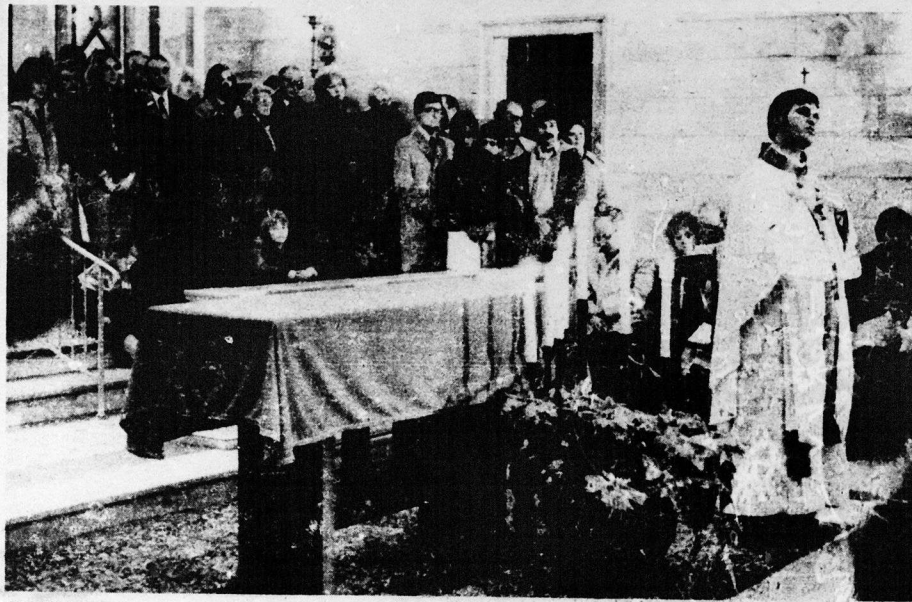


# the CRITERION



**POLISH PLEA**—Father Gerald Borowski preaches to an overflow crowd in Blessed Sacrament chapel at SS. Peter and Paul Cathedral. Sunday's Mass drew several hundred people, including some Poles who left their homeland just before martial law was declared. Father

Borowski declared that "the time for anger and frustration, the time for tears is over . . . This must be a time of deep faith, but faith without works is dead." Other pictures and information about a local Polish relief campaign are on page 2. (Photo by Valerie R. Dillon)

## Bill on care of elderly up for action

by JIM JACHIMIAK

More than 40,000 persons live in 503 nursing homes in the state of Indiana. Many homes provide "excellent care," but testimony here and elsewhere also suggests that 5 to 10 percent—and as high as 50 percent—of nursing home care may be sub-standard.

A bill to improve enforcement of nursing home regulations in the state—and supported by the Indiana Catholic Conference—already is up for second reading in the State Senate.

S.B. 60 was unanimously passed by the Senate Health, Welfare and Aging Committee on Dec. 15 in an unusual pre-session committee hearing. The hearing followed months of input from both the nursing home industry and advocates of reform. It has been sent on for action to the full Senate and a similar bill has been introduced in the House of Representatives.

As proposed, S.B. 60 would revamp the Health Facilities Council (HFC) of the State Board of Health. It also would include guidelines for disciplinary action against offenders.

The ICC is actively backing the bill, according to M. Desmond Ryan, executive director. However, an ICC position paper indicates it had hoped the proposal also would address training standards for nursing home employees and involuntary transfer of residents by owners.

"From testimony presented in Indiana hearings and in numerous national reports," according to the ICC's position paper, "it is clear that many homes provide excellent care. But, industry testimony during Indiana hearings suggests 5-10 percent provide sub-standard care and are an embarrassment to the industry. A national report suggests that

(See BILL ON CARE on page 23)

## Church seeking to influence legislation

by VALERIE R. DILLON

The Catholic Church will seek to impact five legislative issues—pro life, block grants, prison conditions, the juvenile code and care of the elderly—during the 1982 State Assembly which opened Tuesday.

At a December meeting of the Indiana Catholic Conference Board of Directors, chaired by Archbishop Edward T. O'Meara, the state's six bishops gave direction to the lobbying efforts of the ICC, which represents them in public policy matters.

ICC Executive Director M. Desmond Ryan has announced that his efforts at the State House will be focused on the following bills:

**Pro-Life:** H.B. 1119—would extend Medicaid coverage to first-time mothers whose unborn children would be eligible for such coverage when born. H.B. 100—provides that elective abortion insurance coverage must be an option with an additional premium charged. S.B. 74—requires that an unmarried minor seeking an abortion have the consent of both parents or guardians.

**Block Grants:** H.B. 1050—asks that no block grant appropriations would be made without legislative approval. H.B. 1072—would keep Title XX state "match" money in social services programs.

**Corrections and Prison Conditions:** H.E. 1056—requests \$2.8 million to fund the community correction programs passed in 1979. H.B. 1067—requests \$500,000 to expand work release placements in private corporations, with inmates returning to prison at night and on weekends.

**Elderly:** H.B. 1048—designed to protect the financial investment of persons who sign long-term care contracts with retirement homes. S.B. 60—would restructure regulating body for nursing homes and increase enforcement tools to achieve compliance with regulations. S.B. 81—establishes a resident council in each nursing home.

**Juvenile Code:** S.B. 59—amends the Juvenile Code by changing the secure detention provisions.

According to Ryan, he also will monitor the legislature's efforts to adjust the school funding formula "because of the concern of the ICC Board of Directors for quality education for all students. He added that the ICC "will be prepared to support equitable funding for all education."

Ryan predicted that the economy will be the legislature's top consideration during this session. In his view, most human needs bills which demand appropriations will face difficulty "because of the fiscal crisis as well as the philosophy of the state leadership, as demonstrated in last year's session."

The ICC's chief lobbyist predicted that financial matters will dominate the new session, including adjustments to the school funding formula, enactment of a 10 percent surtax on all three corporate state income taxes, consideration of block grant funding, passage of a bill to make temporary legislative employees eligible for unemployment compensation and a proposal to allow utility companies to charge customers for construction work in progress.

Also cited as key legislation by Ryan are bills which would strengthen the state's enforcement of nursing home regulations, deal with the problem of overcrowded prisons, revise Alcohol Beverage Commission policies, and update laws concerning fire protection in public and private buildings.

According to Ryan, the Democratic state leadership already has charged the majority party with efforts to form a "do nothing" session.

Legislative issues which will be impacted by the Indiana Catholic Conference are selected through the joint effort of an ICC advisory council and the 20-person board of directors. Criteria used by the bishops and lay board representatives in choosing issues are:

- Does the issue involve Christian teaching or moral principle?
- Will legislation affect the lives and well-being of the people and/or community?
- Are people concerned and will they support ICC efforts?
- Is an issue doomed to failure because of cost or political opposition? Even so, should it be addressed on principle?
- Can the ICC staff handle the issue, which may require considerable research, lobbying, cooperation with others?

The ICC has represented the concerns of the church at the Indiana legislature for the past 14 years. A recent innovation is the ICC's information/action network which involves some 1,500 "concerned Catholics" throughout the state who receive information on legislation from the ICC, and who—when alerted—contact their own legislators.

the CRITERION

Vol. XXI, No. 14 — January 8, 1982  
Indianapolis, Indiana



## Solidarity survival drive launched here

A three-week statewide drive, "Survival of Solidarity," (SOS) has been launched by the Polish Cultural Society of Indiana. Those attending Sunday's concelebrated Mass at the Cathedral chapel sang Polish Christmas carols, led by singing star Krystof (at center left) and heard (at upper left) Father Gerald Borowski of Lafayette Diocese plead for "a personal commitment of our lives, our talents and our resources to touch the suffering body of Christ in Poland."

