

THE CRITERION

Archdiocese of Indianapolis



PUMPKIN TIME—Seven-year-old Marcy Pawlowski, a second-grader at St. Paul's School in Grosse Pointe Farm, Mich., discovers a pumpkin that's just to her liking at her school's annual pumpkin sale. (NC Photo)

Synod told of problems with birth control teaching

by Jerry Filteau

VATICAN CITY—Archbishop John Quinn of San Francisco warned the world Synod of Bishops of a severe pastoral problem regarding the Catholic teaching against contraception.

There is an "immense problem for the church today" in the area of contraception, he said Sept. 29 in an intervention during the first full day of synod deliberations.

Studies indicate that nearly 80 percent of U.S. Catholic married women use contraceptives, he said, and that only 29 percent of U.S. priests consider the use of artificial birth control "intrinsically wrong," added the archbishop, president of the National Conference of Catholic Bishops-U.S. Catholic Conference.

He said the issue poses a problem of pastoral ministry for those who want to uphold the teaching, because of the abundance of moral and pastoral literature which oppose it and the number of theologians who openly dissent from the teaching.

In Indianapolis, Archbishop O'Meara announced at a press conference that he had sent a cable congratulating Archbishop Quinn on the text of his speech.

"He recognizes the need for a new approach in our teaching," the Archbishop stated. "Let me say that I too support the teaching of our Church but, with Archbishop Quinn, I believe his call for a new approach is needed."

Archbishop O'Meara indicated that the Church does not oppose all methods of birth control but only methods of artificial contraception. "The encyclical of Pope Paul VI ('Humanae Vitae') is a very beautiful statement," he said, "which, unfortunately, has been reduced to attention on the single statement, 'each and every marriage act must remain open to the transmission of life.' Archbishop Quinn has placed the problem in the open. It is imperative that we face the issue."

Archbishop Quinn called on the church to "create a new context for the teaching on contraception," placing it more strongly in terms of a positive teaching on the transmission of life and on sexuality.

He also urged the Holy See to "initiate a dialogue with theologians" on the problems that have developed in the church in the wake of "Humanae Vitae" (Of Human Life), the encyclical of Pope Paul VI reaffirming the church's teaching against artificial contraception.

The basis of this dialogue should be an acceptance of the church's doctrinal position (See BIRTH CONTROL on page 2)

Archbishop O'Meara speaks on racism

To my fellow Catholics and fellow citizens:

Events of the recent past which have involved some of the people and clergy of the Archdiocese in a public confrontation over issues of alleged racism and racial discrimination prompt me for the first time since coming to Indianapolis to speak in this manner.

My words are addressed to the Catholics of the Archdiocese as a pastor speaking to his flock; they are addressed to the community at large as a concerned citizen and religious leader speaking in a spirit of concern and service.

It is my prayer and my hope that my words, rather than heightening tensions and provoking further confrontation, will have some impact that will lessen hostility and antagonism. The issues that divide humans are resolvable only when dialogue supplants protest, when reason moderates and directs emotions and fears.

Having said the above, I offer the following reflections for the consideration of all who read and hear my words.

Racism is an attitude of mind which believes that some human beings are inherently superior and others essentially inferior because of race. Racism is a sin.

Racism is sinful because it violates the fundamental human dignity of those called to be children of the same Father. It is a sin which divides the human family and mocks the words of Jesus: "Treat others the way you would have them treat you."

Racism is an evil which endures in our society and even in our Church. Despite significant changes in the past two decades, the reality of racism remains; all too often only appearances have changed.

In our country today, there are men, women and children who are denied opportunities for full participation and advancement in our society simply because of their race. Mindful of its duty to be the advocate of those who hunger and thirst for justice sake, the Church cannot remain silent about racial injustice in our society and in its own structures.

Every form of discrimination against individuals and groups is an injustice which has seriously weakened our

social fabric and deprived our country of the unique contributions of many of our citizens.

With respect to the wholesome loving of family life in all its aspects and dimensions, decades of denied access to opportunities because of racial discrimination have been for minority families a crushing burden.

All of the thoughts expressed above are truly my own, but it is not the first time I have affirmed them in a public way. With my fellow Catholic bishops throughout the United States, I gave my name last November in hearty approval to a joint Pastoral Letter dated November 14, 1979, in which you will find every principle expressed above, sometimes word for word. These thoughts are my own; they are the teaching of the Catholic Church.

Let me conclude by insisting that concerned Catholics, even when they are priests and religious, have a right to express themselves publicly on situations which seem to indicate the specter of racism. In such expressions, the Catholic community as well as the community at large, has a right to expect temperance and fidelity to truth as regards both fact and principle, but has also the obligation to respect moral courage when it is lovingly and selflessly manifested.

There is no way all of us will ever agree on the right tactics to use and the right words to say in any specific instance. Each of us must, however, search his or her own person, questioning every attitude and affection; am I racist in any way; do I love all of my fellow humans as I love myself; do I do unto every other person as I would have done unto me?

With gratitude for your attention and the assurance of my affection and prayer for all, I am

Devotedly in Christ our Lord,

+ Edward T. O'Meara

Most Rev. Edward T. O'Meara, S.T.D.
Archbishop of Indianapolis

THE CRITERION

Vol. XX, No. 1 — October 3, 1980
Indianapolis, Indiana

'Damien' role offers rare chance for actor

by Peter Feuerherd

For actor Dan Rogers the role of a missionary priest in a one-man show "offers what actors search for and rarely find."

The show is simply entitled *Damien*. It is the dramatization of the life of Belgian missionary priest Father Damien de Vues-ter, who went to the Hawaiian Islands in 1864 to serve the leper outcasts of Molokai Island.

Rogers, a Utah resident, will bring his one-man show to sites around the Indianapolis Archdiocese for a run beginning Oct. 12 and continuing until Oct. 20.

The play, says Rogers, "starts with an earthquake and builds to a climax." The actor, who originally performed the role at the Salt Lake City Cathedral, has been so impressed with the role of the missionary priest that he has decided to devote a year of his life to bringing the story of Father Damien to other parts of the country.

"I HAD A strong feeling that I wanted as many people as I could to encounter Damien. It offers the audience more than a superficial laugh or tear . . . It hits at the religious ground of being and asks ultimate questions."

Researching and performing the role, says Rogers, has transformed the actor's life.

Admitting, "I was a little afraid of it at first," Rogers dug into the life of the missionary priest, pouring over five biographies of the missionary. He talked to priests about the struggles and joys in their own

lives, trying to understand Father Damien more deeply.

Rogers says that being on stage alone for the duration of the hour and a half show is made easier because "the script is so strong and the man is so strong."

The most demanding part of playing Father Damien, explains the actor, is "maintaining the integrity of the role. This is one show that can't become slick. You have to use your own heart and soul to keep it fresh."

THE ACTOR has drawn upon his own experience for the role, having once been attracted to the clerical life himself (he attended Christian Theological Seminary in Indianapolis, where he met his wife, Hoosier native Marcia Reider, who also serves as his publicity agent.)

He also deeply empathizes with Father Damien's rural, peasant Belgian background, having grown up on a farm in Byron, Wyoming.

"There is something in the simplicity of Father Damien's faith. He is a peasant . . . In him, I rediscovered my own nature—that very solid foundation of growing up on the farm. He didn't let intellectual problems stop him from acting," declares Rogers.

In the actor's opinion, the message of Father Damien's life is needed more than ever in today's world.

"He looked at what everybody else found repulsive and saw through it. He saw human beings and treated them as such . . . It was his simplicity that allowed him to do it . . . His faith allowed him to

take away the questions and get things done."

What Father Damien did, Rogers notes, was to enter into the lives of the outcast Hawaiian lepers, who were the victims of a disease brought into Hawaii by whites. For 12 years, Damien spiritually counseled his lepers, clothed and fed them, demanded adequate medical care and supplies, built homes, coffins, and made every effort to restore their dignity.

THE PRIEST, who had entered completely into the lives of his lepers, eventually contracted their disease. He died at the age of 49.

Yet, in some real way, Dan Rogers will try to bring Father Damien back to life for his Indiana audience on his upcoming tour. How well he can recreate the life of the extraordinary missionary priest is, he realizes, the challenge of his acting craft.

Mother Teresa speaks on family

VATICAN CITY—There was an audible gasp, commotion, whispers and turned heads as the white-clad figure walked quietly into the Sistine Chapel shortly before the solemn Mass inaugurating the world Synod of Bishops.

The white-clad diminutive woman was Mother Teresa of Calcutta who won the Nobel Peace Prize for her work for the poor.

NC News went over to ask her a few questions, and she smiled politely even

The play, to be sponsored by the Vocations Office in conjunction with National Church Vocation Awareness Week, will be performed at these sites around the archdiocese:

Sunday, Oct. 12, 7 p.m.—Vocations Center, Holy Rosary Church, 520 Stevens St., Indianapolis; Monday, Oct. 13, 7:30 p.m., Our Lady of Perpetual Help Church, 1752 Scheller Lane, New Albany; Tuesday, Oct. 14, 7:30 p.m., Saint Gabriel Church, 232 West Ninth St., Connersville; Thursday, Oct. 16, St. Meinrad Archabbey; Friday, Oct. 17, 7:30 p.m., St. Joseph Church, 113 South 5th St., Terre Haute; Sunday, Oct. 19, 7 p.m., St. Paul's Catholic Center, 1413 East 17th St., Bloomington; Monday, Oct. 20, 7 p.m., St. Thomas Aquinas Church, 4625 North Kenwood, Indianapolis.

Admission is \$2; tickets are available only at the door. There are still open dates that the show's producer would like to fill; if a parish's or church's organizations would like *Damien* performed for them, contact Alice Reider at 317-356-9541 or Ann Lowery at 317-773-5688.

though we interrupted the rosary she began saying the moment she sat down.

What was her greatest hope for achievement by the synod?

"To find the child and bring the child back home, and through the child to find peace," she said.

What is the most important thing for family life today?

"To pray. If the family prays together it will stay together, and if they pray together they will love one another."

Somehow, "the family that prays together stays together" didn't sound like a cliché when it came from her mouth.

A United Press International reporter joined the conversation and asked Mother Teresa what meaning a synod on family life has for religious life.

"We all make one family. The future of religious life depends on family life. For (religious) vocations it is necessary to strengthen the family. This will not bring vocations itself, but it is good for vocations."

church should be able to do a better job of placing within it "our traditional teaching on premarital sex, homosexuality, contraception and other questions."

This approach would help people to understand the positive aspects of church teachings, such as those "against contraception and divorce, for example," Archbishop Bernardin said.

Birth control teachings (from 1)

tion on the matter, he said, not a dissent from it.

HE ALSO called on the Holy See to "develop through consultation with theologians some clear guidelines on the possibilities and limits of dissent within the church."

Archbishop Quinn said the dissent would continue in all likelihood and the theological manuals of the past are not equipped to handle it.

He said the need is to create a context for the issue which goes beyond the three

present-day responses of "silences, repetition of past formulations or, thirdly, dissent."

Archbishop Quinn was one of two U.S. bishops to speak Sept. 29. Archbishop Joseph L. Bernardin of Cincinnati opened the general interventions on the synod theme, "The Role of the Christian Family in the World of Today."

"A more positive theology of sexuality is needed," said Archbishop Bernardin.

ARCHBISHOP Bernardin suggested that the synod should strengthen a "positive theology of sexuality" having these insights:

► "Sexuality is a gift from God, good in itself and ennobling when used as God intends." This is needed to counteract attitudes that "denigrate the body and sexuality," he said.

► "Sexuality is a relational power. It colors the qualities of sensitivity, warmth, openness and mutual respect in interpersonal relationships of the married, the single and celibate alike. It has a significant social dimension."

► "Sexuality is not identical with genitality." He said that the physical or genital expression of sexuality requires marriage for it "to serve human love and life generously and without the deceptions and elements of inauthenticity inherent in premarital and extramarital relations."

► "The natural law tradition (of church teaching on sexuality) should not be abandoned, but it should be deepened and enriched" through more positive and integral explanations.

► With the development of "a more positive theology of sexuality," the

Letter from the archbishop

My dear Family in Christ:

The National Office for Black Catholics has designated Saturday, October 4, and Sunday, October 5, for its annual appeal for funds.

This year's theme is "One God, One Nation, One Very Good Reason to Share." It is a most pleasant thing for me to endorse this appeal and to commend this cause to your generosity.

The NOBC, as it is known, offers programs of service to Black youth as well as Vocation workshops; it sponsors Liturgical and Cultural programs; it strives to help the Black and White Catholic communities to understand and relate better to each other; it publishes a worthwhile official newspaper, *IMPACT*.

Over the years, the Archdiocese of Indianapolis has been very supportive of the NOBC, and has appreciated its helpful role in the life of the Church.

Our Archdiocesan response to this appeal will be a significant affirmation of those Catholics in our midst who are Black, and sisters and brothers to us as well in the household of the faith. It will also be an act of homage to the Lord Jesus, in Whom all that separates us disappears, and in Whom unity, fraternity and equality for the entire human family are possible.

Sincerely yours in Our Lord,

+ Edward T. O'Meara

Most Rev. Edward T. O'Meara, S.T.D.
Archbishop of Indianapolis



MOVING?

We'll be there waiting if you give us 4 weeks Advance Notice

Name _____
New Address _____
City _____
State _____ Zip _____
New Parish _____
Effective Date _____

NOTE: If you are receiving duplicate copies please send both labels.

THE CRITERION
CIRCULATION DEPARTMENT
P.O. BOX 174
INDIANAPOLIS, IN 46206



CHIEF TO CHIEF—Pope John Paul II appears intent at the words of an unidentified American Indian during the pope's weekly general audience in St. Peter's Square. (NC Photo)

USCC urges effort to eradicate hunger

WASHINGTON—The U.S. Catholic Conference (USCC) has recommended that the U.S. government give the highest priority to the problems of world hunger and poverty in its efforts to change trends toward worsening global conditions.

Those trends were described last July in "The Global 2000 Report to the President," which was produced over a three-year period under the auspices of the State Department and the Council on Environmental Quality. The report said that if present trends continue, the world in the year 2000 will be more crowded, more polluted, less stable ecologically and more vulnerable to disruption than it is at present.

President Carter appointed a Task Force on Global Resources and Environment to recommend ways of improving the government's efforts to deal with the problems described in the report.

Lecture series on St. Paul slated

A 10-week video/lecture series on St. Paul's Letters to the Corinthians will be presented at Marian College beginning Tuesday, October 7.

Sponsored by the newly-established Christian Leadership Development Center at Marian, the video series will feature Marist Father George Montague, a nationally known Scripture scholar.

Discussions directed by Msgr. Raymond Bosler and Franciscan Sister Rita Horstman, will follow Father Montague's video cassette presentation.

The program will be held on consecutive Tuesdays in the college library auditorium from 9 to 11 a.m. with repeated sessions from 7:30 to 9:30. A \$15 fee will be charged for the full program. Registration will be conducted at the door.

Responding Sept. 26 to a request by the task force for suggestions, Henry Brodie, advisor for international economic affairs in the USCC Department of Social Development and World Peace, emphasized the church's concern about world hunger and poverty.

"WE FIND IT morally unacceptable that 800 million or more people suffer from hunger and malnutrition because they are too poor to produce or buy enough to eat," Brodie said. "As the report points out, better social and economic conditions for the poor will also help reduce fertility rates and slow down the rate of population increase. This in turn can help curb environmental deterioration caused by the pressure of increased population on land, water, forests and other resources. Reduced hunger and poverty will in turn address a major source of instability in many areas of the Third World which pose a serious threat to peace and international cooperation."

Brodie said the USCC considers energy as the next most critical problem considered in the report. "Effective adaptation to high oil prices and increasingly scarce supplies is essential if both developed and developing countries are to maintain satisfactory rates of economic and social progress," he said.

Leadership by the administration and Congress is essential, Brodie said, if the United States is to meet the challenge projected in the report.

"The outlook in this regard is far from reassuring," he continued. He said the administration and Congress seem to have ignored "The Report of the Presidential Commission on World Hunger" issued last spring and another report by an international commission dealing with many of the same issues addressed in the "Global 2000 Report."

"AT THE RECENTLY concluded

Council rejects ERA but urges end to sexism

SAN FRANCISCO—The National Council of Catholic Women (NCCW) at its annual general assembly in San Francisco pledged itself to seek justice for women but again rejected the Equal Rights Amendment. It also affirmed church teaching against women priests but promised to work with Catholic women with opposing views on issues of women's ministries.

The 284 delegates to the convention also heard speakers urge them to find direction, commit themselves to activities and be open to the Holy Spirit's guidance.

The paper on justice for women adopted at the meeting cited the NCCW's intent to "support all efforts that seek to erase any remaining unjust, oppressive or exploitative discrimination based on sex alone." But it opposed the ERA. "There is a distinction between justice for women and the Equal Rights Amendment," the NCCW stated. "We feel that the proposed amendment is not a viable solution to the problems of injustices for women."

