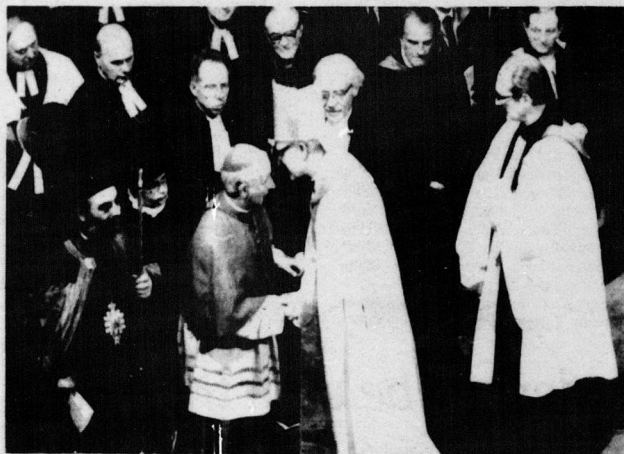


# THE CRITERION

Archdiocese of Indianapolis



**GREETINGS EXCHANGED**—The new Archbishop of Canterbury, Robert Runcie, right center, shakes hands with Cardinal George Basil Hume of Westminster after the archbishop's enthronement in Canterbury Cathedral earlier this year. Such expressions indicate the ongoing dialogue between the two churches, dialogue which has resulted in the American bishops move to develop provisions for admitting married Episcopal clergy to the Roman Catholic priesthood.

## U.S. bishops to issue rules on admittance of Episcopal priests

by Jim Lackey

WASHINGTON—The National Conference of Catholic Bishops is developing provisions for admitting married clergy of the Episcopal Church to priesthood in the Catholic Church.

The Episcopal clergymen, along with other members of the Episcopal Church in the United States, would be admitted to the Catholic Church with a "common identity" under which they would retain some elements of their Anglican tradition.

An announcement made Aug. 20 by Archbishop John R. Quinn of San Francisco, NCCB president, said the decision to develop the provisions was approved by Pope John Paul II.

The announcement noted that the terms under which the Episcopalians would be admitted to the Catholic Church are still to be established and must still be approved by the Vatican's Congregation for the Doctrine of the Faith.

The admission of married Episcopal priests into full communion with the Catholic Church could lead to the first time that married priests would function legitimately in the United States.

**EASTERN-RITE** churches which have married priests in other countries are not permitted to have married priests in the United States.

Archbishop Quinn said the decision to admit Episcopalians and their clergymen would apply only to those who fully accept Roman Catholic doctrine and the authority of the pope and bishops.

Individual Episcopal priests have been approaching American Catholic bishops over the past several years to see if they could be admitted to the church while remaining married and retaining their priestly ministry.

By 1978 Bishop Bernard Law of Springfield-Cape Girardeau, Mo., and Bishop Raymond Lessard of Savannah, Ga., were appointed liaisons between the Episcopal priests and the U.S. bishops.

Bishop Law told NC News Service that the requests of the Episcopal priests had been discussed during closed executive meetings of the U.S. bishops for the past few years.

"It was inevitable that the bishops' conference as a whole would have to deal with this question," he said.

**BISHOP LAW** said the Episcopal

priests who have been approaching the Catholic bishops had a unique problem: they had decided that their consciences demanded that they seek full union with the Catholic Church, but they had also entered the ministry "in total good faith" in a tradition that permitted a married priesthood.

"We are trying to respond pastorally to this unique situation," he said.

He added that the decision to admit the married Episcopal priests would in no way change the tradition of a celibate clergy in the Latin rite.

In the announcement Archbishop Quinn said such priests could not become bishops and could not remarry in case of widowhood. Future candidates for the priesthood from the Episcopal identity also could not marry, the announcement stated.

Bishop Law also said it would be "unfortunate and overly simplistic" to regard the desire of certain Episcopalians to enter the Catholic Church as a response to recent decisions by the Episcopal Church to ordain women and to make changes in some of the church's basic prayers.

"Individual Anglicans (Episcopalians) have been grappling with the question of their Catholic identity way before

(See EPISCOPAL on page 2)

## Kurre to direct 'faith' section

Don Kurre, director of the Terre Haute District Religious Education Center, will coordinate the 1980-1981 Know Your Faith series for *The Criterion*.

The series, beginning with the issue of September 5, will carry the theme of "Parish and Its People."

Kurre himself will contribute a weekly series of articles on families in

parish life. Indianapolis free lance writer Paul Karnowski will provide reflections on the Sunday Scripture readings.

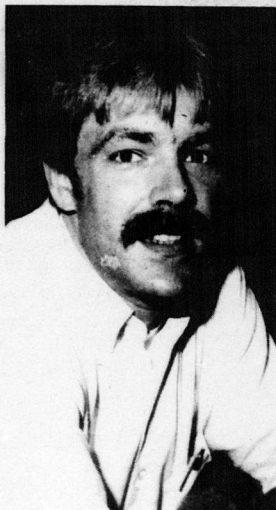
In addition, a profile of a different archdiocesan parish will be included each week. The first will be St. Elizabeth Parish of Cambridge City which is celebrating its 100th anniversary on September 7.

Other articles by nationally known authors will be provided through the National Catholic News Service. Father Philip Murnion, director of the American bishops' Parish Project, will contribute a background piece each week.

The first six months of the series will include a Scripture study of Paul's letter to the Corinthians. The second six months will be on the Gospel of Matthew. Father John Castelot will author these articles.

Janaan Manternach will continue her Children's Story Hour.

Kurre commented, "I am very excited about the new local dimension that will become part of the Know Your Faith series. Through the theme of 'Parish and Its People' we will focus on the very heart of Christian life within our own archdiocese. By combining the local material with the insights, visions and expertise of nationally known writers, the series will continue to be a valuable tool for religious education. What I have seen of it so far leads me to believe that it will be beneficial as part of the archdiocesan religious education effort."



Don Kurre

THE CRITERION

Vol. XIX, No. 46 — August 22, 1980  
Indianapolis, Indiana



**WELCOME REFUGEES**—Terre Haute's Hulman airport was the scene of a welcoming party last week, staged by St. Patrick's parish for two Cuban refugees whom the parish is sponsoring. Sergio Rodriguez (second from left) and Juan Lac-Perez (right), gifts from the parish in hand, are welcomed by parishioner Mrs. Doris Dye and Father Joseph Wade (second from right), pastor of St. Patrick's. (Photo by Malcomb Moore, *Terre Haute Tribune*)

## Terre Haute parishioners welcome Cubans

Bearing gifts and applauding enthusiastically, 75 parishioners of St. Patrick's parish, Terre Haute, turned out at Hulman airport on August 12 to welcome the two newest members of their parish community, Sergio Rodriguez, 28, and Juan Ruben Lac-Perez, 26.

The two men are Cuban refugees who have been sponsored by the Terre Haute parish. Until they can find more permanent quarters, the two men will live at the St. Patrick's rectory.

Despite the difficulty of overcoming language barriers, "they have been doing real well," explained St. Patrick's pastor Father Joseph Wade. The response that the two Cubans have received from the parish has been "very moving for them," the priest added.

Sergio, an experienced carpenter, has already gotten to work around the rec-

tory, instituting some much needed repairs. Juan, who worked as a plumber in Cuba, also has been helping out. Meanwhile, the parishioners are searching to help the two men find jobs and permanent shelter in the Terre Haute area.

The most interesting American experience for the two men, said Father Wade, has been a trip to the downtown shops. The Cubans were amazed at the bountiful supply of clothing sold in the shops, something they never saw in Cuba.

Both men have wives and children left behind in Cuba. Attempts to reach their families by telephone to Cuba have so far proved to be unsuccessful.

"It's been a very good experience for our parish so far," commented Father Wade. He explained that the parish's goal "is to help the refugees become as independent as soon as possible."

## Jadot calls upon religious orders to be with the poor

SAN ANTONIO, Texas—Archbishop Jean Jadot, apostolic delegate in the United States, urged leaders of the nation's religious orders of men to help the church to be a church of and for the poor, to be with the poor.

The archbishop spoke Aug. 14 at the close of the 24th annual national assembly of the Conference of Major Superiors of Men (CMSM).

"We are all living such an affluent life, when comfort is becoming something quite natural," Archbishop Jadot told about 200 superiors general and provincials attending the four-day meeting at St. Mary's University in San Antonio.

The archbishop, who has been appointed head of the Vatican's Secretariat for Non-Christians after seven years in the United States, stressed the necessity of having and working for global vision. "The temptation in the United States is to naivete," to oversimplifying problems, he said. He added that Pope Paul VI, several weeks before his death, told him that his main concern was with U.S. priests and nuns who oversimplified complex problems.

Archbishop Jadot warned against forgetting the past while looking to the future. "We're not coming from nothing," he said, adding that the church brings the past and future together.

In many continuing education programs, he said, there is "a danger of watering down doctrinal quality." He cautioned: "Be careful of your summer

schools. Some are really very weak."

Religious leaders have to provide for systematic training in theology, especially dogmatic theology and church history, the archbishop said. "We need people trained in psychology and sociology. At times we've had too few. Perhaps today we are about to get too many."

Superiors attending the meeting agreed

that Religious should become promoters of justice and human rights by:

- Identifying more fully with the poor and oppressed;
- Promoting ethnic and racial justice;
- Promoting the role of women in the church and the world;
- Promoting ministry of the laity.

## Episcopal priests (from 1)

women's ordination was an issue," Bishop Law said.

In the announcement Archbishop Quinn said the presiding bishop of the Episcopal Church in the United States, Bishop John M. Allin, had been informed of the Catholic bishops' decision.

"**THIS NEW** development is not meant to impede Anglican-Roman Catholic ecumenical dialogue, which seeks the unity of the Anglican and Roman Catholic churches as sister churches," said Archbishop Quinn.

"It is important to bear in mind that the decision applies only to those of Anglican heritage seeking membership in the Roman Catholic Church with some form of common identity," he said, adding that the Catholic bishops wish to accommodate such requests while at the same time improving ecumenical relationships between the two churches.

According to Archbishop Quinn, the head of the Vatican's doctrinal congregation, Cardinal Franjo Seper, made the following points in a communication on the U.S. bishops' decision:

"The admission to membership of the Episcopalians in question is properly understood as the reconciliation of individual persons with the Roman Catholic Church;

—Although they can be received into the existing structures of Catholic dioceses, some form of "common identity" is also possible;

—THE USE of elements of the Anglican liturgical tradition will be restricted to

liturgical celebrations involving these persons;

—It is possible for married clergymen among this group to be ordained and to function as Roman Catholic priests after ordination. Cases will be considered on an individual basis by the Congregation for the Doctrine of the Faith. Such priests may not become bishops and may not remarry in case of widowhood. Future candidates for the priesthood may not marry;

—Individuals are to make personal professions of faith in the doctrine of the Roman Catholic Church;

—The statute or "pastoral provision" is

to be developed by the NCCB, subject to the approval of the Congregation for the Doctrine of the Faith. The Vatican's Congregation for the Sacraments and Divine Worship will also be asked to approve sections pertaining to liturgy;

—The Congregation for the Doctrine of the Faith will keep the Vatican's Secretariat for Promoting Christian Unity and Congregation for the Oriental Churches informed of developments in their areas of concern.

The announcement also said the NCCB is developing a mechanism for developing the provisions and may designate a bishop or group of bishops to head the effort.



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**THE CRITERION**  
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## Criterion to improve mailing service

During the past year, the *Criterion*, with the aid of an Indianapolis based data processing firm—DiscipleDATA, Inc.—has been in the process of designing a new label preparation system to provide us with greater accuracy and control over our subscription list.

The system enables us to enter changes in our list directly through an in-house VDT (video display terminal) to DiscipleDATA. Because of the flexibility of this system we will be able to update our subscription list on a weekly basis instead of once-every-three-weeks as has been the process till now.

We are in the process of converting the *Criterion* master list from Abbey Press in Saint Meinrad, our previous associate, to DiscipleDATA. To assure the delivery of the *Criterion* to our 41,000 subscribers during the changeover, Abbey Press has provided us with printouts through the month of August. The next updating of the list will be done by DiscipleDATA for the mailing of Friday, Sept. 5. Though we will be unable to make any changes in the list until that time, we ask that you continue to notify us of any changes in your mailing address by using the form that appears on page two each week in the *Criterion*.

We regret this temporary inconvenience. We look forward to providing our subscribers with an improved subscription service.—Dennis R. Jones, *general manager*





# Editorials

## Politics and boredom

The political conventions have ended and the long and tedious process toward selecting candidates for national and local offices has drained most Americans of every drop of interest in politics one could muster.

The simple truth is that politics American style is boring. Many say it is boring only this year, but in truth, American politics is boring every year.

One reason for this is the process itself. It has been said before—the primary process takes too long. The British and Canadian systems are, in this respect, far superior. In those nations once elections are announced it is a matter of a few weeks before they are held. Candidates must make their efforts quickly. They don't spend as much money and they don't have as much time to bore people with their self-aggrandizement. Perhaps the reason for the American system is its commercial profitability.

Another reason for the "boringness" of American politics is the media. Especially television media. *The New Republic* noted that political candidates today are so lackluster because they are all image and appearance, all show and no go, good to look at but dull to deal with. The real pros in politics are somehow uglier in personal appearance and not at all adept at small talk. So we get the image makers for candidates—Jimmy Carter and Ronald Reagan—instead of genuine statesmen.

