Engaged Encounter be made more relevant to black couples; and that divorced and separated people be included in the parish.

► That young people be included in church planning and decision making at all levels; that parishes have more activities to keep youths interested; and that adults and clergymen working with young people should be trained and have a clear direction in their work.

DELEGATES voted to support a task group working to include black culture in diocesan formation programs. "We need to work to eliminate racism in seminaries and resolve the marriage restrictions connected with the permanent diaconate," the resolution read.

NOBC convention participants likewise endorsed tax credits for people who send their children to Catholic schools and a stronger link between Haitians and Afro-Americans. "The NOBC supports unequivocally permanent refugee status for the Haitians. The discrimination against the Haitians is blatant white racism," the latter measure stated.

Delegates also said the church should affirm that it is not in favor of balanced government budgets requiring decreases in human services and increases in defense spending. They also called on parishes, priests and the pope to promote full voting rights for the District of Columbia.

The pope had a message for NOBC and America's 1.5 million black Catholics, too. John Paul II said he gave thanks for the fidelity of black Catholics and for their contributions to the body of Christ. "Go forth, as St. Paul says, with eyes fixed on Jesus Christ and renewed confidence," stated the message, read by Cardinal John Cody of Chicago.

Church priorities to be studied

Evangelization, parish renewal and family ministry have been identified by the National Conference of Catholic Bishops as three major priorities for the church in the United States during the 1980's.

How these priorities are being carried out and how they relate to one another is the primary focus of a special study day being held in Washington, D.C. next Wednesday and Thursday in Washington, D.C.

Archbishop Edward T. O'Meara is among 1,000 participants who are expected.

Four members of the hierarchy, each with a specific expertise in one of the priority areas will be highlighted on the program.

Where do the efforts for evangelization of the 80-million unchurched Americans and the 12-million inactive Catholics in this country fit into the overall evangelization efforts of the worldwide church?

Archbishop O'Meara, newly-appointed chairman of the Bishops Committee on Evangelization, will address this broad topic and the need for "An International Evangelization Vision for the '80s."

Other bishops who will speak are Archbishop Francis Hurley of Anchorage, Alaska, on "A National Catholic Evangelization Vision for the 80's;" Bishop Francis Stafford of Baltimore, speaking on "What Evangelization Can Mean for the American Catholic Family;" and Bishop Edward O'Leary of Portland, Maine, discussing the relationship between parish renewal and evangelization.

The study day is scheduled just prior to the Second Annual National Catholic Lay Celebration of Evangelization. This event, set for Aug. 21-23, is expected to draw 3,000 laity, priests and religious to Washington for three days of prayer, celebration, and practical training in parish-based evangelization.

Editorials

'Billygate' a top non-issue

For top non-issue of the media of the first eight months of 1980, we recommend the Billy Carter scandal now slithering away into the obscurity of the Democratic convention. If ever an issue or story could be pointed to as being mostly the creation of the media, most notably for the intensity of the coverage, it is the so-called Billygate affair.

The most one needs to say about it is that Billy Carter is an embarrassment not only to President Carter but to the United States as well. Whatever the extent of wrongdoing or impropriety involved, it doesn't match the extent of ferociousness with which the media has gone after the story. In that respect, Billy Carter's foolishness isn't nearly so bad as the vindictiveness of the print and electronic media.

U.N. Secretary-General Kurt Waldheim recently made comment about the influence of the Press and the media in the West. It seems to him, he said, "that there is sometimes an excessive tendency to question motivations, to assume the worst, or to highlight the negative aspects of important issues. A picture is thus portrayed of confusion and disarray which ignores the essentially untidy and complicated nature of human affairs."

How telling Waldheim's statement is in light of the Billy Carter case! Such examples reveal the media at its worst. Like the high school biology student dissecting his/her first frog, the media often seems to take great delight in destroying piece by piece any animal which it can pin to its table of inquiry.

Billy Carter's actions deserve investigation and perhaps even legal consequences. The media as a whole does not, however, seem as interested in justice being served as it does in the exchange of epithets and curse words which the undisciplined Billy so contemptuously throws at the public.

Early in Jimmy Carter's presidency, his brother was touted by the media as the down to earth, homespun, successful, rugged individualist—a model to be imitated by Americans, a man who says what he thinks. That ruggedly individualistic honesty turned out to be ruggedly individualistic crudity—Billy Carter was no more a model to be imitated than Hugh Hefner.

The Billy Carters of this world are nothing to be proud of. They are interested only in themselves. They are nothing to imitate because they are shallow to the core. However big or little one considers President Carter, he himself ought not be judged in light of his brother's actions. The president has enough challenges being president not to be bothered by the childishly ridiculous antics of an inebriated juvenile who happens to be related to him by blood.—TCW

Israel action hurts cause of peace

The recent decision by Israel's Knesset to annex East Jerusalem and to make the entire ancient capital of Israel the capital of the new Israel is deeply disturbing.

First, it greatly complicates the process of negotiating a just and lasting peace in the Middle East. The annexation of East Jerusalem can only embitter the Arab community, especially moderate Arabs who had hoped for an end to the conflict in which they are often caught in the middle between intransigent Israelis and Arab extremists. Since the fate of East Jerusalem should have been a subject of negotiation and mutual agreement, its annexation is an implicit assertion that conquest is the all-important factor in international relations.

Second, the annexation of East Jerusalem creates problems for Israel as well. More than 100,000 more Arabs will now have been incorporated into the territory of Israel. What will be their fate? Will they become citizens of Israel—and, if so, will they have the same rights and opportunities as Jewish citizens of Israel? Will they remain aliens in Israel—strangers in their own native land in which so many of their families have lived for hundreds or even thousands of years?

Third, the annexation of East Jerusalem, inspired as it seems by biblical promise, may well be viewed by Palestinian Arabs as a prophecy of the incorporation of the entire West Bank of the Jordan—Judea and Samaria—into Israel. Influential elements in Israel now advocate such a policy, and the tolerance and even fostering of Jewish settlements in the West Bank area would seem to give credence to such Arab fears.

Fourth, the annexation of East Jerusalem and the declaration of all of Jerusalem as Israel's capital would seem to be in defiance not only of recent actions by the United Nations but of declarations by that body dating back to 1948.

While it is true that the sacred shrines of Jerusalem have been open to members of all faiths—Jewish, Christian and Moslem—since the occupation of East Jerusalem and its old city by the Israelis in 1948, the presence of living communities of faith other than Jewish has diminished considerably. Christian Arabs, in particular, both citizens of Israel and residents of occupied East Jerusalem, have found the doors of opportunity increasingly closed to them, and they have more and more chosen the path of emigration from a beloved homeland in order to find opportunities elsewhere which they would not have in Israel or in East Jerusalem. These Christian Arabs are often among the most highly educated and sophisticated residents of the area, and one can wonder if their emigration is not a tacit policy of an Israeli government eager to insure a Jewish numerical majority and to undermine educated Arab leadership.

In voting to annex East Jerusalem, Israel's Knesset has taken a cynical and irresponsible action which can only deepen Arab bitterness in the Middle East and make eventual Arab-Israeli peace an even more impossible dream and the security of Israel itself an even more endangered reality.

—Reprinted from *The Catholic Standard and Times*, Philadelphia, Pa., August 7, 1980.

Washington Newsletter

Church challenges ban on CETA in its schools

by Jim Lackey

WASHINGTON—For the first time in a number of years Catholic schools will be reopening this fall without participating in the federal CETA program.

CETA—the Comprehensive Employment and Training Act—is a decade-old program designed to create temporary jobs that would otherwise not exist and to provide job training so that the unemployed, once their CETA job expires, can use their new skills to find permanent employment.

Established during President Johnson's war on poverty, the CETA program has included church involvement from the beginning. Some of that church involvement has come in the form of Catholic schools agreeing to use federal CETA funds to hire unemployed workers in various non-religious capacities.

But last February a federal judge in Milwaukee, saying the involvement of church schools in CETA created excessive entanglement between church and state, ruled such involvement unconstitutional.

The ruling, which applied to the entire country, is currently on appeal, with a decision expected in September or October.

For the past two years church involvement with CETA has had as many ups and downs as a roller coaster.

The initial lawsuit challenging the way CETA funds were being spent in the Archdiocese of Milwaukee prompted the Department of Labor—which runs CETA—to draft proposed new regulations which would have banned entirely the use of CETA employees in church-run schools.

BUT AFTER the U.S. Catholic Conference objected, the Department of Labor backed off and decided to ask the Justice Department for a legal opinion. The Justice Department came back with a memorandum saying that some—but not all—CETA jobs in church-run schools, such as teaching assistants, guidance counselors, maintenance workers and most clerical workers, were unconstitutional.

The memorandum didn't have the force of law, but it served as the basis for the development of new CETA regulations by the Department of Labor.

Those regulations, proposed last June and effective last September, said CETA funds could be used for such things as cafeteria work, speech therapy, health services and after-school custodial child care in church schools, but not for positions such as teaching and other areas mentioned in the Justice Department memorandum.

Meanwhile, the Milwaukee judge, U.S. District Judge John W. Reynolds, last summer ruled the CETA jobs in church schools unconstitutional. But then he withdrew his decision and said he would

wait to rule again after he had a chance to study new evidence, including the new regulations.

In last February's decision Reynolds said the new regulations still did not conform to the Constitution.

THOUGH THE loss of CETA funds is bound to have some effect on Catholic schools, it is hard to assess the overall extent of the loss. No one has exact figures on the number of CETA workers who were employed in church schools when the decision went into effect in May, three months after Reynolds handed it down.

Some schools and dioceses, in fact, started withdrawing from the CETA program even before Reynolds' decision because of the Department of Labor's more stringent CETA guidelines.

And in theory the decision should have little effect on the schools because CETA jobs are supposed to be jobs which had not existed previously and would not need replacements once the set term of the CETA job expired.

The Milwaukee Archdiocese and other Catholic schools participating in the program maintained that they were in it not for their own benefit but for the benefit of the unemployed who could be offered jobs with church school cooperation.

But there is some fear that the court prohibition on church school involvement in CETA might lead to decisions striking down all participation by church agencies, not just schools, in the CETA program.

PART OF the basis for the appeal of Reynolds' decision is the contention that he equated recreational programs with classrooms and did not recognize that recreation by definition is "patently neutral" and includes activities that pose no threat of religious influence.

The decision also is being appealed on the basis that Reynolds had no way of knowing whether CETA programs in church schools in other cities were run in a way that constituted excessive entanglement.

Thus, the appeal states, he should have limited his ruling to Milwaukee and not have made it apply to the entire country.

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THE CRITERION

United Jerusalem poses problems for Vatican

by Jerry Filteau

VATICAN CITY—The Israeli government's formal decision to make a united Jerusalem the capital of Israel raises new questions for the Vatican, which only recently restated its position on the holy city.

The Israeli action seems to move Jerusalem further from the status desired by the Vatican.

The heart of Vatican policy is a special status for the city, with some kind of international guarantees, which would recognize Jerusalem's sacred character and its religious importance for Christians, Moslems and Jews.

The precise nature or arranging of the international guarantees is something which the Vatican has shown a certain flexibility.

A key aspect is "that this be achieved through an 'appropriate juridical safeguard' that does not derive from the will of only one of the parties interested," said the statement of the Vatican position published in the Vatican daily, *L'Osservatore Romano*, June 30, a month before Israel's Knesset (parliament) voted definitively to make Jerusalem the capital.

The Israeli decision makes it less likely that Israel will accede in the future to the 1947 United Nations resolution calling for internationalization of Jerusalem or to any other special international juridical status that would be in accord with the Vatican's desires.

The new Israeli law includes a provision that the places sacred to the various religious faiths will be protected from desecration or from any obstacle that could prevent freedom of access by believers.

But the question of "free access" is only one of several issues which concern the Vatican.

THE NEW LAW also reunites the long-divided city in a formal way.

The Vatican and many nations favor unification of Jerusalem—but not through the unilateral annexation by Israel.

The annexation defies numerous standing U.N. resolutions and on June 30 a U.N. Security Council resolution declared that such a claim by Israel is illegal.

The Vatican's position on the status of Jerusalem dates to the time of Pope Pius XII and the 1947 U.N. resolution on Palestine. That resolution partitioned Palestine into two states, one Arab and one Jewish, and created a separate enclave of Jerusalem and its surroundings under U.N. supervision.