Polish society president Cele Levin (seen in shadow at left in above photo) announced a statewide goal of \$50,000 and called for volunteers to help raise funds for food and medical supplies. These

will be channeled through Catholic Relief Services and CARE. About \$2,000 was collected at the service, which included a candle-lighting service and procession and in-

roduction of a hymn to Solidarity written by Thomas J. Beczkiewicz of Indianapolis. For more information about SOS, call (317) 849-1668. (Photos by Valerie R. Dillon)



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# Pope begins new year emphasizing nuclear war horrors

by NANCY FRAZIER

VATICAN CITY (NC)—Pope John Paul II opened the New Year with a graphic description of the "massive destruction" which would be caused by any nuclear warfare and a renewed appeal for world peace.

The pope's homily Jan. 1 during a Mass in St. Peter's Basilica marking the feast of Mary, Mother of God, and the 15th World Day of Peace was a highlight of a busy papal New Year's schedule (Dec. 31-Jan. 3).

Pope John Paul left the Vatican twice during the period, to celebrate a year-end Mass of thanksgiving and dine with the Jesuits Dec. 31 and to visit an old friend at a Rome nursing home Jan. 3. He also celebrated a funeral Mass for Cardinal Franjo Seper at the Vatican Jan. 2.

At the Jan. 1 Mass before more than 15,000 people, the 61-year-old pope took his months-long campaign against nuclear arms a step further, personally reading aloud lengthy sections of a recent report on the consequences of nuclear warfare prepared by the Pontifical Academy of Sciences and presented to world leaders in mid-December.

"Any nuclear war would inevitably cause death, disease and suffering of pandemic proportions and without the possibility of effective medical intervention," Pope John Paul said, quoting the report. "The only hope for humanity is prevention of any form of nuclear war."

The pope's homily during the two-hour Mass linked the birth of Christ and Mary's "divine motherhood" to the theme chosen for 1982 celebrations of World Peace Day: "Peace: a gift of God entrusted to us."

"The event at Bethlehem was linked, once and for all, with the message: 'Glory to God in the highest and peace to all people on earth,'" he said. "Peace, the gift of God, depends on the good will of men and women."

On the previous night, New Year's Eve,

thousands of Roman young people participated in a candlelight peace march and prayed for the resolution of conflicts in El Salvador, Guatemala, Afghanistan, Iran, Lebanon and the pope's native Poland.

The youths, mostly members of Catholic groups, did not have a New Year's Eve dinner and contributed the money saved by the fast to church agencies in El Salvador and Poland. The march ended with a Mass celebrated by Cardinal Ugo Poletti, papal vicar for Rome.

Pope John Paul's New Year's Eve included a traditional appointment at the Church of the Gesù in Rome's historic center, a quick tour of a nearby exhibition of about 50 Christmas cribs and dinner with about 100 members of the Jesuit community in Rome.

He celebrated Mass and sang the Te Deum of thanksgiving at the nearly 500-year-old church in which St. Ignatius of Loyola, founder of the Jesuits, is buried.

"Even though we are aware of an increase in various evils, and ever more often we feel how evil threatens man, his life, his dignity, his conscience, we still bring this year to an end with the Te Deum of thanks," the pope said. "Even among the most painful trials, the light of Christ continually shines in the world, even if the darkness has not accepted it."

After viewing the Christmas manger scenes on nearby Via Giulia, Pope John Paul went to the Jesuit headquarters to meet with Father Pedro Arrupe, the ailing superior general of the Society of Jesus, and dinner with other Jesuits working in Rome.

Father Arrupe, who suffered a stroke Aug. 7 and remains partially paralyzed, rose with difficulty from his his wheelchair to embrace the pope, receiving a hug and a kiss on the cheek in return.

Pope John Paul's dinner companions included Father Paolo Dezza, papal delegate to the society, and his assistant, Father Giuseppe Pittau.



**CHRISTMAS BLESSING**—Pope John Paul II gives his "urbi et orbi" (to the city and the world) blessing from the central loggia of St. Peter's Basilica to the crowd below in St. Peter's Square on Christmas Day. He pleaded for peace both in Christmas and New Year's Day addresses. (NC Photo from UPI)

"It was a great joy for me to be able to visit your superior general and to see that he is well," the pope told the Jesuits. He returned to the Vatican about 10:30 p.m.

The weekend's second papal trip outside the

Vatican took place Jan. 3, when Pope John Paul went to the Villa Stuart Nursing Home to visit 88-year-old Msgr. Walerian Meyszowicz, a Pole born in Lithuania who has lived in Rome since 1932.

## New postal increases force subscription price hike

The cost of subscribing to The Criterion increased effective January 1, it was announced to archdiocesan pastors this week in a letter included with each parish's monthly billing by editor-in-chief Father Thomas Widner.

The increase for an individual subscriber jumped from \$9.50 per year to \$11. It resulted from the previous week's announcement by the board of governors of the U.S. Postal Service of increases in rates for non-profit publications of

See editorial on page 4

50 to 175 per cent. For The Criterion this jump meant an immediate doubling of the cost of mailing the paper to more than 47,000 subscribers.

"Our weekly second class postage expense has been about \$1,250," Father Widner said. "With the new postage rate it will jump to about \$2,400."

The \$11 subscription price is the amount individuals contribute to their parishes or directly to The Criterion to receive the paper. Because subscriptions normally are made through archdiocesan parishes, however, discounts are provided to the parishes which handle the funds for them. A parish which has The Criterion sent to more than 90 per cent of its parishioners, therefore, will receive more than a 20 per cent discount over the individual subscription price. In that way, individual subscribers, by contributing for the paper, provide their parishes with additional income.

"Our subscription price," Father Widner stated, "is comparable to or even lower than many other diocesan publications. Because of

the postal increase, subscription rates will be going up all over. Indeed, this increase could seriously jeopardize the existence of many religious publications."

Since July, 1981, Criterion postal costs had actually decreased as a result of pre-sorting by five digit zip codes. "We found ourselves saving about \$275 per week by pre-sorting," explained Dennis Jones, Criterion general manager. "That savings has suddenly been wiped out."

The decision by the Postal Service to raise the rates was mandated by law and results from a drop in rate structure support from Congress through a budget resolution approved by President Reagan. The biggest increase is in the per piece charge on each item of mail sent to counties outside the local post office. This most seriously affects magazines which have little in-county circulation to lessen temporarily the impact of higher rates.

"Since this happened," Father Widner said,

"we have begun looking into greater pre-sorting possibilities. This would provide better mailing service but also hopefully help us to save on postage costs. The subscription price increase we are putting into effect now, however, will only alleviate this immediate postal rate hike. We are just beginning to look at our budget for fiscal year 1982-83 when normal increases would take effect. It is too early to say what impact mid-summer increases in all departments will have."

## Federal judge rejects Arkansas creationism law

**LITTLE ROCK, Ark. (NC)**—After a historic nine-day trial, a federal judge has declared unconstitutional an Arkansas law requiring the teaching of creationism alongside evolution in the state's public schools.

U.S. District Judge William Overton said the law "was simply and purely an effort to introduce the biblical version of creation into the public school curricula" in violation of the separation of church and state.

Plaintiffs in the suit, filed by the American Civil Liberties Union, included Roman Catholic Bishop Andrew J. McDonald of Little Rock.

During the trial, which ended Dec. 17, Vincentian Father Francis Bruce Vawter, a biblical scholar, testified for the ACLU that the wording of the law was taken directly from the Book of Genesis.

In the 40-page decision Overton said that even though the law says its legislative purpose is not religious, the only inference that can be drawn from the circumstances under which the

law was drafted and passed is that its purpose was religious.

"The argument that creation from nothing does not involve a supernatural deity has no evidentiary or rational support," Overton wrote. "Indeed, creation of the world 'out of nothing' is the ultimate religious statement because God is the only actor," he said.