There will be a grave temptation on the part of many Americans not to vote this year. The choice of candidates in both parties is not only disappointing, it is remarkably shallow. On issues of interest to Catholics, the choice is especially difficult (see Jim Lackey below). Carter stands for some things Catholics like and for some things they do not. The same goes for Reagan. Carter is good on social programs but

weak on personal morality issues. Reagan is weak on social programs but good on personal morality issues.

It is unlikely that political candidates will ever be consistent with Catholics on all issues again. We will not find a totally agreeable candidate on every issue of interest to us. Those issues which separate us from other Americans are significant and the choice we make for president must be carefully weighed. There is as much moral significance in abortion as there is in the arms race; in women's rights as there is in the economy; in racism as in education. No candidate can possibly embody the ideal for us.

In their statement on political responsibility issued earlier this year, the American bishops cited three causes of voter disaffection today—a sense of powerlessness, the complexity of issues, and the increasing spread of poverty.

Americans feel powerless, like they can do nothing to alter the system. Moreover, the issues in the system are increasingly more complex and hence, more difficult to understand. And there are more poor in our country than ever before. The poorer a person is, the bishops say, the less likely he/she is to vote.

For these reasons and surely for more, Americans are less interested than ever in voting. Any candidate who promises an instant bettering of the system is living in a dream world. Any voter who is so disaffected from the system that he/she loses interest is likewise living in a dream world, albeit a different one. It's a perfect match.

The attempt to learn, to understand, and to act must still be made. Even though the reality of lackluster candidates may be present, the possibility of genuine leadership at other levels is also real.

Change does not occur except over very long periods of time. If one expects to see significant change quickly, one will be disillusioned quickly. If one longs for change and works for it, one may glimpse it coming in the distance. Expectations must never be so high that they allow us to lose sight of what is real. The political process does not have to seem as hopeless if we are willing not to give up on our visions but learn to temper them with a realization of human limitations. —TCW

## Washington Newsletter

### Party platforms create dilemma

by Jim Lackey

WASHINGTON—Now that the Democrats have completed their version of the quadrennial political jamboree known as a convention, comparisons inevitably will be made between the 1980 Republican and Democratic platforms.

Party platforms have about as much durability as last week's newspaper and so the comparisons have little value other than to confirm that the Democrats traditionally take the more "liberal" viewpoint on domestic and international issues while the Republicans are more "conservative."

But for those who take platforms seri-

ously this year's editions will create another dilemma among that unknown percentage of Catholics whose political views mirror the positions taken by the U.S. bishops on various current issues.

On the one hand, it's no secret that the Republicans take strong stands on abortion and tuition tax credits which are almost identical to the views of the bishops. But there's also a long list of social principles reflected in the Democratic platform which the bishops strongly favor as well.

Take the current debate in Washington over balancing the federal budget. Bishop Thomas C. Kelly, general secretary of the U.S. Catholic Conference, testified before both the Republican and Democratic platform committees earlier this year that "federal spending is not the primary cause of inflation and cutting the federal budget is not an adequate solution."

That view is clearly reflected in the Democratic platform, which urges against reductions in funding of "basic human needs" and opposes a constitutional amendment requiring a balanced budget. The Republicans, in their platform adopted in July in Detroit, strongly called for reduced federal spending and, if necessary, a constitutional mandate on a balanced budget.

**OR TAKE THE** issue of national health insurance. Bishop Kelly told the platform committees that the bishops strongly support national health insurance because everyone has the right "to the means which are necessary and suitable for the development of life."

The Democrats, while disagreeing on the means to implement the plan, stated in their platform that they too are committed to some form of national health insurance. The Republicans call such insurance "socialized medicine" and say they op-

pose it "unequivocally."

Or take the issue of U.S. relations with Latin America. The bishops' call for a policy based on human rights has gained a more sympathetic ear from the Democratic Party than it has from the Republicans, whose 1980 platform deplores the "Marxist" takeover in Nicaragua and opposes reconstruction aid to that country.

But on the issue of abortion, the clear distinctions in the party platforms makes the dilemma for many voting Catholics greater than ever.

Both parties in 1976 took positions in the vast middle ground between groups favoring full abortion rights and groups favoring nothing short of a constitutional amendment overturning the 1973 abortion decisions.

But now the parties have moved further apart: the Republican platform favors a constitutional amendment and an end to federal abortion funding, while the Democratic platform opposes a constitutional amendment and wants Congress to reverse several years of opposition to abortion funding.

Granted, the so-called dilemma is not a dilemma at all for some Catholics. There are many Catholics who see abortion as an issue which can "disqualify" a candidate and thus feel that the only morally responsible thing for a Catholic to do is to vote for candidates who embrace the Republican platform position on abortion.

**THERE ALSO** are Catholics who disagree with their bishops on the abortion issue and thus have no qualms about ignoring abortion and voting on the basis of other political questions.

But clearly the platforms create a dilemma for the many Catholics who,



while opposed to abortion, don't agree that abortion is an issue which disqualifies a candidate whose record is good on other issues.

One way for them to look at their choices would be with hope. As Bishop Kelly said after the Democrats adopted their new abortion funding plank: "We remain hopeful that public officials and candidates for public office will share (our views on abortion) as well as the views of the (bishops) on the many other domestic and international issues which face the nation today."

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## Living the Questions

# Conscience: a summons to love good and avoid evil

by Fr. Thomas C. Widner

In his survey work on Catholicism, theologian Richard McBrien uses three examples to describe what conscience is not. A person may feel guilty about not following a diet. A person knows it is not a mortal sin to miss Mass when one is sick but confesses it anyway in order to feel right. A person feels guilty about taking a day off when there is still work unfinished.

In none of these examples is one's conscience at work. The above are judgments individuals make about themselves. Insofar as there are feelings involved the feelings are morally neutral. They are not in themselves right or wrong.

So where does a conscience come from? A simple dictionary definition states that conscience is "the awareness of the moral right and wrong of one's own actions and motives." That awareness is not just built into a person; it is learned.

There is no Hebrew word for "conscience" found in the Old Testament. In Greek it appears only once (Wisdom 17:11). The word "heart" is used in several

instances, however, to express a similar notion. Job, for example, says, "... my heart does not reproach me for any of my days" (Job 27:6). The Gospels do not mention the word "conscience." But it does occur 25 times in the epistles.

**THE CHURCH FATHERS**—Augustine, John Chrysostom, Tertullian and Origen—refer to the word often. It does not receive any systematic treatment, however, until the Middle Ages. The Church's tradition is summed up in the "Pastoral Constitution on the Church in the Modern World" of the Second Vatican Council: conscience is what summons us to love good and avoid evil. But because we can make mistakes through no fault of our own, conscience is not always correct. In moral questions "we Christians search for truth and for the genuine solution of problems in collaboration with others and in fidelity to our consciences."

Many people seem to act as if following one's conscience will protect them from harm or as if following one's conscience meant being in agreement with the majority. Neither is necessarily true.

A perfect example of an individual who followed his conscience and yet who died for doing so was Thomas More, the 16th century English lawyer, the subject of the play "A Man For All Seasons." Many Germans

accepted the racial policies of Hitler and may have followed their consciences in doing so. They were part of a majority acceptance of something but their consciences were wrong.

**TODAY MANY INDIVIDUAL** Catholics are said to be following their consciences and making their own decisions about the Church's teaching against artificial birth control. Those decisions are often to not follow the Church's teaching. It is important to remember that following one's conscience is the ultimate act a person must do. What many do not recognize or do not follow through is the process of forming one's conscience in making the decision. In other words, a decision to not follow the Church's teaching on a given subject must be based on a good knowledge of what the Church's teaching is in the first place as well as all the emotional, psychological, spiritual and whatever other reasons one has for not accepting the teaching. It has to be a reasoned decision, not an emotional one.

I dare say that many of us make decisions of all kinds not on the basis of a true following of conscience but rather on the "feeling" that something is acceptable in society, so why shouldn't I do it too? In this respect the consciences of Catholics need to be challenged for being less Catholic than secular.

(To be concluded)



## Reporter's View

# Local black Catholics chart agenda for the 1980's

by Peter Feuerherd

Can local black Catholics develop a program for the Indianapolis archdiocese that will allow the church to flourish in the black community during the 1980's?

That was the question discussed last Saturday afternoon by members of Archdiocesan Black Catholics Concerned (ABCC) at Holy Angels school, Indianapolis.

About fifty interested persons thrashed out recommendations to help build what was described as "an agenda for the 1980's" for local black Catholics. Most of the participants had attended the recent landmark national conference of black Catholics held in Chicago where a similar program of national concern was discussed.

The recommendations of local committees challenged the local church with proposals on an assortment of topics including the parish, family, labor and politics, youth, vocations, prisons, lay leadership, and Haitian refugees.

Included were recommendations that a liturgy incorporating black worship forms rotate among Indianapolis parishes, that the archdiocese establish a permanent diaconate, that parish mission statements single out the elimination of racism as a goal, and that education on black culture be a vital part of the curriculum at St. Meinrad's seminary.

The politics and labor committee recommended that black Catholics not exclusively align themselves with a single political party, that an appeal be made to the pope to rescind his ban on priests holding elective political office, and that the archdiocese implement affirmative action goals in its hiring practices.

Another committee described the U.S. government treatment of Haitian refugees as an example of "institutional racism" and asked that the archdiocese make efforts to resettle Haitians.

**THESE AND OTHER** proposals that were suggested are not expected to be easy to achieve, conference participants agreed, but they represent an effort by local black Catholics to make an impact in the

church. They also explained that many of the issues could not narrowly be defined as exclusively of black concern.

"Some things can't be divided into simple black and white terms. A lot of these things affect the whole church," explained Archdiocesan Black Catholics Concerned president Amanda Strong.

The issue of the permanent diaconate, she added, is of particular pastoral concern to black Catholics because of the small number of black priests and sisters.

Doris Parker of St. Lawrence parish, chairperson of the politics and labor committee, stated that her group was concerned about the issue of priests in politics as a civil rights issue. "The denial of a right for one person is a right denied to everybody," she commented.

The recommendations having to do with parishes would be relatively easy to implement in predominately black parishes like Holy Angels, St. Rita's, and St. Bridget's in Indianapolis. But integrated and all-white parishes would have a more difficult time of accepting such changes, conference participants acknowledged.

"Black Catholics who are in predominately white parishes have difficulty highlighting the concern of the black community," explained Doris Parker.

But black members of predominately white parishes commented that their presence is vitally needed in those churches.

"All too often we are the only drum majors for the rightness of black society," said Charles Williams, a member of St. Thomas Aquinas parish.

Keeping awareness about being black is relatively easy in a mostly white parish, said Williams, "because there are constant reminders from the community that I am black."

**THESE "CONSTANT** reminders," he added, are the "redneck reactions" on the part of some white parishioners.

"That kind of stuff is inescapable. The only way to escape that is to live in an all-black environment."

Doris Parker added, "That's part of the stress we live with everyday... I believe firmly in the parish structure. I believe that people should attend their

parish church... We bring diversity by being there."

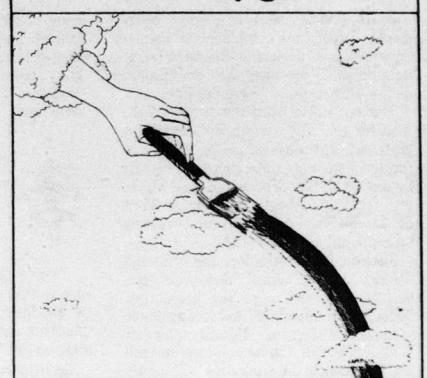
Yet she does have many problems about being part of a mostly white parish. She recounted incidences of encountering prejudice among fellow parishioners, while adding, "Even discussions of social justice have to be carefully massaged so as not to turn off the white members. Sermons are carefully couched so that they do not offend."

Whether black Catholics belong to mostly white or black parishes, the concerns are the same, explained Amanda Strong. Black people, she asserted, need more of a "sense of ownership" towards the business and political institutions that affect their lives.

She added that black Catholics in the archdiocese are only now beginning to feel that "sense of ownership" about the church. It is hoped that the realization of the "action agenda" for the 1980's discussed at Holy Angels on Saturday could begin to more fully develop the "sense of ownership" that the ABCC president described.



## Hand of God



# Chancery Report



## Chancery

**Archbishop O'Meara** has contacted each priest who serves on the Priests' Senate indicating that he wishes to meet with all the priests of the Archdiocese by age groups.

The Sisters of St. Francis, Oldenburg, have offered the old St. Mary's High School facility to the Archbishop to be used as a **Hispano-American Catholic Community Center**. In order to establish the feasibility of such a project, the Archbishop is appointing a task force to study and make recommendations to him. Franciscan Sister Mary Carol Schroeder, will serve as the leader of the task force.

The **confirmation schedule** for the spring and fall of 1981 is in preparation. The new policy for the celebration of the sacrament will be fully implementable in the fall of 1981. This schedule covers the interim period.

The Archbishop continues to **visit the parishes** in the Archdiocese. The visit consists of sacred liturgy followed by a reception of the Archbishop by the parishioners of the parish. The Archbishop also takes this opportunity to review the parish records.



## Office of Catholic Education

No one has been hired to fill the position of **Coordinator of Boards of Education** for 1980-1981. Acting Superintendent Providence Sister Judith Shanahan will continue to serve as contact person for boards of education this year. Assisting her will be Susan Weber who rejoins the staff as administrative assistant. A search in late fall to fill the CBE position for 1981-1982 will be made. In the meantime, the board will delay some of its 1980-1981 objectives until 1981-1982.

An **orientation** for educational administrators new to the archdiocese was held August 14.