It said the ERA has "serious defects as a legal statement" but added that laws

beneficial to women are necessary. Delegates were urged to work at state levels to study laws and where protective laws are lacking to work for statutes which guarantee rights of property, credit and insurance, fight rape and sexual abuse and assist women in other areas.

In its paper on women in the church, the NCCW endorsed the church's teaching authority, "which was commissioned by Christ to the apostolic succession and is guided by the Holy Spirit to make known the Christian message in every age."

The NCCW accepted the church's position on ordination of women, described in the 1976 Vatican "Declaration On the Question of the Admission of Women to the Ministerial Priesthood." But it supported continuing study of the subject and stated its desire to work toward opening other ministries to women and to overcome differences with other women whose views do not always coincide.

"We know that women are impeded from ministries by prejudices that contradict justice and by lags in recognizing the changes in society that make women more equipped and available for modern ministries," the paper said. "NCCW wishes to work together with other women of the church in seeking to open wider ministries for women." It added, "We affirm those who are requesting an evaluation of the Code of Canon Law in relation to women, in areas where the codes was based on disciplines which served the church in another age."

In other action the NCCW delegates resolved to continue support for programs coordinated through Catholic Relief Services, overseas aid agency of U.S. Catholics, and with rural life programs; to continue to observe legislation which affects families and promote pro-life and drug-control legislation; to assist in voter registration and to continue to work with the White House Conference on Families and the Conference on Aging.

Bishop Carroll T. Dozier of Memphis, Tenn., a member of the National Conference of Catholic Bishops' Committee on Women in Society and the Church, told the participants to "not leave this convention without one concrete activity which you will, indeed, do this coming year." He suggested the delegates "implement your concern over the extent of women's share in the ministries of the church with emphasis on the parish level."

Bishop Dozier also advised the NCCW members to "reach out to other women, specifically to the more oppressed, and free them to give their gifts."

"Because of their second class status, women as a great gift in our society have been largely an untapped source," he said.

special session of the United Nations to prepare for a new round of North-South global negotiations," Brodie said, "the United States was one of three industrialized countries which blocked agreement on procedures to govern the negotiations. And Congress has become increasingly reluctant to appropriate funds for economic development."

No foreign assistance appropriations bill was passed for fiscal year 1980 and this failure well may be repeated again for fiscal year 1981. The United States also is in arrears on its commitments to a number of multilateral development banks. Last year the U.S. had the poorest record on aid-giving among the industrialized countries.

"It may be," Brodie said, "that these are temporary developments reflecting the national preoccupation with pressing domestic economic problems and the upcoming elections. But in the meantime they are raising serious doubts both here and abroad about the willingness and commitment of the United States to address seriously the sorts of problems raised in 'The Global Report.'"

Brodie urged the task force to give first priority to educating and persuading the next administration, the new Congress and the public to "take the report seriously and to underwrite the commitments involved."

Black Catholic collections set

The annual appeal for funds to support the National Office for Black Catholics will be held in the Indianapolis archdiocese on Oct. 4 and 5. Its theme will be "One God, One Nation, One Very Good Reason to Share."

Established over 10 years ago, the NOBC, through its local affiliate Archdiocesan Black Catholics Concerned (ABCC), has presented programs em-

bracing goals of education, fostering vocations, worship and liturgy, racial and social justice in the Church.

Of the total contributed to NOBC, 10% remains in the Archdiocese to benefit ABCC and its programs. Contributions may be made through the parish, or be sent directly to ABCC, P. O. Box 88015, Indianapolis, Indiana, 46208.

Editorials

Our purpose as a newspaper

(The following editorial appeared in the premier issue of *The Criterion*, October 7, 1960. This week marks the 20th anniversary of that event.)

Criterion. Hmm. A fancy name. Where did we get it? And what does it mean? Well, we got it by thinking up all the obvious names for a Catholic newspaper—and realizing they were all in use. If you don't like it, try thinking up a better one. They're all taken.

Webster's Dictionary says "criterion" means "a standard of judging, a rule or test by which anything is tried in forming a correct judgment respecting it." In short—a standard.

It may seem a trifle immodest to label as "The Criterion" a paper in which we editors express our views about numerous subjects, but if our readers will only accept the unofficial character we claim for our editorial opinions, the title "Criterion" won't seem too arrogant.

The only "official" status this paper enjoys lies in its choice by the Archbishop to be the one medium of religious news he desires all members of the Archdiocese to receive. The official communications of the Archbishop to the clergy and the laity will appear herein, and they, of course, will be "official."

But the editorial opinions will be—well, the editors' opinions. We don't expect you will agree with all of them. In fact, we will be seriously concerned if we don't, at least occasionally, arouse spirited disagreement. We hope you will respect our editorial opinions—not because they appear in this paper, but for whatever clarity and cogency they may possess.

We will be attempting the difficult task of applying to concrete, specific situations the religious and moral ideas of the Catholic Faith. It is not a task in which one can

enjoy the easy certitude of reiterating high principles and unarguable platitudes. One must get specific, and to be specific one must know more than the principles; one must be acquainted with the relevant facts of each situation or issue. Nobody is going to be totally right all the time in an effort of this scope.

We feel strongly that Catholics have a real obligation to discuss and debate the important issues of our times in the light of their religious and moral principles. We feel that the lofty and bland philosophizing that has often passed for Catholic comment is as sterile and useless as it is non-controversial.

We do not propose to be non-controversial. Controversy means at least that someone is awake. It does not have to mean that someone is boiling mad.

We also feel that it is past time for Catholics to stop talking only to each other. We hope to catch the ear of some interested Protestants, Jews and persons of no religious affiliation who want to hear a Catholic view on current issues.

Selectivity a dangerous game

Selectivity may be one of the most dangerous games individuals can play. We are selective in which issues we believe in and therefore support in a political candidate, a religious belief, a personal attitude. Selectivity allows us to feel comfortable with ourselves while refusing to acknowledge or confront those things which make us feel uncomfortable. Selectivity permits us to isolate ourselves from reality.

Because we are selective we allow ourselves to be discriminatory from a legal framework because we ignore the morality involved. Being selective we lobby against some social justice issues but not against others. Being selective we uphold some church teachings but not others.

What kind of legacy does this portend? Are our lives so fragmented that, rather than pull them together, we would continue to absolve ourselves of any greater responsibility to humanity by concerning ourselves only with what interests us? —TCW.

Washington Newsletter

Carter, Reagan woo Catholic vote

by Jim Lackey

WASHINGTON—When their respective parties were meeting in convention last summer, a Republican official and a top aide to President Carter were denying the existence of a "Catholic vote."

The Republican Party's religious and ethnic liaison, Precious Blood Father Donald Shea, told an interviewer during the convention in Detroit that it is demeaning to talk about a Catholic vote because candidates get votes on the basis of their positions rather than the voters' religion.

And Jody Powell, Carter's press secretary, told a priest-editor who had cornered him in a New York hotel that the Carter campaign doesn't believe in a bloc vote



and hates to attach labels to any special group.

But the ethnic vote—which often is equated with the Catholic vote—was getting plenty of attention from both Carter and Republican nominee Ronald Reagan during the first three weeks of September.

It all started Labor Day when Reagan officially launched his campaign in a Jersey City, N.J., park across from the Statue of Liberty. Praising the ethnic diversity that had helped build America, Reagan capped the rally by introducing Stanley Walesa, father of Polish strike leader Lech Walesa.

Though the crowd was reported to be small, the event highlighted a prime Reagan strategy to attract the votes of normally Democratic working-class ethnics in the industrialized Northeast and Midwest. And the pictures with Walesa made for good copy for the newspapers and evening TV news shows.

TWO DAYS LATER, Carter made a foray into ethnic Philadelphia, pausing at one point to partake in a short game of bocce, the Italian lawn bowling game, and visiting the city's Italian Market section. According to one report, a major purpose of the day was to compile campaign footage for future political TV ads.

Not to be outdone, Reagan made his own trip to Philadelphia three days after the president. There he called on Cardinal John Krol of Philadelphia, the American-born son of Italian immigrant parents, before flying off to Chicago for yet another meeting with Polish-Americans.

Carter, meanwhile, visited Perth Amboy, N.J., to dedicate a new steel mill. Again, the visit was viewed as another attempt by a presidential candidate to attract blue collar ethnic support in a state with enough electoral votes to make it strategically key.

Italian-Americans also were the subject of campaign politics when both Carter and Reagan made separate appearances Sept. 13 at the National Italian-American Foundation dinner in Washington. Both praised Italian contributions to world culture and the courage of Italian immigrants.

Reagan tried to set himself apart from Carter by reminding the dinner guests that he favors tuition tax credits for parents who send their children to non-public schools while Carter does not. But he also upset some Italian-American officials by remarking earlier in the week that he would not have "any little local Mafia" around him like Carter's so-called "George Mafia."

CARTER SAID his administration has made great contributions to education. But he too got into a bit of hot water when he awarded a belated Medal of Honor to an Italian-American Marine corporal for World War II heroism. Some charged that the timing of the award was politically motivated.

From there the attention shifted to critically important Texas, where the Hispanic population could swing the expected close vote either way. Carter and Reagan made back to back trips there and spent much time wooing Hispanic support.

Carter made a direct appeal for Hispanic votes by telling a Corpus Christi audience that the November election boils down to a choice between either continuing or turning away from efforts toward justice and fairness for minorities. He also drew applause by demonstrating his command of the Spanish language.

The next day, Reagan solicited the Hispanic vote by proposing that aliens from Mexico be allowed to remain in the United States to work for a set period of time. The issue has broad appeal to Hispanics who oppose the government's



immediate deportation policies for aliens found working in the United States illegally.

LATER, CARTER made his second appeal for the Hispanic vote, promising a Washington meeting of Hispanic leaders that he will support and defend the government's bilingual education proposal despite efforts in Congress to block it.

Finally, the three-week Carter-Reagan ethnic blitz ended Sept. 20 with a Carter trip to Chicago in search of the Polish vote. Linking his human rights policies to the desire for human dignity by the Polish strikers, Carter told the Polish-American Alliance dinner that the recent events in Poland "have inspired the world."

Whether called ethnic or Catholic, campaigning that targets specific interest groups looks like it will be in style throughout the fall.

THE
CRITERION

530 Stevens, P.O. Box 174
Indianapolis, IN 46206

Official Newspaper
of the Archdiocese of Indianapolis

Phone 317-435-4531

Price: \$8.50 per year
25¢ per copy

Entered as Second Class Matter at
Post Office, Indianapolis, Ind.
USPS 138-100

Most Rev. Edward T. O'Meara
Publisher

Fr. Thomas C. Widner, editor-in-
chief; Dennis R. Jones, general
manager; Valerie R. Dillon, news
editor; Agnes Johnson, circulation
director; Dick Jones, composing
editor; Alice Cobb, advertising sales.

Published weekly except last
week in December.

Postmaster: Please return PS Form
3579 to the Office of Publication.



October, 1960—JFK vs. RMN, Yankees vs. Pirates, and a newspaper begins

VOLUME 1, NUMBER 1—That identification appeared with the recognizable masthead appearing above 20 years ago this week. It announced the birth of *The Criterion*, the Archdiocese's official publication.

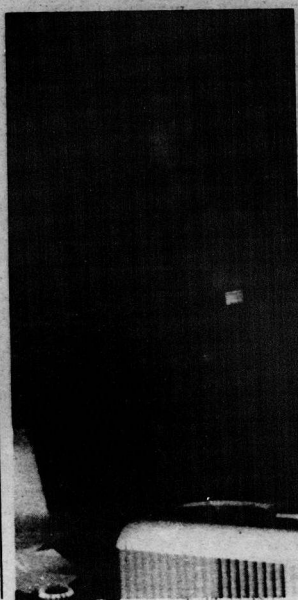
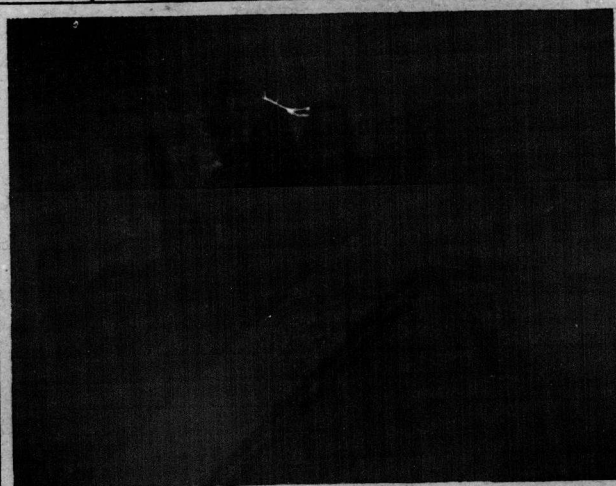
The new paper, replacing the more than 50 years old *Indiana Catholic and Record*, cost \$4 per year and employed a staff of 14. Today the annual subscription rate is \$8.50 per year and the staff consists of 10 people.

Msgr. Raymond T. Bosler was editor in 1960 and remained so until 1976. He held the post for 29 years. Of the staff employed by *The Criterion* in 1960 only two remain—Cordelia Hines, who has been secretary-receptionist for more than 23 years and Agnes Johnson, circulation director for more than 24 years.

Among the news stories and items contained in that 1960 edition were the following: **St. Simon Parish** on Indianapolis' east side was established by Archbishop Schulte with **Father Earl Feltman** as founding pastor . . . Three other priests were named pastors at that time—**Fathers William Morley** (to St. Jude, Indianapolis), **Andrew Diezeman** (to St. Bernard, Frenchtown), and **Thomas Lyons** (to St. Martin, Siberia) . . . Students at the five year old **Brute Latin School** were spending their summer weekends teaching catechism and first communion instructions to boys and girls at a migrant workers camp near New Castle . . . A funeral Mass was offered for **Father William Vollmuth**, pastor of St. Jude, Indianapolis, on September 30 by Archbishop Schulte . . . **Cardinal Stefan Wyszynski** delivered a sermon accusing the communist government of Poland of breaking promises regarding the building of new churches in that country . . . Four Oldenburg Franciscan Sisters left for New Guinea to establish a mission there . . . Mr. and Mrs. Martin Holman of St. John's Mission in Perry County celebrated their 25th wedding anniversary . . . A newborn infant was found abandoned on the doorsteps of **St. Thomas Aquinas**

Church in Indianapolis . . . In a speech at Washington, D.C., Jesuit **Father Gustave Weigel** said fears among some non-Catholics that a Catholic legislator or executive might "deviously" force Catholic moral precepts on those who are not members of his Church were unfounded.

HAPPY ANNIVERSARY—Among the pictures appearing in the Oct. 7, 1960, edition of *The Criterion* were these: (upper right) **Father Bernard Head** with young migrants at a work camp near New Castle; (right) **Four Oldenburg Franciscan sisters** left Indianapolis to establish a mission in New Guinea; (bottom) Only two members of the *Criterion* staff in 1960 remain on today's staff. Pictured on either side of former editor **Msgr. Raymond Bosler** are (left) Circulation director **Agnes Johnson** and (right) Secretary-receptionist **Cordelia Hines**.



To the Editor...

Commends 'brave priests of Indianapolis'

Recently my sister who lives in Indianapolis called to tell how hurt her biracial adopted son was. At the age of four, he wasn't allowed to go swimming with friends at the Riviera Club. "How can I explain to him what happened without making him feel inferior?" she asked.

This cruel inhumanity felt by a child puts in relief our Catholic teaching. At the Second Vatican Council, the Bishops of the world in "Nostra Aetate" stated: "The Church rejects, as foreign to the mind of Christ, any discrimination against people or harassment of them because of their race, color, condition of life or religion." Pope Paul VI in "Octogesima Adveniens" says: "Among the victims of injustice must be placed those who are discriminated against in law, or in fact, on account of their race, origin, color, culture, sex, or religion." (5) Pope Paul says that as "we all share the same supernatural destiny, we must also share equal admittance to: economic, cultural, civic, and social life." (16)

It is through these great social teachings that the wrongness of discriminatory

behavior is made clear. But to act on these teachings takes great courage. That courage and moral leadership is being shown by the priests of Indianapolis.

I commend the brave priests of Indianapolis who defy as ungodly the discriminatory admission policies of the Riviera Club. I mourn with them for the life of 15-year-old Dwight Jones who drowned in the White River because there was no place for a black child of God in the supervised pool of the Riviera Club. I commend especially Father David Lawler, and Father Martin Peter for walking in the footsteps of Jesus and challenging the divisive policies of the Riviera Club. I commend my sister and brother-in-law and the members of the Committee to End Racial Discrimination for their leadership in this just pursuit. They have the daily prayers of our parish here. May God bless them all and the whole church of Indianapolis!