Noting that the law defines creation science as including separate ancestries of man and apes, Overton said the statute made "a bald assertion."

He continued, "It explains nothing and refers to no scientific fact or theory."

At the trial Father Vawter, religious studies department chairman at DePaul University in Chicago, said, "This act (law) in its description of what it calls creation science has as its unmentioned reference book the first 11 chapters of Genesis."

He added, "I don't know of any other story

of origins which embraces exactly these points."

State officials defending the law said before the decision that if they lost they probably would appeal to the 8th U.S. Circuit Court of Appeals in St. Louis.

## King birthday to be celebrated here

Archdiocesan Black Catholics Concerned invite all members of the Indianapolis community to join in a city-wide celebration in memory of Dr. Martin Luther King, Jr.

The celebration will be at 7:30 p.m. Friday, Jan. 15, at St. Bridget Church, 800 Northwest Street. This date is King's birthday.

Theme of the program will be "Liberation—Freeing of the Mind and Spirit."

# EDITORIALS

## Taxing the non-profitable

A serious blow has been dealt the Catholic press as a result of budget cutting efforts of the Reagan administration.

The subscription price increase announced this week by The Criterion (see page 3) is the immediate and local effect of a decision made by the U.S. Postal Service which will also affect all diocesan newspapers and magazines, including publications like Our Sunday Visitor, National Catholic Reporter, Catholic Digest, Liguori, St. Anthony Messenger, U.S. Catholic, Twin Circle and scores of others.

Since 1971 these publications and others which fall under the category 'non-profit publications' have been feeling the effects of ever increasing postage rates. It was in 1971 that the newly-named Postal Service was charged with being more business-like and efficient. One result was making traditionally favored users of the mail—like small newspapers and magazines—pay more of the costs. A graduated schedule of increasing rates through 1987 was developed. But because of cuts in the Federal budget this year, rates scheduled for implementation by 1987 have been slated to take effect January 10, 1982. Catholic newspapers and magazines, therefore, can expect mail rates to go up 50 to 175 per cent.

Liguori, a national Catholic magazine, announced, for example, that its mail costs would increase about 125 per cent, going up from \$375,000 in 1981 to about \$650,000 in 1982. The Criterion projects its mail costs to increase from \$62,000 to \$123,000.

From the origins of the United States, national policy has supported the growth of newspapers and magazines by maintaining cheap postal rates. Since the Postal Service's reorganization in 1971, however, that policy has been changing. In 1973 John Fink, then president of the Catholic Press Association, told a congressional committee that mail rate increases would force some religious publications to fold. One victim in 1974 was the Atonement Friars publication *Lamp*.

In announcing that magazine's demise, publications director Atonement Father Charles Angell said, "It would seem the federal government views with unconcern the progressive exclusion of all but the very rich from effective media of communications. Low postal rates have traditionally enabled religious and other public interest groups to inexpensively air their views. Today the number of people who can effectively get their ideas across to the public is rapidly diminishing. What does this spell for the future of our free society?"

Our concern at the Criterion is due in part to rapidly increasing costs. Though the paper charges a subscription price comparable to other diocesan newspapers and substantially lower than national publications (Sunday Visitor costs \$13 per year; National Catholic Reporter costs \$23), our income is based on the support of the local parish which receives a discount for sending the paper to more than 90 per cent of its parishioners. Parishes must now request greater contributions from their members.

Beyond that, however, is the question raised by Father Angell. Government cannot and should not support the work of organized religion. Nonetheless, our government cannot and should not work to destroy it either. By making it more difficult for the non-profit press to publish, the government is in effect devaluing its approval of non-profit publications for whatever reason. The commitment of this nation to cheap postal rates for non-profit publications indicates its belief that such a press offers something which cannot always be found in profit making ventures. There is value in diversity, our government has said.

It is unfortunate but our government no longer seems to value such diversity. Indeed, it seems to be saying we should all be alike. We thus seem to have found ourselves on the road to an authoritarianism predicted in the futuristic visions of Huxley. —TCW

## How to distract your attention

Crises such as the current military one in Poland enable Catholics to renew their own commitment to faith and country and give thanks that they do not suffer under such violations of human rights. Such crises unfortunately also tend to blind us to world perspective.

This past week Maryknoll Father James T. Noonan, superior general of the American foreign missionary society, asked that the ire which has caused people to condemn martial law in Poland also be directed to other countries where human rights violations are even worse. Father Noonan pointed out that martial law has been in effect in Poland only since mid-December but it has been in effect in El Salvador for nearly two years.

He also pointed out that in Poland people are not free to move from town to town, but in South Africa blacks who form the majority of the population there are restricted from moving from home to work without a government-issued pass. Such policy has been a part of South Africa for generations.

The violation of human rights in Poland is truly an inordinate atrocity. U.S. government and media attention, however, seem to suggest what is going on there doesn't exist anywhere else, especially not in countries our government considers free.

The attention to the Polish crisis on the part of Pope John Paul should encourage us to be attentive to such crises wherever they are occurring. Freedom is important to the Poles as it is to Salvadorans and South Africans. It should also be important to Catholic Americans who, because we enjoy freedom, can easily be blinded to the lack of freedom in countries friendly to us. A crisis in one nation can divert our attention from crises elsewhere. —TCW

# Abortion in China: can it happen here too?

by Fr. RICHARD P. McBRIEN

The Peoples' Republic of China, formerly one of the most remote and secretive of societies, has recently been encouraging all manner of exchanges with the West: political, cultural, educational, and now even religious.

In the past few months various groups which have visited mainland China have been issuing glowing reports on that country's new openness to religious practice in general and to the Christian churches in particular.

I, too, have been honored with an invitation to join a small party of Catholic educators and to deliver theological lectures in Peking and in Nanking. Schedule conflicts have thus far prevented my seizing the opportunity, but I have been assured of a second chance in the near future (that is, if this week's column doesn't create a problem).

I am struck by the contrast between the highly favorable reviews China has been receiving from visiting U.S. Christian clergy, on the one hand, and the disturbing report authored by Michele Vink, the Canton correspondent for The Asian Wall Street Journal. Her article, "Abortion and Birth Control in Canton, China," appeared in the November 30th issue of The Wall Street Journal.

FEW PEOPLE, Ms. Vink observes, would dispute that China has an urgent population problem. If each Chinese couple were to have three children, China's masses could number "a Malthusian 4.26 billion" by the year 2080.

Many, however, would dispute the way in which China seems to be trying to solve the problem.

A couple that signs a contract to have the desired one child is assured of a larger living space, a wide variety of financial benefits, including extra ration coupons, free education and health care for the child, salary increases, and more generous pensions.

A couple that has a second or third child suffers various penalties. They lose all the benefits gained under the one-child plan and, in fact, must pay them back.

The extra child receives no free medical benefits or allowance supplements. The parents of a third child incur a ten per cent decrease in wages and a possible loss of promotional opportunities at work.

Despite the penalties, The Wall Street Journal reports, family planning doesn't

succeed very well. First, the one-child policy collides with tradition, which for centuries has favored large families. Tradition also favors sons, and if a couple's first child is a daughter, there is a strong incentive to have a second in hope that it will be a boy.

THE BIRTH CONTROL program has been especially difficult to enforce in rural areas where traditions are most deeply rooted, and where there is an abiding reliance upon children for agricultural work.

Sensing the futility of its conventional birth control program, the government (at least in Canton) has resorted to more drastic measures: sterilization and enforced abortion.

A reporter for a left-wing Hong Kong newspaper saw pregnant women in one Chinese county herded into vehicles and taken to hospitals for abortions. "The vehicles were filled with wailing noises, and the scenes were really bitterly distressing," he reported. Some pregnant women were handcuffed, tied with ropes, or placed in pig's baskets.