The **Resource Center** has received a donation of films and cassettes from the Charismatic Channel of Peace Community.

**Benedictine Sister Mary Margaret Funk**, has completed a competency check with Selection Research Incorporated (SRI) to update her certification on the Administrator Perceiver Interview.

The secretarial staff has prepared the files for the new system for **certification of catechists**. Files from the former system are to be delivered district by district at the "Toward Mutual Ministry" workshops beginning August 24 at St. Joseph Hill Parish. Old files will only be kept until January 1, 1981.

**Father Jeff Godecker** has written a booklet for Catechetical Sunday, September 21. The theme of the booklet is, "Ministry of Catechist" and it is available at the Office of Catholic Education for \$1.

The Office of Catholic Education and the Psychological Corporation will jointly

host the **First Midwest Conference on Measurement in Catholic Education** on October 27-29, at Fatima Retreat House in Indianapolis. This conference is designed to call together diocesan-level school administrators from over 50 dioceses in the mid-continent. Agenda for the conference will address issues such as diocesan-wide testing, teacher inservice programs, evaluation in religious education, early childhood and high school testing. Department of School's staff will represent the OCE at the conference.



## Catholic Youth Organization

The CYO will conduct three **Leadership and Service Institutes** in 1980-1981. The first will be Sunday, October 5, at the Indianapolis Convention Center. The primary objective will be to make supervisors more aware of the psychological and spiritual impact they have upon the young participants of CYO. Additionally, supervisors will be encouraged to develop their qualities of leadership within a Christian reference and to refine their skills as effective youth ministers. Sister Mary St. Joseph will address the Institute participants on the topic of Adolescent Psychology. She is an Associate Professor of Psychology at Notre Dame College in Cleveland, Ohio. In addition to teaching psychology courses to both college students and adults, she has conducted lecture programs for Health and Recreation Departments in Ohio.

The next **Indianapolis Deanery Youth Mass** will be at St. Lawrence Church on Sunday, August 24.

The **Archdiocesan Youth Council** meets Saturday and Sunday, September 27 and 28 in Terre Haute.

The second quarterly **Archdiocesan Youth Council Mass** is scheduled for Sunday, October 12, at St. Lawrence Parish in Lawrenceburg.

The Archdiocesan Youth Council Officers are developing a program and resource file to share with parishes and deaneries throughout the Archdiocese.

1,558 campers registered at **CYO Camp Rancho Framasa and Christina** in 1980 compared with 1,522 in 1979. In 1980 the CYO Camp operated at 78.5% capacity.

Three high school marching bands are using **CYO Camp Rancho Framasa** in August. They are Scenic Memorial, Cardinal Ritter, and Fort Wayne Elmhurst. The Chesterton High School marching band used CYO Camp Rancho Framasa in early June.



## Vocations Center

Twelve new students will be **studying for the Archdiocese** this fall at various levels. In all, there will be thirty students studying for the priesthood of the Archdiocese this fall.

On August 9 and 10 the seminarians

spent a weekend retreat at Fatima Retreat House. The topic was "Prayer in the life of a diocesan priest." Archbishop O'Meara spent Saturday evening with the students.

Members of the **Contact Program**, college students and graduates will attend a workshop on the theme of "Intimacy and Sexuality," September 26 and 27 at the Vocations Center. Benedictine Father Hilary Ottensmeyer, Director of Priestly Spirituality, will conduct the workshop.

The **Acts II Program** participants visited Holy Cross Parish, Indianapolis, on August 17. They attended a parish Mass with Father Jim Byrne (pastor) and that community and shared in their "fellowship" after Mass. They then visited the Women's Prison with Father Byrne to see how he ministers to the imprisoned. A meal and discussion at the rectory ended the day.

The Acts II Program participants will visit Father Bernie Schmitz at St. Anthony Parish, Morris (near Batesville), and take-in the annual Parish Labor Day Picnic.

On September 21 the Vocations Center will sponsor a "Men in Today's Church" program for Acts II members, and interested young men ages 15 through 19.

October 12 to 19 is the **National and Archdiocesan Vocations Awareness Week**. Materials will be sent to all schools and parishes. Future plans will be forthcoming.

## THE CRITERION

**Des Ryan**, associate director of the Indiana Catholic Conference and the author of the marriage and family survey taken by Catholic Charities, has agreed to design a survey to be sent to a representative grouping of readers. The survey will seek to learn what is read and not read in the paper, what readers would like to see, and hopefully to find out why some do not read the paper.

The **1980-1981 Archdiocesan Directory & Yearbook** will be one book instead of two as has been the case the past three years. Requests for updating information have been sent to all parishes, priests, institutions and Religious as of August 13. We anticipate a finished book in November.

Father Widner has been appointed chairman of the **Seminar Committee of the Catholic Press Association** for the coming year. The committee's work involves planning and organizing continuing education programs for CPA member newspapers personnel.

As of the first of September the circulation list will be provided through **Discipledata** of Indianapolis. Switching to an Indianapolis firm away from Abbey Press of St. Meinrad will provide us with local control of the list as well as weekly updating of our circulation. Previously our circulation list was updated once every three weeks. A terminal will be installed in our offices so that we will be able to enter the information ourselves.



## Catholic Communications Center

A major effort has been organized to publicize the **upcoming conference** being sponsored by the Office of Priestly Spirituality for Catholics who are separated, divorced and remarried. Radio and TV public service announcements and news releases have been sent to all newspapers, radio and TV stations in the 39-county Archdiocese. News Directors and Editors have been invited to cover the two workshops for those who minister to SDRC. Personal appearances have been set up for some of those from the archdiocese in this ministry on local television programs during the two weeks prior to the conference and workshops.

As a result of the **1979 Catholic Communication Collection**, the Communications Center purchased a video-cassette player/recorder, color monitor, and cabinet for storage, using the funds allocated for Special Projects. This marks the first time in the Center's history that it has the capability of viewing video-cassette copies of programs and other TV material without having to use the equipment of various TV stations or equipment rental companies.

The Center is again coordinating the **15th Annual Gabriel Awards Competition** sponsored by the National Catholic Association for Broadcasters and Allied Communicators (NCAUSA). It is expected that over 600 different radio and TV programs and spot announcements will be entered in the 1980 competition from throughout the U.S.A. and Canada. The award is presented each year to outstanding programs which creatively reflect human values which encompass Judeo-Christian principles. The Gabriel Award is acknowledged by the broadcasting industry as one of the top 4 or 5 awards in the U.S.A.



## Office of Catholic Charities

The **Commission on the Pastoral Plan for Family Ministry** has concluded its formal listening campaign and is studying the results. It will formulate specific recommendations for Family Ministry and then hold further hearings and consultations on these recommendations before presenting them to Archbishop for his consideration.

The **Board of Catholic Charities** has appointed a task force to study the advisability and feasibility of seeking accreditation for the services offered through the various Catholic Charities agencies. The task force, which will be headed by Providence Sister Jane Bodine, will make its recommendations to the Catholic Charities Board. The main focus of the study will be whether accreditation would improve the quality of services offered or the ability to more effectively manage and coordinate these services.



## Generally Speaking

## 'Tasteless, demeaning and uncalled for'

by Dennis R. Jones  
Criterion General Manager

A "caricature" is defined by Webster as "a representation, especially pictorial, in which the subject's distinctive features or peculiarities are deliberately exaggerated or distorted to produce a comic or grotesque effect."

This form of art is enjoyed by nearly everyone. Though comically distorting the person in general, it also distorts the gravity of the situation depicted, acting as a social "pressure valve," many times soothing the seriousness of a given situation.

However, the treatment of a Catholic nun that appeared on page two of the *Indianapolis News* on Friday, Aug. 8, has caused a negative reaction from a *Criterion* reader, Bill Logan of Nativity parish, Indianapolis.

The story concerned a previously unpublished four-day tour that Mother Teresa of Calcutta had undertaken to visit the poor of New York City's South Bronx. It stated that this Nobel Peace Prize winner had stayed with the Missionaries of Charity, an order she had founded that traditionally labor among the poorest of the poor in quiet.

Towering above the three-paragraph news story was a drawing of Mother Teresa caricatured as only a cartoonist could imagine.

The work of the caricaturist—Taylor Jones—is copyrighted through the Los Angeles Times Syndicate. He had unleashed his talent to exaggerate the aged and weathered face of Mother Teresa, combining an oversized nose with a disproportionate mouth that contained



abnormally enlarged teeth. She was carrying 3 loaves of bread and a plate of "fishes" . . . evidently to feed the hungry multitudes (using Christ as the model).

"Mother Teresa is not beautiful in physical appearance but as a human being she is very beautiful," stated Bill Logan.

Logan had telephoned the *Criterion* office on the Monday following the release of the depiction of this "modern day saint." He had many solid points undermining the use of the caricature calling it "tasteless, demeaning and uncalled for."

"I don't wear my religion on my sleeve but to make fun or to show disrespect to any religious leader is certainly out of place . . . this cartoon made a mockery of her." Logan further stated that "we think we have it tough when we must do without things we want. This woman has given herself and her entire life for anyone in the world who needs her help."

Logan pointed to the numerous Christian qualities in Mother Teresa and concluded by saying "there are a lot of people and things in the world today that you can't hold up to your family as a model, but Mother Teresa can be."

These Christian qualities can be found in everyone to some degree, but there is no finer living example of true Christianity for all of us to follow than that of Mother Teresa of Calcutta.

Why do we deem it necessary to make jokes about Polish popes and presidents that might be facially imperfect? Why are people scoffed at for their inability to speak perfect English? Why do some people still refer to blacks as "niggers" and Mexicans as "wetbacks?"

Much of the problem lies with those of us who recognize such stereotypes as socially acceptable. This is a society that can't accept people for their victories, because society then would show defeat.

We play a key role in the development of our young people. We are teaching them that it is appropriate to laugh at someone who has qualities superior to ours . . . to ignore someone with a vision because we have no vision . . . to scoff at someone who is godlike because we are godless . . . to demean someone because we think them to be socially inferior . . . to criticize someone who is too fat, too thin, too young or too old.

We are teaching our children not to care because we don't care. We are showing them disrespect by being disrespectful.

A definition of the word "Christian" can be quickly and easily found in any dictionary . . . "Professing belief in Jesus as Christ or following the religion based on his teachings . . . Manifesting the qualities or spirit of Christ; Christlike."

Mother Teresa is such an example. Those traits are rare and valuable and should be treasured . . . not ridiculed in a caricaturization.

## Check it out . . .

✓ The month of August marks the official kick off of a Campaign to register all Hispanics in Indiana to vote. Sponsored by the Hispanic Voter

Registration Committee, the Committee has arranged for ten Hispanics to be deputized as voter registrars in Marion County. The registrars will come to any function—softball games, dances, parties, etc.—to register Hispanics. You may also register at the Hispano-American Center, 617 E. North St., Indianapolis. Call the Center at 317-636-6551 or Delia Huddleston at 317-888-7083 for additional information.

✓ Sister Mary J. O'Neil pronounced her perpetual vows as a Sister of Providence during a 7:30 p.m. liturgy on Aug. 15 in the Church of the Immaculate Conception at St. Mary-of-the-Woods.

The daughter of Mr. and Mrs. Richard C. O'Neil of Indianapolis, she is a graduate of St. Mary-of-the-Woods College and holds a master's degree in religious studies from Mundelein College, Chicago. A former art instructor at St. Ann's School, Terre Haute, Sister Mary is now a campus minister for the Diocese of Rockford, Ill., working at Highland Community College, Freeport, Ill., and Sauk Valley College, Dixon, Ill.



✓ Mr. and Mrs. William L. Meyer will celebrate their 50th wedding anniversary on Saturday, Aug. 23. Friends and relatives are invited to attend a Mass of Thanksgiving at St. Christopher Church, Speedway, at 11:30 a.m. followed by a reception at the Speedway Motel from 2 to 5 p.m. Mrs. Meyer is the former Elizabeth Boersig. The couple was married on Aug. 20, 1930, at St. Philip Neri Church, Indianapolis. Their children include Providence Sister Elizabeth Meyer, William L. Jr. of St. Louis and Joseph A. of Cincinnati. There are nine grandchildren.

✓ Mr. and Mrs. Leo Masse will celebrate their 65th wedding anniversary on Saturday, Sept. 6. Their daughters and sons-in-law, Mary Catherine and Donald Cisco and Margaret and L.B. Renner will give a reception on Friday, Sept. 5, from 1:30 to 3 p.m. at the Ritter Healthcare Center, Indianapolis. Mr. and Mrs. Masse have been members of Our Lady of Lourdes Church for 57 years. They have two grandsons, Benedictine Father Bede Cisco of St. Meinrad and Leo of Westmont, Ill.



✓ A Mass of Thanksgiving commemorating the 50th wedding anniversary of Mr. and Mrs. Arthur J. Marking, Route 2, Lanesville, will be offered by her brother, Father Charles Schoenbaechler, C.R., on Sunday, Aug. 31, at 2 p.m. in St. Vincent de Paul Church, Louisville. The couple was married on Sept. 3, 1930, in that church. A reception will be held immediately following the Mass in the school cafeteria. The anniversary couple has four sons: Joseph, Arthur and Charles of New Albany and Anthony of Floyd's Knobs and seven daughters, Bernadette Fife of Greenville; Bertha Higdon, Jeffersonville; Mary Didat, Floyd's Knobs; Rita Schuele and Alberta Ouerbacker, New Albany; and Ruth Houghton and Kathleen Stewart, Lanesville. There are 31 grandchildren and six great-grandchildren.