The Arab states rejected the resolution, and on the eve of the expiration of the British mandate on Palestine in 1948 the Jewish National Council and the General Zionist Council in Tel Aviv proclaimed the Jewish state of Israel.

The territories held at the end of the ensuing war became the basis in 1949 for the provisionally agreed boundaries of modern Israel, including the division of Jerusalem into the Israeli-held New City (the western part) and the Jordanian-held Old City.

The new state of Israel was admitted to the United Nations the same year.

JERUSALEM'S divided status continued until the Six-Day War in 1967, in which Israel occupied the Old City and the whole West Bank, Jordanian territory west of the Jordan River.

The Knesset's declaration of a "complete and united" Jerusalem as the "eternal capital" of Israel, then, is a declaration that the part of the city occupied since (See UNITED JERUSALEM on page 15)



THE OLD CITY—Monks, nuns, priests, rabbis and Moslem kadis all can be seen along the meandering alleys and streets of the Old City of Jerusalem. The Israeli government's decision to make a united Jerusalem the capital of Israel poses a problem for the Vatican which advocates an internationally-guaranteed special status for the city which would recognize Jerusalem's sacred character and its religious importance for Christians, Moslems and Jews. (NC photo from the Israel Government Tourist Office)

Living the Questions

What does formation of conscience mean?

by Fr. Thomas C. Widner

A reader took exception to recent editorials on the draft from this perspective: "How can one be taught to form a conscience? I always thought one's conscience was like a sixth sense given by God, which has only one function, namely to discern what is right or wrong. I have heard that a conscience can be stretched, bent, influenced and even ignored, but I never heard of one being formed. Almighty God does that."

Perhaps because the draft is an emotional issue (and not the only one), it seems appropriate to engage in pedagogy a bit and talk about conscience and conscience formation.

When you ask someone their opinion on an issue (like the draft), they may respond with some form of "That's my opinion!" or "That's how I feel!" Some would go so far as to identify this opinion or feeling with conscience. But conscience is not a feeling. An opinion based on our conscience is not a feeling but one that is thought out, reasoned out.



Conscience involves making a judgment, but it is not the judgment itself. One may feel stealing is wrong, but the feeling is not conscience. One may judge stealing is wrong, but conscience is more than judgment.

A contemporary view of conscience describes it on three levels. First, conscience is simply the basic sense of value and personal responsibility we have. Second, it is the judgment that something is good or bad. Third, it is that an individual is true to himself/herself.

THIS LAST IS considered the highest form of conscience. It is such an important teaching of the Church that St. Thomas Aquinas argued that if church authority, in ignorance of true facts, imposes a demand that offends against one's clear conscience, the person "should perish in excommunication rather than violate his conscience."

It is a distinct principle of Catholic theology that one must ultimately follow one's own conscience when making a moral judgment.

But that doesn't mean one makes decisions on one's feelings. In order to make such a moral judgment, one must have an adequately formed conscience. For example, an individual is trying to decide if he should register for the draft. He forms his conscience by

examining any previous experience he might have had, consults with his parents, friends, colleagues, the law, the findings of others who have written about it or experienced it. A Christian in forming his conscience will also consult the Scripture and the opinions of theologians. And Catholics will consult the official teachings of the church as well. That is what we call conscience formation.

FROM THAT PROCESS a person then makes his own judgment as to whether or not he should register for the draft. It is a process of thinking and reasoning.

In any issue involving moral judgments, there are obviously consequences. For the person who decides not to register, for example, there is obviously a legal consequence.

The point I want to make here is that formation of conscience is important for everyone, but especially for the Catholic who makes personal and public moral decisions. A conscience is not just the feeling one has to do or not do something. It is the experience of myself as a moral person. For the Catholic it is the experience of myself as a creature of Christ gifted with the Holy Spirit.

(To be continued)

Carter's 4-year record 'mixed' on issues of concern to Catholic voters

Stance on education issues criticized; foreign policy gets high marks

by Jim Lackey

WASHINGTON—During his first four years in office, President Carter has had a mixed record on issues of concern to American Catholics.

The president's threatened veto of a tuition tax credit bill and his support for a separate Department of Education are two examples of positions which clearly upset Catholic officials.

But Carter also has received high marks from church officials for his support of a foreign policy based on human rights, his Middle East peace initiatives, the successful conclusion of the Panama Canal treaties and his efforts—until the Soviet invasion of Afghanistan—on behalf of the SALT II agreements.

And on a historic day, Oct. 6, 1979, Carter became the first president to receive a pope at the White House.

Carter's relationship with Catholics got off to an inauspicious start partly because of his position on abortion. Meeting with six Catholic bishops on Aug. 31, 1976, the former Georgia governor repeated his opposition to an amendment to the Constitution on abortion.

While the bishops and Carter found agreement on a host of other issues, the national news media focused on a remark by Archbishop Joseph Bernardin of Cincinnati, then president of the U.S. bishops' conference, that the bishops were "disappointed" with Carter because of his view on the abortion amendment.

TWO WEEKS later the media played up a remark that the bishops were "encouraged" after a meeting with President Ford in which Ford restated his position favoring at least an abortion amendment which would allow the states to outlaw abortion if they wished.

Though the bishops never endorsed either candidate, and later went to great pains to show that they had many concerns besides abortion, the damage already had been done. The bishops were perceived as being opposed to Carter.

There also was some worry during the 1976 campaign that Carter's Southern Baptist beliefs might raise the same suspicions with Catholics that John F. Kennedy's Catholicism had raised with evangelicals in 1960.

But after his inauguration, Carter's first move as president pleased the religious community: he gave an unconditional pardon to Vietnam-era draft resisters.

The pardon was not totally satisfying—church leaders also had wanted pardons for deserters and those with less-than-honorable discharges—but they said they were happy with half the package they had hoped to receive.

During his first year in office, Carter began setting the framework for his human rights policies. In a speech to the Organization of American States he said the United States would "stand beside those nations which respect human rights and promote democratic ideals."

HE REPEATED his pledge in a com-

mencement address in 1977 at the University of Notre Dame. At Notre Dame the president received an honorary degree along with three churchmen well-known for their outspokenness on human rights: Cardinal Stephen Kim of Seoul, South Korea, Cardinal Paulo Arns of Sao Paulo, Brazil, and Bishop Donal Lamont of Umtali, Rhodesia.

A year later, during a presidential trip to Brazil, Carter met again with Cardinals Arns and with Cardinal Eugenio Sales of Rio de Janeiro to discuss human rights and other topics.

Carter's work on the two most controversial treaties of his presidency—the Panama Canal pact and the Strategic Arms Limitation Treaty (SALT II)—also was praised by church groups. At one point, the administration credited the religious community with helping to swing the Senate vote in favor of the Panama Canal treaties.

And besides praise from U.S. Catholic churchmen, the SALT accord also was applauded by Pope John Paul II, who said "we must hail with satisfaction" its signing.

After Pope John Paul came to the United States in 1979, Carter said his visit to the White House had the potential for being one of the most beneficial ever by a world leader. "I was very thrilled to meet him," Carter said.

THE PRESIDENT had possibly his most serious disagreement with Catholics over tuition tax credits.

During his 1976 campaign Carter promised "to find constitutionally acceptable means to help parents of non-public school students." But when tuition tax credit proposals began working their way through the House and Senate, Carter threatened a veto, saying such aid was constitutionally suspect and would go to parents who did not need it.

The president was accused of renegeing on his promise and his threatened veto was credited with the legislation's defeat in Congress.

Carter succeeded in getting Congress to approve a new cabinet-level Department of Education despite the strong opposition of the U.S. Catholic Conference.

The USCC, civil action arm of the American bishops, opposed the new department out of fear that it would give more power to the public school lobby at the expense of private schools and lead to greater federal interference in education.

Even when the Carter administration promised to upgrade the existing Office of Non-Public Education and place it at "the highest level" in the new department, the USCC fought the proposal until Carter signed the new department into existence last October.

OTHER ISSUES and events during Carter's term in office have included:

► **Abortion.** Despite the initial displeasure of the U.S. bishops with Carter's stand on an abortion amendment, they

later praised him for saying he would call on Congress to do all it could to eliminate federal funding of abortions. But later some right-to-life groups accused the Carter administration of dragging its feet for not immediately implementing the Supreme Court's June 30 decision upholding the right of Congress to limit abortion funding.

► **Jobs.** Efforts to pass the Humphrey-Hawkins full employment bill received the backing of Carter as well as several Catholic groups such as the USCC. But there also was some disenchantment with Carter's efforts earlier this year to balance

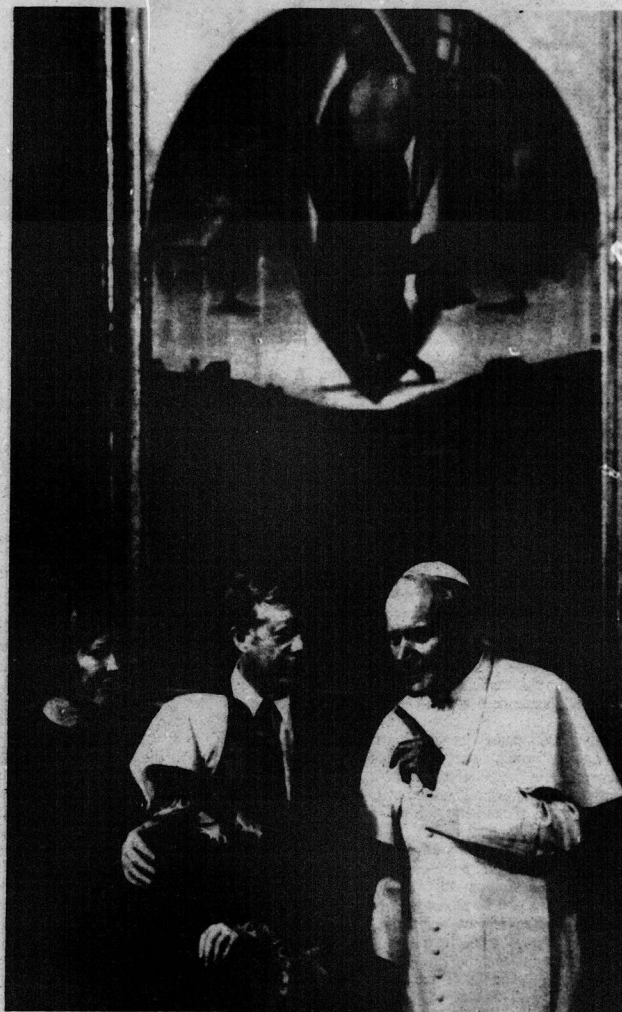
the federal budget because of the effect a balanced budget might have on the government's full employment efforts.

► **Nicaragua and El Salvador.** After the overthrow of Nicaraguan President Anastasio Somoza, the USCC praised Carter administration efforts to help the new government recover from the country's civil war. But the bishops were critical of the administration's military aid package to the current government of El Salvador, saying the aid was being used to suppress legitimate dissent.

► **WHITE HOUSE** Conference on Families. The president went through with a pledge to sponsor a White House Conference on Families. While the efforts on behalf of families were praised by some Catholic groups, the conferences were battlegrounds over what some saw as the government's refusal to leave the traditional American family alone.

► **Illegal aliens.** In the summer of 1977, Carter unveiled a proposal which would grant amnesty to some illegal aliens but would also impose stiff penalties on employers who knowingly hired illegal aliens. While the proposal was denounced

(See CARTER on page 17)



WITH CARTER FAMILY—Pope John Paul II talks with President Carter, his wife Rosalynn and daughter Amy as they meet in the pope's private library during the President's visit to Europe in June. Behind them is the Perugino Resurrection. (NC photo)

Two refugees arrive under St. Gabriel's sponsorship

by Peter Feuerherd

Rafael Yanes Santana, 26, and Ricardo Hidalgo Hernandez, 33, stepped off the Eastern Airlines plane on a muggy August 7 afternoon at Indianapolis Airport and made local history.

The two men, who had spent months at a refugee camp at Egland Air Force Base in Florida after fleeing their native country, became the first two Cuban refugees to be sponsored by a parish in the archdiocese.

They were greeted by a small group of representatives from their sponsoring parish, St. Gabriel's in Indianapolis. The group included associate pastor Father Robert Klein, parish council president Ronald Abel, and two women who made a similar journey nearly twenty years ago, Lillian Gutierrez, vice-president of the Indianapolis Cuban Association and Laura Sanchez.