Father Charles L. Kyle
Associate Pastor
St. Francis Xavier Church

Chicago, Ill.

Hypocrisy on both sides

Regarding the series on the Traditionalist Movement—such hypocrisy on your part as well as theirs.

The big error of the "traditionalists" is disobedience to papal authority regarding the New Order. In effect it is a rejection of

defined dogma, namely papal infallibility. It is hypocritical to profess to be "more Catholic" if you cannot be 100% Catholic.

It is at least as hypocritical, if not more so, to call yourself Catholic (with a capital "C") and then reject papal authority with regard to:

1. 1st Penance before 1st Eucharist
2. Experimentation with the liturgy
3. Disregard of both the General and National Catechetical Directions regarding content of religious texts.
4. Disregard for directions on use of both species for communion, use of altar girls, extraordinary ministers and liturgical music.
5. Advocacy of condemned modernistic errors such as progressive theology and ongoing revelation.

Is it any wonder that people feel the need to look elsewhere for spiritual satisfaction? The obligation to attend Mass at the local parish level is an act of penance for any who need logic and a sense of beauty in the liturgy. If it were not an act of disobedience I would run for the nearest Tridentine Mass.

For those who are upset by the changes of Vatican II I suggest you read the document. It is really very traditional. Don't listen to those who interpret it for you "in the Spirit of Vatican II" for they never quote it directly. Then I suggest you remember two truisms of Catholicism:

1. The Church survives in spite of its people not because of, and 2) When Rome speaks the discussion ends.

Ann T. Skehan

Indianapolis

Critics refuse to deal in substance

I would like to comment on the statements made by Msgr. Bosler and Mary Gordon in the Sept. 19 issue of *The Criterion* concerning Traditionalist Catholics.

What I found most objectionable about both statements is the implication that only they and those who agree with them are moved by rational thought. Those who disagree are supposedly moved by other forces, such as being "... conservative in nature" ... or rebellious, or because they long for the "50's" or because they terribly miss "Joe McCarthy."

Obviously, both Msgr. Bosler and Mary Gordon missed the substance of the issue. If Traditionalist Catholics are wrong doctrinally, then why not refute them with specific Catholic doctrine rather than with name-calling and generalizations? During his visit here the Pope, speaking of Christian unity said, "let us resolve our differences with a love for the truth." That being the case, then I suggest that again, if Traditionalist Catholics are wrong, why not resort to rational debate rather than contrived intellectual arrogance?

Paul A. Pangallo, DDS

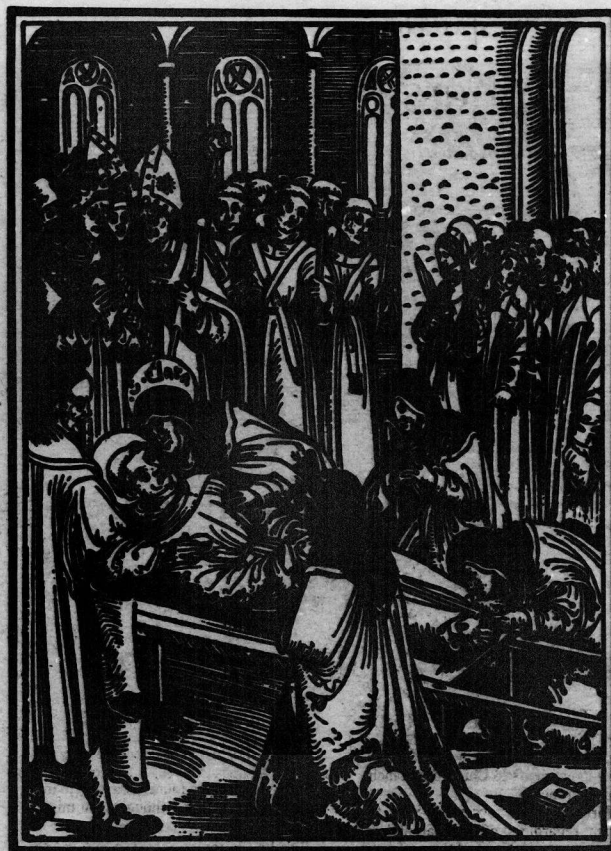
Indianapolis

Grinstein Funeral Home, Inc.

SAM H. PRESTON—HAROLD D. UNGER—F. EDWARD GIBSON

The oldest Funeral Establishment in Indianapolis.
Founded 1854

1601 E. New York Street, Indianapolis, Indiana 46201
(317) 632-5374



TRANSITUS—The traditional celebration of the life and death of Saint Francis of Assisi will bring together Franciscans of the Falls Cities area Friday, Oct. 3 at 7:30 p.m. at Saint Boniface Church in Louisville. A communal ceremony will mark the occasion. Among the Franciscans of the area are those stationed at Mount St. Francis Retreat Center near New Albany as well as St. Anthony Parish in Clarksville. Refreshments will be served in the church hall following the ceremony. The celebration is open to everyone.

JAMES H. DREW Corporation

Indianapolis, Ind.

OVER 40 YEARS EXPERIENCE



monument co., inc.
4707 E. WASHINGTON STREET
INDIANAPOLIS, INDIANA 46201

MARKERS MONUMENTS

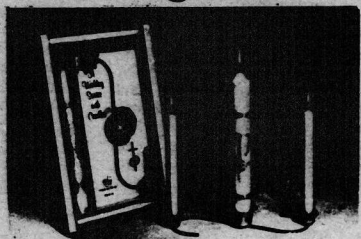
CEMETERY LIGHTS & CANDLES
IN CEMETERY LETTERING



JAMES STARK
MEMORIAL
CONSULTANT

357-8041

Wedding Candles



Wedding Package \$19.95
Wedding Candle 8.25

Others to choose from starting at \$3.00

Wedding Invitations and Bulletins
Religious and General
Christograms for cakes from \$5.00

Hours Daily — 9:30 to 5:30 Except Sunday

Krieg Bros. Established 1892
Catholic Supply House Inc.

119 S. Meridian St., Indpls. 46225
(2 blocks South of Monument Circle)

Parking South of Store (Ample on Saturday)

(Area Code 317) 638-3416 or 638-3417

Generally Speaking

Shriners unveil an 'ambitious project'

by Dennis R. Jones

"Our goal is to help all children to walk upright; to help some of them to crawl where before they were immobile; to help those who have been burned to return to public view."

This statement, from a letter written by William R. Partenheimer, chairman of the Murat Shrine Blood Bank, describes an ambitious project the Shriners have undertaken.

Children suffering from cerebral palsy, polio, birth defects, rheumatoid arthritis, club foot . . . those needing reconstruction for 2nd, 3rd, 4th and 5th degree burns, or crippled due to improper scar formations, etc., will be examined on Saturday, Oct. 11, from 10 a.m. 'til 4 p.m., at the Murat Temple, 510 N. New Jersey Street in Indianapolis.

Partenheimer emphasized that "the examinations will be conducted under the supervision of resident doctors from the Chicago Crippled Children's Hospital and the Cincinnati Burns Institute."

Those children that the examining doctor believes can be helped will be given appointments to Chicago or Cincinnati for treatment.

Children will be accepted into the program regardless of the parents' income. The examination and the necessary treatments will be available without charge.

Last year, the Shriners sent 61 of 63 applicants to Chicago and 11 to the Cincinnati Burns Institute. Many of these children are still being treated as out-

patients. So far this year, 30 local children have been sent to Chicago for treatment.

The following guidelines were stressed in the letter with hopes of expediting the examinations:

-The legal parent or court-appointed guardian must accompany their children for the examination.

-The child's birth certificate and medical records must be presented before the examination begins.

-In cases of guardianship, the proper papers from the court are necessary.

-The child must be 16 years old or younger and should be bathed before arriving for the examination.

Partenheimer noted that "the examinations are not limited to children residing in Marion County" and if transportation is needed "three wheelchair vans will be available."

If you have a child or know of a child who is suffering from these or similar problems, call the Murat Temple office at 317-635-2433 for further information.

Many thanks to the Knights of Columbus, Mater Dei Council #437, for forwarding this information to me for publication . . . and special recognition and gratitude to William R. Partenheimer and his Masonic Brothers for such an awe-inspiring program.

Two more letters found their way to my desk this week that I thought you might find interesting.

The first letter was short, sweet and to the point, but we had a few problems figuring out just what to do with it.

After the "pony express" delivered it to the *Criterion* office, it was quickly forwarded to the Archdiocesan Chancery on North Pennsylvania. A few days later, we got it back.

Sound a little odd?

Oh, I forgot to mention . . . it was addressed to the Most Rev. Edward T. O'Meara.

Dear Most Rev. Publisher:

I am enclosing two address labels that were on two *Criterion*'s that were mailed to us . . . why I don't know, as we need only one copy.

Please take care of this and thank you very much.

Yours truly,
Name Withheld

I don't know if this letter got past the archbishop's secretary, but you can bet that we made the necessary correction . . . posthaste. Another letter to our publisher, we can do without.

It should be noted that the letter was dated Sept. 20. If it had been addressed to the Agnes Johnson, *Criterion* circulation director, instead of Edward T. O'Meara, archbishop of Indianapolis, the correction would have been made more than a week earlier.

The other letter came from a long-time *Criterion* subscriber, Rev. E. Strohlein, a resident of Batesville, Ind.

Dear Sirs:

I have been receiving a weekly copy of the *Criterion* for many years. It was very interesting reading and I

always looked forward to receiving it. Sorry I cannot read any more as my eyesight is failing. My next birthday will be my 100th.

Kindly discontinue sending the paper.

Respectfully,
Rev. E. Strohlein

A pessimist would say that reading the *Criterion* added to Rev. Strohlein's eye problems . . . An optimist would observe that reading the *Criterion* helped him to see.

I'm an optimist.

Check it out . . .

✓ I "lifted" this little item from "Campus Notes." The development office of Marian College has put me on their mailing list.

Vol. 1, No. 1—"A savings of \$91,951 has been achieved during the past three years since converting Marian's library to a monitoring system by the Honeywell company. In a recent energy review provided by the "BOSS Network," the college was informed that more than 1.1 million KWH of electrical energy was conserved during the past year ending Aug. 15. Through the monitoring process, many mechanical problems were detected and corrected before they could cause equipment damage or breakdown."

Vol. 1, No. 2—"Page 555 of the new Indiana Bell white pages, listing Marian College, informs us that Doyle Hall is a women's residence. This should be news to the nearly 200 males living therein. (At least Marian is spelled correctly.)"

Little items like these are always welcome . . . but don't get upset if you think they're more important than I do.

✓ In keeping with a tradition at Chataud High School, a candlelight ceremony honoring the Blessed Mother Mary, Chataud's patron, will be held on Monday, Oct. 6, at 8:30 a.m. when the students present the "Living Rosary." The young women in formal attire form the living beads of the rosary while the young men lead the student body in its recitation. Under the direction of Mrs. Edythe Mehl, dean of students, the religious convocation is open to parents and friends of the school.

WEEK #1—\$25

"Jigsaw"



Identify and send your entry to:

"Jigsaw"

THE CRITERION
520 Stevens St., P.O. Box 174
Indianapolis, IN 46206



✓ A Mass of Thanksgiving was celebrated at Our Lady of Lourdes Church, Indianapolis, on Saturday, Sept. 27, when Mr. and Mrs. John Nickel marked the occasion of their golden wedding anniversary. Following the Mass, the couple's daughters and their families hosted a buffet reception at Secoia High School. The daughters are Jean (Mrs. Al) Hoffman, Joan (Mrs. Chuck) Diamondoff and Mary Jane Nickel. The Nickels were married at St. Patrick Church rectory on Sept. 27, 1930.

Archbishop O'Meara's Schedule

Week of October 5

SUNDAY, October 5—Parish Visitation at Little Flower Parish, Indianapolis. Mass at 11:30 a.m., followed by reception.

MONDAY, October 6—Visit to Ft. Benjamin Harrison from 8:30 a.m. to 1 p.m.; Parish Visitation at Immaculate Conception Parish, Millhouses, Mass at 7:30 p.m.

TUESDAY, October 7—The Archbishop will attend a banquet for board members of the Indianapolis Province, National Council of Cath-

olic Women at 7 p.m. at Howard Johnson Motor Lodge East. (Open to all moderators, clergy, registrants and friends).

WEDNESDAY, October 8—Principal celebrant of an 11:30 a.m. Mass at Simon Parish, Indianapolis, for the Indianapolis Province of the National Council of Catholic Women; 7:30 p.m., Principal speaker at a banquet for the Indianapolis Province of NCCW at Howard Johnson Motor Lodge East.



✓ Mr. and Mrs. John Duffy will reaffirm their marriage vows at a 50th wedding anniversary Mass Sunday, Oct. 5, in Little Flower Church, Indianapolis. Father Fred Schmitt, pastor, will officiate at the 2 p.m. liturgy. The eastside couple was married Oct. 1, 1930, in Holy Cross Church, Indianapolis. Mrs. Duffy is the former Hannah McBrearty of Killybegs, Co. Donegal, Ireland.

Following the Mass a reception will be held in the parish hall hosted by their children John (Jack) of Beaumont, Tex.; Michael, Margaret and Providence Sister Marikay Duffy, all of Indianapolis; their daughters-in-law and the couple's seven grandchildren.

Question Box

When does the church consider a person dead?

by Msgr. R. T. Bosler

Q When does the church consider a person dead? Is it when the brain is dead or when the rest of the body stops functioning? Would a person kept breathing by a respirator be validly baptized if tests showed the brain was not functioning?

A The church must depend upon medical science to determine when death occurs. In the past, death was considered to occur when breathing and heartbeat ceased; this was clinical death. Today, however, clinical death can be postponed artificially. But there is no method by which the brain, once it has ceased to function, can be kept alive by artificial means.



'Are divorced frustrated?'

VATICAN CITY—Archbishop Derek Worlock of Liverpool, England, questioned whether divorced and remarried Catholics with a stable family should be "forever frustrated" in their desire to be in "full eucharistic communion with the church and its Lord."

In an intervention at the evening session of the world Synod of Bishops on Sept. 29 the archbishop asked, "Can (such couples) be told only that they must reject their new responsibilities as a necessary condition of forgiveness and restoration to sacramental life?"

He referred to those whose marriages fail as "victims of misfortune, not necessarily of personal sin or of sin which has not been forgiven," and called on the church to exercise "a healing ministry of consolation."

While the archbishop acknowledged the argument that full reconciliation of civilly remarried persons with the church poses a risk for "the church's teaching on marital fidelity and contractual indissolubility," he offered another view.

"Those who vigorously uphold the church's teaching on indissolubility also ask for mercy and compassion for the repentant who have suffered irrevocable marital breakdown," he said.

"There are no pacemakers, resuscitators, or oxygenators for the brain... if the brain is dead the individual can never be a functioning person. Thus the argument for using brain death as the criterion for human death and the argument for the futility of using artificial sustainers of bodily life after brain death." I am quoting from a knowledgeable and fascinating book by Dr. Thomas P. Carney, "Instant Evolution, We'd Better Get Good At It," published this year by Notre Dame University Press.

So, to answer your question: It would seem to be useless to baptize a body breathing artificially whose brain was dead, though a conditional baptism would be in order since scientific conclusions must remain open to future contradicting facts.

Q I recently visited a popular shrine where the people still kneel when they receive holy communion. Why isn't this still done everywhere? Who ordered the change to standing? May I kneel even in a church where most people stand?

A An "Instruction on the Worship of the Eucharistic Mystery," issued by the Roman Congregation of Rites in 1967, gave this directive: "In accordance with the custom of the Church, communion may be received by the faithful either kneeling or standing. One or the other way is to be chosen, according to the decision of the Episcopal Conference, bearing in mind all the circumstances, above all the number of the faithful and the arrangement of the churches. The faithful should willingly adopt the method indicated by their pastors, so that communion may truly be a sign of the brotherly union of all those who share in the same table of the Lord."

Where the episcopal conference or the local bishop has not called for uniformity, the pastor of a parish—happily, after consulting with the liturgical committee—decides the way communicants are to receive. Note that the Roman directive urges that in a given parish all receive the same way. A person who would insist upon kneeling when all the rest of the communicants stand would be refusing to promote the unity that should be pressed in the act of sharing in the Lord's table. The same would apply to one who insisted on standing in a church where the custom is to kneel.

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



SOME SMALL TALK—Father Lawrence Moran, pastor of St. Joseph Church, Rockville, listens to a story from Father John Bankowski at a luncheon for retired priests. The luncheon, held Sept. 24 at Msgr. Downey K of C hall in Indianapolis, was the first such occasion for all retired priests of the archdiocese. (photo by Chuck Schiala)

Mass at St. Monica's for shut-ins

All parishes are invited to participate in the Sixth Annual Mass for Shut-Ins at 2 p.m. Sunday, Oct. 12, at St. Monica Parish, Indianapolis.