✓ Another boost for St. Meinrad Seminary has come from the Kresge Foundation of Troy, Mich., which has awarded a \$150,000 challenge grant to the institution. According to Benedictine Father Thomas Ostidick, president-rector of the seminary college, "this grant is intended to help underwrite the cost of the new library which is being constructed on the seminary campus." The new library is part of a \$10.7 million building project that also includes a new monastery and renovated facilities for student housing and faculty offices.

✓ Sister Teresa Marie Boersig, daughter of Mrs. Carl Boersig, made profession of solemn vows as a Carmelite nun on Tuesday, Aug. 12, at the Carmelite Monastery in Indianapolis. Archbishop Edward T. O'Meara was the celebrant for the Liturgy of the Eucharist.



✓ William F. Taylor has been appointed assistant administrator of Environmental Services and Dean C. McKean has been appointed director of a newly-developed program, Quality Assurance, at St. Vincent Hospital and Health Care Center.



Mother Teresa of Calcutta

## Question Box

## How young will husband be in heaven?

by Msgr. R. T. Bosler

**Q** I have a problem about heaven and being reunited with our loved ones. A relative lost her husband many years ago. She thinks it would be awful seeing him again when he would be a young man and she an old lady. Have you any thoughts on the matter?

**A** Your relative's reluctance to meet her husband again has its source in a wee bit of vanity and a mistaken notion of what the life of the resurrection will be.



The Bible tells us that we cannot know what we will be like in the hereafter, but it does hint at something exciting in this text from the first Letter of John: "Dearly beloved, we are God's children now; what we shall later be has not yet come to light. We know that when it comes to light we shall be like him, for we shall see him as he is" (3:2).

We shall be like the risen Jesus, who as man was not a corpse come back to life but through the resurrection became a new creation, no longer subject to any laws of nature we can know. We shall

retain our identity but with a beauty that reflects that of Jesus himself.

**Q** A Jehovah Witness told me she knew she wasn't capable of going to heaven because she wasn't included in the 144,000 mentioned in the seventh chapter of Revelation. She said her heaven is here on earth and that when she dies that will be the end of everything for her. By holding such a belief, is she cutting herself off from the possibility of heaven?

**A** The 144,000 was considered a perfect number by the author of Revelation; it would be equivalent to the infinity marker on a camera, meaning beyond accurate calculation. In the same chapter there is reference to numbers impossible to count of every nation and race. So your friend is overly pessimistic about the numbers to reach heaven.

Christ died for the Jehovah Witnesses, too. Like the rest of us sinners, most of them, we can hope, will be granted heaven as a gift in spite of the religious errors they absorb through ignorance.

**Q** Can a divorced-remarried Catholic couple (both having been married previously in the church) receive the last rites, have a church funeral and be buried in a Catholic cemetery? We have had some heated arguments over this question and don't always get a clear answer from priests we question.

Lord and brother to the above three conditions, is it surprising that idealistic young Catholics are sometimes drawn deeply into cults? Ironically, when you take these four elements together, you end up with a good definition of what any parish or archdiocese should include.

Unfortunately, many young people do not experience that sense of belonging in their parish, let alone belonging to a diocese. Their sense of community probably is limited in most cases to their school, and for a lucky few—to their family.

As far as involvement is concerned, many of the young find the things they are asked to do as Catholics to be boring . . . and not really of any consequence either to themselves or to anyone else.

Currently, the successful youth groups in the archdiocese are those that are able to engender a sense of belonging, to nurture the sense of community, and to create liturgies and retreats and projects that deeply involve the young people so as to impact their lives and the lives of others.

**TO CREATE** such groups demands high commitment on the part of the parish and the archdiocese. If I may be very blunt, anything less than a clear commitment to a sense of belonging . . . a sense of community . . . and a high degree of personal and affective involvement just isn't worth anybody's time.

Lack of such focused commitment will lead once again to the inevitable yearly frustration of "well, what are we going to do with the kids this year?"

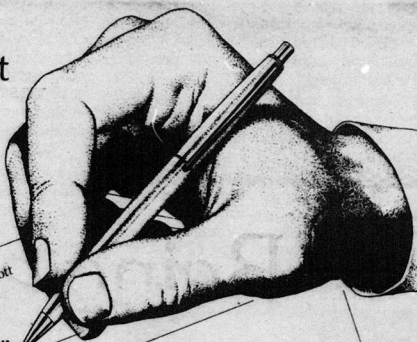
such priests would grant a request for a Catholic funeral and burial. If the person had ceased professing the Catholic faith, they might turn down the request.

Unless there were a diocesan law that forbade me to do so, I would grant such a person a full Catholic funeral if the family requested it. I have heard of families deeply embittered against the church when refused, and I have seen many indifferent Catholics deeply touched and brought back to the church when the church funeral was granted.

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

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## Catholic youth in cults long for feeling of belonging

by Fr. Jeff Godecker  
(Third of a series)

A phenomenon that has grown very attractive to many young people is the "cultic experience," a highly demanding, highly structured experience of total life-style and commitment.

Interestingly enough, a high percentage of youth involved in cults appear to be Catholic.

Often, it is the personalities of the cult leaders that attract young people into membership. Beyond personality, however, I believe there are three reasons why young people move into the "cultic experience."

The first and probably most important reason is a strong sense of belonging, an experience that "I am part of something, an integral part."

Stemming from this first reason is a sense of community . . . "this something I belong to cares and supports me, and I care and give myself to this community."

Finally, there is a keen sense of involvement, a sense that "I am doing something important, something that makes a difference in my life and also in the life of others".

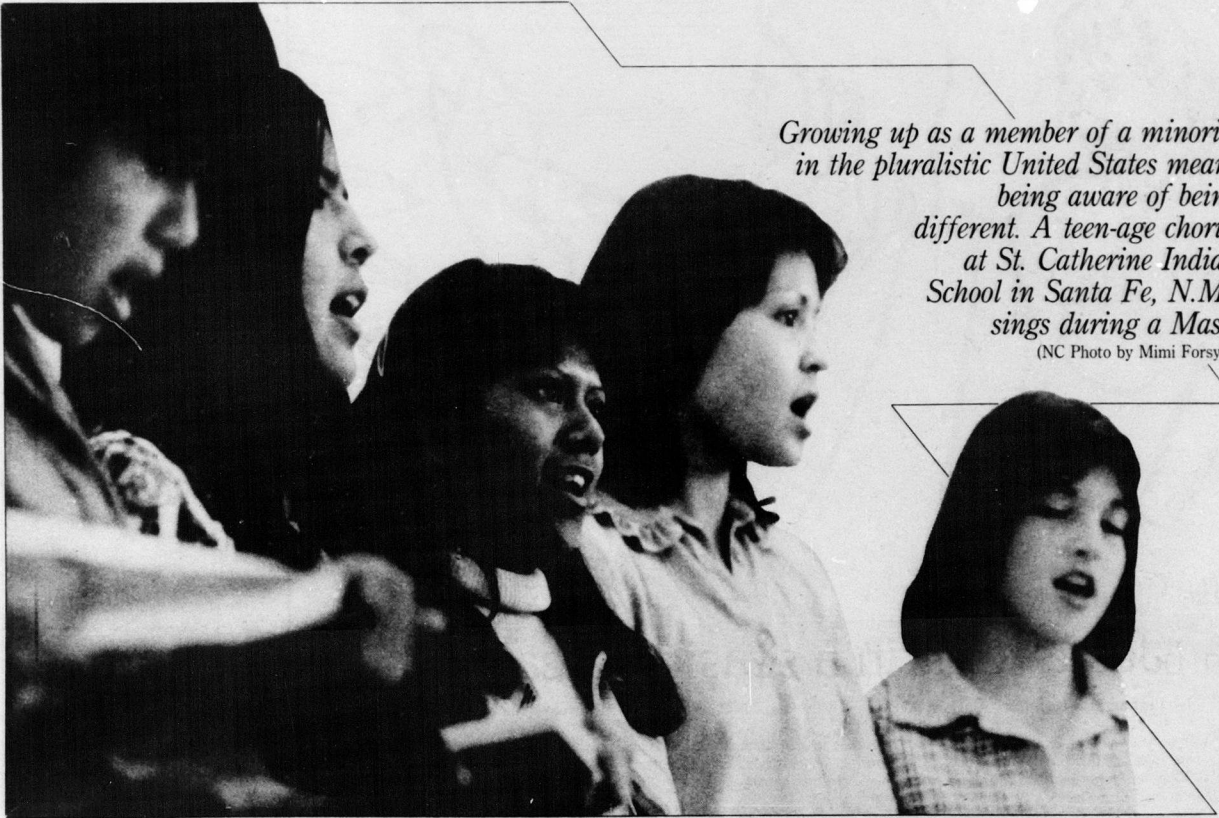
Many of the cults so popular with young people claim to be Christian and stress Scripture and its application in life.

**IF YOU ADD** faith in Jesus Christ as





# KNOW YOUR FAITH



*Growing up as a member of a minority in the pluralistic United States means being aware of being different. A teen-age chorus at St. Catherine Indian School in Santa Fe, N.M., sings during a Mass.*

(NC Photo by Mimi Forsyth)

## Being ethnic in America

by Catherine Ambrosiano Fisher

The history of ethnic groups in the United States has been said to be the history of the country. For in reality, the people, save the American Indian, hail from other lands. Yet, it is also true that at this point in America's development as a nation, a unique culture and character have emerged.

I am a second-generation Italian-American who has always felt very Italian. Yet, when I visited Italy I was struck not by how Italian, but how American, I am. At least once on each of three trips, I was approached by sales people speaking English to me. I was constantly amazed that they could tell I was American just by looking.

This is not to say that Americans are not able to maintain their various ethnic heritages. But our ethnic identity is deeply colored by the American experience that each of our communities has undergone. So Irish-Americans exalt in the corned beef and cabbage they eat while in Ireland but hunger for a broiled steak when they arrive home. In other

words, Americans have developed their own culture while absorbing and incorporating into it elements of many nationality groups.

**FOR MOST** Americans this has been an unconscious process. We have, willy-nilly, learned from and been influenced by all those "others" who stand outside "our" group yet live and work side by side with us.

A German-American toiling day by day on the assembly line next to a Polish-American can "know" that person in a way impossible for Germans and Poles in Europe, separated by bitter wars and conflicting political ideologies.

Catholics and Jews, struggling together to forge the coalitions of the U.S. labor movement, have transcended in trust and shared experience the bitter remnants of centuries of anti-semitic persecution. Those bitter remnants still determine relations between their co-religionists in other countries. This may be why the Catholic-Jewish dialogue has flourished in America as nowhere else in the world.

Irish humor. Yiddish words. Italian

opera, black music and even the Puritan work ethic are things we all feel at home with to one extent or another. This is the positive side of our pluralist, ethnic experience. And it is unique.

**BUT I WONDER** how many of us are aware of the layer of disapproval (to use a mild word) we yet harbor for those who are "different." Growing up in an Italian family in an Italian Brooklyn neighborhood, where the few Irish, Jewish and Norwegian children in school were different, I did not recognize that I was considered different by the larger world around me until my family left the cocoon of that place.

People, after awkwardly stumbling over my name—Ambrosiano—for example, have a tendency to ask in an overly solicitous tone, "Oh, is that Italian?" Then they may launch into one of a remarkably limited number of variations on the theme, "I once had a neighbor who was Italian" or "some of my best friends . . ."

While this is, I presume, meant to reassure me about the liberality of the speaker, it is more than a little embarrass-

ing to be constantly reminded that I am, somehow, one who needs to be "understood."

Blacks, Hispanics, Jews, Poles and others will be all too familiar with this syndrome and the frustration of trying to deal with it subtly. By no means do I wish to imply that this is something that one encounters with every new acquaintance. But being visibly ethnic, one is made to feel—if not unacceptable at least on the fringe.

**WHEN I WAS** married and decided to assume a new last name, some new revelations came my way. In casual conversations and during social events, I began to be treated to jokes and ethnic cracks that people would never have delivered to me before, knowing from my name that I was an Italian.

I began to learn what people say about me and mine when I am not there. The experience has shed new light on how far we have come and how far we have yet to go in America to perfect what is perhaps the greatest of American inventions: pluralism.



## The Story Hour

# Jesus joins in a seaside breakfast

by Janaan Manternach

It was a little more than a week after Jesus rose from the dead. A group of his disciples had left Jerusalem and returned to their homes near the Sea of Galilee. Peter was there. So were James and John. Thomas and Nathanael and two other disciples filled out the group. They had first met Jesus near the sea.

One evening Peter said to the others, "I'm going out to fish." "We'll go with you," the six others replied. So they went down to the lake and set out in their fishing boat.

They fished all night, but without any luck. In fact they did not catch a single fish. They were discouraged. They wondered if they had forgotten how to fish. As the sun began to rise they headed back to shore.

As they approached the shore they noticed a man who was watching them. It was Jesus but they did not recognize him. "Have you caught any fish?" the stranger called out to them. "No," they answered, "Not a bite."

"Cast your net off to the starboard side," he suggested, "and you'll catch something." The weary disciples felt they knew more about fishing than this stranger. But their luck had been so bad they felt they had nothing to lose. So they cast their nets back into the dark water.

**SUDDENLY** they felt a strong pull on the net. A huge school of fish was caught. In fact the net was so full the disciples could not pull it into the boat.

Then John recognized the stranger. He shouted to Peter, "It is the Lord!" Peter was so excited at hearing this, he dove into the water and swam ashore. The

others towed the net full of fish behind their boat.