Abortions are performed even on women who are already in their ninth month, particularly if their pregnancy is "unauthorized." They are given an injection so that the baby dies almost immediately after its birth.

In the first three months of 1980 there was an abortion for every one-and-a-half births in Canton: 11,106 abortions and 16,000 births. Though doctors aren't supposed to perform abortions after the eighth month, a Chinese source reports that every day hundreds of fetuses arrive at the morgue. There are also reports of infanticide in city hospitals, if the newly born are three children.

One is reminded of the late Pope Paul VI's warning in his encyclical letter on contraception, *Humanae Vitae* (1968): "Who will stop rulers from favoring, from even imposing upon their peoples, if they were to consider it necessary, the method of contraception which they judge to be most efficacious?"

A society "would reach the point of placing at the mercy of the intervention of public authorities the most personal and most reserved sector of conjugal intimacy" (n. 17).

Some who opposed the war in Vietnam were silent about the bloodbath that followed, in Vietnam itself and in Cambodia. They proved incapable of spreading their moral outrage evenly.

Those who have opposed *Humanae Vitae* and/or who address the abortion question in pro-choice terms alone should not make the same mistake. There is another side to both issues, and one doesn't have to go literally to the other side of the world to find it.

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## LIVING THE QUESTIONS

# Herod and Mary symbolize fear and freedom in us

by Fr. THOMAS C. WIDNER

I enjoy the celebration of Christmas and the various feasts throughout that multi-joyous season because surprises always turn up. For a season which seems to be so cut and dried—what new things can you say about the birth of the Savior?—Christmas actually provokes new outlooks on issues which are essentially very simple.

This past week I was looking over the Scripture readings for the feast of the Epiphany. I particularly enjoy this feast because it reminds me not to be such a snob. Epiphany suggests I don't have a corner on salvation. Just when I think it's possible to say Jesus loves me most, the feast of Epiphany comes along to tell me that there may be those whom I don't even like who love him as much if not more than I do.

The readings are the same every year. But this year I was struck by Herod's fear. The Gospel says that Herod was disturbed by the request of the Wise Men who seek the newborn child. Herod cunningly wants to find the child also but so he can kill him. Herod is threatened and fearful of a child.

History casts for us characters threatened by the birth of children. Kings and queens were always being threatened by male heirs or the lack of them. Nevertheless, it always seems sad that people are threatened by the birth of children. In our own time even the most ordinary human beings are so

threatened; thus, abortion in the name of personal freedom is fashionable.

**HEROD MUST HAVE** hated himself a whole bunch. Jesus was no threat to him but, of course, he didn't understand that. Or did he? Maybe Jesus really was a threat. So much so that Herod couldn't stand it. Jesus wasn't a menace to Herod's position as king. But he certainly intimidated the man. Jesus would eventually grow up to demand that those who wanted to follow him should change their lifestyles—repent and be converted. Herod's hatred of himself must have been so great that he couldn't possibly do either. He must have been so bogged down in his sinfulness that he couldn't even desire to get out of it.

That's why it seems to me that Herod is such a familiar beast for most of us living today. I am often threatened as a priest by what Jesus asks me to do. But Jesus doesn't threaten my priesthood. He threatens my personhood.

Likewise for others. Jesus doesn't threaten a man who is a husband or a woman who is a wife. He doesn't intimidate fathers and mothers, businessmen or ditch diggers—Jesus threatens the person who performs each of those functions. He says that no matter what I do, I am a human being responsible to him. It is not my role as a priest that is ultimately important before God, but my life as a human being. I could have been anything I wanted to be. I chose to be a priest. Jesus' good news came to me before I ever chose that. And so his birth challenges my life as I live it, not my job or vocation.

**IF HEROD, THEREFORE,** reminds me of my fears, Mary

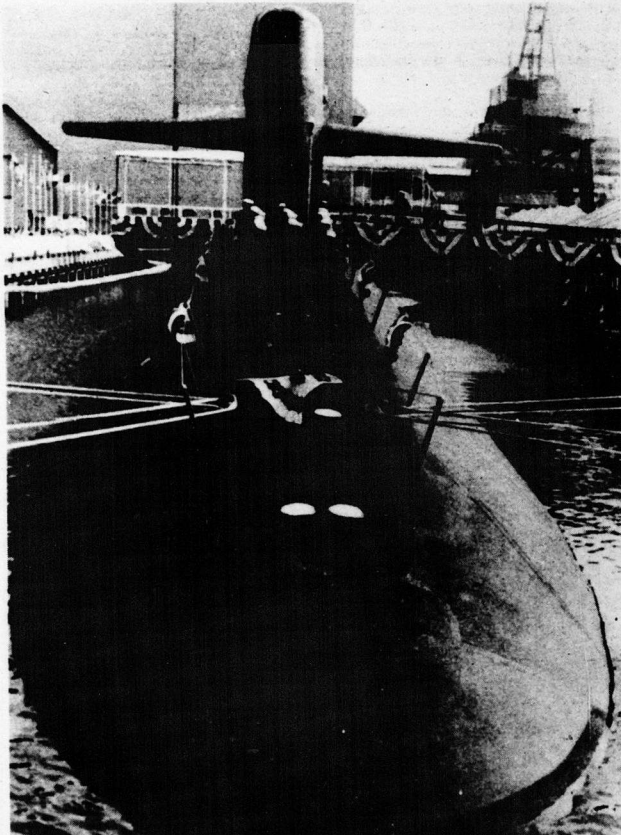
reminds me of my freedom and my discipleship. In a speech given at a Marian symposium in California recently, noted Scripture scholar Father Raymond Brown talked about Mary's discipleship. "The essence of what Mary means to us all is that she heard the word of God and did it," Brown said.

It is not his blood relationship to Mary that is important for Jesus. Jesus says whoever does the will of God is mother and brother and sister to him. I am too then if I am doing his will. Herod couldn't. Or at least he didn't want to. He was afraid and threatened by a new relationship to this child born in the stable. Mary accepted it; Herod refused it.

Brown says of Mary that she was willing to obey Christ's decisions and his word. He points to what happened at the wedding feast of Cana. She gives priority to what Jesus wants. Mary has faith in her son. She is his disciple.

Herod couldn't stand the thought of the competition. Jesus might take his kingdom. But what Herod feared most was his own life. Jesus wanted his life—not his kingdom. Mary could have feared the same thing. Jesus might have been an incorrigible child. He sought a very un-typical relationship with her—his blood mother became his first disciple.

Today many of us are threatened by human things symbolized by the newborn child. Children threaten some people and so they choose abortion; foreigners threaten others and so they choose war; blacks and Indians and yellow-skinned people threaten still others and so they choose racism. There is life in the newborn, the stranger, the one different—that life offers changes in our lives. It is because we do not want change in our lives that we sometimes choose to kill. In the name of personal freedom, we enslave ourselves.



**TRIDENT SUB LAUNCHED**—In a recent ceremony, the USS Ohio, the nation's largest and most powerful submarine, joined the U.S. naval fleet. It carries 24 nuclear missiles with a range of 4,000 miles. U.S. bishops have opposed the buildup of nuclear arms as well as the naming of a nuclear attack submarine "Corpus Christi." (NC Photo from UPI)

## Crisis in our world is only more of the same history

by Fr. JOHN SHEERIN, CSP

It's always fun to think that the world is going to the dogs. We like to think that the world is on the verge of Armageddon and we take pleasure in being miserable. In fact, some calamity howlers say that the whole modern world is in a state of historic crisis.

The fact is that the so-called crisis is not really a crisis at all, just more of the same morbidity we are accustomed to find in false prophets.

"What's going on in the world?" "Where are all those crazy people coming from?" "What is the root cause of this moral decay?" Those are some questions one hears. I doubt that the "historic crisis" is any worse than hundreds of crises in our history.