Celebrants will be Father Albert Ajamie, pastor of St. Monica, and Father Kenneth Taylor, associate pastor. Oblate Father Tony Rigoli, pastor of St. Briget's Church, will give the homily. Cantor will be Cindy Chunderlik, and organist, Joanne Kern.

There will be a blessing of the sick, and refreshments will be served.

G. H. Herrmann Funeral Homes

1895 South East Street

5141 Madison Avenue

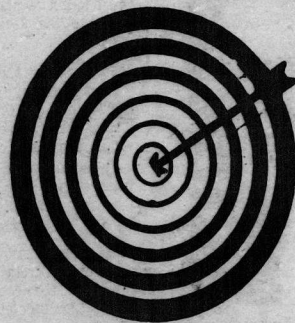
632-0408

(INDIANAPOLIS, INDIANA)

787-7211



ON TARGET



Your donation to the Missions will be returned a Hundred fold!

CATHOLIC HOME AND FOREIGN MISSIONS

136 WEST GEORGIA ST.

INDIANAPOLIS, IN 46225

Open Year Round For All
Your Plant Needs.

**HEIDENREICH
GREENHOUSES**

Growing For You For 4 Generations

502 E. National Avenue

(1 Block North of Hanna Between US 31 & 431)

786-1528

**Eagle
Glass Co.**

4282 W. Michigan St.

Storm Window Repair
Auto Glass Replacement
Plate Glass

Call Steve Crodgy

241-6902

Members of Little Flower Parish



KNOW YOUR FAITH

Faith and good techniques can work together

by Fr. Philip J. Murnion

There is a fascination today with techniques. This, in fact, explains the booming sales of "how to" books, covering everything from meditation to making money.

If one were to pick out a word that would help distinguish our time from other periods in history, the word "technique" would be a candidate. Some of us are bewildered by all the techniques society has invented.

There are techniques for counseling people and for organizing groups. Other techniques tell how to raise children and how to develop housing for the elderly.

However, the fascination with techniques can be fatal, especially if people become the victims of "how to" procedures. Many writers have warned that new techniques must serve the values of people, and not vice versa.

What has this to do with the parish and its people?

In recent generations, the church has sometimes adopted techniques from other fields.

►Techniques of psychological coun-



seling were learned by many priests who wished to improve their counseling of parishioners.

►Social ministry activists sometimes adopted the organizing techniques of the labor movement in order to help citizen groups carry out effective community action.

►Dioceses and parishes and other church institutions picked up planning and management techniques used in the business world.

►Teachers learned many new educational techniques.

►Social work techniques, budgeting techniques, communication techniques and techniques for surveying the likes and dislikes of people, are all being used in parish ministry.

►Even among scholars, techniques are important. Scholars of the Bible, for instance, tend to take seriously the techniques of archeologists or anthropologists. Many biblical scholars feel those techniques can help them understand better the lives of people during the periods when the books of the Bible were written.

THE PARISH has benefited from good use of techniques. They have helped us to be much more careful and effective in what we do and how we use our gifts. But we also run the risk of letting techniques take over, becoming ends in themselves. (See **TECHNIQUES** on page 11)



HOW TO—New ways of doing things have had beneficial results for parishes. But new techniques should not become ends in themselves. Faith and technical ability should work together for the good of a parish. (NC sketch by Christopher McDonough)

Greencastle clergy sets unified marriage preparation policy

by Don Kurre

Rejoice! There is reason for those concerned about the future of marriage and family life to take heart. Rejoicing is appropriate because the Greencastle, Indiana, Ministerial Association recently took action to unify the city's efforts in marriage preparation. The association, in an effort to lessen the possibility of bad marriages, accepted a resolution establishing guidelines for those who desire to be married by the clergy of Greencastle.



The resolution says:

"The Greencastle Ministerial Association reaffirms the importance of marriage and offers these guidelines for those who desire to be married by the Church's clergy.

"As Ministers of Christ's Church we believe that marriage is called holy and that the family is a gift from God. We believe that marriage is more than a legal contract between persons, that it is a

convenant relationship between persons, their children, and God; and that this covenant involves a faith commitment on the part of those being married.

"Of those considering marriage, our expectations are:

a) if either or both of the persons desiring to be married are not Christians, members of a congregation and participating in the life of that congregation, that they will enter into instruction regarding what it means to be a Christian;

b) that those preparing for marriage will receive thorough instruction in the nature of Christian marriage and that they will be open to the ideal of Christ's presence in that relationship;

c) that the arrangements between the minister/priest and those who desire to be married in the church will take priority over all other arrangements for the wedding including those with florists, photographers, and musicians."

THE ACTION taken by the ministerial association is significant for a number of reasons.

First, the resolution reaffirms the value and importance of marriage and family life within the whole of the Christian tradi-

tion. The fact that the Christian community of Greencastle does value marriage and family life is reflected in the action that was taken. The guidelines reaffirm the tradition which understands marriage as a vocation to be prepared for and chosen in a rational way, rather than as a relationship blindly established.

The resolution reflects a unique willingness on the part of the clergy of Greencastle to cooperate in developing a strategy to realistically address the problems facing engaged couples. In providing adequate preparation the clergy is offering couples the opportunity to develop successful and meaningful marriage. A marriage that is truly a response to the call from God.

Through this resolution the Greencastle clergy are showing us that traditions as divergent as Baptist, Catholic, Disciples, Presbyterian, and Episcopal can work together in pursuit of a common goal. The resolution is broad enough to allow each minister/priest the freedom to work within his own tradition to meet the concrete needs of a particular couple while communicating common expectations for those considering the vocation of marriage.

The resolution calls couples to take marriage preparation seriously as a foundation upon which strong and lasting marriages are built. Furthermore, the resolution calls the clergy to accept its responsibility for providing meaningful preparation experiences.

FINALLY, THE resolution challenges the clergy of other localities to examine their own corporate marriage practices. An examination that should lead to a shared understanding and practice among churches in their ministry of preparing couples for marriage.

If marriage and family life are of real value within the church, and if marriage and family life are to flourish, then we must demonstrate our conviction in practice. The time for insuring that particular marriages will be successful is before the marriage takes place, not after it's already fractured.

By taking this first cooperative step, the clergy of Greencastle are calling us to share their vision and efforts in support of marriage and family life. Where the best support of marriage is found is in providing quality preparation experiences. Will we respond?



SHARE—Parish staffs and organizations are rediscovering their spiritual center through the sharing of prayer in new as well as traditional ways. At St. Joseph's Church in Dubuque, Iowa, Father Donald Bakewell, left, and Father Albert Maternach share a prayer with altar boys before a Mass. (NC photo by James L. Shaffer)

THE WORD THIS WEEKEND

Hebrews 1:2-3, 2:2-4
2 Timothy 1:6-8, 13-14
Luke 17:5-10

OCTOBER 5, 1980

TWENTY-SEVENTH SUNDAY IN ORDINARY TIME (C)

by Paul Karnowski

They're a motley looking crew: one pig-tailed farm girl; one mutt by the name of Toto; one scarecrow without a brain; and one heartless tin man. They approach the dense forest with lumps in their throats, as they chant in unison, "Lions and tigers and bears . . . oh my!" Anyone who has seen the movie knows what happens next. They meet a lion, but this particular lion turns out to be a coward.

This scene from "The Wizard of Oz" is probably more familiar to us than the book of Habakkuk; and I would venture to say that, in a popularity contest, sweet little Dorothy would easily outrun the obscure Timothy, to whom St. Paul wrote so many centuries ago. Yet, today's first two readings address the same subject as the more familiar scene from Oz; they speak about courage and cowardice.

IN THE FIRST reading, the prophet Habakkuk is plainly scared. He doesn't feel that God is offering much support, he complains that "destruction and violence are before me; there is strife and clamorous discord." St. Paul, who finds himself in prison, is trying to bolster the spirit of his friend and co-worker in today's second reading. Apparently Timothy has been frightened by the hardships that often accompany belief in Jesus.

We all have a little bit of the Habakkuk in us; we want to cry out to God that life isn't fair; we want to ask Him why we must face violence and discord all the days of our lives. At other times we're like Timothy; we want to withdraw from the world; we compromise our values and beliefs, not out of a lack of faith, but because we sometimes lack the courage to face the consequences of that faith.

When we find ourselves short on

courage, we should turn to God for help. However, we must not approach God in the same manner that the cowardly lion approached the Wizard. The lion fully expected that he would receive something concrete and tangible; he envisioned receiving a box filled with a life time supply of courage. Instead, he was simply told that courage comes from within.

St. Paul tells Timothy the same thing; he identifies the inner source of courage as the Spirit of God. It's as if he's addressing the lion, the tin man, and the scarecrow when he says that this Spirit "makes us strong, loving, and wise." Here is your courage, your heart, and your brain.

Above all, this same Spirit of God, better than any pair of ruby red slippers, will take us home.

Discussion Points and Questions for 'Know Your Faith'

- Father Philip Murnion feels that techniques, when used correctly, are helpful in parishes. Discuss one technique he lists and show how it can be used in a parish.
- Why does Father Murnion say "How-To" books are so popular today? Have you ever purchased such a manual? Why?
- What are some single steps that your parish or groups within your parish can take toward building a Christian community?
- What place does prayer play in renewing parishes and individual groups?
- Father John Castellet says St. Paul states his own qualifications for writing to the people of Corinth at the beginning of First Corinthians. Why does Paul do this?
- How would you compare Paul's qualifications with those of the other apostles?
- Think about some ways in which your parishes can help members get to know each other better.
- How effective was your marriage preparation? What are you doing today to strengthen your marriage? What could you do?
- An excellent program for use in gaining further insight into Paul is the "Romans VIII" program. "Romans VIII" is available from the OCE's resource center, 634-4453; outside Indianapolis call 800-622-4982.



st. paul writes to the church in corinth

by Fr. John J. Castellet

When Paul wrote First Corinthians, he was not in a good mood. He was a harried pastor with a long list of problems to solve.

To add to Paul's frustration, he was at the moment an absentee pastor, busy with affairs in the church at Ephesus. If the Corinthian people had the uncanny knack of misunderstanding him when he was with them in person, they would probably misconstrue what he was going to write to them.

The letter begins just like all letters of the period: the sender is identified. Paul gives not just his name, but his qualifications. He says he was "called by the will of God to be an apostle of Christ Jesus" (1:1).

Some people liked to put Paul down by disparaging his apostleship. He had never seen or heard Jesus as the real apostles had; he was quite simply second-rate.

So, in the brief allusion to his qualifications at the beginning of the letter, Paul bluntly stresses the source of his call and commission. Paul felt he had to take a back seat to no one, a point to which he is forced to return more than once in his letters.

After identifying himself, Paul writes about the recipients of the letter. He is writing to the local church (parish) at Corinth. The word translated as "church" was an ordinary Greek word meaning assembly. But this assembly is not just any old secular gathering. It is the assembly of God, for reasons which become clear as soon as Paul describes its constituents. They have, he says, been

"consecrated in Jesus Christ and called to be a holy people" (1:2).

THIS IS NOT a casual way of describing the people. It is a deliberate and pointed reminder of their Christian identity, of what they are supposed to be.

The people have been baptized into Christ Jesus, into his Body, the Christian community. So, they are consecrated, set apart from an ungodly world with its perverted value system and false standards of judgment.

Even though the people continue to live in the world, they have been made members of a community with different standards of judgment. In this atmosphere they enjoy the freedom to develop into the kind of human beings their creator intended them to be.

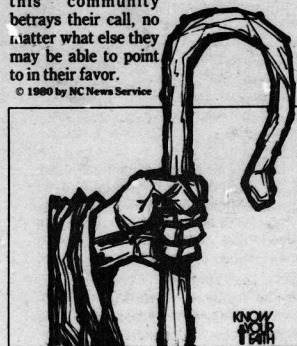
The exercise of this freedom demands, however, that the people make decisions and choices of their own—including some difficult ones. The choices they make will be a measure of their growth as Christians.

Still following the conventional pattern in his letter, Paul proceeds to an expression of thanksgiving. He reminds the Corinthians of the favors God has bestowed on them in Christ Jesus. The favors he singles out for mention are spiritual gifts "of speech and knowledge," gifts on which the people doted. Paul would have preferred to congratulate them on their possession and exercise of far more important gifts, like faith, or hope, or love. But the people were sadly deficient on these scores, as the sequel will show.

PAUL COUNTERS any smugness on the part of the people by injecting a sobering reminder of what really counts: the condition in which the Lord Jesus will find them when he returns in glory. The return of Jesus was not a remote prospect for Paul and his contemporaries. They looked forward to the Lord's return in the not too distant future. To be found blameless on the day of his return, the people must cooperate faithfully with the grace bestowed on them by the faithful God who called them.

In First Corinthians, the paramount importance of the community is highlighted. God called the people to a profound fellowship of mutual love and sharing. Anything that militates against this community betrays their call, no matter what else they may be able to point to in their favor.

© 1980 by NC News Service



The Story Hour

Saul: Baptized in Damascus

by Janaan Manternach

Saul could not see. He was weak. For three days he had not had anything to eat or drink. Hour after hour he prayed. He wondered what would happen next.

His mind kept going back to that incredible moment three days earlier on the Damascus road. He relived that experience over and over.

He remembered the blinding light, the mysterious voice, the vision of the risen Christ. He puzzled over what he heard: "I am the Jesus whom you are persecuting." Saul begged God to forgive him for persecuting Jesus' followers.

Now Saul was in the home of a man named Judas. Judas and his family were followers of Jesus. They lived in a house on Straight Street in Damascus. Saul's companions had led him to Judas' house and left him there.

Judas and his family were afraid of Saul. They did not trust him. They knew Saul had come to Damascus to arrest people like themselves and to send them to prison. But they also knew Jesus wanted them to take care of Saul for at least a few days.

Across the city lived another follower of Jesus named Ananias. That day as Ananias was praying, he was surprised to hear the voice of the risen Christ calling to him: "Ananias. Ananias."

"Here I am, Lord," Ananias answered quickly. "I am ready to do anything you ask of me."

"Ananias," the Lord said, "Go at once to Straight Street. Go to the house of Judas. Ask for a certain Saul of Tarsus. He is there praying."

ANANIAS BEGAN to tremble with fear. "Lord," he pleaded, "I have heard about this man. He has done great harm to your followers in Jerusalem. Now he has come to Damascus to arrest any of us who are your friends. He will send us to prison to be tortured and killed."

But the Lord insisted, "You must go! I have chosen Saul to make my name known all over the world. I will send him to speak of me to the Jewish people and to the gentiles. I myself will show him how much he will have to suffer for my name."

Ananias did not fully understand. He was still afraid of Saul. But he trusted the Word of the Lord.

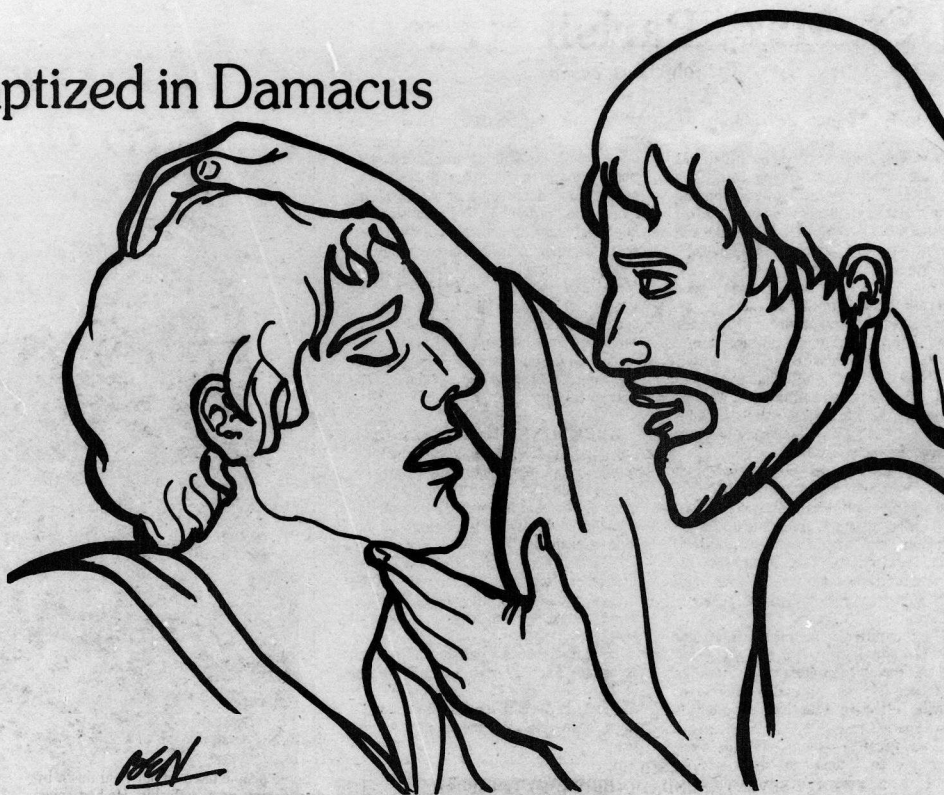
Ananias quickly crossed the city. He walked up Straight Street to Judas' house. Judas and his family welcomed Ananias. They took him to the room where Saul was praying.