Both men left Cuba after working in a variety of jobs as automobile mechanics, truck drivers, and bakers. Rafael left a wife and four children in Cuba; Ricardo left a family of three children. The men described themselves as "compadres"—they have had a close friendship through many years, having acted as godfathers for each other's children.

Both expect to rely on their mutual friendship in their adopted country because neither one expects to see his family in the near future. Both men, however, want to get working immediately so that they can gather enough money to bring their families to Indiana.

PARISH COUNCIL president Abel explained that St. Gabriel's sponsored the two men because "it's something the parish really should do." Sponsorship, he explained, requires that the parish is morally responsible for the refugees' food, clothing, English lessons, housing, medical care and finding the men jobs.

Although acknowledging that "this is a new experience for all of us," Abel said

that St. Gabriel's is well-equipped to help the refugees adopt to their new country because "we have a good number of Hispanics in our parish and they should help us tremendously."

Susan Ley of Archdiocesan Social Ministries, the archdiocesan agency that is organizing resettlement efforts for both Cuban and Haitian refugees, explained that the organization has gotten many calls from churches interested in sponsoring refugees. A total of four churches, including St. Gabriel's, have organized committees to work on possible refugee sponsorship. The parishes include St. Patrick's in Terre Haute, and Immaculate Heart and Holy Spirit in Indianapolis.

Father Joseph Wade, pastor of St. Patrick's offered the idea of sponsoring refugees to the parish in June. The proposal was approved by the parish council and soon St. Patrick's expects a call to receive two adult male Cuban refugees.

THE PRIEST explained that it is a simple matter of justice to find a place for the Cubans and Haitians. "Most of us have ethnic backgrounds. If the Statue of Liberty means anything it would be applicable in this situation," the pastor said.

Immaculate Heart parish is considering sponsoring a Cuban married couple, a psychologist and a medical student. The biggest problem in sponsoring this couple, said pastor Father David Lawler, will be to find them jobs that correspond with their skills.

Holy Spirit parish is coordinating efforts with two other east side parishes, including Gethsemani Lutheran and St. Matthew's Episcopal. The churches have formed a group, named Warren Township Interchurch Refugee Council (WIRC) to organize efforts on the east side of Indianapolis for Cuban and Haitian refugees.

According to Barbara Hager, a Holy Spirit parishioner involved in the group, WIRC is getting ready to receive three single male Cuban refugees.



UNHAPPINESS LEFT BEHIND—Describing his former life in Cuban to Laura Sanchez, a member of St. Gabriel Parish, Indianapolis, is Rafael Yanes Santana, one of two Cuban refugees who arrived this past week in Indianapolis. (Photo by Peter Feuerherd)

Generally Speaking

Dennis R. Jones is on vacation this week. His weekly column "Generally Speaking" which includes "Check it out . . ." will be resumed in next week's Criterion.

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HAPPY TO MAKE YOUR ACQUAINTANCE—Welcoming Ricardo Hidalgo Hernandez, one of two Cuban refugees who have the sponsorship of Indianapolis families, as he arrives at Indianapolis airport is Lillian Gutierrez, vice-president of the Indianapolis Cuban Association and a member of St. Gabriel Parish. (Photo by Peter Feuerherd)

Question Box

Why make distinctions about sin?

by Msgr. R. T. Bosler

Q I have a Protestant friend who does not understand why we Catholics distinguish between mortal and venial sin. "Sin is sin; you either sin or you don't sin," she says, and asks me to show her in the Bible where mortal and venial sins are mentioned. Can you help me?

A The words mortal and venial in reference to sin are not in the Bible. These are words used traditionally to distinguish between the gravity of sins. Jesus used a distinction between sins.

To Pontius Pilate he said: "He who handed me over to you is guilty of greater sin" (John 19:11). And when he taught his disciples to pray, he asked them to pray not only for their daily bread but also that their trespasses be forgiven as they forgive those who trespassed against them. The daily trespasses would be what Catholics call venial sins.

The distinction between mortal or



deadly sin and venial sin seems essential for keeping the proper attitude toward the evil of sin. If stealing a candy bar at the check-out counter of a supermarket were the same as committing adultery, then sin would seem so common that no one would worry about it.

I think that if you talk the matter over with your Protestant friend you will find there is a misunderstanding over what is meant by the word sin, for it is used in two different senses when applied to mortal and venial sins.

Strictly speaking, sin—and that is mortal or deadly sin—is a deliberate action or situation in which one turns completely away from God and freely chooses to do what one wants instead of what God wants in a serious matter; it is unfaithfulness, adultery against God, idolatry by which one places a creature before the Creator. In fewer words, it is what one cannot do while continuing to love God. If that is what your friend means by sin, then you may agree with her when she says: "You either sin or you don't sin."

However, there are times—most often, in fact—when the action is not fully deliberate, when there is no clear intention of

offending God in a serious way, but there is failure to love God and thus life will be given to the sinner . . . True, all wrongdoing is sin, but not all sin is deadly" (5:16-17). This deadly sin seems to be the sin against the Holy Spirit referred to in Matthew 12:31, which Scripture commentators conjecture to be some form of blasphemy that leads to final impenitence. You shouldn't beat your friend over the head with this text, but it will show her that the Bible distinguishes between deadly and not deadly sins. I hope this helps.

These is a passage in the First Letter of John that distinguishes between deadly and not deadly sin: "Anyone who sees his

brother sinning, if the sin is not deadly, should petition God and thus life will be given to the sinner . . . True, all wrongdoing is sin, but not all sin is deadly" (5:16-17). This deadly sin seems to be the sin against the Holy Spirit referred to in Matthew 12:31, which Scripture commentators conjecture to be some form of blasphemy that leads to final impenitence. You shouldn't beat your friend over the head with this text, but it will show her that the Bible distinguishes between deadly and not deadly sins. I hope this helps.

(Msgr. Bosler welcomes questions from readers. Those of general interest will be answered here. Write to him at 600 North Alabama, Indianapolis, Ind. 46204.)

When the 'perfect' youth program is a dismal failure

by Fr. Jeff Godecker
(Second in a series)

Probably one of the most common experiences of many persons working with youth is setting up a "great" program—and having only five or six persons show up.

Such disappointments may be devastating and frequent. The national average for attendance in out-of-school Catholic programs for high school youth is less than 20 per cent. My own personal guess for the archdiocese is that 75-80 per cent of parish and CCD and CYO programs fail with about the same or less attendance percentages. There are, however, perhaps 20 per cent who do far better than the national average.

It is time for us to acknowledge reality and to change our parish and archdiocesan models for youth ministry?

Instead of waiting on the threshold of the parish hall or agency offices, it is vital for us to go out, find, be with, talk with, and share with the young who really are searching for God and strong human values. No longer can we be content with the "let them come to us" style of reli-

gious education or Catholic Youth Organization programs.

Instead, we need to find and create "spaces" for conversation. We need to promote informal encounters in natural ways.

We must further recognize the very diversified routes taken by young people today who often search without limit and in very open-ended ways. The roads chosen will not always be the ones we wish they would take. Therefore, we cannot burden youth with expectations of the common route taken by CCD or CYO in the past.

Nor can we ask youth for an "all or nothing at all" decision . . . an approach that puts an expectation of an adult Catholic faith on someone who is not an adult.

The program for ministering to youth must be a place for gathering the community of the young, who simply are "searching" along with those who already are partially committed to a Catholic lifestyle.

The program must offer a space of welcome and hospitality. It must be an environment wherein youth can feel comfortable in being adolescents.

Most important, the ministering to youth must offer them a place of liberty. Liberty does not mean a libertine atmosphere. What it does mean, is that what we create with young people must be places where these youth can speak for themselves without a destination determined in advance by the adults.

It is their destination—not ours.

Some of our young will drop out. Some will become committed. We may well fail more often than we succeed. But of one thing we may be sure: we will have success only when we have that fundamental confidence that Jesus brings to all.

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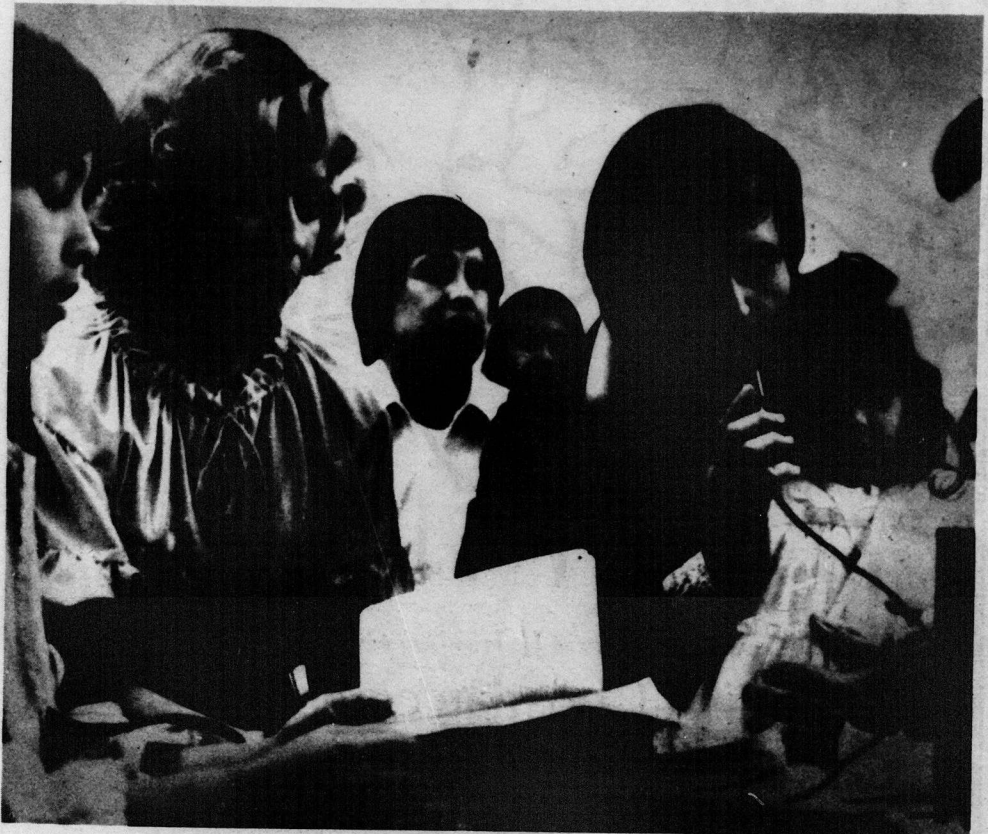
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KNOW YOUR FAITH

In a family whatever problem you have is shared by all the members. Christine and Elias Limon and their children discuss family problems and goals at a conference at Nuestra Senora de Dolores parish in Austin, Texas.

(NC photo by Joan Penzenstadler)



The parish is an ancient community

by Steve Landregan

Today's parish has its roots in the local churches of apostolic times. However, the apostolic communities are really its ancient ancestors. More recent forebears include the village church of Western Europe and national parishes of the immigrant era in the United States.

However, the parish of the '80s, like the parishioners of the '80s, is suffering from a kind of rootlessness that apparently was unknown to its predecessors. Nowhere is this more evident than in the casual coalition that frequently passes for parish community.

Apostolic churches, village churches and national parishes had a natural community as their base. Often it was forged from the need of the people to survive economically or to survive as an ethnic or religious minority. Today's parishes, particularly those in urban and suburban neighborhoods, seldom enjoy any natural community base. Rather, they are composed of disparate groups and individuals who don't readily recognize a common denominator other than their common geography; they live near each other.

The search for solutions to the problem of parish rootlessness has resulted in a variety of experiments. Among these experiments are the personal or floating parishes built by people around such common denominators as the university community of which they are all members, around a charismatic community or a shared hope for the church.

SOME HAVE endured, but many have died out as members discovered their shared dream lacked the stuff to build a resilient Christian community. The parishes which strive to give their parishioners a common vision seem more successful.

Father James H. Provost of the Diocese of Helena, Mont., writing in "Chicago Studies" in 1976, cited the following reasons for the existence of the church: "to praise God, develop the Christian life among its members, and to proclaim the Gospel of Christ and his liberating, healing presence to a sinful world."

What is true of the universal church is true also of the church at the local level, the parish. The church is a community

structured along hierarchical lines with the pope and bishops, as successors of the apostles, charged with overseeing the carrying out of Christ's commission to preach the Gospel to all nations.