When they landed, they saw a charcoal fire burning. Jesus was cooking breakfast for them. He had a fish on the fire and some bread.

"Bring over some of the fish you just caught," Jesus called to them. So Peter helped the others pull the net ashore. It was full of large fish—153 of them! The disciples were surprised that, with so many fish, the net was not torn.

"Come and eat your meal," Jesus invited. They gathered around the fire. It was very good to be with Jesus again. Jesus took the bread from the charcoal fire and gave it to them. Then he gave them the fish.

**THEY SAT** there talking about all that happened to them since they first met Jesus on that same shore. They remembered the many meals they had shared with Jesus since then. They remembered especially the last meal they ate with Jesus before he died. At that special supper he had served them. He had taken bread and after breaking it, gave it to all of them.

They were overjoyed to be with Jesus again. They wished the joy of that breakfast would last forever.

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

### PROJECTS

1. Write a short play about the seaside breakfast and act it out with some of your friends. Invite your parents to a presentation of your play.

2. Pretend that you are Peter or one of the other friends of Jesus who were at the breakfast that morning. Write a note of thanks to Jesus and tell him how you felt about being with him again.
3. "The Fishermen's Surprise" by Alyce Bergey (An Arch book, Concordia Publishing House, 1967) is a well-written version of the story of the seaside breakfast. Read it if you can find a copy. You may want to buy this book to add to your collection of Bible story books.

**After reading the story, "A Seaside Breakfast," talk together about it. Questions like the following may guide your conversation.**

### QUESTIONS

- Which disciples had left Jerusalem and returned to their homes near the Sea of Galilee?
- What did the disciples see as they were returning from their unsuccessful fishing trip?
- What did Jesus suggest that the fishermen do with their net? What happened?
- Who recognized Jesus first? What did Peter do?
- What did the disciples see when they came ashore?
- How do you think the fishermen felt about a warm breakfast after a long and discouraging night of fishing?
- What did Jesus and his disciples talk about as they ate breakfast together?
- How was this meal like the Last Supper?
- How do you think you would have felt if you had been with Jesus that morning? Why?

# Bringing into the

by Fr. John J. Castelot

Pride in ethnic heritage and in ancestral traditions and customs can be noble and valuable human qualities. Yet the colorful variety that makes up the rich kaleidoscope of the human scene would be terribly dull. The contribution of different groups would not really be unique.

Unfortunately, these qualities can be divisive. They can lead to smug superiority, exclusiveness, bigotry, hatred, violence and war.

There is no place for these in the mission of God which Jesus inaugurated. By word and action he demonstrated his Father's indiscriminate love for all humanity. There was enmity between Jews and Samaritans. Jesus, a Jew, would engage in person-to-person theological dialogue with a much-married Samaritan woman. He would pose no objection to her coming, in effect, the first apostle to non-Jews. Asked about the limits of neighborly love, Jesus told a story about the extraordinary care of a Samaritan for a battered Jew.

**HIS OWN** disciples were not exactly quick to grasp this message. They were devout Jews, understandably proud of their status as members of God's people. They were reluctant to admit Gentiles into the Christian community. If they did, it was on condition that the Gentiles become Jews first. Twenty years after Jesus' resurrection this was still the accepted policy, as we know from Acts 15 and Galatians 2.

Paul understood the practical implications of Jesus' message. For him, salvation was a completely free gift of God's love expressed and offered to all people by Christ's action. This was Paul's Gospel of the Good News!

One of the clearest expressions of this message is the passage in which he proclaims, "All of you who have been baptized in Christ have clothed yourselves with him. There does not exist among you Jew or Greek, slave or freeman, male or female. All are one in Christ Jesus" (Galatians 3:27-28).

**OBVIOUSLY**, baptism does not obliterate differences of race, national or social standing or sex. Unity is not uniformity. In the unity of God's reign, the differences are of no account; all that matters, ultimately, is that one be a human person. Paul was not thinking of the annihilation of differences—that would have been unrealistic, even ludicrous.

However, he was thinking about the annihilation of divisive distinctions. In his day, generally speaking, Jews hated Gentiles and the feeling was mutual. Slaves hated their masters and masters feared their slaves; men, one suspects, secretly feared women, and relegated them to a position of inferiority; if women dared reflect on the situation, their reflection could not have been pleasant.



# Gentiles community

Paul believed this situation was radically transformed by what God had done for humanity in Christ Jesus. "It was for liberty that Christ freed us. So stand firm, and do not take upon yourselves the yoke of slavery a second time! . . . All that matters is that one is created anew" (5:1; 6:15b).

AS THE Christian community expanded over the centuries to include an ever richer variety of people, this principle has become increasingly important. People enter the Christian community with all their inherited social conditioning, including racial and national pride, smugness, bigotry—all in flat contradiction to the nature of the church.

Uniformity we neither have nor want; unity is the hallmark of the Christian community. Differences are enriching; divisions are destructive.

In a country like the United States, with its amazingly diverse population, the challenge to the Christian community is particularly serious and demanding. For us, unity amid diversity is not a remote abstraction; it is a daily reality. Our credibility as Christians stands or falls on our heartfelt and practical efforts to achieve it.



UNITY PROMOTED—Ecumenical religious services, such as this one in Augsburg, Germany, can help promote understanding and unity among churches. (NC Photo from KNA)

## Understanding: the key to unity

Because people from many cultures found a home in the United States, diversity became a characteristic of the nation. This diversity is encountered regularly on the large scale. Consider, for example, efforts by political candidates to attract the votes of different ethnic and religious groups.

On the other hand, the diversity in American life is encountered pretty regularly on the small scale as well, in the relationships that are a part of nearly everyone's daily life. Children raise questions at home about the religious life of their neighbors. In public schools, conflicts sometimes emerge over the proper classroom attitude toward religious holidays such as Christmas or Hannukah. Instances of religious bigotry are likely to be witnessed by most people.

At one time it was common to say there were two things friends should not discuss: politics and religion. Yet it seems diversity was regarded as a threat by some people, as a challenge by others, perhaps as some combination of threat and challenge by still others.

IN ANY EVENT, a close look at the religious-education program of a parish or a Catholic school today will usually reveal that some group, perhaps high school students or an adult-education group, is working toward increased understanding of Judaism, of other Christian denominations or other world religions.

Many Catholics now regard the quest

for understanding and unity among different religious groups as a religious goal. The Second Vatican Council mandated this work for unity, work that is seen in a special way today in the work of ecumenical and interreligious dialogue.

The goal of ecumenism is Christian unity. The goal of interreligious dialogue is understanding, the healing of wounds left by tragic conflicts, particularly between the church and its sister monotheistic traditions, Judaism and Islam.

Today some advances have been made and new approaches to relationships with other Christians and with Jews seem possible. Not too long ago, even in the United States, a priest would not be caught dead appearing on a public platform with a minister or a rabbi. Today this happens regularly.

IN ECUMENISM and in interreligious dialogue, reconciliation means coming to grips with pluralism. It is recognized that for any person the act of faith must be a free act. Faith itself cannot be forced on a person.

So people are recognizing the need to talk about each other's faith in order to understand their differences. And they are realizing that understanding can become the key to new unity among people who once felt much more profoundly divided.

For example, during this 450th anniversary year of the Augsburg Confession, many Catholics and Lutherans have met

in joint observances, finding that they agree on much of what the document says about the meaning of faith. Some aspects may remain problematic, but a document once regarded as a sign of disunity is now being understood as a meeting ground of hope.

ON ANOTHER religious front, Catholics and Jews are meeting in new ways, especially in common efforts to promote social justice. They are learning that such action has the same motivation within both traditions: building the kingdom of God. Jews and Christians work together in the world in the name of the one God. And this offers hope that, through

dialogue, new paths to unity and profound respect can be found.

The ecumenical movement and interreligious dialogue are signs of hope. Perhaps people have not found that the path to greater unity or understanding among people of different backgrounds is easy to follow. But many people have found that the effort is well worthwhile.

The pursuit of reconciliation is a religious goal that bears many practical consequences for daily life in America, as well. It is a pursuit that transforms the posture of religious groups toward one another. But it is a pursuit that transforms the posture of neighbors toward one another too.

### Discussion questions for 'Know Your Faith'

1. What is your ethnic background? Were you aware of your race while you were growing up? Why?
2. What advantages does Catherine Ambrosiano Fisher see in being raised in an ethnic group? Are there disadvantages as well?
3. Why does Mrs. Fisher say the history of ethnics here is said to be the history of this country? Do you agree?
4. Give two examples of the cooperation presently occurring among religious groups in this country.
5. Why is it especially important for Americans to search for an understanding of religious diversity?
6. Describe the community you live in, including your parish. How aware are you of ethnic groups in your community and parish?

# Our Church Family

## Peeved by anonymous letters

by Fr. Joseph M. Champlin

I am not sure how many people receive anonymous letters, but my hunch is that anyone in a public or leadership position, e.g. school administration, teacher, government official, community organizer, church group head, occasionally catches some support or sting (normally the latter) from an unsigned note with no return address.



Bishops and priests certainly do; speakers and writers likewise are particularly vulnerable to such communications. This column does not grow out of any recent development, but simply represents a few reflections on the topic after my two decades of experience with them.

I find anonymous letters:

**1. Inappropriate.** The writer of

those notes comfortably hides behind a veil of anonymity, thus shielded from any accountability. It parallels the pattern frequent in personal relationships by which we criticize another's actions to several people, but never approach the source, the subject of our conversation.

Sparky Anderson, the Detroit Tigers' baseball manager, recently suffered through a losing road trip on the west coast. Several disgruntled players objected to a few of his decisions during games and communicated this to some sports writer, but insisted the reporter conceal their names.

Anderson became furious, called a team meeting, labeled the dissenters "yellow bellies" and castigated them for a lack of courage.

He reacted pretty strongly and probably closed the door to more open handling of disagreements, but the incident does underscore the unfairness or inappropriate nature of this approach.

**2. Ineffective.** My first bishop, the late Walter Foery, maintained he never looked at anonymous notes, but immediately

threw them in the basket. I wonder how this good man instantly determined they were unsigned without at least glancing through the contents!

In any event, the recipient, if not actually casting these letters aside, tends to give them little attention and less weight. They exert minimal impact on group decision making or personal behavioral change.

The only major result of an anonymous missive seems to be a bit of pain and hurt (or encouragement as the case may be) for the one who receives it.

**3. Inadequate.** Years ago at the Syracuse Cathedral we heard confessions before and during the 12:10 Mass, leaving

at the Sanctus to distribute communion. Penitents stood in line waiting and almost always some were left without benefit of the sacrament. On one occasion I received a bitter, anonymous message castigating me for my early departure.

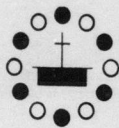
I really felt frustrated. The writer clearly had a deep hurt, but the fault was not mine nor could I do anything to rectify the situation, to ease that burden of guilt.

This frustration exists both for the sender and receiver of anonymous letters.

The writer never has the satisfaction of being heard, of perhaps even receiving an apology or of seeing the change desired.

The receiver never has the opportunity of explaining the situation, defending a point of view or even growing from the remarks to the degree which might be possible.

As you can see, I have some reservations about anonymous letters which will probably prompt an anonymous note in response.



### LITURGY

Isaiah 66:18-21  
Hebrews 12:5-7, 11-13  
Luke 13:22-30

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

AUGUST 24, 1980  
TWENTY-FIRST SUNDAY  
OF THE YEAR (C)

by Fr. Richard J. Butler

Perhaps the strangest paradox of the whole scenario of Christianity is the constituency of the membership. The community that preaches sanctity certainly has a way of gathering sinners. Even the Gospel itself speaks strangely about this. Listen to the words of Luke today for example. In one phrase the door is locked and none can enter. In another phrase they will be coming from the east and the west, from the north and the south, and will take their place at the feast.

The paradox is complex. The complexity arises in part from our concept of other analogies. The church is often spoken of as a club; thus membership should be rather clear cut. People are accepted in or not. Once in, they pay their dues or not. The membership role is easy to study. Not so! For membership in the church is not like joining a club. The membership is a state of relationship, a process of conversion, a new way of life.

The church exists for the sake of the kingdom toward which we are all on a journey. And membership in the church exists not for the status of membership in itself, but rather for service of the kingdom.

**THE CALL** to church is a call not simply to be saved of ourselves but rather to work for the salvation of the world. The limit lines of the call are as wide as the world itself. The testing lines of the call are as narrow as the most stringent of the gospel demands.

In point of fact, all who are called these days into membership are sinners. Before us and in years to come, membership in

the church will come from the sinners. The severity of the test at the end of the journey is not whether or not we were sinners. The test of all who are called is whether or not we recognized our sin and accepted conversion.

It is precisely when we sense the privilege of our call that we must be most sensitive to the demands of this test. For the call to be church is not a call to enjoy privilege but rather a call to enter conversion, to share the good news, and to discover in others the beauty of their status as children of God.

**THIS HAS** never been an easy phase of church life; it is certainly no easier today in these decades of changing patterns in the church. On the one hand the limit of church seems to be expanding. Ecumenism has encouraged us to see elements of church beyond the narrow confines of earlier commentaries.

On the other hand, the limits seem too narrow. Entrance itself is no longer a few quick lessons and a baptism; the catechumenate and ritual of initiation is lengthy and demanding. The new rite of initiation of adults can offer us much insight of this complex paradox.

First and foremost is the accent on God's initiative. Whether one is born in the inner circle or the farthest point of the compass, the call is God's action, not our own.

Secondly, the call is a process of conversion, not a quick yes or no. Also, the call is to a way of life, not to a list of intellectual propositions. And the call is not completed on admission; there is a continual call, once in, to minister the process for others. The call is a call to grow, to live, and to love.