Ananias went into the room. Saul heard his footsteps but could not see him. Ananias went right up to Saul. He placed his hands on Saul's head.

"Saul, my brother," Ananias said to him, "I have been sent to you by the Lord Jesus, who appeared to you on your way here. The Lord Jesus sent me to help you recover your sight. He wants you to be filled with the Holy Spirit."

AS ANANIAS was speaking, Saul received the gift of the Holy Spirit. Immediately something like cloudy scales fell from his eyes. Saul could see again. He put his arms around Ananias. For a moment the two prayed a happy prayer of thanks to the Lord Jesus.

Then Saul was baptized. After his baptism, he joined his new friends in a meal of thanksgiving. His strength quickly



returned. Saul could hardly believe all that had happened in three short days.

He had come to Damascus to arrest and kill Jesus' people. Now he was one of them. He was a follower of Jesus himself.

© 1980 by NC News Service

Suggestions for Parents, Teachers and Young People using the Children's Story Hour for a Catechetical moment:

Projects:

1. Make up a short play in which you tell the story of what happened between the time Saul met Jesus on the road to Damascus and the time of the arrival of Saul at the house of Judas. What did Saul's companions say to him and to each other as they led Saul to Judas' home? How did they help Saul get used to his blindness and to them? What did Saul say to his friends about the strange occurrence?

2. When Ananias arrived at Judas' house, he went into the room where Saul was. He found Saul praying. On a sheet of paper, write a "Saul" prayer. Begin by putting yourself in Saul's place.

Write what you would say to God. Once you begin, do not stop until the page is filled.

3. To gain a deeper appreciation of Saul's experience of being blind, read: "Helen Keller," by Margaret Davidson, Hastings House Publishers, New York, 1971; or, "The Seeing Stick," by Jane Yolen, Thomas Y. Crowell Co., New York, 1977.

After reading the story, "Saul: Baptized in Damascus," talk together about it. Questions like the following may guide your conversation.

Questions:

1. What went on in Saul's mind and heart during the three days he was blind?
2. Why was Saul in Judas' home? How did Judas and his family feel about their guest?
3. What did God ask Ananias to do? Why was Ananias afraid? Would you have been afraid?
4. How did God react to Ananias' fear of Saul?
5. What did Ananias do when he met Saul? What was Saul's response?

Techniques and faith (from 9)

selves rather than means for accomplishing our purposes.

Misuse of techniques can occur, for example, if we do not evaluate the findings of psychology in the light of faith, or if we let efficiency in planning make the maintenance of church buildings more important than the mission of the church.

We can misuse techniques if we simply teach people how to fit into the existing systems of the world, or if we fail to evaluate our social-action efforts in light of the Gospel. We can misuse techniques by placing such emphasis on the scientific study of the Bible that we forget to let God speak to us through his revealed word.

Parishes now are making clearer the usefulness and the limitations of techniques. More and more, these "how to" procedures are being subjected to the

tests of faith.

Thus, in counseling parishioners, the ability God has to help people determine the meaning of their lives and to face difficult challenges is now being reasserted more clearly. Parish groups organizing to promote social justice in their communities are reflecting on the connections of faith and action.

Teachers are considering again how educational methods can best be used as aids in the larger task of guiding students toward an understanding of the life of Christ.

IN VARIOUS ways, the meeting of the human and the divine, of technique and faith, is occurring. Some people would like to scrap all the techniques and return to a "simple" faith. They distrust secular skills, or they complain that the

techniques do not have a place in the church.

In cases where techniques seem to "take over," the complaints may be justified. But, in other cases, it seems that the discoveries of human understanding can have a relation to God.

That relationship is seen when people committed to the Word of God use the best aids available for understanding the Bible; when people committed to justice develop skills for justice; when those who counsel the doubtful study counseling. Good intentions are not always enough.

When St. Theresa of Avila was asked about a good spiritual director, she insisted that the person had to be a good theologian as well as someone with deep faith. It seems she felt that faith and technical ability could work well together.

© 1980 by NC News Service

St. Mary Parish

Greensburg, Indiana
Fr. John Geis, pastor

by Fr. Thomas C. Widner

Providing good liturgy is as difficult as keeping water from seeping through a sieve. Good liturgy involves coordinating a multitude of elements which must go off without a hitch. One crack in the dike and the ritual can come pouring through like a dam bursting.

Father Carlton Beever has been working hard with parishioners at St. Mary Parish, Greensburg, to provide good, effective, meaningful liturgy there. It takes time to achieve it.

"When I came here," Father Carlton said, "the parish was in the post-Vatican II syndrome of singing three or four hymns at each Mass like many parishes were and some still are."

Father Carlton set about forming a liturgy planning committee which continues to meet twice monthly.

"This is a group of about 8 to 10 people including our organists, song leaders, Eucharistic ministers, etc. In other words, it contains representatives of each ministry functioning in the parish," he explained.

The committee, in fact, is much broader than planning liturgy. It is also a worship and spirituality committee which attempts to deepen its own spirituality in order to provide effective liturgical experiences for the parish.

"The greatest trauma for people," according to Franciscan Sister Jacinta Stein, a member of the committee, "occurred when we got rid of the missal-ettes. The people seemed completely lost. That was about three years ago. It is very rare now when we hear someone complain about the loss."

"We try to provide good preparation for our lectors," Father Carlton insisted, "so that they speak clearly and can be heard."

SINCE THOSE first days, St. Mary's has renovated the interior of the church, begun introducing the Rite of Christian Initiation for Adults, provided the opportunity for baptism during Mass among other innovations.

"Part of our success," Sister Jacinta explained, "is that we make a point to see that our ministers get to instructional meetings in the archdiocese. The parish pays the expense. Another help was having the Office of Worship spend time with us in evaluating our liturgy and liturgical formation."

Bob Greene, one of the parish organists, said being part of the committee "helped me grow more spiritually than any other time in my 24 years."

"Being a song leader," Sister Jacinta added, "and preparing for that is a real part of helping other people pray. That in turn has been a help to me."

Father Carlton, who is responsible for the liturgy at St. Mary's, is the associate pastor to Father John Geis. He believes in the importance of good liturgy since for most Catholics it is the one day a week experience they have with the Church.

"The people here have grown fantastically," he stressed, "although I don't think they would see it that way. This is a conservative German people. It was one of the last places in the archdiocese at which altars were turned around. But the attitudinal change of people has been marvelous."

Father Carlton emphasized that the key to change is taking care to educate.

"When we started talking about renovating the church, for example, I spent one whole Mass walking around the sanctuary pulling things apart to show the people how much some of the furniture there was crumbling." Establishing a need and showing a better way were essential components of effective change.

Soon to come is a Sunday children's Mass, not the old "school" Mass, as Father Carlton described it, but a family-centered experience. "The adults don't see what the children's liturgical experiences are during the week," he said, "so we want to bring some of that to the Sunday liturgy."

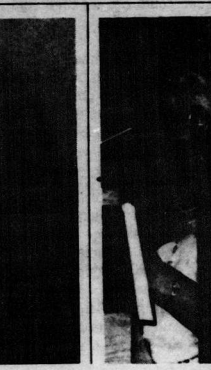
EVERYONE learns from their ongoing liturgical formation. When the liturgy began to change many years ago, people often complained about the lack of silence. That was in reaction, of course, to the new style of hymn singing and out loud participation.

"Well, we've come through that," Father Carlton said, "and now we fill the liturgy with significant pauses. In fact, some people wonder why there is such silence."

St. Mary's sees six parish Masses each weekend. The 400 seat church is full for all but one or two of them. Good liturgy depends on a creative pastoral staff and a loyal, cooperative congregation willing to grow.



GREENSBURG PARISH—The 96-year-old church building of St. Mary graces the small southeastern Indiana city. Father John Geis, above, presides as its pastor at a recent Sunday liturgy. Communion under both species is a common occurrence there (right). A parish lector (left) and song leader (right) flank two of the parish liturgical committee members—Franciscan Sister Jacinta Stein and associate pastor Father Carlton Beever. (Photos by Father Thomas C. Widner)



Bishops', candidates' positions compared

(Following is the first in a series—a comparison of the U.S. bishops' positions on issues of political importance with the positions expressed in the 1980 Democratic, Republican and Anderson-Luce platforms. In the five weeks to come the platform comparisons will include Latin America, abortion, food and farms, education, justice and civil rights, defense, health care, and the Middle East. This week—undocumented workers and jobs and housing. The U.S. bishops' position is taken from testimony by Bishop Thomas C. Kelly, general secretary of the U.S. Catholic Conference, before the Democratic and Republican platform committees earlier this year. The USCC is the civil action arm of the U.S. bishops.)

Undocumented Workers

► **Bishops:** "A truly just and comprehensive immigration policy should first strive to clarify our immigration goals, laws, policies and structures so that they reflect the best American interests and values."

"Additionally, such a policy should provide a generous amnesty going back several years . . . The speedy reunification of families should be a goal and integral part of this policy."

"While effective enforcement of immigration laws is needed, it is important to avoid employer sanctions whose practical effect would very likely be to discourage the employment of minority groups U.S. citizens and aliens, especially Hispanics, who are in this country legally."

► **Democrats:** "We must work to resolve the issue of undocumented residents in a fair and humane way. We will oppose any legislation designed to allow workers into the country to undercut U.S. wages and working conditions, and which would re-establish the bracero program of the past . . ."

"We will work with other nations to develop international policies to regularize population movement and to protect the human rights of migrants even as we protect the jobs of American workers and the economic interest of the United States . . ."

"The Immigration and Naturalization Service, in enforcing the immigration laws, must recognize its obligation to respect fully the human and constitutional rights of all within our borders. Such respect must include an end to practices affecting Hispanic, Caribbean, and Asian-Pacific American community such as 'neighborhood sweeps' and stop-and-

search procedures which are discriminatory or without probable cause."

► **Republicans:** "The traditional hospitality of the American people has been severely tested by recent events, but it remains the strongest in the world. Republicans are proud that our people have opened their arms and hearts to strangers from abroad and we favor an immigration and refugee policy which is consistent with this tradition . . . At the same time, United States immigration and refugee policy must reflect the interests of our national security and economic well-being. Immigration into this country must not be determined solely by foreign governments or even by the millions of people around the world who wish to come to America."

► **Anderson-Lucey:** "The 2,000-mile border we share with Mexico presents unique problems, but unique opportunities for mutually beneficial cooperation as well. The immigration of undocumented Mexican workers affects the interests of many parties, not just those of our two governments. It affects local communities on both sides of the border; it affects the American worker as well as the undocumented Mexican worker, and it affects our own Hispanic-American community."

"We believe that any attempt to close the border would be detrimental to our relations with Mexico. We are opposed to any policy which requires the carrying of work cards. Such a policy is inconsistent with this nation's fundamental commitment to civil rights."

"We must deal with the issue of Mexican immigration within the context of other border issues. The existing mechanisms for handling specific problems in the border region have not been satisfactory. Therefore, an Anderson administration would propose the creation of a joint Mexican-American commission to promote cooperative border development in an integrated fashion . . ."

Jobs and Housing

► **Bishops:** "We call for an effective implementation of the Full Employment and Balanced Growth Act. This will entail a concerted national commitment to genuine full employment through comprehensive economic planning, structural reforms and job creation programs, including public sector employment . . ."

"We also call for a guarantee of a decent income for those who cannot work and adequate assistance for those in need . . ."

"While we believe that a full-scale effort to combat inflation is urgently needed, we stress that this can and should be done without cutting back on those social programs which meet basic human needs . . . Federal spending is not the primary cause of inflation, and cutting the federal budget is not an adequate solution . . ."

"National housing policy should provide sufficient resources and programs to meet the housing needs of low-and-moderate-income families . . . oppose 'redlining' . . . focus effort on the special needs of low-income families, blacks, Hispanics, rural people, the elderly and the handicapped . . ."

► **Democrats:** "Current unemployment is too high and must be lowered . . . We specifically reaffirm our commitment to achieve all the goals of the Humphrey-Hawkins Full Employment Act . . ."

"The Democratic Party supports federal legislation to assure adequate minimum benefit levels to those who are unemployed, including expansion of coverage to all wage and salary workers and extended benefits for the long-term unemployed . . . We will take no action whose effect will be a significant increase in unemployment, no fiscal action, no monetary action, no budgetary action . . ."

"During the 1980s, we must work to meet the nation's needs for available, affordable housing by: . . . continuing progress toward eliminating sub-standard housing and meeting the housing needs of this nation's low and moderate income families, the elderly and the handicapped, including a substantial increase in the authorization for public housing . . ."

"The Fair Housing Act must be amended to give the Department of Housing and Urban Development greater enforcement ability, including cease and desist authority . . ."

► **Republicans:** "We propose to put Americans back to work again by restoring real growth without inflation to the United States economy. Republican programs and initiatives detailed in this platform will create millions of additional new jobs in the American workplace . . ."

"Despite the almost \$100 million spent on well-intended public sector employment and training programs, the structural unemployment problem continues to fester among minorities and young people. In addition to creating a growth climate for job creation, specific and targeted programs must be developed to alleviate these problems . . ."

"Guaranteed annual income schemes"



would not serve to preserve the family. "By supplanting parental responsibility and by denying children parental guidance and economic support, they encourage and reward the fragmentation of families. This is unconscionable . . ."

"Our citizens must have a real opportunity to live in decent, affordable housing. Due to the disastrous policies of the Carter administration and the Democratic Congress, however, the goal of home ownership and all that aspiration entails is now in jeopardy . . ."

"We favor expansion of the Republican-sponsored urban homesteading program as a means of restoring abandoned housing . . ."

► **Anderson-Lucey:** "A sound economic policy must incorporate a commitment to full employment. We reaffirm the goals of the Humphrey-Hawkins Act and condemn the president for his failure to consult with Congress this past January before altering the timetable set forth in that act . . ."

"While the central focus of America's full employment policy must be on the creation and preservation of productive, private sector jobs, there will be continuing need for creative and complementary federal employment programs to reach areas of unmet needs . . ."

"We cannot remain indifferent to the (See COMPARE on page 15)

DO IT YOURSELF AND SAVE

UPHOLSTERY FABRIC

... by the yard or by the roll.
Shop in our new 6,000 sq. ft. fabric warehouse and save!

Circle Fabric
Formerly United Upholstery Co.

OPEN DAILY
10 a.m. - 6 p.m.
SATURDAY
10-4 p.m.

3205 N. Shadeland Ave. 545-2318

DENTURES

COMPLETE UPPER and LOWER \$199 ONE-DAY SERVICE BY REQUEST

Upper or Lower Only \$130
Partials from \$125

Repairs, Relines and Extractions

Community Denture Clinic
We Offer Senior Citizen Discounts
"Setting the Standard of Excellence in Low Cost Dentures"

Friendly Service Licensed Dentists
ALL INSURANCE PROGRAMS ACCEPTED

2521 E. 38th St. 542-0444
Eves. and Sat. by Appt.

THIS COUPON VALID FOR 30 DAYS

2313 W. Washington St. 632-9352
Indianapolis, Indiana

USHER

Funeral Home, Inc

Anna C. Usher Wm. A. Usher
Frank E. Johns

the Active List

October 3

The First Friday nocturnal adoration services at Holy Spirit Church, Indianapolis, will begin at 9 p.m. and conclude at 6 a.m. Saturday. Area parishioners are invited to take part.

October 4

A "Joe Wise Concert" will be held at Marian College at 7:30 p.m. See the ad in today's *Criterion* for complete details and ticket information.

A ceremony for blessing of animals will be held on this feast of St. Francis at St. Barnabas parish, Indianapolis. The blessing will take place at 3:30 p.m. in the parish parking lot.

The Fifth Wheel Club will meet at 7:45 p.m. at 1525 E. Riverside Dr., Indianapolis. All former members who are married, divorced and single Catholics are invited to attend.

Father Basil Hutsko of Dayton will celebrate a Mass in the Byzantine liturgy at St. Vincent Hospital chapel, Indianapolis,

at 4:30 p.m. For more information contact Al Macek, 839-9704, or Mike Sudik, 894-8107.

Marian College will be among 16 colleges and universities participating in the "College Fair" from 10 a.m. to 10 p.m. at Linwood Christian Church, Indianapolis. The fair will acquaint prospective students with the various schools represented.