However, the fact that the church really does have a hierarchical nature does not mean that the church must be referred to by Catholics as "them," meaning the sisters, priests, bishops and the pope who so obviously have the church as a large part of their lives. The church is an "us," that includes the laity. In fact, all Christians together, laity along with priests and religious men and women, make up the church or parish community.

IN THE CHURCH, as Father Provost points out, "the Gospel is preached, the sacraments are celebrated and Christians live in a community of love and concern."

Co-responsibility, a concept which became popular following the Second Vatican Council, has done much to revitalize parish community. For some people, co-responsibility meant a greater role for the laity in the planning, the decision-

making of the church. At the parish level this spawned parish councils and parish school boards. Both were important steps on the road to parish community.

On the other hand, for many people co-responsibility is a word that refers to every Christian's call to minister, to serve. This reflects a much deeper understanding of the concept of co-responsibility. It leads many Catholics to a new awareness that they are indeed called to live out their baptismal commitment by placing themselves and their gifts at the service of the parish community, and as members of that community, at the service of the larger community.

Members of prayer groups, the Cursillo movement, the small groups developing among Spanish-speaking Catholics and other movements which are trying to achieve Christian communities based on love and concern, have done much to help pastors restore to their parishes the unity to which Jesus calls his people.

It is through such local Christian communities of faith and concern that the Gospel is most effectively preached to the world.



The Story Hour

The first Christian communities

by Janaan Manternach

Months had passed since Jesus died. Many of the people in Jerusalem had forgotten about him.

But one group of men and women could not forget him. In fact, they believed Jesus rose after death and was alive. The leaders of this group were Jesus' closest friends, his apostles. Peter, James and John kept telling people they had seen Jesus alive a number of times during the weeks after his death.

More and more people believed them. They believed Jesus was the Messiah the Jewish people had been looking for for centuries. They believed Jesus' teachings. They believed he had risen from the dead. They believed he was with them.

So they formed communities in various parts of the city. The apostles who remembered many things about Jesus were their leaders. They told stories of Jesus' life. They taught the people what Jesus had taught them.

PETER, JOHN and the other apostles did amazing things that reminded the people of Jesus. In the name of Jesus they cured the sick and handicapped. Everyone in the communities respected the apostles.

These communities of believers tried to live the way they thought Jesus wanted them to live. They remembered how Jesus wanted his friends to love one another. They remembered his care for the poor. So they decided to sell whatever they owned and to share with each other.

Everything was divided up within the community.

People received whatever they needed. No one was poor any longer, nor was anyone rich.

They ate all their meals together, taking care that no one was ever without food.

Being devout Jews they all went to the temple every day to pray. They usually went in groups to pray together. They prayed the same prayers they had always prayed. They also continued going to the synagogue to celebrate the Sabbath each week.

BUT IN THEIR homes they met to break bread together in memory of Jesus. They recalled what Jesus did at his Last Supper with his apostles. He told the apostles that night as he blessed the bread and wine: "This is my body . . . this is my blood." He meant that he was giving them himself. He was sharing with them his life. He wanted them to remember him in the same way.

So the communities in Jerusalem gathered in their homes to remember Jesus, to celebrate his presence with them by "breaking bread" together.

These believers in Jesus were so enthusiastic and sincere that other people in Jerusalem could not help noticing them. People were impressed with how these followers of Jesus cared about one another. It was a remarkable sight to see people who loved each other so much.

More and more people were attracted by the example of Jesus' followers. The communities grew larger and larger with each passing week.

Suggestions for parents, teachers and youth using the children's story hour for a catechetical moment:

PROJECT

1. Pretend that you belong to one of the first communities that was formed in Jerusalem. In your imagination answer these questions: Why have you joined this community? Why do you look up to and listen to the leaders? How are you trying to live? What are you doing with your possessions? What do you do at home to remember Jesus? Why do your friends want to join your community?

After reading the story, "First Christian Communities," talk together about it. Questions like the following may guide your conversation.

QUESTIONS

- Why had many people in Jerusalem forgotten about Jesus?
- Why was one group of people unable to forget about Jesus? Who were they?
- What did the people who listened to Peter, James and John come to believe about Jesus?
- Who became the leaders of these communities?
- What was the lifestyle adopted by these communities?
- What happened to the communities with each passing week?

Scripture challenge

by Fr. John J. Castelot

If the gospel ideal is a challenging one, so is the ideal presented in the other Testament writings. For it is the same ideal, but now translated into practical living out of Christianity.

The Acts of the Apostles and the apostolic letters, including the Book of Revelation, reveal the joys and the struggle of the first followers of Christ. They were weak human beings like ourselves, trying to live out the implications of their faith in a generally alien and often hostile world. Unlike us, they did not have a long, solid Christian tradition on which to draw. They were pioneers in uncharted territory.

Their failings are quite candidly chronicled, but that is all the more reassuring: they had been some unique breed of superhuman beings, we could feel no kinship with them. They would appear utterly unreal and consequently inimitable and unchallenging.

What really makes people stop and think is that, ordinary though they were, they took the message of Jesus seriously and strove with deep conviction and courage to make that message work in their lives.

UNDAUNTED by personal shortcomings or external opposition, they persevered in what was called "the Way," and in the process they eventually transformed their world and renewed the face of the earth.

One essential feature of their new life was mutual love, a profound sense of community, of being one with Christ. Even granting that Luke's summary descriptions of life in the first Christian generation are somewhat idealized, they express what they considered basic and important. Typical is the following:

"They devoted themselves to the apostles' instruction and the communal life, the breaking of bread and the prayers. Reverent fear overtook them all, for many wonders and signs were performed by the apostles. Those who believed shared all things in common; they would sell their property and goods, dividing everything on the basis of each one's need. They went to the temple area together every day, while in their homes they broke bread. With exultant and sincere hearts they took their meals in common, praising God and winning the approval of all the people" (Acts 2:42-47).

THINGS WERE actually not all that rosy, but that summary captures the characteristic spirit of the first communities: spirit of love, of sharing, of practical concern for each other. This spirit expressed itself in different ways in various communities, but it was always dynamical—present—and visible.

Almost without trying, just by being they won "the approval of all the people" and "day by day the Lord added to the number." In a world torn by tension, division and hatred, their obvious love, peace and security exerted a powerful attraction.

If this was the practical ideal when Luke wrote late in the first century, it is still the practical ideal late in the 20th. In a fra-

es reveal a ging ideal

mented society, where fear and uncertainty and suspicion force people in upon themselves, loneliness darkens more and more lives. Almost frantically, some people clutch at membership in all sorts of clubs and associations which will give them a sense of belonging. Ironically, many already belong to a community whose very essence is loving concern.

NO MERE CLUB can ever replace the body of Christ, into which each of us was baptized; membership is our birth-right.

Still, there is a difficulty here which we must recognize and try to offset. Many parishes are so big that they can become formless and unidentifiable as communities. Instead of feeling at home as an individual, one can feel alienated and lost in the crowd. The larger the parish becomes, the more impersonal it can seem.

We can reverse this disheartening process only by reaching out as warmly and personally as possible to everyone in the congregation, to these wonderful people who are really our brothers and sisters in Christ. We cannot let them remain simply strangers with whom we rub elbows once a week.

We must use some imagination and ingenuity in a sincerely motivated effort to bring about an answer to Christ's prayer, "that all may be one as you, Father, are in me and I in you; I pray that they may be one in us, that the world may believe that you sent me" (John 17:21).



CLOSE BONDS—Summer leisure activities are important to families and parishes alike. A roller-coaster at a carnival in

Kirkland, Wash., can help maintain close bonds among the participants. (NC photo by Tom Salyer)

Community: What Christians always seek

by David Gibson

Name something that Christians already have but continue to seek.

What causes growth but also results from growth? What is extraordinary on the one hand, but, rather ordinary on the other?

No, this is not a test. And, if you perceived that each of the questions above could be answered in a number of ways, you are right. For example, love causes people to grow but often is the result of relationships that are growing. Christians already have the life of Christ, but continue to seek it. Grace is an ordinary part of Christian life that is also extraordinary or wondrous.

But, just as the questions above can be answered with a word such as "love" or "grace," they can be answered with another word: "community."

When a group of Christians says it is working to establish a better sense of community, it does not mean to deny that it already has a real unity—a unity that links those who are baptized.

Again, people recognize that a vital Christian community can contribute to their individual lives, build them up. They also know that when they are working together, growing together, a better Christian community results. So, community is the result of growth among people, but it causes people to grow as well.

COMMUNITY is also extraordinary. When Christians have a strong sense that they are being nourished by the others in their community, and that they are nourishing the others, it is a marvelous sense! Yet, Christians nourish and build each others' lives in generally small ways, ordinary ways.

The church is like a family in many ways. Like families, the members of the church have diverse personalities. Some members have aspirations which are not fully understood by the others. Sometimes the members of the family do not see each other quite as often as they would like to, or wish they could.

Sometimes the members of the church's family long for one another, need each other. And there are members of the church, like members of any family, who need to hear that the family bonds are alive and strong and that the others in the family still care about those bonds.

In the church, as in other families, there are those who think a lot about the family's bond and the ways to enrich it. But family members and church members seldom say aloud that they have achieved community, really achieved it—almost as if it would be bad luck to say so.

The community that people seek may seem a bit elusive, something "out there," in the future. But somehow people sense that it is at the heart of things.

FOR SOME family members, as for

some church members, community is a word that stirs images of people who do not suffer because of discord and among whom harmony and good feelings are present. But community belies easy definition. It seems to be a reality that is greater than people imagine and that can cope rather well with the human element.

Within families, people can disagree about some fairly important things and still love one another. This happens all the time. The important thing, however, is that they continue to love one another—

and here "love" is an active verb. If the family bond, the sense of community, is to remain alive, the members must do something about their love: They must act on it.

Now, here are a few more questions: What is it that Christians lay plans for, but find surprising and amazing when it is built? What is a means by which Christians can nourish one another and be nourished at the same time? What is it that, for Christians, is both utterly simple and rather complex?

Discussion questions for 'Know Your Faith'

1. List two reasons why you enjoy being a member of a parish community. How active a member are you?
2. From reading Steve Landregan's article, where does today's parish have its origins?
3. What does Landregan say parish communities can be formed around?
4. What draws the people in your parish together? Geography? A common task?
5. Why does Father John Castelot say that

the first Christians were pioneers in uncharted territory?

6. Describe several characteristics of the communities found in the Acts of the Apostles.
7. How does David Gibson compare the church as a community to the family as a community? What are the similarities?
8. What do you personally consider the most important purpose of community? Discuss.

Our Church Family

New diocese enjoys spirit of renewal

by Fr. Joseph M. Champlin

Four years ago Catholics in California's Orange County were cut off by the Holy Father from the Los Angeles archdiocese and made into a unit of their own.

The pope appointed easy-going, soft-speaking, gently smiling Bishop William Johnson, an auxiliary in Los Angeles, as chief shepherd of this new diocese.

One of Bishop Johnson's initial moves was to inaugurate a program of monthly, round-the-clock eucharistic adoration in all parishes. His office assigned a date to each church and the people then began every month on that day to keep a prayer vigil for 24 hours before the exposed Blessed Sacrament. Couples, families and individuals now sign up for a half-hour period of private worship in the parish's "official prayer day."

The bishop requested at the onset that his people have two main intentions before their minds throughout these holy moments: the spiritual renewal of the Orange diocese and the fostering of vocations to the priesthood or religious life.

The diocesan network of eucharistic



worship would draw applause from Pope John Paul II. In his letter of last Lent on the "Mystery and Worship of the Holy Eucharist," he urged that eucharistic prayer "fill our churches also outside the timetable of Masses."

More specifically, the Holy Father stated: "Adoration of Christ in this sacrament of love must also find expression in various forms of eucharistic devotion: personal prayer before the Blessed Sacrament, hours of adoration, periods of exposition—short, prolonged and annual..."

These two petitions—diocesan spiritual renewal and increase of vocations—also seem to have been answered.

IN JUNE, the majority of priests gathered at the University of San Diego's beautiful campus for their annual week's retreat. They had voted to make this as a group rather than split into smaller sections or go off as individuals to various retreat houses. The spirit of joy, fraternity, support, and prayerfulness so evident suggested to me that the Orange diocese may have a model for other United States dioceses to follow.

Only a minimal of priests remained behind, sufficient personnel to cover emergency calls. This total withdrawal of most clergy from parishes for a week of prayer must speak eloquently to the reli-

"Pastoral Office of Bishops in the Church."