Even the church has problems. But it always has had problems. Who can say that they are any worse than in past history?

The one cure we ought to avoid like the plague is cynicism. We make hundreds of garden variety mistakes but the one unpardonable sin for the honest man or woman is to cultivate cynicism.

As a matter of fact, there is probably less cynicism than ever in American life but there is, thank God, more activism. There is, for example, a growing demand for more aid to the poor and pressure against funds for nuclear weapons.

Kenneth Briggs wrote recently in the New York Times: "Demanding more assistance for the poor and less military spending, leaders of a broad spectrum of religious groups around the country are rallying behind attacks on Reagan administration policies."

Bishop Francis Mugavero of the Brooklyn diocese, for instance, called government action to increase the military budget while slicing funds for social programs "an indefensible position."

Father John Fischer of the Wisconsin State

Council of Churches said: "We're on a collision course with the government. People are beginning to realize that we can't keep spending on arms without hurting the life of this country."

President Reagan contends that all American citizens will benefit by driving hard to restore the health of the American economy, especially now that increased military spending is needed to face up to the challenges from abroad. He will soon realize, however, that he has run into trouble with the churches and synagogues.

Rabbi Alexander Schindler, president of the Union of Hebrew Congregations, representing 800 synagogues of Reform Judaism, declared at a recent meeting in Boston: "I am outraged by the injustice of President Reagan's economic policies and by the hypocrisy that foisted them on the American public."

There has been a lot of criticism because of the nuclear-powered attack submarine named the *Corpus Christi*. It may have been named after the city in Texas, but the words mean "body of Christ." It is bad enough to spend millions on a death-dealing monster. But many Catholics feel it is blasphemous to christen the submarine with such a Christian name. This is what we used to call the theater of the absurd.

(On Dec. 29, Archbishop Edward T. O'Meara wrote to Secretary of the Navy John Lehman. He called the decision to name the submarine *Corpus Christi* "inappropriate and insensitive" and asked that it be rescinded.)

Reagan has been encouraged to reduce the number of nuclear weapons. Let us hope he will follow the suggestion. Pope John Paul warned last February at Hiroshima:

"In the past it was possible to destroy a village, a town, a region, even a country. Now it is the whole planet that has come under attack."

# TO THE EDITOR

## 'To have peace... prepare for war'

Down through the ages the history of man's inhumanity to man is legion, and will remain so as long as man succumbs to the greed for wealth and power. To have even a semblance of peace a nation must be prepared for war.

In today's world it is nonsense not to maintain an adequate defense. Anti-defense spending people say reduction of defense expenditures will aid social programs. That fact is, since the Vietnam War more money has been spent on social-welfare than on defense, yet more poverty exists today than ever before.

The reason we can't demand that Russia cease her aggressive ways is that the

milquetoasts in our nation prevailed, causing us to lose nuclear superiority. It is impossible to negotiate a treaty or pact with a country that will not cooperate unless it is favorable to her. Superior strength is the only thing Russia understands.

There is nothing more galling to real Americans than those who mouth "better red than dead" and a Catholic Bishop who advocates unilateral disarmament. There are many others who are aiding and abetting the enemy for the sake of the almighty dollar. Victor Riesel, newspaper columnist, suggests that the world unions blockade Russia. If they would do this, Russia would soon be on a starvation course. Only if the free world has the will to persevere, can this be done.

David O. Jackson

Knightstown

## 'How sad...'

How sad to see the darkness of the Iron Curtain in all its brutality descend once again on the Polish people! How sad also to perceive that well-meaning Catholics (including our Bishops) would wish such a fate on the Salvadoran people! One day as Salvadorans groan under the heel of a Communist dictatorship, family members and friends disappear in the middle of the night, as others are led off to execution or concentration camps, as others are interviewed by Party members if they go to Mass and then lose their jobs, and as still others leave everything behind and flee, then perhaps Salvadorans will pray for Americans: "Forgive them, Father, for they knew not what they did."

John F. Geisse

Indianapolis

## Is theft a sin?

When I was a child in parochial school I was taught that borrowing without intention of repayment was a form of theft and violated the "Thou shall not steal" commandment.

I cannot reconcile this teaching with the plea of some of our "church leaders" for more governmental deficit spending and continued borrowing to cover the deficit spending. Is it moral to pursue this course as a national policy? Is it moral for us to expect future generations to pay these debts? Do I have equal rights to borrow without intention or ability to repay? Is the old teaching I had on this subject faulty?

I would like to hear some serious discussion of this matter by some reputable theologians.

L. A. Arata, M.D.

Shelbyville

## Open letter

Open letter to Chief Justice Warren Burger:

Tonight on TV my children and I witness an almost unbelievable thing—the defender of our Bill of Rights knocking a camera out of a reporter's hand, saying, "Don't put that thing in my face." I was shocked beyond words. What is our country coming to when the Chief Justice can behave in such a manner? If the average John Q. Public did that to you, you would have him arrested for assault, destruction of property and possibly intent to do bodily injury. You have been entrusted with protecting our most precious heritage, our freedom. I'm sure there was a more intelligent way of handling the situation.

Mrs. Robert Kolbus

Greenwood

## Serious Christians owe it to themselves

"I rejoice heartily in the Lord, in my God is the joy of my soul." (First reading, Dec. 13)

These words greeted me last Sunday morning. Such beautiful scripture and so fitting...! Gaudete Sunday—Joyful Sunday!! The church's way of saying, "Be cheerful—the waiting is almost over... the day is near. I heard and felt the words more deeply that evening as 50 to 60 people joined to celebrate the closing of St. Ann's Parish Renewal Weekend (Terre Haute). So much joy and excitement existed there it could have been Pentecost all over again.

There exists in our church a monument for all Catholics of all ages, all spiritual levels, all

parishes—anyone can and will be deeply moved by this Renewal. The warmth will be made fervent and the fervent will grow radiant with the irresistible force of Jesus.

Those who are serious about their faith and all those with whom they worship owe themselves this gift. The hours are long, the program intense but the investment of one weekend for a whole lifetime of joy is small compared to the benefits derived. The gifts of tears, healing, joy and awareness are limited only by your capacity for love and joy heaped up, shaken down, running over.

Marie Secrest

Terre Haute

## Walker agrees with editorial's concerns

Congratulations on your editorial, "Tragedy of the Unknown," concerning James Grimes.

As your editorial asserts, "Parking regulations on the Circle should be enforced for all, not just for some." Equality, under the law, is the cornerstone of all human freedom and right. The inequity of Circle parking rights is the causative factor of the tragedy.

Too, how true is your statement, "the inability of two human beings to understand one another." If one places himself in the position of either of the principals, it may be that he might have acted in the manner both did. As for racial prejudices, only God himself knows if such entered therein.

Both while a police officer and city official, I was involved and worked with "Blacks." But, never did they seem "Black" to me, as I firmly believe, never did I seem "white" to them. We were but human beings together.

For all my life I have heard "You had better not be in this location or that" of the city. Ever I went, and yet go, wherever I please. The only difference I note is that in "bad areas" almost everyone speaks to me and is friendly and considerate.

Too, in this situation there is the problem of authority. Authority is an awesome burden. In America today there is great difficulty both in the 'having' and in the 'acceptance' of

authority. Civilization rests upon all factions and individuals of a society accepting and exercising Authority as each situation dictates. This precept is supreme. If it were known which principal in the tragedy failed to properly exercise correctly this precept, then blame could be fixed in the "Tragedy of the Unknown."

Clarence J. Walker

Waveland

## 'Pay for your own'

I noticed in Ruth Ann Hanley's column (Criterion December 4th) that Seccina High School intends to use AAA funds for "electronically operated bleachers."

My wife and I object. We do not give to the AAA fund each month for that purpose.