October 5

St. Joseph Hill parish, located one mile west of highway 60 near Sellersburg, will hold its annual turkey shoot and fall festival beginning at 11 a.m.

The archdiocesan CYO will hold a Leadership and Service Institute for volunteers from 1:30 to 5:30 p.m. at Indiana Convention Center, Indianapolis. A \$5 registration fee is payable at the door.

A festival will be held at Holy Family parish in historic Oldenburg from 10 a.m. to 9 p.m.

The Church of the Holy Name of Jesus, Beech Grove, will present J. Jerome Craney, director of music for the parish,

in a piano concert at 6:30 p.m. at Beech Grove High School auditorium, 5330 Pacific Ave. Reserved seats are available by calling Mrs. Helen Gasper, 786-9767. Tickets will also be available at the door.

The Indianapolis Cursillo Movement will have an Ultreya at Holy Cross parish house, 126 N. Oriental St., Indianapolis, at 7:30 p.m.

The Secular Franciscans of Sacred Heart Fraternity will observe Franciscan Family Day at Sacred Heart Church, 1530 Union St., Indianapolis. The day will begin with Mass at 10:30 a.m.

St. Leonard parish in West Terre Haute will have a pancake breakfast and bake sale from 8 a.m. until noon.

October 6, 7, 11

New programs will begin next week at the St. Vincent Wellness Center. Complete information is available by calling 317-846-7037. The program listing is as follows:

►Oct. 6, 8: "Stretch Your Social Security: A Seminar about Medicare Benefits."

►Oct. 6-Nov. 5: "Lean Teen—A Program in Exercise and Nutrition for Junior High Girls."

►Oct. 6-Nov. 10: "Preparation for Childbirth."

►Oct. 7-28: "Back Education School" and "Smoking Withdrawal Program."

►Oct. 11: "Fall Fitness Workshop."

►Oct. 11, 18: "Blended Families: A Workshop for the Remarried."

The St. Augustine Guild will host an Octoberfest for the residents of St. Augustine Home for the Aged in Indianapolis from 1:30 to 3:30 p.m.

October 7-9

Indianapolis area meetings of SDRC will be held in the following locations at 7:30 p.m.:

►Oct. 7: Southside, Our Lady of Grace Center, Beech Grove.

►Oct. 8: Eastside, St. Simon School.

►Oct. 9: Northside, St. Thomas Aquinas rectory.

October 7-8 to Nov. 18, 19

A fall Scripture course will be conducted by Franciscan Father Fintan Cantwell at Mt. St. Francis Retreat Center, Mt. St. Francis, Ind. Six Tuesday morning classes will be held from 9:30 to 11:30. Wednesday night classes will be from 7:30 to 9:30. Pre-register. Phone 812-923-8810.

October 8

A luncheon/card party will be held at St. Mark parish hall on Indianapolis' southside beginning at 11:30 a.m.

October 9

The St. Vincent Guild will have a luncheon at the Country Club of Indianapolis to honor 18 new members. A social hour begins at 11 a.m. followed by the luncheon.

United Catholic Singles' Club (ages 35-65) will have a dinner meeting at 7 p.m. For reservations call 542-9348 or 546-7569.

Birthingright moves office

Birthingright of Hamilton County has moved from its office at 121½ First Ave. N.E., Carmel, to offices in the Problem Pregnancy Center at 833 Main St., Carmel, and now offers free pregnancy testing while the client waits. Office hours are from 9 a.m. to 1 p.m. Monday through Friday and on Wednesday afternoon by appointment. The office telephone number, 846-

7233, remains the same. Services are available to all women in the greater Indianapolis area.

BECKER ROOFING CO.

ROOFING — SIDING
GUTTERING

"Above everything else,
you need a good Roof!"

• Free Estimates •

2902 W. Michigan St.

636-0666

Jim Gliblin, Owner

October 10

The Indianapolis Cursillo community will sponsor an Ultreya at 7:30 p.m. in the community room of St. Thomas Aquinas parish.

All Saints School athletic program will have a fish fry and Monte Carlo at St. Anthony parish, Indianapolis, from 5 to 11 p.m.

October 12

To open Vocations Awareness Week, the Vocations Office will have a program for Acts 11, college contact members, seminarians, parents and priest-directors. The program begins at 5 p.m. and includes a prayer supper and the initial performance of "Damien."

October 10-12

Weekend retreats are scheduled in the archdiocese at the following locations:

►Mt. St. Francis Retreat Center, west of New Albany (alcoholics anonymous).

►Fatima Retreat House, Indianapolis, for Legion of Mary participants.

►Alverna Center, Indianapolis, a healing and fellowship weekend for separated, divorced and remarried Catholics.

October 11

A program for children of divorced parents will be held at Alverna Center, 8140 Spring Mill Road, Indianapolis, from 1 to 3 p.m. Call 317-257-7338 for details.

Monks slate pilgrimage

The monks of St. Meinrad Archabbey will sponsor a pilgrimage to the shrine of Our Lady of Monte Cassino (one mile east of the archabbey on US Highway 460/Indiana State Highway 62) on each of the four Sundays in October. Services will begin at 2 p.m. (local time) and last about 45 minutes.

St. Meinrad monks who will speak at Monte Cassino are Benedictine Fathers Mel

Patton, "Mary: Model of Faith," Oct. 5; Geoffrey Gaughan, "Mary: Patroness and Protectress of Our Country, Oct. 12; Cyril Vrablic, "The Intimate Union of Mother and Son," Oct. 19; and Jeremy King, "Mary Sings God's Praise," Oct. 26.

The "CLEF" HOUSE

PIANO LESSONS
Pop or Classic

WAYNE UMBARGER

821 Northview

251-8136

Vicinity of College & Kessler

Catholic Communications Center

presents

Televised Mass

WTHR-TV, Channel 13

Indianapolis

Sundays

7 a.m.

The Catholic Communications Center is offering TV Mass viewers a copy of the prayer booklet "Gems of Devotion." For your free copy, send your name and address to: Catholic Communications Center, 136 West Georgia Street, Indianapolis, IN 46225. 317-635-3877.

Date

Oct. 5
Oct. 12
Oct. 19
Oct. 26
Nov. 2
Nov. 9
Nov. 16
Nov. 23
Nov. 30

Celebrant

Fr. James Higgins
Fr. William Ernst
Fr. Robert Drewes
Fr. John Elford
Fr. Francis Dooley
Fr. Francis Allen, S.M.M.
Fr. John Beitans
Fr. Kenny C. Sweeney
To be announced

Congregation

St. Paul's Catholic Center, Bloomington
St. Joseph Parish, Shelbyville
St. Mary Parish, North Vernon
St. Joseph Parish, Indianapolis
St. Catherine Parish, Indianapolis
St. Louis de Montfort Parish, Fishers
Latvian Community, Indianapolis
Christ the King Parish, Indianapolis



Network organizer talks on political responsibility

by Peter Feuerherd

Providence Sister Sally Thomas of Network, a Washington-based Catholic social justice lobby, spoke to a few hundred nuns, priests and lay people gathered at Marian College on Saturday, September 27 on the political responsibility of Catholics in light of the social justice teachings of the church.

The seminar was sponsored by ARIA, an organization of women religious in the archdiocese. Sister Thomas, the principal speaker at the day-long conference, explained the church's social encyclicals, decried the growing political clout of fundamentalist right-wing Christian organizations like Moral Majority, and compared the platforms of the three major Presidential candidates with positions supported by Network.

Sister Thomas, a Fort Wayne native who taught at St. Anthony's parish school in Indianapolis from 1970 to 1974, stated that Network has a Washington staff of eleven lay and religious women who are supported by membership and workshop fees. The group does not receive funds from any diocese, she said, and is a registered political lobby without tax exemption.

In the latest session of Congress, Network's lobbying agenda included support for aid to the new revolutionary government of Nicaragua, increased foreign aid, efforts against funding for draft registration and increases in military spending, and against proposed cutbacks in the food stamp program.

Asked by a nun at the conference why Network, active since 1971, has never lobbied against "the greatest evil" of abortion, Sister Thomas responded that there are five criteria for Network taking a stand on any particular bill.

They include the bill's relevance to church social teaching, to "structural change and the causes of poverty," to its relevance toward better "enabling" the poor to improve their status, and to its priority in Congress. In addition Network won't duplicate efforts with other Catholic groups.

This "non-duplication" criterion, said Sister Thomas, is the reason why Network does not involve itself on issues of abortion and government aid to Catholic schools. The group feels, the nun ex-

plained, that those issues are being addressed by other Catholic organizations.

"We felt that our constituency had more than enough information on these two issues . . . We found that most Catholics didn't know the church's stand on issues like welfare, human rights and disarmament," Sister Thomas replied.

NETWORK WORKS through the organization's research staff, its local chapters that try to sway their Congressional representatives, and with other groups. Bills that have been passed in Congress with the support of Network have included government support for food cooperatives and the extension of the deadline for ratification of the Equal Rights Amendment. Unsuccessful efforts have included support for Senate ratification of the SALT II treaty.

The effectiveness of Network, said Sister Thomas, "depends on the issue. Any lobby has to work through coalitions."

In a talk entitled, "Analysis of the Present Political Climate," the nun warned about the growing power of "new right" political lobbies developed by television Christian fundamentalist evangelists. She asserted that most of their positions are contrary to the positions taken by the American Catholic bishops.

Sister Thomas characterized the evangelical Christian right-wing as being anti-social justice, pro-militaristic, and caring little about the concerns of the poor.

The "new right political agenda," the nun said, "Raises an emotional climate. Everything can be reduced to right and wrong—there is no complexity."

The Network organizer decried what she described as right-wing Christian "hit lists" that have targeted liberal Senators up for re-election, including Indiana Senator Birch Bayh, for what some evangelicals see as "wrong" votes on "Christian issues."

"Are we saying," she asked of the new right-wing Christian groups, "that Hubert Humphrey was less a Christian person than Jesse Helms?"

IN AN INTERVIEW following her presentation, Sister Thomas explained that this year's presidential candidates do offer a real choice to the voters. Noting that Network does not endorse political candidates, she added that the campaign so far has been a disappointment.

"Mostly we're getting personality characterizations. It's a shame—it's definitely a year when the positions are distinct." Participants were given sheets that described Network's positions as compared to the Republican, Democratic, and John Anderson platforms on the issues of disarmament, human rights, agriculture and food, and nuclear energy.

She asked the audience to carefully study the records and position of candidates on issues that are discussed in church encyclicals, especially human rights, disarmament, and poverty. The nun cautioned voters to avoid "single-issue" voting, noting that Congressmen, for example, vote on over a thousand bills per session.

"A single issue view is not wise when that candidate is going to vote on a broad range of issues across the board."



ONE OF MANY—This nattily dressed little man is one of at least 500-million persons throughout the world who have mental or physical disabilities. The United Nations has proclaimed 1981 as International Year of the Disabled Person. "One of our goals is to reach an international understanding on the definition of the disabled," says a spokesman.

Same Day Service Between Indianapolis, Anderson, Muncie, Hartford City, Bluffton, Ft. Wayne and Auburn

Renner's Express, INC.

"Pick-up Today—Deliver Today"

1350 S. West St. 635-9312

INDIANAPOLIS, IND.

SCHWINN® RALEIGH

Sales & Service

Everything for the serious cyclist and the fun-loving bike rider . . . of any age!

- Complete line of accessories
- Emergencies • New catalogue
- Factory trained repair technicians • Parts and supplies

5500 Madison Avenue at Ruler Indianapolis, Indiana 46227

786-9244

Hours: 10 AM-4 PM Mon-Fri 10-6 PM Sat

"You begin at any age"

Supreme bicycle store, Inc.

George Dodgson's

The future of the Church depends on the holiness of its priests

... And the future of the priesthood depends on all of us.

By including Saint Meinrad Seminary in your will, you can help provide the best possible education for the men who will be tomorrow's priests.

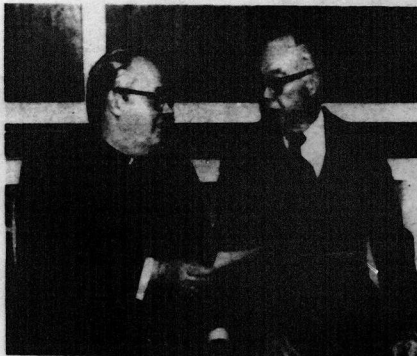
For further information on estate planning, annuities, bequests, or trusts, write:

Director of Planned Giving
Saint Meinrad Seminary
St. Meinrad, IN 47577
(812) 357-6501

Compare (from 13)

hardship of those who have lost their jobs, nor to the threat of future layoffs . . . (But) we must resist appeals for either large-scale spending increases or massive tax cuts that would serve to further exacerbate the \$30 million deficit anticipated for fiscal year 1981 . . .

"To deal with our housing problems, we propose . . . programs such as urban homesteading . . . encouraging the conversion of abandoned buildings from other uses to housing . . . (and) extension of current programs that encourage low and moderate income urban residents to develop a stake in their community through the ownership of their own residences."



K OF C CONTRIBUTION—Archbishop Edward O'Meara accepts a check from Richard H. Keenan, Faithful Navigator of the 4th Degree Knights of Columbus, Bishop Chataud Assembly. The \$2,000 contribution is to be used for priesthood education. (Photo by Chuck Schlaa)

9th Rosary March slated

The ninth semi-annual International Rosary March will take place at 2 p.m. Sunday (Oct. 5), in Indianapolis, with the theme "In Petition for the Intentions of Pope John II."

As in previous marches, participants will assemble at the Indiana State Office Building (Senate Avenue side). At 2 p.m. they will proceed to St. John's Church, praying the Rosary enroute. Father William Steinman, St. John's pastor, will conclude services with Benediction of the Blessed Sacrament.



DEANERY GATHERING—Administrators from Catholic schools in the New Albany deanery gather on the steps of St. Paul's Church, Sellersburg, in their annual meeting, liturgy and reception. They are (left to right, first row) Franciscan Sister Neoma Suttmeier, principal, St. Michael School, Charlestown; Joyce Schindler, principal, St. Mary's School, New Albany; Mary Boyce, assistant principal, Our Lady of Providence High School, Clarksville; Providence Sister Ann Marie Boyce, principal, St. Paul's School, Sellersburg; (second row) Dominican Sister Anne Robert Gray, principal, Sacred Heart School, Jeffersville; Franciscan Sister M. Joel Frank, principal, Our Lady of Perpetual Help, New Albany; Benedictine Sister Joann Hunt, principal, St. Anthony School, Clarksville; (third row) Providence Sister Ann Clare Lancaster, principal, Holy Family School, New Albany; and Bob Larkin, principal, Our Lady of Providence High School, Clarksville. (Nick Klehammer Photo)

Remember them

† **BAUDENDISTEL, Perry** (Pete), 75, St. Michael, Brookville, Sept. 22. Brother of Mary Kolb, Cora Baudendistel and Margaret Knecht.

† **BRYANT, Anna Max**, Holy Name, Beech Grove, Sept. 26. Husband of Eulalia; father of Ruth Koerner, Mary Sweeney and Harold Bryant; brother of Carl Bryant.

† **BURIWINKEL, Mary Louise**, 59, St. Patrick, Madison, Sept. 16. Wife of Elmer; mother of Mary Jo, Judith, Robert, William, Larry, Mark and James; sister of Robert and Paul Benkert.

† **COTTER, Patrick R.**, 87, St. Barnabas, Indianapolis, Sept. 27. Father of Della Hoereth, Helen and Robert Cotter.

† **DAUBY, William H.**, 74, St. Paul, Tell City, Sept. 24. Husband of Roberta; father of Rosie Smith; brother of Pearl Harpenau, Albert and Lawrence.

† **DAY, Mary**, 77, St. Mary, Floyds Knobs, Sept. 26. Sister of Elizabeth Kline, Sophia Findell and George Bachman.

† **DITTMAN, Helen K.**, 65, St. Anne, New Castle, Sept. 19.

† **DIXON, Norman V. II** (Butch), 22, Christ the King, Indianapolis, Sept. 25. Husband of Vicki; father of Travis; son of Mr. and Mrs. Norman V. Dixon; grandson of Cecilia Dixon and Edna McNutt; brother of Lisa Dixon and Jo Anne Vernon.

† **DOERFLEIN, Robert F.**, 45, St. Michael, Brookville, Sept. 20. Husband of Norma Jean; father of Betty, Linda, Steven, William, Kenneth, John and Joseph; son of Mr. and Mrs. Robert J. Doerlein; brother of Carol Gruber, Arlene Scott, Leroy and David.

† **DUNCAN, Vera P.**, 63, Mother of Mary Julius, Dorothy Anderson, Charles and John; sister of

Hattie Porch, Leona Pire, Florence Jacuzzo and Vivian Babin.