ARTICLE 16 reads: "his priests, who assume a part of his duties and concerns... should be the objects of his particular affection. He should regard them as sons and friends. He should always be ready to listen to them and cultivate an atmosphere of easy familiarity with them, thus facilitating the pastoral work of the entire diocese."

The Orange diocese has some splendid young priests and seminarians—talented and dedicated, a sign that other intention for an increase of vocations is already being realized. Moreover, their affection for Bishop Johnson is not concealed.

On the way to the airport, a husky, handsome soon to be ordained seminarian commented: "I really love that man, am happy he is our bishop and am proud to be a part of the Orange diocese."

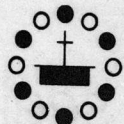
the Saints by Luke

BERNARD WAS BORN IN A CASTLE IN BURGUNDY, FRANCE, WHERE HE ATTENDED THE BEST SCHOOLS. HE JOINED THE MONKS OF THE CISTERCIAN ORDER OF THE STRICT OBSERVANCE AT CITEAUX.

ONE DAY HIS ABBOT SENT HIM WITH 12 MONKS TO ESTABLISH A NEW MONASTERY TO BE CALLED CLAIRVAUX. BERNARD WAS MADE ABBOT. FREQUENTLY HE ASKED HIMSELF, "TO WHAT END DID I COME TO THE MONASTERY?"

PEOPLE FROM ALL WALKS OF LIFE INCLUDING KINGS, BISHOPS AND POPES SOUGHT BERNARD'S ADVICE. HE WAS COMMANDED TO PREACH A CRUSADE THROUGHOUT EUROPE BY POPE EUGENIUS III. BERNARD FOUNDED MANY MORE MONASTERIES. HIS GREAT WRITINGS EARNED HIM THE TITLES OF "THE LAST OF THE FATHERS," AND DOCTOR OF THE CHURCH. HE WAS DEVOTED TO MARY AND COMPOSED MANY PRAYERS IN HER HONOR, INCLUDING "THE MEMORARE." HE DIED IN 1153.

THE FEAST OF ST. BERNARD IS AUG. 20.



LITURGY

Jeremiah 38:4-6, 8-10
Hebrews 12:1-4
Luke 12:49-53

reflection prepared by
THE CENTER FOR PASTORAL LITURGY
THE CATHOLIC UNIVERSITY OF AMERICA

AUGUST 17, 1980
TWENTIETH SUNDAY
OF THE YEAR (C)

by Fr. Richard J. Butler

"I have come for division." The words don't typify the scenario usually painted of Jesus in his ministry. So many painters have accented Jesus bringing calm to the stormy sea that we don't often image him bringing forth the tension of the world, coming for division, and setting father against son, daughter against mother.

Some preachers are almost embarrassed about these words and glide over them rather gently. But the words are very much a part of the Gospel. And failure to heed to these words has spelled out problems for more than a few.

The message is at the heart of life itself. Growth demands division. The child must cut the apron string and become his or her own person. The cutting loose of early adulthood is not easy but is very necessary. And the process of cutting loose is paralleled in the spiritual life. We must cut loose from the pattern of this world if we are to follow the pattern of the kingdom.

The process of cutting loose has been analyzed at great length by psychologists today. Many of the difficulties of adults—family, social, economic, psychological—are tied to the difficulties of cutting loose.

THE CHILDREN who are called to honor their parents are likewise called to set themselves against their parents in the maturing stage of standing on their own.

It is a breaking that does not reject the process of love; indeed it is best done in the context of love.

This call to growth is as true in the religious sphere of life as in the social and physical sphere of life. The call of the Gospel is a call to cut loose, to stand at a distance, to be separate. The waters of baptism refresh and cleanse; the same waters drown and invite us to death. The death of the spiritual life is the division that sets us against the world, that keeps us at a distance from the routineness of everyday life.

THE CALL of the Gospel today is the call of all to the role of prophet. It is the call that draws heavily the line of church against world. It is the reminder the nature of church is not to be comfortable. Those who are on the journey to the kingdom and open to growth and health cannot afford the flabbiness that conforms to the world but must live a tautness that meets the world and gently pulls the world into a new shape.

To be set against the world is not to hate the world. Though we might at times endure the hatred of the world, our call is to love the world. We set ourselves against the world precisely in our love for the world, our concern that the world might grow and live and be saved.

The growth and life which Jesus gives is not without the price of death, division, and tension.

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Pope John Paul to visit West Germany in November; Seven cities set for tour

Will be first Pontiff to visit country in 200 years

VATICAN CITY—Pope John Paul II will visit seven West German cities on a five-day tour Nov. 15-19.

A communique issued Aug. 6 by Father Pierfranco Pastore, vice director of the Vatican Press Office, confirmed the trip following two months of increasingly persistent rumors.

Father Pastore said the pope was invited by the West German bishops and civil authorities "on the occasion of the seventh centenary of the death of St. Albert the Great."

The planned papal stops are Cologne, Bonn, Osnabruck, Mainz, Fulda, Altotting and Munich, Father Pastore said.

West Germany—barring the unlikely event of another papal trip abroad before then—will become the eighth trip outside Italy and the 17th country visited by Pope John Paul since his election in October 1978.

According to a German source at the Vatican, it will be the first papal trip to Germany in nearly 200 years. The source said Pope Pius VI visited the Marian Shrine at Altotting, next to the Austrian border, when he went to Vienna in 1782.

The cities on the papal visit have a wealth of Catholic history and culture which the pope is expected to use as a symbolic base for what may be one of the major themes of his trip: European unity on the basis of its common Christian culture.

IN COLOGNE he will find a Gothic cathedral, begun in 1248, and myriad treasures of Christian art.

St. Albert the Great, Dominican theologian and bishop in the 13th century, lived in Cologne and is buried at the Dominican church in the city. A prolific writer and leading proponent of Aristotelian thought at a time when Western Christian theology was dominated by platonic systems, St. Albert taught St. Thomas Aquinas for

seven years and was a decisive influence on his pupil.

Pope John Paul is known to have a deep admiration and devotion for St. Albert, who combined a life of scholarship and original thinking, a variety of demanding pastoral and administrative tasks, and a saintly spiritual life.

The papal stop in Bonn, capital of West Germany and 16 miles south of Cologne on the Rhine River, will allow the pope to meet top civil authorities and the diplomatic corps, as he customarily does when he visits a foreign country.

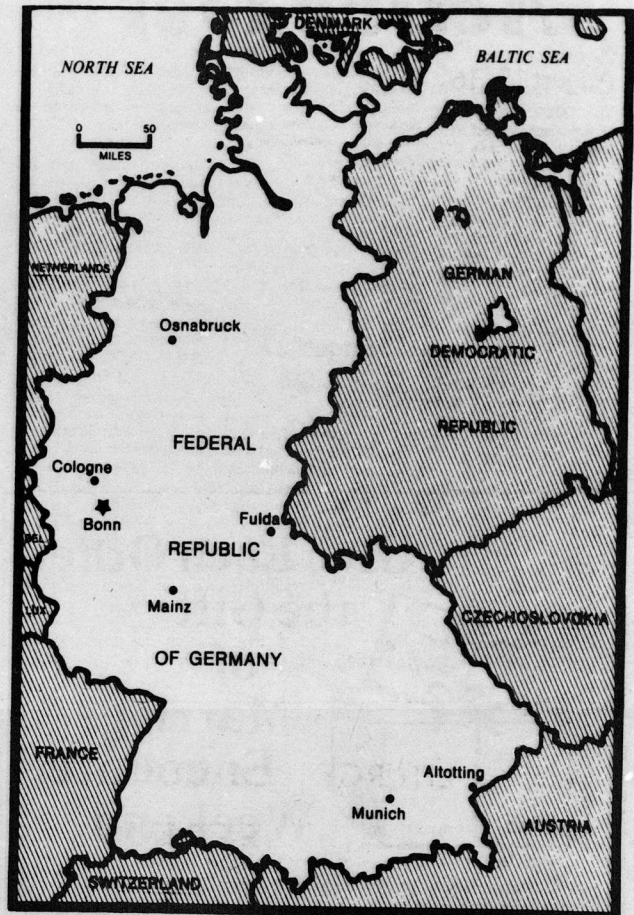
OSNABRUCK, in Lower Saxony, is the northernmost stop on the papal itinerary. According to a German source, it is a likely spot for the pope to speak about ecumenism. One of two sites at which the Peace of Westphalia (1648) was arranged to end the 30 Years' War, Osnabruck was the site of an unusual ecumenical solution that was part of that peace. For the next 155 years it alternately had Catholic and Lutheran bishops heading the diocese.

Mainz, which is south of Bonn and Cologne on the Rhine River, is only a bishopric today, but it is the oldest diocese in Germany, dating from the fourth century. It is also the home of Johann Gutenberg, inventor of movable type, which revolutionized Western culture.

Fulda, near the East German border, is an important center in German Catholic history. St. Boniface, apostle of Germany, is buried there. German bishops' meetings in Fulda have played a significant part in German Catholic life for more than a century.

Munich, seat of the Archdiocese of Munich and Freising in southeastern West Germany, is in the heart of staunchly Catholic Bavaria.

Altotting, about 60 miles east of Munich and a few miles from the Austrian border, has an ancient Marian shrine that is a traditional Catholic pilgrimage site.



BOUND FOR GERMANY—Pope John Paul II will visit seven West German cities on a five-day tour Nov. 15-19. Tentative schedule calls for stops in Cologne, Bonn, Osnabruck, Mainz, Fulda, Altotting and Munich. (NC map by Christopher McDonough)

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the Active List

August 15, 16

The Talbot House, 1424 Central, Indianapolis, will have a yard sale from 7 a.m. to 6 p.m. on Friday and from 7 a.m. to 3 p.m. on Saturday.

Registration for evening classes will be held at Marian College from 9 a.m. to 4 p.m. on Friday and from 9 a.m. to noon on Saturday.

August 16

All married couples are invited to attend a picnic at Holiday Park, Indianapolis, sponsored by the Fifth Wheel Club. For information contact Allen Yocum, 251-5122.

The graduating class of 1975 of Our Lady of Grace Academy will hold its first reunion with a picnic in cookout in the grove of Our Lady of Grace Convent. It begins at 11 a.m.

The Catholic Alumni Club will meet at the Wycombe Green party house, state road 37 and Graham Road, Indianapolis, at 7:30 p.m. For further information call Tom at 784-8469.

August 17

Acts II, sponsored by the Archdiocesan Vocations Center, will sponsor a parish visit to Holy Cross parish, Indianapolis. The group will leave the Center. 520 Stevens St.,

Indianapolis, at 9 a.m. The parish Mass is at 9:30. For complete information call the Center, 636-4478.

An Indianapolis area Pre-Cana Conference will be held at Our Lady of Grace Center, Beech Grove, from 12:30 to 6 p.m. Pre-registration is required. Call 634-1913.

The CYO unit of St. Gabriel parish, 6000 W. 34th St., Indianapolis, will have an ice cream social from 7 to 10 p.m. on the back parking lot of the parish.

A special pillowcase card party will be held at St. Patrick parish hall, 936 Prospect St., Indianapolis, at 2 p.m.

August 17-20

The parish of St. Pius in Ripley County will have its annual picnic on the parish grounds. See the ad in today's *Criterion* for details.

The Religious Education Center, Terre Haute, announces the following programs:

►Aug. 17: Monthly youth Mass at the Center, 7 p.m. All area high school students invited. A get-acquainted party will follow the Mass to honor Don Kurze, new director of the Center.

►Aug. 19: Meeting of parish administrators of the Terre Haute District, noon to 3:30 p.m. at the Center, 2931 Ohio Blvd.

►Aug. 19: Meeting of separated, divorced and remarried Catholics in Terre Haute area, 7:30 p.m. at the Center.

►Aug. 20: Outing to King's Island and a Cincinnati Reds' baseball game. Leave Center at 7 a.m. Sponsored by the Youth Ministry Council. Call 812-232-8400 for information.

August 18

The St. Vincent Wellness Center, 622 South Range Line Road, Carmel, will sponsor two courses:

►Aug. 18: Preparation for Childbirth, six weeks' course on Mondays or Thursdays, from 7 to 9 p.m.

►Aug. 18 and 20: A cardiopulmonary resuscitation (CPR) from 6:30 to 9:30 p.m. Call the Center, 317-846-7037, for information.