## the Saints by Luke

### OUR LADY, QUEEN



ON OCT. 11, 1954, POPE PIUS XII INSTITUTED THE FEAST OF THE QUEENSHIP OF MARY, WHICH IS CELEBRATED ON AUG. 22.

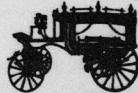
AFTER A HOLY LIFE, CONFORMED TO GOD'S WILL IN ALL THINGS, THE BLESSED VIRGIN MARY WAS GLORIOUSLY ASSUMED INTO HEAVEN WITH SOUL AND BODY AND WAS CROWNED QUEEN OF HEAVEN AND EARTH BY HER OWN SON. MARY IS QUEEN BECAUSE HER SON IS THE SECOND PERSON OF THE HOLY TRINITY AND AS MPN HE IS KING AND LORD OF ALL CREATION.

JESUS IS KING BECAUSE HE REDEEMED US. MARY IS OUR QUEEN BECAUSE SHE HAD A VERY SPECIAL PART IN OUR REDEMPTION. BECAUSE MARY SHARED IN OUR LORD'S SUFFERINGS, HIS STRUGGLE WITH HIS ENEMIES AND HIS VICTORY OVER THEM, SHE NOW SHARES IN HIS ROYAL DIGNITY.

AS MARY TOOK PART IN THE INCARNATION AND REDEMPTION BY HER DIVINE MOTHERHOOD AND HER SORROWS ON CALVARY, SO SHE NOW IS THE DISPENSER OF THE GRACES MERITED BY HER SON. ST. BERNARD SAYS, "IT IS THE WILL OF GOD THAT WE SHOULD HAVE ALL THINGS THROUGH MARY."

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# What's in your future? It's up to you!

by Valerie Dillon

"If we reach the year 2000 and I don't like it, maybe it's because I didn't make enough effort to shape it."

"We don't have to live in a reactive stance—we can shape our future world. We have a lot of options for 20 years from now, but not many for next year."

"I get angry with people who bemoan the status quo, but who are unwilling to put forth effort to change it."

"I see a 'futures' stance as profoundly Christian. In it, we assume that God has gifted the human person with the power to make choices."

These challenging statements from Providence Sister Judith Shanahan flow out of her recent presence at the First Global Conference on the Future, a gathering in Toronto, Canada, of some 6,000 people from around the world.

Sponsored by the World Futures Society and the Canadian Futures Society, it was an "amalgamation of people from all different fields," she recalled, "yet all of them were involved in some way in trying to shape the world. All had the same basic assumption: our world is not predetermined."

However, Sister Judith, acting superintendent of the archdiocesan Office of Catholic Education, noted there wasn't much representation from the southern hemisphere, that is, Third World peoples. And from her observation, there were "only

about 25 Religious—this was all the Catholic representation I was aware of." These included Providence Sister Ann Gootee and Franciscan Sister Claire Whalen, also of the archdiocese.

"In four days, we had about 300 topics to choose from, including health, business, education, government, science, technology, communication, etc."

"What struck me was the universal sense among participants that we are at the end of an era... the age of industrialization is ending and we are moving into a post-industrial society," Sister Judith stated.

"OLD VALUES and norms, based on the industrial age, won't survive. These values have been based on the notion of unlimited resources, exploitation for profit, specialization and standardization, bigger-better-faster—all that's necessary to create mass production."

"We're in transition," she said, "and the post-industrial society will be based much more on individualization... on recognition that resources are limited... that 'less and simpler and smaller' may be better... and especially, that the world is very clearly divided between haves and have-nots, and that the vast majority of people aren't getting their fair share."

"We're now being forced to recognize the limits of the globe," said Sister Judith. "Never again will any country have the position and power that the United States had in the '50s."

Instead, Sister Judith believes the "little people now have the reins; they have the resources we need," citing Iran as an example. She hears them saying: we refuse to be oppressed and dominated any longer, and predicts there will be redistribution of wealth around the globe—"either by force or by choice."

Sister Judith recalls one conference participant from India who said that in the eyes of the Third World, "there is no split between East and West, between communism and capitalism—both are exploiters."

When did the transition begin? In futurist thinking, the transitional era started in 1955-57, with the end of the economic boom. The early 1960s brought what Sister Judith describes as "the beginning of the breakup of cultural consensus."

"We began to see this nation's have-nots rising up—blacks, chicanos, youth, women. Those denied access to the decision-making process said: I will not tolerate it."

What will be some marks of the transition?

**DIVERSITY**, for one. This includes diverse models of family, rather than the nuclear family, with mother, father and two children, and diversity in education, recognizing it as a lifelong process, but with many different types of programming, styles and substance.

Another sign of transition Sister Judith expects is "the interdependence of the world," where we ask: Who can best handle this task? Instead of assuming that the national government does everything. Health care and education probably would best be done at local and regional levels; in matters such as money and natural resources, the supranational levels of government might be most appropriate.

Doesn't such fundamental change upset people?

"Some people feel that transition and change are evil," Sister Judith admitted. "As church people, many believe we are only about the supernatural... that we should leave to others the earthly journey. Yet the Incarnation tells us that the journey itself is very important. Each of us is accountable for shaping our lives. I don't have the option to sit this century out."

Acknowledging that the transition will be hard, Sister Judith sees the church playing a significant role in helping people. "For a group to survive rapid change," she said, "it must have three characteristics: community, structure and meaning, and these are the elements the church can bring."

What can the average person, with little power or influence, really do about shaping the future?

**RAISE ISSUES**, for one thing, Sister Judith said, asking questions in govern-

ment, in one's own community and church, in education.

"You can ask, what are we doing to plan for the future? The children in every parish will be shaped by educational decisions. Our new policies on Confirmation and the Christian Rite of Initiation result from such planning."

What else?

Americans can challenge their own patterns of consumption, their buying

habits. Heavy beef consumption, Sister Judith noted, requires large amounts of grain to feed cattle, grain which could be used instead for people.

On a hopeful note, Sister Judith urged that people view change as "the sign of a positive call to growth."

"You don't have to talk long to see that people are searching, and searching is a powerful sign. God is calling us forth to Himself."

"The conference was a very good experience for me, an affirmation of my own sense that we are in evolution... and that God is with us."

## JAMES H. DREW

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# the Active List

## August 23

St. Michael parish service group, Bradford, will sponsor an old-fashioned round and square dance in the parish hall from 9 p.m. to 1 a.m. For tickets call 812-364-6794 or 958-3868.

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.

Central Catholic School is sponsoring a monte carlo/mini social at St. Catherine Church, Indianapolis, (corner of Shelby and Kelly Sts.) in Fr. Busald Hall from 7 p.m. to 12 midnight. Adults only.

## August 24

Meetings of the SDRC in southern Indiana will be held at

7:30 p.m. at St. Mary parish, New Albany.

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.

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.

St. Martin Church, Martinsville, will have a festival on the church grounds. Sandwiches, deserts and drinks will be available.

St. Lawrence, Lawrenceburg, will have a church festival from 12 noon till 7 p.m. Chicken and beef dinners will be served country-style in

air conditioned comfort. Turtle soup and sandwiches will also be available. Games, booths and prizes galore. Located at U.S. 50 and Walnut St., just one mile from the I-275 exit.

## August 27

The city-wide meeting of SDRC will be held at 7:30 p.m. at St. Luke parish, 7650 N. Illinois, Indianapolis. Newcomers of any faith are welcome.

## 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

## August 30

held at Alverna Center, 8140 Spring Mill Road, Indianapolis. Call 317-257-7338 for details.

"Look What's Cookin'" at the 12th annual Mt. St. Francis picnic... delicious country style chicken or ham dinner with dumplings. There's also refreshments, fun, rides, a giant arcade of 32 booths, and a balloon take-off at 6 p.m. See next week's Criterion for complete information and a coupon worth a free hot dog and a coke. The picnic begins at 11 a.m. Don't miss this one.

## August 31

"Famous Fireside Inn fried chicken," turtle soup, and sandwiches will be served at the Annual St. John picnic in Enochburg, from 11 a.m. to 2 p.m. See the ad in this week's Criterion for further information.

## Sept. 1

The annual Labor Day picnic at St. Anthony Church, Morris, Ind., will feature chicken or

roast beef dinners from 10:30 a.m. until 3:30 p.m. Don't miss the fun, food and games. See the ad in this week's Criterion.

## Sept. 2

Emmerich Manual Evening School, 2405 S. Madison Ave., Indianapolis, will begin taking registrations for classes in the school cafeteria from 5:30 to 8:30 p.m. Among the classes are GED preparation classes, business education, auto mechanics, wood and machine shop and hobby classes. Call 787-8318 for information.

## Sept. 2-25

A successful living course that covers six major areas of anyone's life will be held on Tuesday and Thursday evenings (eight sessions) at 7:30 p.m. at Alverna Center, 8140

## Sept. 5-7

An intensive journal shop and a togetherness program for married couples will be offered at Alverna Center, 8140 Spring Mill Road, Indianapolis. Complete information is available from the Center, 317-257-7338.

\*\*\*

Fatima Retreat House, E. 56th St., Indianapolis, scheduled a weekend service retreat. Call 317-545-7688 for reservations.

## Sept. 6

A day-long workshop for sons working with high school youth will be held from 8 a.m. to 5:15 p.m. at St. Columba parish, 1302 E. 27th Columbus. The program is sponsored by the Religious Education Department. Archdiocesan Youth Minister Contact Charles Eble at Columbus rectory for registration forms.

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## Remember them

† BREEN, John L., Sr., 58, Holy Family, New Albany, Aug. 11. Husband of Helen; father of Phyllis Cogan, Michelle Duerr, Harvey and John L. Breen, Jr.; brother of Sister Ellen Michelle, Mrs. Hugh Bir, Mrs. Robert Brawand and Mrs. Elmer Moore.

† DAVIS, Lillian, 74, St. Augustine, Jeffersonville, Aug. 9. No immediate survivors.

† DEATRICK, Joseph B., 68, St. Joseph, Corydon, Aug. 16. Husband of Golda; brother of Margaret Mann, Irma Barnard, Clarence, Doveridge and Wilford Deatrack.

† FEENEY, Jack F., 36, Little Flower, Indianapolis, Aug. 16. Husband of Alice; father of Danny, Molly and Patti; son of Helen Feeney; brother of Judy Fahey, Mary Helen Powers, Paul and Bill Feeney.

† GINDER, Paul L., 78, St. Roch, Indianapolis, Aug. 16. Father of Marilyn Simpson and Sister Marilyn Ginder; brother of Helen Smith, Ardalia Gootie, Marietta Walsh, Herbert and Ralph Ginder.

† HARRIS, Juanita (Kinnaird), 61, St. Mary, New Albany, Aug. 12. Wife of George Harris, Jr.; mother of Yvonne Harvey, Rita, George, Dale and Patrick Harris; sister of Veronica Mitchum, Thelma Renfree, Ruth Ann Bonner, Agnes Sedwick, Mae, Jackie, Charles, James and John Kinnaird.

† KLUMB, John L., 58, St. Anthony, Clarksville, Aug. 16. Husband of Jane; father of Susan Williams, Jackie Mudd, Pamela and John S. Klumb; brother of Alberta Seifert, Mildred Davis and Kenneth Klumb.

† LEWIS, Albert H., 75, St. Catherine, Indianapolis, Aug. 13. Husband of Stella; father of Anna Lee Ridge, Dorothy Carlton, Barbara Jean Ellison and Junius; brother of Hubert and Fred Lewis.

## Franciscan sister dies

OLDENBURG, Ind.—The Mass of Christian burial for Sister Joseph Lorenzo Salazar was celebrated Aug. 14 in the motherhouse chapel of the Sisters of St. Francis here. Sister Joseph Lorenzo, 83, died Aug. 11.

Born Sept. 12, 1893, she was a native of Tierra Amarilla, New Mexico. She entered the Oldenburg community in 1924 and served as an elementary school teacher primarily in New Mexico. She did teach at Little Flower School, Indianapolis, and Our Lady of Perpetual Help School, New Albany.

Survivors include three sisters, Margaret Menendez of California, Olie Olivas of Utah and Reuben Lucero of New Mexico.

† PETTER, Bertha M., 68, St. Augustine, Jeffersonville, Aug. 11. Sister of Mrs. Francis Tully and Clara Petter.

† RADZUN, Joseph, 61, Sacred Heart, Terre Haute, Aug. 12. Husband of Hazel; father of Bodensadt, Roxann, Lois Regina, David, James W., Jr., Jerry, Lawrence, Lonnie, Richard Tuell; brother of Flanagan, Mary Funk, Manfre, Florentine Gagli, Edwin, Harold and Hubert Tuell.

† REVTYAK, Emil M., 56, Our Lady of the Greenwood, Greenwood, Aug. 16. Husband of Alice; father of Dr. George E. and David M.; brother of Marian Dee and Eleanor Pandosh.

† SMITH, Laura J. (Hall), 93, immediate survivors.

† TUBBS, Lillian C., 80, Paul, Greencastle, Aug. 16. Sister of Ann Leinberger.

† TUELL, Bernard W., 61, Peter, Harrison County, Aug. 16. Husband of Hazel; father of Bodensadt, Roxann, Lois Regina, David, James W., Jr., Jerry, Lawrence, Lonnie, Richard Tuell; brother of Flanagan, Mary Funk, Manfre, Florentine Gagli, Edwin, Harold and Hubert Tuell.