We give religiously each month for religious purposes. Feed the poor, clothe the naked, lift up the crushed and despondent, fix boilers and repair religious facilities, but "electronically operated bleachers" to watch basketball games? No way.

My wife and I like sports, but the people of Seccina High are going to have to pay for their own seats.

Jack Bogenschutz

Oldenburg



**HARDHAT TOUR**—The new Archdiocesan Catholic Center is taking shape quickly—that's what Archbishop Edward T. O'Meara and Msgr. Richard T. Kavanaugh, center coordinator, discovered recently when they toured the former school building on Meridian Street. At left, the archbishop chats with a workman on the renovation project, which is being funded by the Archbishop's Annual Appeal. (Photos by Ruth Ann Hanley)



# Miracles do happen on the TV screen

by RUTH ANN HANLEY

Often it seems good things just happen, burst upon the scene like miracles.

But as every parent and every inventor knows, the best things in life are usually the result of many efforts, hands and hearts.

So it is with a new Catholic evangelization series on television, set to begin in Indianapolis in January. Despite its charismatic roots, it didn't just happen.

According to Sister Sue Jenkins, the new series on Wednesday nights on Channel 40 by noted charismatic preacher Father John Bertolucci will have a place on the resoundingly Protestant evangelical station partly because of the station's encouragement. "They were really hoping we could get a program," she says. "The letters and call-ins convinced them how much a Catholic program is needed."

Not that Sister Sue wasn't ready. She was. Since July as an evangelization coordinator, she has helped to obtain sponsors for Send Forth Your Spirit, a program from the National Charismatic Office which aired on Friday evenings on Channel 40 and will end this month.

That program helped convince the St. Francis Association for Catholic Evangelization, producers of the Bertolucci special, that there is an audience for similar programs in Indianapolis.

Thus Indiana will be one of the first states—and Indianapolis the only Indiana city—to have this program which is less than a year old.

Sister Sue says "many people have been praying to have it on. There is a need for the Catholic message 'to reach the masses.'"

The series is produced in Dallas by the St. Francis Association which has roots in the charismatic movement, the University of Steubenville and other groups. Bertolucci, a full-time professor of theology from Steubenville University, will move from location to location to introduce viewers to the glory of God as revealed through his people: priests, lay workers, parents, teens, the poor.

Moving from location to location, but on a smaller scale, might describe Sister Sue's dedication to evangelization. She says she came into the renewal nine years ago and has been responding ever since.

As the coordinator here, she is invited to parish days of renewal. "Both Protestant and Catholic churches ask me," she says. And she has responded as a banquet and program speaker, always working to make the gifts of the Spirit better known.

Lester Sumerall will preview the new program at 9 a.m. on Friday, Jan. 8, and from 1 to 2:30 p.m., Sunday, Jan. 10. At 1 a.m., 4 a.m. and 12 noon, Wednesday, Jan. 13, there will be additional introductions which will precede the first 30-minute "Glory of God" weekly program to be aired at 7:30 p.m.

✓ Happiness for two archdiocesan ladies may well be the celebration of 100 golden years on Sunday, Jan. 10.

Relatives and friends of Mrs. Magdalena Schafer in Sellersburg and Mrs. Olivia Stier in Greensburg will gather for separate liturgies and receptions in their honor.

At Sellersburg, a Mass of Thanksgiving for Mrs. Schafer begins at 11 a.m. at St. Paul Church. The reception will be held from 2 to 5 p.m. at Father Gootee Hall in the church basement. All relatives and friends have been invited. Mrs. Schafer lives with her daughter and son-in-law, Mr. and Mrs. Herman Renn of Sellersburg.

Festivities to honor Olivia Stier begin at St. Mary's Church in Greensburg with a 2 p.m.

liturgy, followed by a party in the parish hall immediately afterward to which all are invited.

✓ Prayers and get-well wishes are asked for Father John M. Wright, a Navy chaplain and archdiocesan priest, who is in intensive care at Community Hospital, Indianapolis. Father Wright suffered cardiac arrest last week while visiting relatives in the city. He is listed in stable condition. Chaplain in the 6th Fleet and a Navy commander, Father Wright served at St. Pius X and Holy Spirit parishes before entering the service in 1967.

✓ At Cathedral High it is scholarship application time. To be awarded are the Christian Leadership Scholarship for exceptional citizenship, leadership and scholarship, the President's Scholarship based on placement exam results, and the Parish Scholarship based on nominations by pastors, principals and directors of religious education. Value of each scholarship is a minimum of \$2,600 and nominations from schools must be made before Tuesday, Jan. 12.

It's also the time for parents to apply for grants, awarded through proven financial need. Parents are requested to submit a financial statement and a 1981 Income Tax form. Further information can be obtained by calling 542-1481.

✓ A 1968 Marian College grad, Kristin Ronzone Froehke, has been named chairman of the annual fund drive for the Marian College Alumni Association.

The campaign, which will continue through August, has a goal of \$55,000 which will be used to augment the school's operating budget.

✓ Once again Martin College is reminding the community of its ability to provide a special college curriculum for adults. The college agrees to assist working people around job conflicts and family obligations. Programs leading to a bachelor's degree are in Business, Communications, Computer Science, Counseling, English, History, Human Services, Public Administration, Religion and Sociology. Those wishing to contact this accredited college may call 923-5349.

✓ "Taste of Indiana's Second Helping" is a cookbook designed not only to provide good eating but to broadcast a message from the American Cancer Society that can save lives.

Among the 300 recipes gleaned from the banks of the Ohio to the shores of Lake Michigan is woven the message that early detection of cancer may save your life and urges an annual check-up.

Funds from sale of the cookbook will benefit cancer research. It can be bought at your local American Cancer Society Unit for \$5.

✓ Would you like to learn more about your tropical fish and meet other hobbyists? If so, come to the Indianapolis Aquarium Society's free regular monthly meetings at 7:30 p.m. on the first Monday of each month at the Indianapolis Zoo?

✓ Three local foundations recently announced support for the new not-for-profit Family Support Center to aid abused and neglected children and their families. These grants include a \$25,000 gift from the Eugene C. Pulliam Second Trust Fund, \$20,000 from the Indiana National Bank, and \$100,000 from the Indianapolis Foundation.

The Indianapolis Foundation also granted Little Sisters of the Poor at St. Augustine Home \$100,000 for remodeling and new equipment.

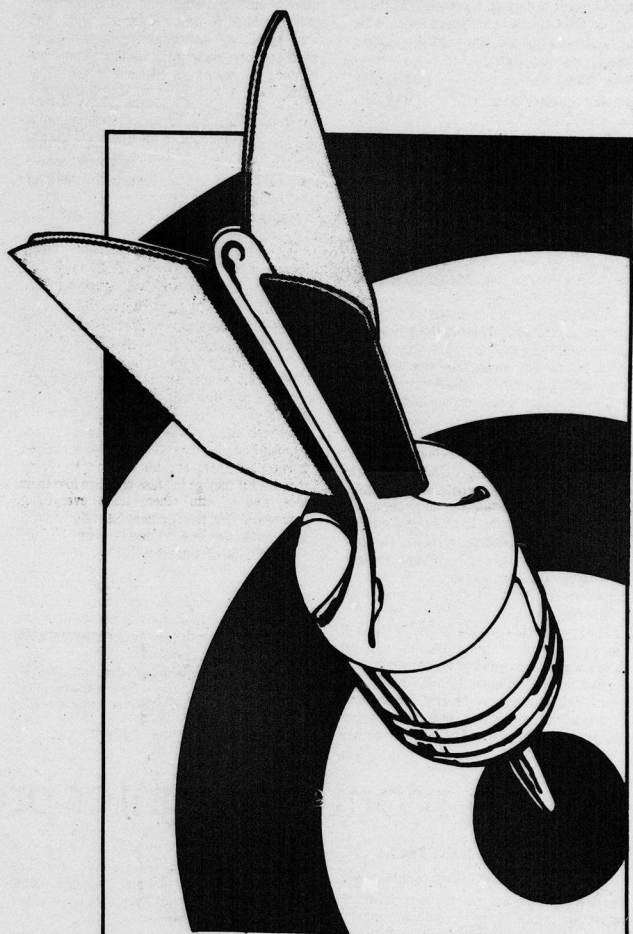
✓ The Indianapolis Humane Society is setting up a rehabilitation network for injured and orphaned wildlife. Its purpose: to help citizens faced with wildlife problems, and it will train recruits to help. First meeting will be

7 p.m., Tuesday, Jan. 12, in the Central Library auditorium. For more information, call Cindy Porteous, 875-6749.