August 19

Priests, principals, DRE's and teachers in the New Albany Deanery are invited to attend a Mass at St. Paul Church, Sellersburg, at 9:30 a.m. and a social following the Mass. The faculty of St. Paul School, Sellersburg, is hosting the event to open the 1980-81 school year.

August 20

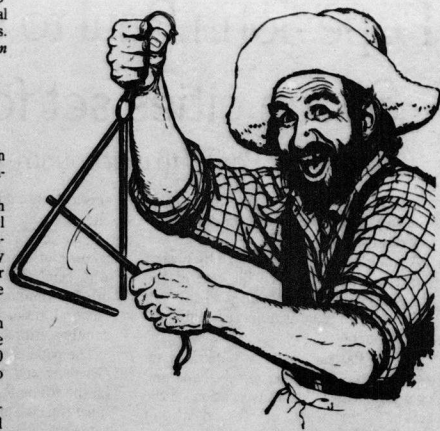
The monthly cemetery Mass will be celebrated at 2 p.m. in the Calvary Cemetery chapel. Father John O'Brien, pastor of St. Bernadette parish, will be the celebrant.

August 20, 21

The Chatard High School Athletic Club will have a garage sale at the school cafeteria, 5885 Crittenden, Indianapolis. 8 a.m. to 6 p.m. on Wednesday and 8 a.m. to 11 a.m. on Thursday.

August 21

A city-wide praise gathering with special music ministry by Craig Smith will be held at St. Andrew parish, 4050 E. 38th St., Indianapolis, at 8 p.m. Channel of Peace is program sponsor.



August 23

St. Francis Hospital Auxiliary, physicians' wives and employees will sponsor a luncheon and style show at the Hyatt Regency-Indianapolis ballroom beginning at 11:30 a.m. Ticket information may be obtained by calling the hospital's volunteer office, 317-783-8192.

August 24

Meetings of the SDRC in southern Indiana will be held at 7:30 p.m. at St. Mary parish, New Albany, and Providence High School, Clarksville.

The Indianapolis southside group of SDRC will have a celebration of the Eucharist at 3:30 p.m. on the grounds of Our Lady of Grace Convent, Beech Grove. All separated, divorced and remarried Catholics, clergy and Religious are invited to attend. Father James Farrell will be the celebrant for the Mass.

Holy Angels Church, Indianapolis, will have its annual parish picnic at Eagle Creek Park, shelter B with a pitch-in dinner at 1 p.m.

August 29

The Catholic Charities benefit dance will be held from 9:30 p.m. to 12:30 a.m. in Foley Hall

at St. Mary-of-the-Woods College near Terre Haute. For ticket information call Mrs. Jerry Dooley, 812-232-7948, or the Catholic Charities office in Terre Haute, 812-232-1447.

August 29-31

A Tobit weekend for couples preparing for marriage will be held at Alverna Center, 8140 Spring Mill Road, Indianapolis. Call 317-257-7338 for details.

Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m. TUESDAY: K of C Pius X Council 3433, 7 p.m.; Roncalli High School, 6:30 p.m.; St. Simon, 6:45 p.m.; Little Flower hall, 6:30 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Bernadette school auditorium, 5:30 p.m.; St. Francis de Sales, 5:30-11 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K of C, 6:30 p.m. Westside K of C, 220 N. Country Club Road. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m.; Holy Name, Hartman Hall, 6:30 p.m. SATURDAY: Cathedral High School, 3 p.m.; St. Francis de Sales, 6 p.m.; K of C Council 437, 6 p.m. SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

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United Jerusalem (from 5)

1967 is now an integral part of Israeli territory.

The Vatican policy statement published at the end of June argued that "the history and contemporary reality of Jerusalem present a unique case of a city that is in itself deeply united by nature but is at the same time characterized by a closely intertwined religious plurality."

Further, it stated that "Preservation of the treasures of the significance of Jerusalem requires that this plurality be recognized and safeguarded in a stable, concrete manner and therefore, publicly and juridically, so as to ensure for all three religions a level of parity without any of them feeling subordinate with regard to the others."

IT SAID THAT "the Jerusalem question cannot be reduced to mere 'free access for all to the holy places,' and

listed six other principles which it said must also be met. These are:

- 1) That the overall character of Jerusalem as a sacred heritage shared by all three monotheistic religions be guaranteed by appropriate religious measures;
- 2) That religious freedom in all its aspects be safeguarded for them;
- 3) That the complex of rights acquired by the various communities over the shrines and the centers for spirituality, study and welfare be protected;
- 4) That the continuance and development of religious, educational and social activity by each community be ensured;
- 5) That this be actuated with equality of treatment for all three religions;
- 6) That this be achieved through an 'appropriate juridical safeguard' that

does not derive from the will of only one of the parties interested.

The Vatican statement makes clear that the Holy See regards some kind of effective international juridical structure as essential for Jerusalem.

It rejects any local or regional solution as inadequate because of what it calls "the very universalism of the three great monotheistic religions" which view Jerusalem as a sacred city.



Religious to have Mass of Commitment

All sisters, brothers and priests of the archdiocese are invited to attend the annual Mass of Commitment for Religious on Wednesday night, Sept. 10, at 7:30 p.m. in Holy Cross parish church, Indianapolis.

The Mass, to be celebrated by Arch-

bishop Edward T. O'Meara, was originally scheduled for Sept. 17 but has been rescheduled.

The Mass will be followed by a reception in the parish hall where sisters who have celebrated jubilees in the past year will be honored.

Remember them

† **BESSLER, Clarence F.**, 57, St. Jude, Indianapolis, Aug. 13. Husband of Dorothy; father of Paula Wells, Ellen Breimer, Larry, Woodrow and Linda Bessler; brother of Alfreda Speigel, Leona Kellerman, Ruth Bretznitz and Ciem Bessler.

† **BOWING, William A.**, 70, St. Andrew, Richmond, Aug. 7. Husband of Evelyn; father of James McCarty; brother of Mary Dene, Norma Hobbs, Ida Donovan and Herman Bowing.

† **CONOVER, Gertrude E.**, 49, St. Jude, Indianapolis, Aug. 8. Mother of Greg, John, Stephen and Scott; daughter of Katie Lechner; sister of Mary Lasher, Juanita Orange, Clare Anderson and Albert Lechner.

† **DRESCHER, Dorothy**, 65, Holy Family, New Albany, Aug. 9. Wife of William P.; mother of Ronnie Keen; sister of Louise Christian and Jack Heller.

† **EHRMANTRAUT, Mary**, 65, St. Lawrence, Indianapolis, Aug. 12. Mother of Allen Allen and James; sister of Julia Corsaro.

† **FITZPATRICK, James J.**, 47, St. Anthony, Clarksville, Aug. 6. Husband of Arline; father of Ann, Ellen, Mary, Lillian, Harry and Kevin Fitzpatrick; son of Ellen Fitzpatrick; brother of Joan Savino, Agnes Dowd, Anne Johnson, Loretta Rankin, Dorothy Schreyer, Cecelia Tagliaferri and Frank Fitzpatrick.

† **FREIBERGER, Louise (Schindler)**, 83, St. Mary-of-the-

Knobs, Floyds Knobs, Aug. 8. Sister of Isabella Sellers and Clyde Schindler.

† **HEITZ, Carl D.**, 21, St. Mary, Madison, July 29. Husband of Patricia; son of Carl Heitz and Virginia Clubb; brother of Steven and Robert Heitz, Katherine Hyden and Toni Royalty.

† **HOAGLAND, Louis**, 66, St. Michael, Madison, July 26. Brother of Bernard, Albert and Norbert Hoagland and Mary Louise Shipley.

† **KAVANAGH, Michael J.**, St. Michael, Indianapolis, Aug. 11. Husband of Bernetta; father of Patricia McCann, Lynn Loviseck and Thomas; brother of Mrs. Richard Kavanagh.

† **KOCZERG, Teresa**, St. Mary, Madison, July 7. Daughter of Mr. and Mrs. Alvin Koczergo; sister of Rosa Marie Hammock, Eddie, Andy and Veronika.

† **KREMER, William J.**, 90, St. Anthony, China, Aug. 4. No immediate survivors.

† **KRIECH, Raymond L.**, 76, Sacred Heart, Indianapolis, Aug. 8. Husband of Minnie H.; father of Mrs. Donald Cave, Ray and Arthur; brother of Elanore Ashmore, Edna Reily, Germaine Clark, Bertha Gagnon, Carl, Robert, Francis and Margaret Kriech.

† **KRIEG, Andrew J.**, 71, St. Mark, Perry County, July 31. Husband of Georgia; father of Joanna Braunecker, Rosemary Sutters, Earl and Donald; brother of Anna

Schellenberg, Cornelia Winter, Mary Hagman, Walter and Charles.

† **KUEHN, Josephine**, 88, St. Gabriel, Connersville, Aug. 8. Mother of Rita Risch and Mary Agnes Robbins; sister of Sister Assumpta, OSF, and Harry Hofmeyer.

† **LAFFERTY, William**, 57, St. Michael, Greenfield, Aug. 12. Husband of Marcella; father of Paula Grindy; brother of Sister Ann Lafferty, Jean Scott, Gerald and Roger.

† **MATTLINGLY, Myrtle V.**, 75,

St. Mary, Indianapolis, Aug. 13. Mother of Rosemary Hovenstein, Louise Droeger, Sally Miller, Veronica Harris, Elda Mae Walton, Cecilia Huffman, James, Joseph, John, Raymond and Paul.

† **McMARTIN, Alberta D.**, 73, St. Paul Sellersburg, Aug. 6. Wife of Bernard; mother of Pat Pearson, Ann Friess, Mary Lou Travis, Charles White and Robert McCartin; sister of Carl Adams and Therese Dyer.

† **OLLIER, Rodney**, 50, St. An-

thony, Morris, July 22. Husband of Mary Lou; father of Dan and Tina.

† **PALAMARA, Frances**, 80, St. Bernadette, Indianapolis, Aug. 6. Mother of Rosemary Peoni and Carmela Kidwell; sister of Dominic and Frank Yelona.

† **PURCELL, Gordon**, 70, St. Joseph, Crawford County, Aug. 5. Brother of Grace Byrum and Ted Purcell.

† **RAFFERTY, John F.**, 80, St. Mark, Indianapolis, Aug. 7. Husband of Pearl; father of Martha Jane Williams, Mary Alice Williams, Jo Shotts; brother of Eugene Rafferty, Helen Grossert and Mable Keatler.

† **REICHWEIN, Margaret E.**, 75, St. Anthony, Indianapolis, Aug. 8. Sister of William Reichwein.

† **SCHMELZ, Thomas**, 81, St. Mary, Lanesville, Aug. 4. Brother of Clara Yanner, Agnes Messmer, Philomena and Marcus Schmeltz.

† **WALSH, Paul Joseph**, 53, Holy Cross, St. Croix, Aug. 1. Brother of Mark, Ambrose, Bernard and Lucille Walsh, Eleanor Allen and Mary Agnes Daily.

Sister M. Barbara Sabel

OLDENBURG, Ind.-Franciscan Sister Mary Barbara Sabel, 71, died at St. Vincent Hospital, Indianapolis, on Tuesday, July 29. The Mass of Christian Burial was celebrated on July 31 in the Franciscan motherhouse chapel here.

Sister Mary Barbara, born in Germany on March 12, 1909, began her service as a housekeeper/cook at St. Vincent Orphanage in Vincennes. She was among the first Oldenburg Franciscans to open the mission of St. Xavier in Montana. From 1958-1977, Sister Barbara managed the cafeteria for St. Mary Academy, Indianapolis. In 1977 she was on the

kitchen staff at the motherhouse.

Survivors include four sisters, Mrs. Theodore Breidenstein and Mrs. Ernst Marxer of Cincinnati; Mrs. Ray Shidler of Louisville and Sister Mary Regis Sabel of Oldenburg and one brother, Henry Sabel of Louisville.

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Two Providence Sisters

ST. MARY-OF-THE-WOODS, Ind.—The Mass of Christian Burial was celebrated here for two Sisters of Providence—Sister Mary Aquila Moore and Sister Helen Raphael Quirk. The Mass for Sister Mary Aquila was held on Saturday, Aug. 2 and for Sister Helen Raphael on Friday, Aug. 8.

Sister Mary Aquila died in the Sisters' infirmary on July 30. She was 93.