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**CELEBRATE SILVER JUBILEES**—Fifteen Sisters of Providence gathered at St. Mary-of-the-Woods this summer to celebrate the 25th anniversary of their entrance into the congregation. The silver jubilarians include: (bottom row) Sisters Mary Ann Phelan, Nancy Nolan, Margaret Quinlan, Ellen Watson, Marijo Lynch, (middle row) Sisters Alice Ann Rhinesmith, Ann Trinita McCahill, Anthony Marie Thole, Jean Fuqua, Kathryn McNulty, (back row) Sisters Rita Lechner, Donna Watzke, Suzanne Dailey, Ann Margaret O'Hara, Josephine Bryan. Not pictured are Sisters Ann Matilda Hollaran, Margaret McNamara and Betty Sloan.



**CELEBRATE GOLDEN JUBILEES**—The Sisters of Providence recently honored their golden jubilarians at a special observance at Saint-Mary-of-the-Woods College in Terre Haute. Jubilarians included (first row) Sisters Frances Ann Quinn, superior general Loretta Schafer, Antonella Danehy, Ann Hutchinson, (second row) Sisters Agnes Joan Li, Josephine Powers, Rose Margaret Ross, (third row) Sisters Mary Celestine McCormick, Mary Theresa Lettelier, Ellen Catherine Conroy, Jane Elizabeth Buche, (fourth row) Sisters Dorothy Summers, Marie William Hoerner, Rose Loretto Wagner, Alice Creed, Marie Freeder.

## Giant 'hug' concludes convention

LOS ANGELES—More than 24,000 persons embraced in "the world's greatest hug" Aug. 10 on the campus of the University of Southern California (USC).

Couples, priests and Religious attending the international convention of Worldwide Marriage Encounter joined family members in the hug spread out a mile or more around the USC campus.

Conventioneers from 49 countries marched in a parade of nations after the opening liturgy Aug. 8.

Local couples who attended the conference reacted with enthusiasm to the talks, liturgies, and the "greatest hug."

"There are not even any words to describe the feeling," commented Mrs. Ila Clements of St. Vincent de Paul Parish in Bedford. "We came home with the feeling that God is alive and well in the world and that He is drawing His people to Him... the Holy Spirit was alive on that campus."

"Mrs. Crystal Platteter, also of Bedford, attended the convention with her husband Dale. Her reaction was very much like Mrs. Clements'.

"It was a beautiful experience. It was a call to holiness, prayer, and the

sacrament of marriage... the love and family unity that was shown there was just phenomenal."

Preaching at the Mass, Father Edward Farrell of Detroit challenged the couples to "see what you are and be what you see." By looking into themselves they might recognize the power they possess and the power they could be, he said.

"Just as marriage makes you one with each other, the Eucharist makes you one in the body of Christ," Father Farrell said. "You become the presence of Jesus himself in your world."

The Detroit priest observed that encounter, as in

Marriage Encounter, involves risk and sacrifice. God made human beings, he added, "not only for himself, not only for ourselves, but for others."

Auxiliary Bishop Manuel Moreno of Los Angeles, principal celebrant of the

opening liturgy with near 500 concelebrants, read message from Cardinal Agostino Casaroli, papal secretary of state, conveying the best wishes and blessings of Pope John Paul II for the convention and its participants.

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- 3) "to be used for (state specific purpose, i.e., education of students for the priesthood, clergy or lay retirement program, etc.) or if not possible then as the Archbishop might decide."

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It should be emphasized that a bequest given for the benefit of a particular parish, institution or purpose will be used as directed. Only bequests including the language in option #1 (above) are available for general Archdiocesan purposes.

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## Study notes seminary decline

WASHINGTON—A study made by a task force organized by the Center for Applied Research in the Apostolate (CARA) has recommended that no new seminaries or schools of theology should be started in the United States.

The 15-member task force based its recommendation on a decline in the number of candidates for the Catholic priesthood and a sharp increase in the cost of theological training.

CARA is a Catholic research and development agency located in Washington.

The study, begun in July 1979, found that the total number of young men in theology programs studying for the priesthood declined eight percent between 1975 and 1979. The number of theology students for the priesthood in religious communities declined 20 percent between 1976-77 and 1978-79.

**THE TOTAL** annual cost for the average student in theology school rose from \$7,772 in 1975-76 to \$10,082 in 1978-79. The study reported that, if present trends continue, the average annual total cost per student will rise to more than \$17,000 by the end of the 1982-83 school year.

The CARA study said that during the next 20 years the number of young men of an age to enter theology schools in the United States will decrease by at least 15 percent. "Hence," the study said, "even if seminaries were to attract a larger percent-

tage of the pool of young men than they do today, it seems inevitable that the total number of seminarians studying theology will be significantly less than now."

### AMONG THE CONCLUSIONS

reached by the task force were:

—Good public relations and vigorous recruitment will be necessary in order to maintain the present level of interest in the priesthood by qualified candidates.

—If a theology school is operating below 50 percent of its maximum acceptable enrollment and there is no realistic hope of increasing enrollment, merging or closing should be given careful consideration.

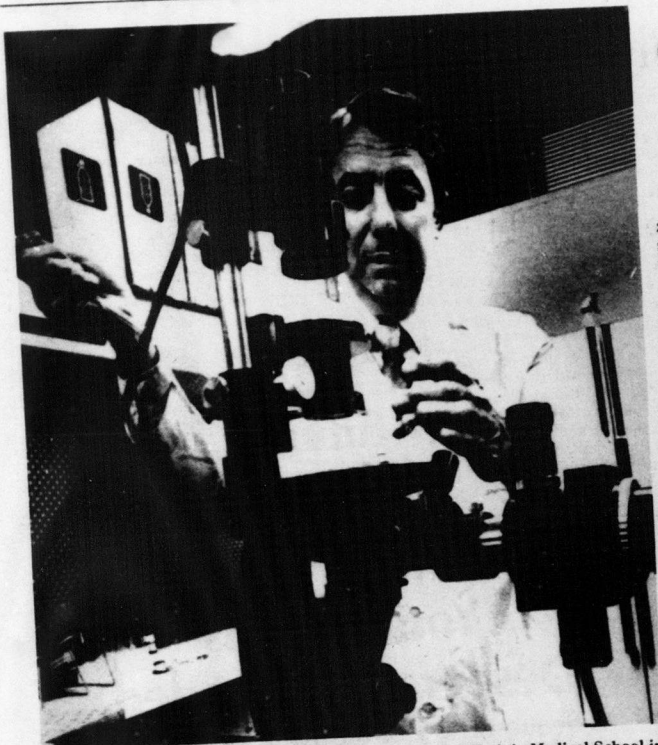
—Bishops in charge of dioceses should establish feasibility studies of the advantages of mergers of seminaries.

—Regional planning meetings should be set up to insure adequate use of the scarce resources of faculty and funds.

—Continuance of low salary policies could lead to the withdrawal of qualified personnel from theology teaching.

—Bishops sending personnel to seminaries they do not own and operate should realize their obligation in justice to pay a larger amount of the per student costs, over and above tuition, room and board, than is the common practice today.

—Seminaries must be willing to make a substantial investment of personnel, time and money in establishing and carrying out a development program.



IN-VITRO LAB—Dr. Jack Rary, a geneticist at Eastern Virginia Medical School in Norfolk, Va., works in the laboratory at Norfolk General Hospital that will become the first test-tube baby clinic in the United States. The Canadian Catholic Health Association recently published its moral medical guide stating Catholics may not support such experimentation. (NC photo)

## Catholics cannot support in vitro fertilization, scholars say

by John Bird

TORONTO—Catholics cannot support the in vitro fertilization experiments currently being conducted in Quebec, said Father Everett MacNeil, executive director of the Catholic Health Association of Canada.

According to the association's moral medical guide approved by the Canadian bishops, "morally, the conjugal act is necessary for procreation, and insemination that is totally artificial is immoral," said Father MacNeil.

The priest was referring to experiments currently being conducted at Laval University in Quebec City, Quebec, by a team of scientists directed by Dr. Jacques-Emile Rioux. Rioux has made 12 unsuccessful attempts to fertilize a human egg under laboratory conditions and implant it in the mother's womb. If an experiment succeeds, the fertilized egg would be implanted in the mother's womb.

Both men were interviewed by The Register, national Catholic newspaper in Canada, published in Toronto.

"Just because we can do these things in science doesn't mean we may or must do them. We have to ask ourselves if we should," said Father MacNeil.

RIOUX said that his team once managed to fertilize an egg, but it "did not even get to the four-cell stage of development."

A fertilized egg begins dividing, doubling the number of cells with each division. It must reach the eight-cell stage before it can be implanted.

In this case, the egg appeared to be developing abnormally so it was aborted, said Rioux.

"Aborting an abnormally developing egg is absolutely immoral in our terms," said Father MacNeil. Pope Pius XII condemned in vitro experiments in 1956, he added.

THE primary objection, said Father MacNeil, is that the very nature of Christian marriage is fractured by technology which is introducing a radical separation

medicine and neither is in vitro fertilization. It's curing the infertility of the mother."

In vitro fertilization can only be used in cases where the mother has a normal functioning uterus and one or two ovaries, said Rioux, and it is resorted to if fallopian tubes are somehow blocked, precluding normal fertilization of the egg.

Father MacNeil said sympathized with a childless couple's desire to have a baby, but asked them to investigate alternatives to biological parentage such as adoption.

Rioux said he sees nothing wrong in his experiments.

"I deal with people. I am trying to help them. I don't say that any means is good but I don't see anything wrong with this one," he said.

Rioux predicted "we will probably have to try 20 more times before we are successful."

between the conjugal act and procreation.

Another objection is that the money spent on such research could be better spent for other forms of health care, said the priest. He questioned whether in vitro fertilization could be called a medical procedure.

Medicine means therapy and curing, said Father MacNeil. "Abortion is not

## Zimbabwe bishop resigns

UMTALI, Zimbabwe—Bishop Donal Lamont of Umtali said in an interview with the German Catholic news agency KNA that he has submitted his resignation to Pope John Paul II.

Bishop Lamont recently returned to Zimbabwe (formerly Rhodesia) after three years of exile under the former white-minority regime.

A Carmelite missionary from Northern Ireland, he was one of the leading white spokesmen for black majority rule in Rhodesia, even before the country's white-minority government began fighting black nationalist guerrillas in a seven-year civil war.

In 1977 he was stripped of his citizenship and expelled. The government said he refused to report the presence of guerrillas in his diocese and encouraged

priests and nuns in his diocese to do the same.

Bishop Lamont, who was 69 in July, said in the interview reported by KNA that he wanted to retire and return to Ireland by the end of this year.

Before his return, he said, he wanted to make a tour through Europe to raise funds to help rebuild his war-torn diocese.

He noted that his diocese has a Catholic population of about 1,000 whites and 80,000 blacks.

"The support they can give the diocese isn't very great," he said. "In any case, they can hardly build schools, hospitals and churches."

Bishop Lamont was a missionary in Rhodesia for 31 years before his exile and was the first bishop of Umtali when it was made a diocese in 1957.



ST. VINCENT DE PAUL RECEIVES GRANT—Louis S. Hensley, Jr. (left) of the The Indianapolis Foundation is shown here presenting a \$20,000 check to St. Vincent de Paul Society leaders Peter Hammes (center) and Raymond Benjamin (right). The \$20,000 is a matching fund donation to help continue operation of the St. Vincent de Paul Warehouse program that serves the poor of Indianapolis with furniture, appliances, clothing and food.

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## White House parley 'put families on national agenda'

WASHINGTON—The most significant result of the White House Conference on Families (WHCF) "was to put American families firmly on the national agenda," according to a report by a Catholic committee on the conference.

In its report the Catholic Coordinating Committee for the White House Conference on Families recommended that "respect for human life itself be a basic underlying principle" of the WHCF.

The committee also urged that WHCF recommendations be developed "within the context of families as traditionally understood, and due consideration be given to family impact analysis."

Msgr. Francis J. Lally, secretary for social development and world peace of the U.S. Catholic Conference, is chairman of the committee, which includes the USCC, National Conference of Catholic Bishops, National Conference of Catholic Charities, Nat. Catholic Educational Association and the National Council of

Catholic Women.

The committee's statement was directed to the WHCF national task force, which was to meet Aug. 19-20 in Washington.

The Catholic committee did not endorse by name specific recommendations of the three sessions but did urge that "recognition be given to the fact that the pro-abortion recommendations were extremely low in ranking, 53rd out of 60 in Baltimore, 56th out of 57 in Los Angeles. The recommendation favoring abortion did not pass in Minneapolis."

The committee said it intends to cooperate in "making effective use" of the WHCF results and "encourages others to do so."

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## Paths of Promise

# The personal drive for perfection can be an exercise in frustration

by Joanna Dunn

Many years ago, as a little girl, my brothers and I traveled by train with our mother from California to Philadelphia. We were on our way to visit our grandparents while my father was overseas. As we approached the train station, I remember my mother telling us we had to be "perfect little angels" during our trip.

Obviously it was very difficult for three pre-school age children to be "perfect." During the several days we spent on the train we were reprimanded severely. As we approached our destination, our mother again instructed us on the importance to be seen as "perfect" in the eyes of her family.

Being the only children in a household of adults was not an extremely joyful experience for us. My grandmother followed us around with a dust cloth wiping up fingerprints. Looking back I often wonder how they raised 11 children who were inevitably imperfect."

And, as a child in Catholic school, I was taught the importance of perfection "as your heavenly father is perfect."

Recently I was in the home of a friend whose children had left books and shoes "out of place." She told them it was necessary to put things where they belong because everything had to be perfectly in its place.