✓ Looking for a cure for the winter blahs? If you're a woman over 30 and proficient in jazz dancing, you can sign up for a new dance troupe being formed to perform for conventions, parties, and shows. Auditions will be held at the Dance Centre in Windridge Shopping Center from 10 a.m. till noon, Friday, Jan. 15. Lynnette Jordan Schisla is the choreographer. For information call Robin Wilson at 842-3691 or Millie Johnson at 849-4691.



✓ Nicholas and Elvira Cesario Ross celebrated their 50th wedding anniversary on Nov. 1, at St. Mary's Church in Mitchell. They were married in Chicago in 1931 and have two children, Louis and Joyce Keane and four grandchildren.



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## THE QUESTION BOX

## Does the church oppose evolution?

by Msgr. R. T. BOSLER

**Q** The trial in Arkansas over the law requiring the teaching of creationism in public schools brings up a problem. Is it not true that the Catholic Church once opposed the theory of evolution and now finds it no longer contrary to the Bible? How is this possible?

**A** At one time the church looked upon the Bible as the source of profane as well as spiritual knowledge. Jewish and Christian scholars considered the first pages of Genesis to be historical sources informing us how the world was created and how man first appeared.



From the list of the descendants of Adam, scholars calculated that man had been on earth only several thousand years before the Christian era. Moreover, they concluded the earth stood still while the sun moved around it, for that was what the Bible said and this agreed with their own experience.

The first great challenge to this belief came from Galileo, who held that the earth revolved and moved around the sun. The church condemned him, not so much for his theory as for implying that the Bible could be wrong about anything.

It never occurred to churchmen of the time that those who read the Bible could be wrong in thinking that the Bible was supposed to be what it was never intended to be, a source of all knowledge.

The church had not gotten over the shock of Galileo when along came Darwin with his theory of evolution. His theory, especially as it applied to the evolution of man, seemed to mean that God did not directly create man. Darwin's theory implied that humans are descendants of apes instead of the human

couple who were created perfect and then fell from knowledge and grace into ignorance and sin.

The first popularizers of evolution were atheists and agnostics who found Darwin's theory a stick to beat religionists with. And churchmen, by and large, made the same mistake they made with Galileo: they condemned the theory as contrary to the Bible without asking whether or not they themselves were reading the Scriptures properly.

As the evidence became overwhelming that the universe was billions of years old and that the age of the human race must be estimated not in thousands but hundreds of thousands of years, Christian scholars were forced to take a new look at the traditional way of interpreting the Scriptures.

They concluded that God had not revealed how or when the universe and human life began, but why they were created and for what purpose.

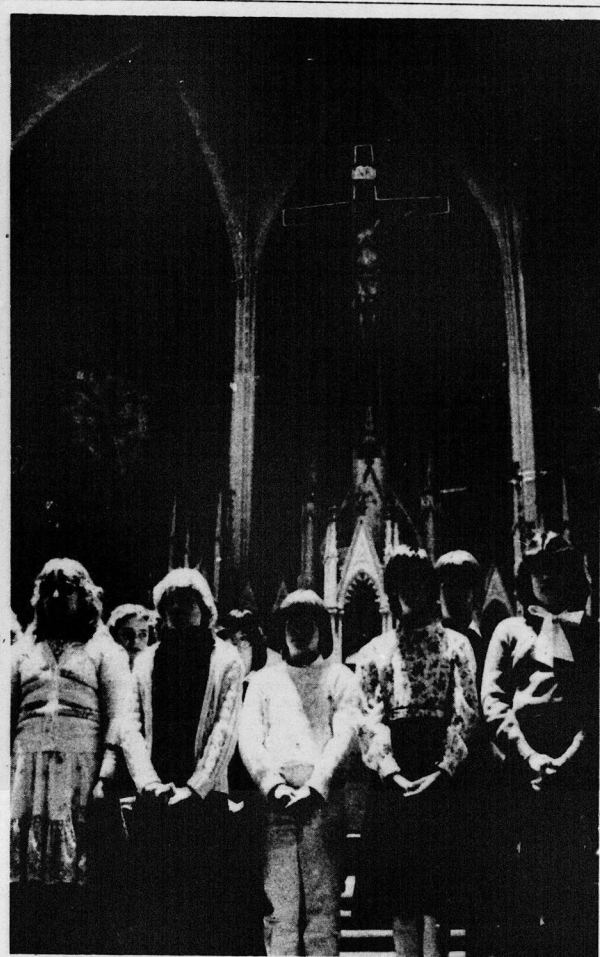
Archaeologists, by discovering and translating ancient writings contemporary with or older than the Biblical writings, have helped these scholars understand how to read the Bible according to the mentality and styles of writing of the men who wrote it under God's inspiration.

The great explosion of knowledge in modern times, therefore, has helped the church realize that though God is the author of the Bible, so also are the human beings who received his inspiration. To be true authors, these men had to express what they learned from God in their own words and with the limited knowledge they shared with their readers.

So the church has no teaching concerning the age of the earth and prehistoric man. She looks to the scientists for this information and gratefully uses it to grow in her interpretation of Scripture and revelation.

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

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**SOLEMN MOMENT**—Standing before the altar at St. Andrew Church, Richmond, a tenth and eighth grade students take part in the Rite of Enrollment. Their preparations to receive the Sacrament of Confirmation this spring include Bible study, 30 hours of service, a retreat and commitment to living as mature Christians. The Rite of Enrollment also has been held at Richmond's St. Mary parish. (Photo courtesy of the Palladium-Item)

## 'Mean mouth' daughter presents challenge to parents

by Dr. JAMES and MARY KENNY

**Dear Dr. Kenny:** My 13-year-old daughter has developed a mean mouth. She is constantly bickering, challenging everyone, making outrageous requests ("Why can't we fly to New York this weekend?"), and complaining. It is getting me down.

We have three other children, one of whom is older and two younger. She is probably hardest on me and her 7-year-old brother. With him she never misses a chance to tease. Usually, she won't leave him alone until she has him crying.

She starts in on me especially when I am very busy or very tired. Within minutes I find myself screaming at her. We go at each other until one of us goes off in rage or tears, or else my husband intervenes.

Please give some suggestions on how to handle our daughter. She is a good girl in most other ways. She works hard at school and home, does her chores and even will do the dishes or vacuum spontaneously. It is just her mouth I can't stand.

**Answer:** Thirteen seems to be an especially troublesome age for girls. It is not uncommon for them to bad-mouth everything, as you so

vividly describe.

•Your daughter will almost certainly outgrow this unpleasant stage as she matures and begins high school. The problem is whether the rest of you can survive until then.

We can assume that she picks on her little brother and you because the two of you provide her with the "best" response. While the response may seem negative to you, it apparently provides sufficient attention to be rewarding to your daughter.

Consequently, you must ignore her mouth. Do not try to outshout her. Respond briefly to any factual content, and not at all to the rest. This will not be easy for you because your daughter appears to be a master at creating verbal disorder.