A native of Syracuse, New York, Sister Mary Aquila entered the Congregation of

the Sisters of Providence in 1912. She made her first profession of vows in 1914 and perpetual vows in 1922.

During her years of active service, she taught in schools in California, Illinois, Indiana and Missouri. Her Indiana assignment was at Cathedral Grade School, Indianapolis.

She is survived by one sister, Miss Josephine Moore of Syracuse.

Sister Helen Raphael, who has been assigned to Immaculate Conception Convent,

Chicago, for the past two years, died there on Aug. 4.

She entered the Providence Congregation in 1923 and professed her final vows in 1931.

In the archdiocese she taught in Terre Haute, Indianapolis and New Albany.

Three sisters and two nieces survive. They include Mrs. Patrick Cahill, Mrs. Helen Johnson and Mrs. Alice VanDriesen. The nieces are Providence Sisters Marie Kathleen Kelly and Agnes Marie Kelly.

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Book Review

Local authors aid divorce groups

Hope Holds On by Joanna J. Dunn and Rev. Anton Braun, O.F.M. Published by the Franciscan Friars of Alverna Center, 8140 Spring Mill Rd., Indianapolis, Ind. 46260. Reviewed by Father Thomas Widner.

A follow-up to their well-received **Paths of Promise**, Dunn's and Braun's **Hope Holds On** is a kind of textbook for establishing a local or parish support group for the divorced, separated and/or divorced and remarried. Based on their own experiences in this work in the Indianapolis archdiocese, the book provides exercises for getting a group comfortable with itself as well as occasional sharings on the author's feelings.

Father Braun is director of the Alverna Retreat Center and has worked cooperatively in developing support groups for a number of years. Dunn is the divorced mother of four teen-agers.

In their introduction the authors state that their current book "builds on **Paths of Promise**" which "gives a workable plan for the formation of the healing support system on the parish or inter-parish level." The works are not only compatible, then, they are almost necessary companion pieces. **Hope Holds On**, however, stands by itself and the former work is not a pre-requisite.

The authors' philosophy in building a support group program stems from their belief in the individual's

need for community, for peer ministry, and for growth. As such what they offer the reader is a model for ministering to the

divorced. It does not necessarily apply to Catholics alone, but grows out of a very obviously Catholic experience.

Its strengths then are the commitment of the authors themselves and the success they have had with the programs. Whether or not it is the only model for ministering to the divorced is something for others who work with the divorced to challenge. Dunn and Braun have worked and their book is the result of their own trial and error.

There is the suggestion of a possible third book which could grow out of this new

one. The final chapter deals with the children of the divorced. This is an area of ministry in the much larger area of ministry to the divorced still in its exploratory stages. Mrs. Dunn has herself developed a workable program for teen-agers much of which she shares in the final chapter.

One cannot conclude that this textbook will solve all the programmatic problems of ministry to the divorced. It is, however, a most worthy contribution to the literature of a field which is increasingly recognized as vital and important in parish ministry.

Catholic Youth Corner New Albany CYO football teams looking for game

by Peter Feuerherd

Don't look now, but football season is almost upon us. Already, pro football exhibition games are making thousands of otherwise happily married women into distraught football widows.

While the big boys of the NFL are mixing it up for the Sunday (and Monday night) faithful television worshippers, CYO football teams also are being prepared for the upcoming season.

One of the more lively football programs in the archdiocese is run by the New Albany deanery CYO. The two New Albany teams have six games scheduled for the fall, beginning in early September. Because of the demise of the CYO football program of traditional rival Terre Haute, however, the two New Albany clubs have a vacancy on their schedule which they need to fill.

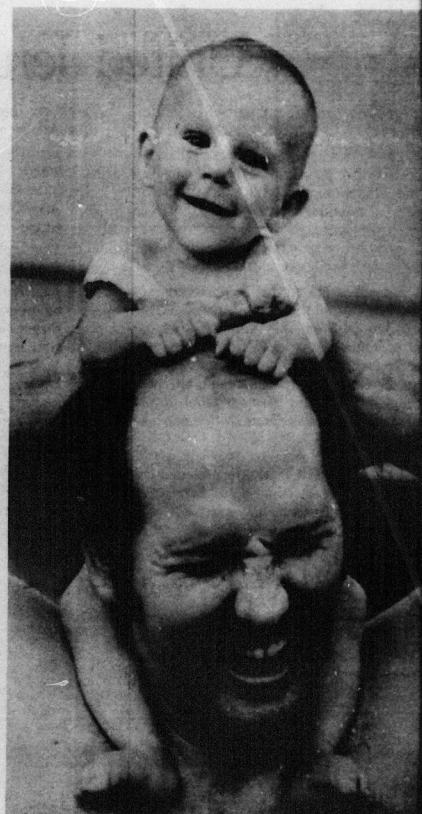
If you know of a 5th-6th grade or a 7th-8th grade football team willing to battle the boys from southern

Indiana on or around October 26, contact Steve Voelker at 812-282-7566 or 812-283-9851.

Brebeuf Preparatory School, Indianapolis, has announced the appointment of **Kevin M. Roth** as the new varsity football coach for the 1980-81 school year.

Roth is a graduate of Hanover College and Butler University. He has served as varsity assistant coach at Lawrence Central High School during the 1979-80 season and also held the same position at Carmel High School for five years.

In addition to his football assignment, Roth will teach American Literature and Speech at Brebeuf.



HAIR TODAY—Insuring a firm position on the top of his father's shoulders, 6-month-old Jeremy Ledford of Gastonia, N.C., grabs two hands full of his father's hair. Wilson Ledford, who already finds his hair in short supply, grimaces in pain as Jeremy tightens his grips. (NC photo)

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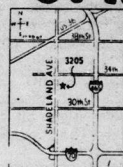
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Carter (from 6)

by Hispanic groups which feared widespread discrimination by employers against all "foreign-appearing people," others said it was a step in the right direction and might be better than nothing at all.

► **National Health Insurance.** The U.S. bishops have strongly favored passage of a national health care program. When both President Carter and Sen. Edward M. Kennedy proposed such programs in 1979, a USCC official said Kennedy's proposal came closest to meeting the USCC's principles on a national health program. But the official also agreed with the Carter administration that it was time for a political compromise.

► **ENERGY.** Ten leaders in the fields of religion and ethics met with Carter during his 10-day "domestic summit" on energy last summer at Camp David. After the president's "crisis of confidence" speech concluding the summit, the religious leaders, including Cardinal Terence Cooke of New York and Archbishop Patrick Flores of San Antonio, Texas, pledged the support of America's religious organizations in the fight to reduce energy consumption.

► **B-1 Bomber.** Carter's decision in 1977 to cancel production of the controversial B-1 Bomber was called "wise and courageous" by Network, a Catholic social justice lobby comprised primarily of nuns. The group said the decision would mean a shift in spending to priorities of health, housing and rural development.

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Scope of ecumenical dialogue to broaden

by Robert Nowell

LONDON—Future Anglican-Catholic dialogue will broaden its scope to pastoral cooperation instead of concentrating, as it has, on theological issues, predicted Archbishop Robert Runcie of Canterbury, primate of the Church of England (Anglican).

"I hope that there will be possibly a standing commission to review pastoral and other sorts of collaboration along with the theological dialogue, and also to regionalize this sort of dialogue," he said in an interview with NC News Service.

Archbishop Runcie was optimistic that the work of the Anglican-Roman Catholic International Commission (ARCIC) set up in 1970 by Pope Paul VI and the then archbishop of Canterbury, Michael Ramsey, will be followed up on a pastoral level.

"After all, it's true of ARCIC as of the Orthodox statements that those of us who have participated in these conversations have learned to talk to each other, but hardly learned to talk to the faithful of our churches. So I think there ought to be some standing commission between the Vatican and Canterbury which can develop what has been achieved by ARCIC but also see theological dialogue as one in a threefold strand of common witness, evangelism and pastoral collaboration," said Archbishop Runcie.

PRIOR TO becoming the archbishop of Canterbury, Archbishop Runcie was Anglican co-chairman of the Anglican-Orthodox Joint Doctrinal Commission.

One possible first stage toward union is a greater acceptance of intercommunion, he said. The archbishop distinguished

between intercommunion, which could imply the general admission of members of the churches involved to each other's communion, and eucharistic hospitality, intercommunion limited to specific occasions.

"I think that eucharistic hospitality is something which needs to be thought about and developed rather more, so that for example on occasions of mixed marriages and special occasions there can be a recognition of each other through eucharistic hospitality," he said.

Archbishop Runcie welcomed the call for this by the Catholic National Pastoral Congress held in May.

The Anglican leader said difficulties could be raised for Anglican-Catholic relations by the Vatican's recent sanctions against Father Hans Kung, a Catholic theologian whom many Anglicans find sympathetic.

The Vatican criticized several of Father Kung's views, including his stand on papal infallibility, and said Father Kung could no longer teach as a Catholic theologian.

"IF YOU LOOK at that one dimension, then there's obviously going to be quite a lot of confrontation between us if we get down to details," said Archbishop Runcie.

"On the other hand, pastoral cooperation is much more extensive, interchange between religious orders much more extensive, and forward planning and attempts to integrate the different ecumenical conversations with the Orthodox and with the Lutherans much more extensive. So there are areas of hope and development," he said.

On the questions of faith, the defence of the faith by theologians and the theologian's freedom to speculate, Archbishop Runcie said Anglicans had a contribution to make.

"We recognize that there is a duty not only to defend the faith, but to witness the faith in the mainstream of the intellectual life of a country," he added.

But one of the prices to be paid for a Christian presence in the universities and in a country's intellectual life is that "your theologians are not only defenders of the faith but are in the marketplace of speculation about religion and its validity," he said.

"But I think if you look at Anglicans speculating, you can say: Where do they

stand? Are they really defenders of the faith?" he continued.

"BUT LOOK AT why Anglicans are prepared to be there, and I think that perhaps there is something to be said for them in terms of the sort of missionary witness which would appeal to the holy father when he feels, as I am sure he will, some of the differences and ambiguities of intellectual life in West Europe and America, he said.

Archbishop Runcie is a supporter of greater freedom for Catholic theologians such as Father Kung, although Anglicans never regarded him as a representative Roman Catholic theologian.

"If you just listen to God speaking through tradition, then you tend to end up speaking only to yourself and you become a fossil church," he said. "But if you listen only to the world, then you are at its mercy, limping after the latest fashionable notions."

Religious face Iran expulsion

WASHINGTON—The Catholic situation in Iran has deteriorated, with reports reaching Rome that all priests and Religious will be expelled soon.

Although the move had not been officially announced by the Iranian government by Aug. 11, a Salesian priest in Teheran said the expulsion of about 150 priests, brothers and nuns is nearly certain.

The priest, identified only as Father Picchioni, sent news of the situation to Salesian headquarters in Rome.

The possible expulsions are believed to be related to the arrest Aug. 8 of 22 Iranian students after they demonstrated on the steps of St. Peter's Basilica in Vatican City.

Father Picchioni said the priests and

Religious will be expelled within a month. He also told his superiors that the Iranian authorities have broken ties with Archbishop Annibale Bugnini, apostolic nuncio to Iran, and will deal with the Vatican only through Melkite-Rite Archbishop Hilarion Capucci.

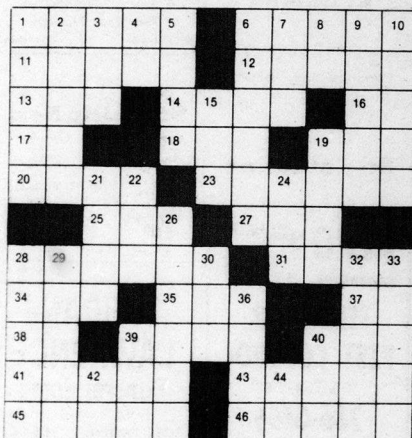
The Vatican has refused to confirm or deny that Archbishop Capucci represents the Vatican's interests in Iran. But the Syrian-born prelate reportedly has delivered personal messages from Pope John Paul II to Iranian leaders.

The 22 demonstrators at St. Peter's refused to identify themselves and were arrested by Italian police. After one night in jail, they were released Aug. 9 and taken to the Foreigners Office of Rome's police headquarters.