These examples can be multiplied a hundred fold. We can all think of situations in which everything had to be "just perfect" in our lives.

**IT IS TRAGIC** to see people pursue this quest for perfection with a fanaticism that is unreal. A person may feel compelled to put every-

thing in exactly the right order, symmetrically justified, exactly according to custom. In such cases we may say the person is dominated by rules and regulations, by routine, and by "this is the way we have always done it", or, "this is the only way it should be done." This often includes a condemnation of others who do things differently.

Perfectionism in the ethical or moral realm may lead to only doing things that are 100 per cent ethically justified, not so much because of inner conviction, but because somehow, somewhere, someone has told us this is the only way ... there is no other. Also, the message may have been conveyed that one ought to

be on the level of perfection right here, right now. We can sense rigidity in a person's life who acts in such a manner and also sense the frustrations in the light of limited human nature. There is simply no room for mistakes. If mistakes are made, a person may forever keep punishing him/herself for it.

How can we free ourselves from the tyranny of perfectionism in our life and become more truly ourselves?

**WE NEED TO** give ourselves permission to make mistakes which is at the root of the tyrant called perfectionism. If we give ourselves such permission, we also will be able to give permission to others and begin to treat others as real human beings.

Often, because of our own limitations, we overcompensate by striving for perfection. An example is the single parent. To make up for the loss of his/her spouse, the single parent often strives to become the "perfect" parent, thereby expecting "perfect" children. When the children fall short of perfection, there is

disappointment and further frustration.

Let us also give ourselves time to grow. Even in ethical decisions, nothing will be a 100 per cent. The decision to terminate a marriage relationship—among the most painful decisions a person can make—is not a 100 per cent decision. There will be the pain, the uncertainty, the questions, the doubts. If, at least, we can reach a point where we can say: "with the knowledge I had at that particular time, I did the best I could," and leave it at that, we will be at peace with ourselves. That peace will benefit not only myself but also others with whom we share life.

It isn't easy to accept our imperfections when we are surrounded by conflicting outside demands. If we view our mistakes as opportunities to grow, we become more merciful with ourselves. Is it not more important to strive toward inner peace ... to become more merciful to ourselves and others, than to be frustrated at our inability as human persons to be "perfect"?



**JONATHAN-OF-ALL-TRADES**—Dr. Jonathan Miller, the multi-talented British writer, comedian, theater and opera director, and doctor of medicine, is the writer and host of "The Body In Question," a 13 week health series on PBS reviewed on page 19. (NO photo)

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## Double-Take

(Answers to Last Week's Puzzle)

by Harry Shuck

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## TV Programming

## 'The Body in Question' slated for public television

NEW YORK—Although the network season may be in question (due to the Screen Actors Guild strike), PBS programming is in place and ready to go as scheduled with a varied offering of drama, culture and information series. One of the latter, **"The Body in Question"**—premiering Saturday, Sept. 30, and airing for 13 weeks—should be a strong contender for the attention of disenchanted network viewers.

The series concerns the human body, health and the growth of medical knowledge. It was produced by the British Broadcasting Corp. (BBC) in 1978 in association with KCET—the public television station in Los Angeles—as well as the Australian Broadcasting Commission, the Canadian Broadcasting Corp. and the Ontario Educational Communications Authority.

There is no doubt that the subject of physical health is a deep-seated concern of every individual, although most of us would rather not know too much about the inner workings of our body. Apparently we are afraid that the more we know, the more we will have to worry about.

It is with that fear that the series begins with a program called **"Naming of Parts,"** wherein we learn about the various organs of the body, how they interact and how much a physician can do when they fail.

The approach is considerably different from that of the usual medical documentary which, like the CBS **"Body Human"** series, is

ship between human mind and body.

The point of view of the series, according to press announcements, is that "advances in modern medicine are the result not of heroic procedures and miracle drugs but of a new understanding of what a healthy body is and how it survives and protects itself."

This, of course, is the approach of holistic medicine—that we are responsible for our health, that our attitude has a great deal to do with our physical well-being, that doctors do not treat an illness but a human being.

In following its subject the series ranges widely over art and architecture, historical recreation, literature and various avenues of science. Erudite as it may be, the series will not attract general viewers unless it is presented by a knowledgeable person who is also something of a personality.

The host and writer of **"The Body in Question"** is Jonathan Miller, a remarkably versatile British author, performer and director who also happens to be a doctor of medicine. This unusual conjunction of talents in one person would seem to insure the success of the project.

After graduating from Cambridge with a medical degree, Miller teamed with college friends Dudley

Moore, Peter Cook and Alan Bennett in a satirical London review, **"Beyond the Fringe,"** which came to Broadway in 1962. While in the United States he reviewed movies for the *New Yorker*, wrote for *Partisan Review* and directed the premiere of Robert Lowell's **"The Old Glory."**

Returning to England in 1964, he worked for the BBC arts program, **"Monitor,"** and wrote and directed a number of dramatic productions. Recently he has turned his interests to opera, directing works in England and abroad. Meanwhile, he has kept up his academic study of the history of medicine.

With Miller in charge, one can be sure that the series will be anything but dull. If one is interested in going a little more deeply into the subject, there is available a viewer's guide, with summaries of the 13 programs and background information. Or one might go to the local library and get **"The Body in Question,"** a book based on the television

series written by Jonathan Miller and published by Random House in 1979. (The viewer's guide may be

obtained by sending \$2.50 to The Body in Question, P.O. Box 963, Encinitas, Calif. 92024.)

## 'The Seduction of Miss Leona'

NEW YORK—Rightfully buried amidst the summer schedule of repeats is a new made-for-television movie, **"The Seduction of Miss Leona,"** airing Tuesday, Aug. 26, at 9-11 p.m. (EST) on CBS.

It proves to be an extension of the romantic claptrap found on afternoon soap operas into prime time and asks the age-old question of whether a single woman can find happiness in an affair with a married man. It will come as no surprise that after exhausting a box of tissue the answer is still the same age-old no.

Lynn Redgrave strives mightily to create some interest in her role as a small town college teacher of English literature who falls in love with the school's maintenance man (Brian Dennehy). He happens—poor fellow—to be married to a woman whose main concern is watching her favorite TV soap operas.

There is no reason why you should make the same mistake—not even Katharine Hepburn and Spencer Tracy in their prime would have made this clunker

worth the viewing. It is certainly not for the younger members of the family, although the title is about as sensational as the program gets.

## Correction

Last week's "Double-Take" incorrectly identified the initial puzzle clues as "stop—cease" and "school—grade-class." They should have been "word with thunder or wind—storm" and "begin—start." We apologize to confused puzzle addicts.

## TV Programs of Note

Sunday, Aug. 24, 8-11 p.m. (EST) (NBC) **"Backstairs at the White House."** This rebroadcast is a four-part dramatization of the personal lives of eight presidential

families from the Tafts to the Eisenhowers as remembered by a mother and daughter who served as White House maids (continued Aug. 25, 26 and 27 at 9-11 p.m. (EST)).

Monday, Aug. 25, 8-9:30 p.m. (EST) (PBS) **"The Dionne Quints."** The perils as well as the pleasures of sudden fame and international recognition are the subject of this previously aired documentary on the French-Canadian quintuplets who became the overnight rage of the 1930s.

Wednesday, Aug. 27, 8-10 p.m. (EST) (CBS) **"Funny Business."** Walter Matthau hosts this repeat presentation of a program focusing on comedy classics from the Golden Age of Hollywood movies with excerpts featuring the Marx Brothers, Laurel and Hardy, W.C. Fields, Bob Hope and other screen comedians.

Thursday, Aug. 28, 9:30-10 p.m. (EST) (PBS) **"From the Ballroom to Broadway and Back."** Members of the American Dance Machine and three professional ballroom dance teams recreate famous dance routines from the 1930s, 40s and 50s in this **"Camera Three"** rebroadcast.

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# Viewing with Arnold 'Carney' not wholesome

by James W. Arnold

In an otherwise mindless movie summer, "Carney" merits some attention for reaching a bit farther than most. It's an attempt at serious adult drama, with a touch of social comment, set in the sleazy traveling carnival that, until the arrival of the expensive clean-and-wholesome theme parks, was an essential ingredient of the traditional American summer.

"Carney" is not wholesome. It recalls the "dark films" of the 1940's, which mostly involved steamy melodrama in downbeat settings, with brooding characters somewhat scarred by life and headed for a few more losses. The films were intense and moody, but at their best provided a glimpse of that America not populated by Gidget, Andy Hardy or "Happy Days."

There is some of that 1940's feeling in "Carney," which began in director Robert Kaylor's head as a documentary on the last southern tour of two veteran carnival workers. Kaylor is an experienced documentarian—he did a famous movie on the roller derby—and this is his first feature.

As it emerges now, "Carney" is a love story tri-angulate with a few documentary touches. We soak in the midway atmosphere, spend a few seconds each with several genuine sideshow people and with colorful carny types based on people Kaylor interviewed. The idea is to help us see them as ordinary folks much like ourselves, living in a segregated world that seems bizarre only to outsiders. But not enough time is invested.

Most of that goes into the trite fictional story. It's about a restless, eighteen-year waitress (Jodie Foster) who escapes her troubled home life and joins the carnival as a kind of groupie to a large but gentle midway bozo, strongly played by Gary Busey as a follow-up to his Oscar-nominated performance as Buddy Holly. (A bozo is a clown who perches in a cage over a watertank and taunts customers into

throwing balls to dump him into the tank).

**THE GIRL** who first comes between Buscy and his best friend (Robbie Robertson), who is the show's peacemaker, the fellow who goes around soothing angry customers and paying off local officials so they won't hassle the midway games or cooch dancers.

The hostility between Foster and Robertson soon turns to attraction and more tension among the trio. But nothing as strong as love seems involved on any leg of the triangle, and the mess is easily resolved—dismissed is a better word—at the fadeout. "Carney's" story lacks strength and big feelings.



## Film Ratings

(The movie rating symbols were created by the U.S. Catholic Conference Office for Film and Broadcasting:

A-1, morally unobjectionable for general patronage;  
A-2, morally unobjectionable for adults and adolescents;  
A-3, morally unobjectionable for adults;

A-4, morally unobjectionable for adults, with reservations (an A-4 classification is given to certain films which, while not morally offensive in themselves, require caution and some analysis and explanation as a protection to the uninformed against wrong interpretations and false conclusions);

B, morally objectionable in part for all;  
C, condemned)

Airplane..... A-3  
The Black Stallion..... A-1  
The Blue Lagoon..... B  
(Contains a coy, peek-a-boo, nudity)  
The Blues Brothers..... A-3  
Bronco Billy..... A-3  
Brubaker..... A-3  
Caddyshack..... B  
(Lewd jokes and nudity)  
Cheech and Chong's Next Movie..... B  
(Contains foul language and crude sexual references)  
The Children..... B  
(Excessive violence)  
Coal Miner's Daughter..... A-2  
Don't Go In the House..... C  
(Exploits nudity and violence)  
Dressed To Kill..... C  
(Excessive nudity and violence)  
The Empire Strikes Back..... A-2  
Fame..... B  
(Irreverent attitude toward religion coupled with some nudity)  
The Fiendish Plot of Dr. Fu Manchu..... A-2  
The Final Countdown..... A-2  
The Great Santini..... A-2  
Herbie Goes Bananas..... A-1  
Honeyuckle Rose..... A-3  
Hopscotch..... A-3  
How to Beat the High Cost of Living..... A-3  
The Hunter..... A-3  
In God We Trust..... B

The Island..... B  
(Excessive violence, profanity and brief nudity)

Kramer vs. Kramer..... A-4  
My Bodyguard..... A-3  
Oh, Heavenly Dog..... A-3

Prom Night..... B  
(Excessive violence)

Raise the Titanic..... A-2

Roadie..... A-3

Rough Cut..... A-3

The Shining..... B  
(Contains rough language, graphic violence and a seriously offensive erotic sequence)

Up the Academy..... B  
(Contains sexual blypax and low moral tone)

Urban Cowboy..... B  
(Contains brief nudity, sexually suggestive scenes, violence and profanity)

Used Cars..... C  
(Excessive use of foul language and extravagant nudity)

Wholly Moses..... A-3

Willie and Phil..... A-3

Xanadu..... A-2

comedian, fills a deep need for this otherwise "nice guy." The movie also seems to want to explore the eerie effect the public putdown has on macho males—that is, after all, what keeps the bozo in business.

Ms. Foster, on the other hand, plays a zero, the basic opportunistic tramp who finds a home-at-last. The fault may be with Foster, who always plays the same tough kid. This girl (now 17) has been doing sexually precocious parts since she was 13. She's convincing. What she doesn't seem to have are any childlike qualities or warmth.

**THE MOST** intriguing performer of the three is Robertson, who for 15 years has been a major rock star (as lead guitarist and composer for The Band). He's also producer of this film and really its co-author with Kaylor.

He has intelligence and an easy ethnic charm once identified with an actor like John Hodiak. We sense that his con man has lost faith in everything but his friends, but that characteristic is never used, never put to any test.

The end of "Carney" recalls the classic "Freaks," in that the carnival folks unite, in their own way, to rid themselves of a pair of sleazy crooks who demand exorbitant payoffs. But it holds back from genuine shock or horror. The whole film feels the same way. It's like an elaborately setup vaudeville act that builds toward a climax that never arrives.

(Some nudity, rough language, generally loose sexual attitudes and behavior that film seems to accept. Not recommended). NCOMP Rating: B—morally objectionable in part for all.

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