† **FETTER, Charles L.**, 66, St. Francis, Henryville. Husband of Florine; father of Mary White, Rita and Sgt. Charles Fetter.

† **GEIMAN, Maconna T.**, St. Christopher, Indianapolis, Sept. 24. Mother of Joseph and Kenneth Geiman; sister of Frank and George Thomas.

† **GEYMAN, Andrew**, 79, St. Anthony, China, Sept. 29. Brother of Leona Buchanan and Florence Aick.

† **HANRAHAN, Marie E.**, 78, St. Patrick, Terre Haute, Sept. 26.

† **HESSLER, William Gerhard**, 79, St. Rose of Lima, Franklin, Sept. 29. Husband of Rosemary (Kahly); father of Marilyn Schneider, Rosemary Krumm and William G. Jr.; brother of Albert and Raymond.

† **HORNING, Charles F.**, 65, St. Philip Neri, Indianapolis, Sept. 23. Husband of Mary V.; father of Charles (Bill); brother of James J. Sr.; stepson of Mrs. Charles J. Horning.

† **JOSLIN, Josephine M.**, 86, Holy Spirit, Indianapolis, Sept. 27. Sister of Jenny Wilson and Jean Adrian.

† **KRUMB, Forrest M.**, 75, St. Monica, Indianapolis, Sept. 30. Wife of Louis; mother of Carol Potapczak and Robert; sister of Melvin and Donald Carey.

† **MICK, John P.**, 63, Assump-

tion, Indianapolis, Sept. 29. Husband of Dolores; father of Amelia, John II, Michael and William; brother of Eva Pictor, Louise Lindsay, Catherine Zohraut and Joseph Mick.

† **MILANI, Albert**, 70, Sacred Heart, Clinton, Sept. 20. Husband of Grace; father of Kenneth; brother of Mary Curtis, Jennie Muscato and Frank.

† **MOORE, Rose M.**, 65, St. Philip Neri, Indianapolis, Sept. 24. Mother of Richard and Robert; sister of Teresa Riley, Sister Mary Edward, S.P., and Robert F. Moorman.

† **POVINELLI, Vito M.**, 90, Holy Cross, Indianapolis, Sept. 26. Husband of Maria; father of Anselmo, Pete, Narciso and Frank.

† **PRILL, Mary Jane**, 78, St. Mary, Madison, Sept. 25.

† **SAUNDERS, Alberta M.** (Padd), 59, St. Matthew, Indianapolis, Sept. 29. Wife of Joseph C.; mother of Trudi J. Butler, Lynn Johnson, Nancy Jenkins, Roy, Thomas and Joe.

† **SMITH, Charles E.**, 51, St. Philip Neri, Indianapolis, Sept. 30. Husband of Rae Marie; father of Marguerite Hall, Susan Smith, Christopher, Dan and Tom; brother of Betty Mae Welch; stepbrother of Nilah Jean Smith.

† **STENGER, Cletus**, 71, Little Flower, Indianapolis, Sept. 25. Husband of Suzanne; father of Robert.

† **THOMPSON, Marian**, 66, St. Benedict, Terre Haute, Sept. 23.

† **WEIDNER, Clifford W.**, 66, St. Augustine, Jeffersville, Sept. 25. Husband of Evelyn; father of Linda Priest, Sally and William Weidner.

† **WEIMER, Robert B.**, 73, St. Simon, Indianapolis, Sept. 29. Husband of Mary C.; father of Donald, Paul and Jean Ann Weimer; brother of Esther Buchman and Emil.

† **ZAPPIA, Domenico Frank**, Nativity, Indianapolis, Sept. 25. Father of Catherine Williamson, Theresa Bergman, Mary Worthington, Rose Laker, Anna Glasgow, Anthony, Frank, Charles, Joseph and Dominic; brother of Theresa Sergi.

Sister Gemma Malone

ST. MARY-OF-THE-WOODS, Ind.—A funeral liturgy was held in the Church of the Immaculate Conception here on Thursday, Sept. 25, for Providence Sister Gemma Malone. She was 78.

She entered the Congregation of the Sisters of Providence on Oct. 5, 1917, and pronounced her religious vows in 1920.

During her active years,

Sister Gemma taught in the archdiocese at St. John School, Indianapolis, and St. Jude's, Terre Haute, as well as other schools in Indiana and Chicago.

Surviving are two sisters, Miss Anne Malone and Mrs. Marie Strand, both of Chicago. Her brother, Father Michael Malone, C.S.V., and a sister, Providence Sister Francis Catherine, preceded her in death.

"Help Us To Help Others"

Your Contributions Of Useable Clothing And Household Items To Catholic Salvage Make It Possible For Many Inner City Children To Enjoy Summer Camp Program

Call Us For Pick-Up At Your Home.

CATHOLIC SALVAGE
632-3155

PLAINLY A MATTER OF CHOICE

In Shirley Funerals, selection of standards depends on two elements . . .

1. There must be a full range of costs to fit every purse.
2. There must be a true freedom of choice for every family.

TRULY A REMEMBERED SERVICE

Shirley Brothers
FUNERALS

Eighty-One
1898-1979
Years

Indianapolis, Indiana

Brookville



Pepsi Pours It On!

Brownsburg

BROWNSBURG HARDWARE, INC.

Lucas Paints Electrical & Plumbing Supplies
The Friendly One
Brownsburg Shopping Center
804 E. Main St. 683-4557

Franklin



Woods Buick-Pontiac

Inc.

BUICK



U.S. 31 North
Franklin, Ind.
Phone: 736-7171

Classified Directory

Thompson's
Quality "Chok'd"
ICE CREAM
and
Dairy Products

Lawrenceburg

Let Us Be Of Service To You

**Home Furniture &
Appliance Co. Inc.**

Hwy. 50 West 537-0610

New Castle

**Citizens Federal
Savings & Loan
Association**
(Across From Court House)

New Castle, Ind.

Pittsboro

**State Bank of
Lizton**

Lizton, Pittsboro and
Brownsburg, Indiana
Member FDIC

Milan

**CHRIS VOLZ
MOTORS, INC.**

Chevrolet — Pontiac
Olds — Buick — Cadillac
Chevrolet & GMC Trucks

MILAN, INDIANA

Phone

Office 2791 — Service 3091

Terre Haute

For Complete Building
Material Needs See . . .

**Powell-Stephenson
Lumber**

2723 S. 7th St. 235-6263

Plainfield



**The FIRST
NATIONAL
BANK &
Trust Company
of Plainfield**
"A Good Bank to Grow With"

Batesville

**Nobbe Chevrolet-
Oldsmobile, Inc.
Nobbe Oil Co., Inc.**

Batesville, IN 47006

Martinsville

**Hays Pharmacy
Inc.**

John Thomas

"Prescription Specialists"

Martinsville

Tell City

Werner Drug Co.
(Walgreen Agency)

Edw. Paulin & R. V. Schneider

Phone: 547-5586

627 Main St. Tell City, Ind.

Columbus

For MEN'S and BOYS'
CLOTHING
In Columbus . . . See

Dell Bros.

416 Wash St. (Downtown)
Also 25th St. Shopping Center
Seymour, Ind.

Miscellaneous

Can Goods and Usable
Men's Clothes Including
Work Clothes Always
Welcome at Talbot
House, 1424 Central, Ph.
635-1192.

For Sale

SKI STARLIGHT will open about October
1. Stock \$10.00 per share. Write or
phone: 71338 Twin Oaks Dr., Indpls.
46226 — 317-949-5792

5722 CRITTENDEN, Christ the King,
Immaculate Brick, 3 or 4 BR, Family
Room, Fire Place, CA, Fenced Yard.
Immediate occupancy. Leona Offord—
253-6283; Margaret Evans Co.—251-
2284

Want to Buy

ANTIQUES WANTED — Oriental Rugs,
Furniture, Glassware, Diamond Rings,
Sterling Silverware, Electric Trains,
Guns, Wicker, Anything Antique. Mr.
Seaton—932-4506.

WANTED TO BUY — Cash for your home
or equity. No obligation. 253-1443

For Rent

1, 2 & 3
Bedroom Apartments

Adult & Family Living
From \$198.00. Now Renting
Tara West Apartments
34th & Moeller Rd.
293-0264

**TARA EAST
APARTMENTS**
3900 N. Shadeland Ave.

1 & 2 Bedrooms—\$195 & Up
ADULTS 545-2367 NO PETS

Remodeling

RUSCO
storm doors and
windows in
10 decorator
colors

Carrico

home improvement co.

for replacement windows, siding, patio enclosures,
awnings, guttering and insulation.
639-6559

Electrical

Home Wiring



LICENSED BONDED INSURED

FREE ESTIMATES

ALL TYPES OF
ELECTRICAL SERVICE

- 60 & 100 AMP SERVICE
- RANGE & DRYER OUTLETS
- AIR COND. WIRING
- REWIRING & REPAIRING
- ELECTRIC HEAT
- BURGLAR ALARMS

J. C. ELECTRIC CO.

South & East North & West

787-4485—253-1142

GIVE IT A TRY!

You'll find it's easier to sell
with a classified

317-635-4531



Remodeling

COOMER ROOFING CO.

ROOFS and GUTTERS REPAIRED

NEW ROOFS—GUTTERS

Bonded and Insured

636-7261

SPIVEY

Construction, Inc.

361 E. TROY AVE.

Attics Finished

New Rooms Added

Gutters — Plumbing

Garages — Furnaces

Complete Job

CALL FOR

FREE

ESTIMATE

ST.

6-4337

ST.

4-1942

Plumbing



**Joe's
Plumbing**

24 Hour Service

No job too big

or small.

Downspout and Sewer

Openings

Joe Fowler

356-2735

Auto Parts

**Wilson Auto
Parts & Service**

2302 E. 30th St.

Complete Auto Service
Front End Alignment

HOURS:

Mon.-Fri. 8 a.m. to 6 p.m.
Sat. 8 a.m. to 3 p.m.

253-2770

Parish Classified

St. Jude

HEIDENREICH

416 Phoebe Flowers Ave. 787-7241

5320 Madison Ave.

Member St. Jude

"THE TELEPHONE FLORIST"

5505 S. Meridian St. ST 6-1471

ORME'S

Carpets and Interiors

LINOLINUM—ADHESIVES—FINISH

CUSTOM FLOOR DESIGN

5505 S. Meridian St. ST 6-1471

FARMER'S

Jewelry and Gift Shop

We Buy Old Gold

Jewelry, Watch Cases, Bridgework, etc.

KeyStone Plaza—6230 N. Keystone

Phone: 253-8870

Sacred Heart

MILLER'S

REGAL MARKET

"Serving the Southside Since 1900"

Terrace at Madison Ave.

St. Ann

WALTER'S PHARMACY

Cor. Main St. & Farmworth

244-4000

• QUALITY DRUGS •

• EXPERT PRESCRIPTIONISTS •

St. Simon

VIKTOR PHARMACY

Free Prescription Delivery

1057 E. 34th St.

897-3990

St. Catherine

AERO

TERMITE &
PEST CONTROL

"STATE WIDE"

786-0456

1720 SHELBY

St. Lawrence

AID ELECTRONICS

Sales and Service

We Service All Makes

Mrs. Daily 9 a.m. to 7 p.m.

Sat. 9 a.m. to 1 p.m.

4721 N. Franklin Rd. 547-1304

St. Christopher

ROSNER PHARMACY

THE BRILLIANT DRUG STORE

16th and Main Speedway, Ind

PHONE 364-0204

FREE PRESCRIPTION DELIVERY

Christ the King

"Buy The Best For Less"

Richards Market Basket

2200 E. 32nd St. at Keystone 251-9283

St. Mark

**We Love
To
Serve
You**



ASSOCIATED SERVICE

Deep Rock Products

4051 Madison 704-0564

1945 E. Michigan

Exp. Lub. — Fire-Artery

Serv. — Wash — Shampoo

SERVICE CALLS

253-9087

St. Philip Neri

Wells Shell Service Station

1945 E. Michigan

Exp. Lub. — Fire-Artery

Serv. — Wash — Shampoo

SERVICE CALLS

253-9087

**JORDAN-
LAWRENCE**

Funeral Home

Home of Personal Service

2428 E. 10th Street 636-4304

Ronald C. Lawrence, President

Richmond

Neff & Nusbaum

Footwear for ALL
the Family

7th & Main Sts. 962-1991

**Cutter Agencies
Inc.**

Insurance—Real Estate

35 N. Eighth St. 968-0553

Over 50 Years of Service!

**Harrington-Hoch
Inc.**

Insurance—Business

Auto—Home

1126 Main St. 962-8502

Your Independent Agent

PATRONIZE

OUR

ADVERTISERS



ORPHAN AIRLIFT—Playing themselves, Ina Balin and her real-life adopted daughter, Ba-Nhi Mai, recreate the dramatic story of the final days of the Vietnam War. Miss Balin is one of three courageous women who attempt to evacuate hundreds of Vietnamese orphans in "The Children of An Lac," Oct. 9 on CBS. (NC photo)

TV Programming

'Children of An Lac' story of Saigon orphanage

by Michael Gallagher & Henry Herx

NEW YORK—For those viewers who remember Dr. Tom Dooley and his best seller of the mid-50s, "Deliver Us from Evil," the made-for-television feature film "The Children of An Lac," Thursday, Oct. 9 from 8-10 p.m. (EST) (CBS), should have a special significance and evoke a special resonance.

Dooley, a young Navy doctor at the time of the French withdrawal from Vietnam and the partitioning of the country, was instrumental in helping the children of an orphanage in the North to flee to safety in the South. The new orphanage, in Saigon, was called An Lac (Happy Place), and for 20 years under the stern but compassionate direction of its founder, Madam Ngai, it cared for hundreds of children made homeless by the war until they were ready to face life on their own.

"The Children of An Lac" takes up the story begun in "Deliver Us from Evil" and tells what happened when An Lac, an uncertain haven at best, had to be abandoned in the face of the Viet Cong assault on Saigon in April of 1975. It is a more tragic story than the one Dooley recounted but it's no less inspiring.

Based upon a story by actress Ina Balin, who became involved with An Lac while on a USO tour of Vietnam, "The Children of An Lac" takes place over the course of just a few desperate days immediately before the fall of Saigon.

Two American women, Ina Balin (playing herself) and Betty Tisdale (Shirley Jones), come to Vietnam at this perilous moment in history to arrange for the evacuation of the children of An Lac to safety in the United States. They have to contend not only with the chaos of the time and a tangle of red tape but also Madam Ngai (Beulah Quo) herself, a proud woman whose reluctance to compromise on any point makes the going no easier. One of the main virtues of the movie, incidentally, is that it shows the three main characters, for all their heroism, as having human frailties just like the rest of us.

The makers of the award-winning "Tae Body Human" series have come up with two informational programs for young people focusing upon the onset of puberty and its physical and psychological effects. Called "The Body Human: The Facts for Girls" and "The Body Human: The Facts for Boys," they will be broadcast at a convenient after-school hour, 4-4:30 p.m. (EST) on Tuesday, Oct. 7 and Thursday, Nov. 6, respectively, on CBS.

"The Facts for Girls" is a smoothly done presentation with a light and pleasant touch. It features Mario Thomas talking with three

girls ranging in age from 10 to 14 against the background of their everyday activities—school, recreation, slumber parties, dates, and the like—in their hometown of Lebanon, Mo.

The unscripted exchanges between Miss Thomas and the girls are very frank, but Miss Thomas's evident warmth and understanding puts the girls at their ease and should do the same for most young viewers. Stylized animation is used, spar-

ingly, to get across the more clinical aspects. The whole emphasis is to place sex within the larger context of life itself and, in particular, marriage—the latter coming as a pleasant surprise in our adventurous times. Miss Thomas is very definite, for example, in making the point that a girl's body is often far in advance of the rest of her, and so everything her body is physically prepared to do is not necessarily in accord with her emotional maturity and her general development as a person.

Our intrepid guide to the universe, Dr. Carl Sagan, offers a thumbnail sketch of the process of evolution on "One Voice in the Cosmic Fugue," the second of 13 programs in the "Cosmos" series, airing Sunday, Oct. 5 at 8-9 p.m. (EST) on PBS.

The starting point of the program is a dramatization of a Japanese samurai legend that eventually illustrates the idea of artificial selection in the breeding of plants and animals. This leads to the general concept of natural selection in the

evolutionary process and the possible forms of molecular life that may have arisen on other planets.

The strength of this series lies in its lavish special effects that use models, animated drawings, photographs, microphotography and other expensive gadgetry to make the theory of science a concrete experience. General viewers—but especially science students—can learn much through such devices about the fundamental theories underlying the material universe.

The Wilsons are a black family who have just moved from a San Francisco ghetto to an integrated, middle-class neighborhood. Their story—problems and successes—are told in the 15-part "Up and Coming" series, the second episode of which airs Thursday, Oct. 9 from 8-8:30 p.m. (EST) on PBS.