Double-Take

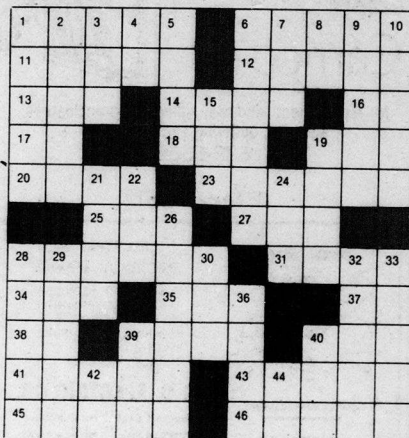
by Harry Schuck

Below are twin puzzles, hence the name "Double-Take." What makes "Double-Take" challenging is the fact that both puzzles must be worked simultaneously for a successful solution. The numerical clues in each puzzle contain the same number of blanks. In number 1 across (stop-cess and school grade-class) the clues apply to the first and second puzzle respectively. After that the top and bottom clues with each puzzle are scrambled and might apply to either puzzle. The solution will be found in next week's issue.



ACROSS

- word with thunder or wind begin
- interval a plummet
- divided Asian country Roman robes
- more matured word with salts or Downs
- undivided devour



- harvest rattled breathing
- southern state (abbr.) communication fad
- education (pop.) northeastern state (abbr.)
- insect eggs lock opener
- beverage anno (L.)
- beginner or novice nerve substance
- mile high city experience sorrow
- possess reverential fear

- female deer faint or obscure
- wires short doze
- dueling sword small bird
- lyric poem one (Scot.)
- passenger vehicle fish eggs
- six to Romans away from (pre.)
- show-me state (abbr.) not (pre.)
- melody singular group
- young boy personality part
- calyx part rub out or delete
- Ottoman founder (var.) wash away
- more than necessary a tithe (scot.)
- comes close to sodium nitrate
- mouth part primate
- ourselves toward heaven
- word with water or musk wall or statue support
- live coal modified flower leaf
- ever (poet.) help or abet
- affirm Asiatic herb
- outer garment lessen force
- the wise bird beard of rye
- the present crusted pastry
- merited luminous gases
- Halley's for one origin or motive
- add or affix to worship
- our star taro food
- Mr. Poe avoid by artifice

DOWN

- target shooting minute orifice
- of sound fawning person
- table scrap time period
- sun god (Egypt.) again (pre.)
- gull-like bird gospel writer
- petitioned God having raw hide
- lighted signs large sea duck
- observed English University
- service branch (abbr.) paving substance
- building sight Emma (Sp.)
- point (Abbr.) three-toed sloth
- compass point (abbr.) small state (abbr.)

TV Programming 'Requiem'—first airing in 24 years

The live television production of "Requiem for a Heavyweight," starring Jack Palance, Keenan Wynn and Kim Hunter, will make its first appearance on the tube in 24 years when it airs Friday, Aug. 22, at 9-10:30 p.m. (EST) on most public television stations.

The telecast, presented by WNET-New York and distributed by public television's Interregional Program Service, is hosted by Jack Klugman, who interviews a number of people associated with the original production. Among those featured are Jack Palance, Keenan Wynn, director Ralph Nelson, producer Marty Manulis and Carol Serling, widow of the late Rod Serling who wrote the drama.

Never rebroadcast on commercial or public television, "Requiem for a Heavyweight" originally aired on CBS Oct. 11, 1956. The first live 90-minute original TV drama and the second program in the famous "Playhouse 90" series, its awards include an Emmy, a Peabody, Sylvania, Harcourt-Brace and TV Writers Award.

The version most familiar to viewers is Serling's 1963 movie adaptation, which starred Anthony Quinn as Mountain McClintock, the pathetic down-on-his-luck prizefighter, and Jackie Gleason as Maish, his unscrupulous manager.

The film got good reviews but there were those who felt it didn't measure up to the achievement of the television broadcast.

The TV original was much more compact and intense, limited by its small screen and studio set to examining the interplay of character. The movie diffused the impact by expanding its plot and dragging in extraneous scenes of New York life.

ONE OF the chief differences between the two versions, however, was the brand of acting. Live television was an actor's medium and, in memory at least, this drama was its highpoint. Jack Palance's performance as Mountain evoked brilliantly a brutalized and broken human being who, one hopes, will make it home to Tennessee and redemption.

Palance had excellent support from Keenan Wynn as the manager who owes more to the mob than to his fighter and Kim Hunter as the attractive employment agent who helps Mountain find himself. Most unforgettable was Ed Wynn as the boxer's melancholy trainer—the first straight dramatic role in the comedian's 54-year career.

Memory can play strange tricks and that is reason enough to welcome back this long-overdue example of the Golden Age of Television Drama which is often used as the measure of today's efforts. Seeing it will allow you to judge for yourself whether or not it was as good as they say or as you remember.

efsky and Reginald Rose responded and developed a school of realistic dramas about common, ordinary people.

THIS kind of live television drama about unglamorized individuals and their problems was enormously popular. So much so that to compete for audience attention American motion picture producers moved away from slick escapism to the more real world of their viewers.

These TV dramas were more centered on people than society, which became the subject of the 1960s. Serling explained "Requiem" by saying, "I wanted to analyze a human being who fought for a living but was nonetheless a human being."

Something was lost when

television drama moved to the West Coast. No longer live, it was produced on film and then on videotape. The crossover of television talents into the film industry has become so complete that today there is really nothing very distinctive about TV drama any more. It is just an adjunct of the film industry.

Something special was lost, however, though the development was probably inevitable and unavoidable. The Golden Age of Television Drama is gone but it is worth recalling what it was like and one hopes that "Requiem for a Heavyweight" will encourage the scheduling of other examples in the near future.

(This column was written by consensus of the staff of the USCC Department of Communication's Office for Film and Broadcasting.)

Programs of Note

Sunday, Aug. 17, 8-9 p.m. (EST) (PBS) "Evening at Pops." The three Mills Brothers, as mellow as ever in 55 years of performing, join conductor John Williams and the Boston Pops Orchestra in a program of heartwarming harmony.

Monday, Aug. 18, 4-4:30 p.m. (EST) (CBS) "Joey and Redhawk." A city youth whose father has been injured during a camping trip is helped by an Indian lad who is hiding from some bullies in a five-part miniseries being rebroadcast this week on the "CBS Afternoon Playhouse."

Monday, Aug. 18, 9-11 p.m. (EST) (ABC) "Heroes of Rock 'n' Roll." An enjoyably

nostalgic documentary retelling the history of rock music from its controversial birth during the Eisenhower years to its present status as a multibillion dollar business in a rebroadcast that might foster some family exchange of insights about popular music and its values, such as they are.

Thursday, Aug. 21, 10-11 p.m. (EST) (ABC) "The Killing Ground: An Update" Winner of numerous awards several years ago for exposing the dangers to the public health caused by companies dumping toxic chemical wastes without adequate safeguards, this "ABC News Closeup" program re-examines the subject and reports on what is being done to improve the situation.



RUGGED YOUNG MAN—Robert Hayes stars in the title role of "Young Will Rogers," a drama based on an incident in the life of the famed cowboy-humorist on NBC's Mark Twain's America Aug. 18. (NC photo)

This week's local Television Films

Support Your Local Gunfighter (1971) (ABC, Sunday, Aug. 17): This is director Burt Kennedy's follow-up to "Support Your Local Sheriff," the hit western spoof, and it suffers from sequel trouble. James Garner is a nervous bridegroom mistaken for a gunslinger, and nothing that happens after that is very surprising. The town is called Purgatory, and after a while, it seems like it. Harmless, routine entertainment.

Ode to Billy Joe (1976) (NBC, Tuesday, Aug. 19): Star-crossed teen-age love in rural Mississippi in 1953. Director Max Baer's surprisingly gentle and sensitive interpretation of the legend described somewhat ambiguously in Bobbie Gentry's 1960's pop ballad. All the characters are complex and credible, moral issues are confronted not dodged, and the country background is convincingly realized. With Robby Benson and Glynnis O'Connor.

Satisfactory for thoughtful adults and mature youth.

Islands in the Stream (1977) (CBS, Tuesday, Aug. 19): George C. Scott plays an artist who tries to isolate himself from those whom he loves in a masculine Bahamas retreat on the eve of World War II. This film of a posthumous Hemingway novel is a touching, but not terribly deep or dramatic, variation on the man-is-an-island theme. Still, it's an above-average study of fatherhood. Satisfactory for adults and youth.

Bugsy Malone (1976) (CBS, Wednesday, Aug. 20): One of the all-time weird films, this is a spoof gangster movie played as a musical with an all-child cast, including Jodie Foster and Scott Baio. Presumably made to amuse adults, it suffers from a colossal case of the cutes. It was the first film for director Alan Parker ("Midnight Express," "Fame"). An intriguing oddball, for adults.

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Viewing with Arnold 'Dressed to Kill'

by James W. Arnold

Alfred Hitchcock's ghost is likely to haunt movie theaters in more ways than one if more "homages" to the master are perpetrated like Brian De Palma's current and popular, sick-schlock thriller, "Dressed to Kill."

De Palma is the enormously talented film stylist who is stuck, like a needle in a worn groove, on Hitchcock imitations, sort of like a cinematic Rich Little. He shares all of Hitch's own dark obsessions, including the psychosexual, plus one: an obsession with doing his own thinly disguised versions of the recently deceased director's best scenes and films.

He probably reached a high point with "Obsession" (1976), a remake of "Vertigo," but unquestionably hits the low with "Dressed," which is "Psycho" both souped-up and vulgarized.

I'm about to spoil it for you, so if you want to go to this picture with such virginal suspense as it provides, this is the time to read something else, like the editorials or Father Greeley's column.

Like "Psycho,"

"Dressed" is a movie in which we lose the leading lady (Angie Dickinson) early on, as she is bloodily sliced up in a hotel elevator by a sexually confused madman. That she isn't victimized in the shower is beyond the point, because De Palma knows a good thing when he steals one. There are actually two shower murders, as book-ends at the beginning and ending of the film, though



they turn out to be outrageous tricks you wouldn't accept even in your brother-in-law's home movies. They're also cheaply voyeuristic in ways even Hitchcock would not tolerate.

DE PALMA cheats the audience with bravado, because otherwise his plot would be as predictable as the "Rocky Horror Show." The killer this time is not Norman Bates, a recluse

who identifies with his dead mother (a kinky idea for its time), but a more trendy would-be transsexual, who is apparently upset whenever his male identity is aroused by an attractive woman. That he is also a shrink (played by Michael Caine) is one of several of writer-director De Palma's unfunny little in-jokes.

Female impersonators, in various forms, are not that unusual as killers in either theatrical or TV movies, but De Palma treats the subject with gee-whiz naivete.

Not only do we get the full and by now somewhat hackneyed psychological explanation, but also a detailed verbal clinical description of the sex surgery itself, narrated in a restaurant and overheard by a shocked lady diner at the next table. This is the high point of intentional humor in the film.

The connection of sex, violence and death has rarely been so thoroughly exploited in a major movie.

IT MUST have more sex acts or threats of mixed variety than several chapters of Masters and Johnson. The Dickinson character is quickly established as a frustrated matron during her brief stint on the screen, and is indeed killed off after a quick afternoon stand with a stranger she picks up in the Metropolitan Museum of Art.

The backup heroine is a young woman (Nancy Allen, Mrs. De Palma in real life) who witnessed the crime, who also turns out to be an expensive but not especially high-class hooker. This allows the film to stay on its chosen subject level, and sets up a ludicrous climax in which Allen tries to seduce the ambiguous psychiatrist so she can get evidence from his files.

Also aboard are a foul-mouthed police detective (Dennis Franz) and Dickin-



UNDERWATER ADVENTURE—Dressed in a wet suit, Roger Moore as underwater commando Rufus Ffolkes (spelled with a small "f") prepares to submerge in Universal's suspense thriller "ffolkes." The film also stars James Mason, Anthony Perkins and Michael Parks. NCOMP Rating: Morally unobjectionable for adults. (NC photo)

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son's teenage son (Keith Gordon), a scientific genius who plays amateur sleuth. He's at least a refreshing change from the malevolent teenage superpersons in other De Palma flicks ("Carrie," "The Fury").

It's really pitiful. De Palma is easily distinguished from more horror-film hacks by the sheer beauty and ingenuity of his images, fluid camera, unusual use of music. But he's had long enough to go somewhere with his talent, but he's like a madman in a padded room, cutting out endless and identical mutilated paper dolls.

(Exploitative and confused under a veneer of cinematic skill; not recommended). NCOMP Rating: C—Condemned.

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