The Wilsons have just moved into their new home and their three teen-agers are having difficulty adjusting to their new school and making new friends. The oldest son is afraid that his grades will keep him from playing basketball and wants to go back to his old school.

The problem is resolved when his father, who moved so his children could go to a better school, realizes that it is time for his son to take responsibility for his own decision. It is a natural situation and a reasonable outcome that will have meaning for any audience.

Television Films

The Way We Were (1973) (ABC, Friday, Oct. 3): This is basically a failed drama about two extreme types (a liberal activist, a talented but lazy conformist) who are symbolic representatives of the college generation of the 1930's. They fall in love, and the movie flounders somewhere between Significance and Romantic Nostalgia, never quite achieving either. Barbra Streisand and Robert Redford generate some sparks as the personality-crossed lovers. An occasionally interesting soap opera.

The Fury (1978) (CBS, Saturday, Oct. 3): Brian DePalma's blood-drenched thriller about sinister espionage types trying to kidnap a young man with valuable psychic powers. Laughably overdone, this is the "Airport" of horror films, full of non-stop violence and bad taste. Definitely not for children. Not recommended.

The End (1978) (NBC, Sunday, Oct. 5): Burt Reynolds as actor and director in a black comedy about a materialistic real estate man who finds he has only a year to live, but gets no comfort from friends, relatives, doc-

tors or priests, and proves inept in endless comic attempts at suicide. There's a good moral here somewhere, but it's mostly lost in sophomoric witlessness. Not recommended.

Jaws (1975) (ABC, Sunday, Oct. 5): Bruce the Shark, the pre-"Star Wars" scourge of box-offices everywhere, makes his second appearance on free TV. The intelligently skilled production by Steve Spielberg gives this bloody epic the only elevation it achieves above the level of a comic strip or drive-in horror show. Not recommended, and especially not recommended for young children.

Julia (1977) (NBC, Monday, Oct. 6): Veteran Fred Zinnemann's super-classy film of Lillian Hellman's 1930's memoir of a touching friendship between two spunky and modestly heroic women. Played by strong actresses (Jane Fonda, Vanessa Redgrave) from a fine Alvin Sargent script, it is an intelligent, civilized and quietly elegant film. Recommended for adults and mature youth.

TV Programs of Note

Tuesday, Oct. 7, 8-9 p.m. (EST) (PBS) "The Cancer Detectives of Lin Xian." In this "Nova" documentary, Chinese scientists are shown investigating a region of China where for 2,000 years esophageal cancer has claimed an alarming and disproportionate number of lives.

Tuesday, Oct. 7, 9-11 p.m. (EST) (CBS) "A Private Battle." Based on the true story of writer Cornelius Ryan, this drama tells of his courageous battle against cancer and its effects on his family and career.

Wednesday, Oct. 8, 8-9:30 p.m. (EST) (PBS) "Arthur Miller on Home Ground." One of our generation's most-performed playwrights talks about his life and career in a documentary featuring excerpts from his works, including "Death of a Salesman," "The Crucible," and "The Misfits."

Wednesday, Oct. 8, 9:30-10 p.m. (EST) (PBS) "Charles M. Schultz.... To Remember." The creator of the celebrated comic strip "Peanuts" discusses his life experiences and their relationship to his work on a program marking the 30th anniversary of Charlie Brown and company.

Thursday, Oct. 9, 8:30-9 p.m. (EST) (PBS) "From Jumpstreet." In a program tracing the historical development of gospel music and spirituals, Oscar Brown Jr. visits a after-raising service at Way of the Cross Church of Christ, Washington, D.C.

Fleber & Reilly
Insurance Agency, Inc.
R. C. Hayford
"Constant Professional Service"
287 N. Delaware 636-2511
Indianapolis, Indiana

Hey, Look Us Over

... Fall Is Here

There's no place in Indiana like VanBibber Lake for those great weekends, retirement or raising your family. We have 390 acres of water for you to enjoy swimming, skiing or fishing.

We have travel trailers including nice camp sites from \$7,000 to \$15,000.

We have mobile homes including nice shady lots from \$13,500 to \$23,000.

We have modular homes from \$33,900 to \$42,900.

All travel trailers, mobile homes and modular homes are connected to our community sewer and water systems. No well or septic worries for you.

Let us show you around and we think you will agree that there's no place like...

VanBibber Lake

8 miles northwest of Greencastle
45 miles west of Indianapolis

739-6441

Actor provides sense of urgency to role

by Henry Herx

NEW YORK—The opening sequences of "Tinker, Tailor, Soldier, Spy," the six-part series currently airing Mondays at 8-9 p.m. (EST) on PBS, deal with the desperate measures taken by Control—the head of the British Secret Service—to find the Russian mole who has infiltrated the highest level of the agency.

These scenes set the deadly serious tone for the intricate game of wits that follows between spy and counterspy in this BBC adaptation of John Le Carre's gripping behind-the-scenes drama of international espionage.

Providing the necessary sense of urgency to Control's deadly task of uncovering the mole's identity is an actor whose face and screen presence is more familiar to viewers than his name—Alexander Knox.

Except for the opening scenes, Knox as Control is seen only in flashbacks throughout the series. Yet, such is the force and authority of his performance in the opening, his presence continues to play a part in the events following his failed mission and dismissal from the Service.

THE EASE of command that is the natural consequence of accepted authority is a character trait that Knox seems to personify with seemingly effortless authenticity. His is a screen career that can be defined in terms of probity and seriousness of character whether banker, educator, politician or bureaucrat.

In a recent visit to New York to publicize the "Tinker, Tailor" series for PBS, it was easy for the press to distinguish between the scholarly, dignified actor and the character types he has played on screen with such craft for over 40 years.

For the American viewer, Knox can never be separated from his title performance in a single major Hollywood movie—"Wilson." Knox was so convincing in his 1944 portrayal of the American president who brought the country through World War I but failed to win peace that one still tends to compare the real Wilson with Knox's performance in the movie.

Knox, Canadian-born-and-raised, had wound up in Hollywood on contract to Columbia Pictures after stagework on both sides of the border and a few films in Great Britain. Lent to Zanuck for "Wilson," Knox never had another chance for a major role under his Columbia contract.

INSTEAD, he busied himself collaborating with directors and writers on projects of interest, such as Dudley Nichols' "Sister Kenny." What hurt most, however, was Columbia's

ties of character and levels of meaning than Le Carre's earlier "The Spy Who Came in From the Cold." Moreover, he is a great admirer of Alec Guinness—"Alec acting at only 60% is more

than most actors at top form."

The series was a great success in Great Britain although, according to Knox, it started slowly and then built to high ratings. He

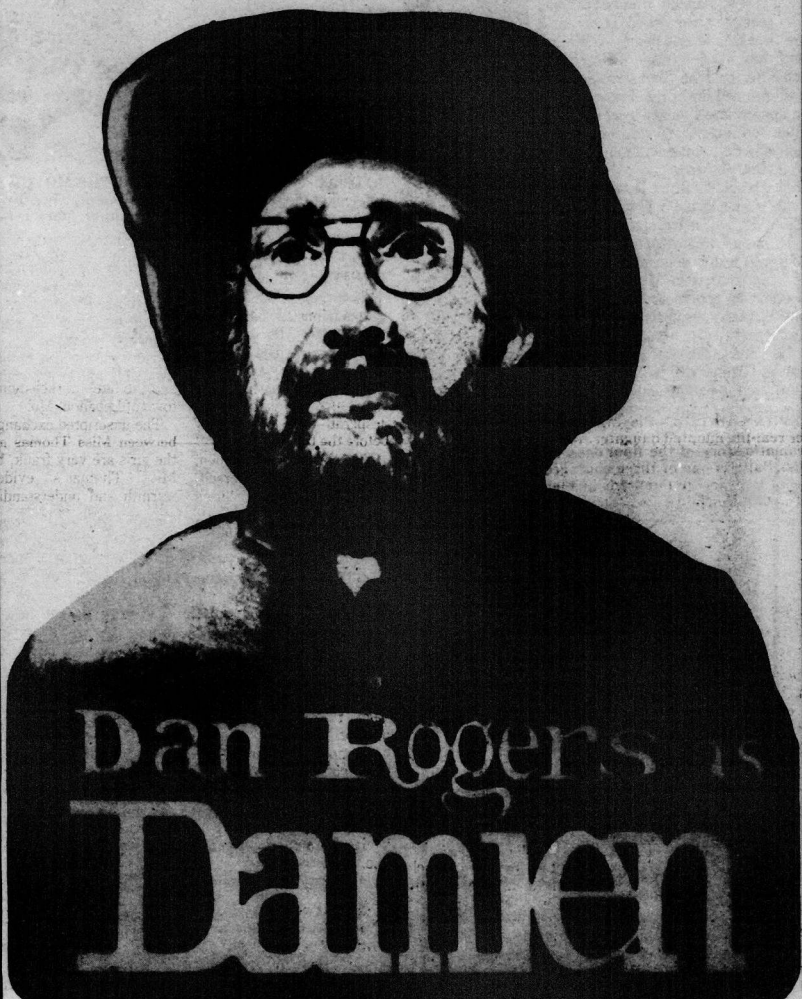
attributed this to the reviews of the first episode—some critics damned it as too subtle while the others said that its subtlety is what made it great.

"When the critics are pee-

vish, it always helps," Knox said with great satisfaction. But whatever the American reviews are, the series offers some great acting, not least by Knox in one of his definitive character bits.

(Henry Herx is on the staff of the U.S. Catholic Conference Department of Communication.)

The compassionate story of the leper priest who made the ultimate sacrifice...



Performances will be held:

October 12th, Sunday, 7:00 p.m.
Vocations Center—Holy Rosary Church
520 Stevens Street • Indianapolis

October 13th, Monday, 7:30 p.m.
Our Lady of Perpetual Help
1752 Scheller Lane • New Albany

October 14th, Tuesday, 7:30 p.m.
Saint Gabriel Church
232 W. 9th Street • Connersville

October 16th, Thursday Evening
Saint Meinrad Archabbey
Saint Meinrad

October 17th, Friday, 7:30 p.m.
Saint Joseph Church
113 S. 5th Street • Terre Haute

October 19th, Sunday, 7:00 p.m.
Saint Paul's Catholic Center
1413 E. 17th Street • Bloomington

October 20th, Monday, 7:00 p.m.
Saint Thomas Aquinas
4625 N. Kenwood Avenue • Indianapolis

Sponsored by the Vocations Center

Archdiocese of Indianapolis

Admission \$2.00 — Tickets Available Only at the Door

HE ADDED that, "It certainly has greater subtle-

Viewing with Arnold

'Middle Age Crazy'

by James W. Arnold

The male mid-life crisis is back again in "Middle Age Crazy," which is something like "10" staged in the earthy Texas setting of "Urban Cowboy." It's better than both of those terrible movies, which I guess is like saying it beats a hot day in Gila Bend, Ariz. Still, it has its moments.

"Crazy," a Canadian film shot mostly in Toronto, bravely explores the culture of the Houston-Dallas newly rich. Its perspective is a bit snotty and stereotyped, coming from Canadians who seem to have visited Texas for a few weeks and not much liked what they saw. Writer Carl Kleinschmidt and director John Trent are so busy trying to nail down the Texas style at an appropriately vulgar level that they often endanger serious, much less sympathetic, consideration of the plight of their hero.

That would be Bruce Dern, a Houston contractor who has made big bucks building taco stands and is now turning 40. (Like "10," the movie starts with a big birthday party).

He has a loving wife (Ann-Margret) who is determined to keep youth alive via the boudoir, an approach which only increases her husband's anxiety.

He has a son about to go to college (reluctantly), and earthy aging parents, one of whom seems immortal and

the other obsessed with death.

He also has a best friend (Graham Jarvis), a tediously raunchy good ole boy who seems to have been invented on "Saturday Night Live."

EXCEPT for Dern, who

(in spite of the title) for once avoids his crazy-guy mannerisms, most of these folks are perilously close to caricatures. If you take them as real, they're hard to tolerate, much less like. They booze and cuss and carry on like ranch hands. They're noisy and showy and in raucous bad taste, even down to the plastic black jockey on the front lawn. But they do love each other, which turns out to be crucial.

Trouble is, the consistently strong doses of broad, putdown satire undermine the seriousness of the problems that eventually develop, and of the statement the movie wants to make about marriage.

The first hour mostly has fun with the trauma of turning 40. Dern has all the usual fantasies, like buying a \$40,000 Porsche and attracting various beautiful young women, and a few others that are more original.

E.g., at his son's high school graduation, he imagines himself giving the valedictory, and telling the kids that the future is miserable and that they should stay 18 forever.

THE character, however, is basically an innocent who has never been unfaithful. Even when he escapes on an overnight trip to Dallas,



AT THE MOVIES—Following treatment at a mental hospital after his suicide attempt, Timothy Hutton attempts without success to communicate with his mother, Mary Tyler Moore, in Paramount Pictures' "Ordinary People."

where he's building a lavish suite in Texas Stadium for an abrasive billionaire, the worst he can do is ogle the Cowboy cheerleaders. He spends the evening brooding with his pal in the cocktail lounge at the Holiday Inn, wondering if the real "action" is at the Ramada.

Something has to happen, and it does. The grandfather dies, and during the week of the funeral, all the latent family problems blossom. His son's girlfriend is pregnant, his affluent married sister from L.A. is near suicide, etc.

Protesting that he's too young to be "everybody's daddy," Dern really does

buy the Porsche and really does have an affair with a Dallas cheerleader. (To pacify feminists, she's actually a career woman who's only satisfying her fantasies).

WHAT he discovers, of course, is that sexy playboy relationships are no substitute for real love and commitment, and he comes back to his problems, wife and Oldsmobile.

It's impossible to disagree with the moral, or with the truth that although most of us go through our lives thinking we're still 14, somehow we eventually cope with maturity and responsibility, and don't make too much of a mess of them. But in the movie, the happy ending is contrived,

labored and not too convincing.

It's also hard to rejoice when the hero goes back to the Ann-Margret character, who for all her Loyal Wife-ness invariably uses street words to refer to the sex act.

Down deep, "Crazy" is a movie with sense and compassion, but it also tries to be "with it," commercial and fashionably outrageous. The final shot, with husband and spouse joining each other fully clothed in the Jacuzzi, is typical. Crazy cool funny people, these middle-aged married lovers.

(Some poignance and truth, lots of vulgarity; satisfactory for mature audiences). NCOMP rating: A-3, morally unobjectionable for adults and adolescents.



The worst time to think about a funeral is when you have to!

Pre-plan ahead

A sudden death in the family can be devastating unless you've made arrangements in advance. Save grief—and money, too—by calling us now about pre-planning your funeral.

FEENEY-HORNAK MORTUARIES

MERIDIAN KEYSTONE SHADELAND
1901 N. Meridian 71st at Keystone 1307 N. Shadeland

INDIANAPOLIS
923-4504



Mike Feeney



Mike Hornak

(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
Battle Beyond the Stars..... A-3

Bad Timing: A

Sensual Obsession..... B
(Some graphic sexuality)

The Big Red One..... A-3

The Blue Lagoon..... A-3
(Contains a coy, peek-a-boo, nudity)

The Blues Brothers..... A-3

Caddyshack..... B
(Lewd jokes and nudity)

Film Ratings

The Chant of

Jimmie Blacksmith..... A-4

The Elephant Man..... A-3

The Empire Strikes Back..... A-2

The Fiendish Plot

of Dr. Fu Manchu..... A-2

The Final Countdown..... A-2

The Getting of Wisdom..... A-2

Gloria..... A-3

The Great Santini..... A-3

Hopscotch..... A-3

In God We Trust..... B

(Contains an irreverently tasteless attitude toward the sacred)

Jun..... B

(Offensive sexuality)

The Kidnapping

of the President..... A-3

Melvin and Howard..... A-3

Middle-Age Crazy..... A-3

Mother's Day..... C

The Mountain Men..... B

(Contains foul-mouthed profanity and graphic violence)

My Bodyguard..... A-3

Ordinary People..... A-3

Resurrection..... A-3

The Return of the

Secaucus Seven..... A-3

Those Lips, Those Eyes..... B

(Explicit nudity together with a benign attitude toward casual sex)

Willie and Phil..... A-3

Xanadu..... A-2

St. Elizabeth's Home

Area Code (317) 787-3412
2500 Churchman Avenue
Indianapolis, IN 46203

Which Way?

- Maternity Program (Live In Optional)
- Educational Program
- Pre Natal Clinic
- New Born Infant Care
- Licensed Child Placement
- Professional Counseling
- Out Patient Services

Single Parenthood
Family Stress

... love, life, care, and concern for the opportunity to grow and develop.

Funded by the United Way.
Daughters of Isabella and service fees.

(Non Sectarian Service)