If you cannot ignore her, get away from her for a few minutes. Ask her nicely to leave the room. If she won't leave, then you leave. This simple practical strategy works. It takes two to fight.

The same strategy can apply to her teasing her little brother. Get them apart. Counsel him to stay away from his sister at such times.

Surprisingly, he may gravitate toward her like a moth toward a flame. Despite the teasing, he may secretly relish the noise and

uproar. In this case, send one of them outside or to another room.

Separation is a much saner way to terminate these verbal battles than trying to point out the unfairness or striving to promote justice. Any arguing will only be like throwing gasoline on the fire.

You said your husband intervened sometimes. If he can handle her better than you can, let him. Don't be too proud to accept his help at this stage. He can supervise her chores for the moment, go off with her, whatever it takes to avoid the continuing confrontation.

Like others, your daughter craves attention. Since you should ignore her mean mouth, try to give her attention for her routine chores and her spontaneous help. Take frequent notice of these virtues. If need be, keep written records of her good acts, just to remind yourself to notice them.

Thirteen-year-old girls are frequently very skilled at verbal abuse and initiating games of family uproar. The best way to stop this is to refuse to play.

(Reader questions on family living and child care to be answered in print are invited. Address questions to: The Kennys; Box 67; Rensselaer, IN 47978.)

## Vocations Center offers retreat

"A time and a place to explore what it means to follow the Lord as a priest." The Vocations Center is offering this opportunity to young men who are considering the possibility of the priesthood in their lives.

A retreat for such men who are college age and older will be sponsored on Jan. 15-17 at the Vocations Center in Indianapolis. According to

Father Robert Sims, it will be a "pressureless" weekend—a time for praying, discussing, asking questions and simply having fun. It will begin on Friday at 7:30 p.m. and conclude Sunday morning.

There will be no charge for the retreat. Those interested are asked to contact their pastor or the Vocations Center at (317) 636-4478.





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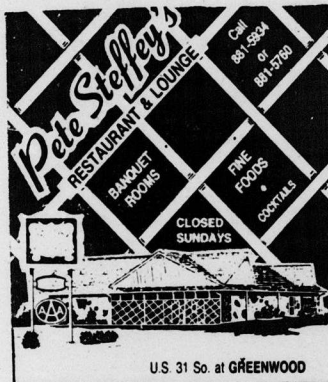
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# History will remember the Age of the Rebate

by ALICE DAILEY

Down through time we have had many Ages, the pre-historic age, Age of the Renaissance and now the scientific age. I firmly believe, however, that this present era will not go down in history as the scientific or space age, but as the Age of the Rebate.

"Buy a car and get a \$300 rebate." (If you're well-heeled and get a deluxe job, get a \$500 rebate.) "Buy five cans of our motor oil, mail in the labels and get a dollar back." Or, labels from two jugs of antifreeze will bring another buck back. Frankly, what's so great about a rebate? Why not just knock that much off the original price and save everyone's time and disposition?

Have you ever tried to cut a label from a motor oil can?

Even when it's empty? It takes a razor blade to get through that hide. If the blade is dull, hack, hack. If it's sharp, bleed, bleed. Mailing charge is sure to exceed the 20 cents per half-ounce, so you'll have to tack on an

additional 19 cents. Add a couple of cents for an envelope and your promised dollar rebate is whittled down by 41 cents.

A 50-cent coupon toward the next purchase of pancake syrup is yours for sending in the label. Cutting or soaking off labels from sticky syrup bottles is great fun if you're three years old. Likewise soup cans. Four soup labels give you a coupon for a free can. You may have to

nudge the family along to use up the stuff pretty quick before the time limit runs out. Of course, you could remove the labels beforehand. In that case, do tag the cans. Otherwise, when time is of the essence and instant soup is the answer, you may find yourself serving up chocolate syrup instead.

There is a deal, which while not a rebate type, is nevertheless ballyhooed as a great money-saver. This is the "20

per cent off" sale offered by some stores. Far be it from me to hint of hanky panky, but I do know that one dress, priced at \$23.99 which I had passed up for the nonce, turned up at the 20 per cent sale with a \$23.99 tag on it.

But getting back to rebates, two panels from toothpaste boxes will bring you a free tube. Any last year's boxes you may have been hoarding won't do the trick, however. These boxes

have to be specially marked (and therefore, brand new) to count.

The prize deal of all comes from an outfit that isn't content with just two labels from its product; they also demand a label from another product, and a price sticker from pre-packaged meat. What, no arm or leg?

With all of this tomfoolery, who of sound mind would mess with it? Who indeed? Well, off to the mailbox with my newest batch of labels before the dollar goes down again and the postage up.

## Center offers fitness

Classes in physical fitness and stress management are now being offered at St. Vincent Wellness Center in Carmel and St. Vincent Wellness Center, Zionsville.

These classes are for persons just beginning a fitness program or for those who, due to a physical condition aren't able to participate in vigorous fitness programs. The Carmel center offers "Rhythmic Exercise" classes for flexibility and toning on Mondays, Jan. 4 to Feb. 1 at 6 p.m.

"Aerobic Dance" classes began the week of Jan. 4. Classes at the Wellness Center, Carmel, meet Mondays and Wednesdays 5 to 5:45 p.m. and Tuesdays and Thursdays from 6 to 6:45 p.m. Classes at the Wellness Center, Zionsville, meet Tuesdays and Thursdays from 5:30 to 6:15 p.m.

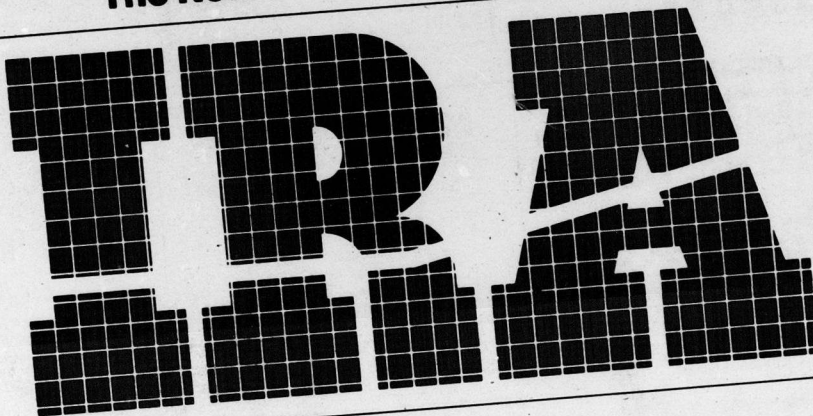
A "Basic Stress Management Techniques" program began Jan. 5 at the Wellness Center, Carmel. This program focuses on learning the fundamentals of stress, its symptoms, its effects on the body and techniques for controlling your body's stress response. Classes are held on three Tuesdays from 7 to 9 p.m.

The Wellness Center, Carmel, will jointly sponsor with the American Lung Association, a "Smoking Withdrawal Clinic." The classes are held on Tuesdays from 7 to 9 p.m.

For the younger set, the Wellness Center, Zionsville, is offering "Fit by Five," a program in motor skill and perceptual development of preschool children, who attend with their parents.

"Baby and Me" classes will be held Jan. 7 to Feb. 11 at the Wellness Center, Carmel, on Thursday, from 4 to 5 p.m. This program concentrates on post-partum exercises for the new mother, plus special activities with the new baby (including emphasizing visual, spatial and tactile stimulation).

## The New



## Today's tax shelter, tomorrow's retirement fund.

Beginning January 1, 1982, every wage earner becomes eligible to invest in one of the simplest, safest and most profitable tax shelters available: the new Individual Retirement Account.

### New higher Tax-Free Contribution Limits.

New Federal law allows investors to place up to \$2,000 per person in an IRA beginning January 1, and deduct that amount from their gross income before taxes. If you are married and before taxes. If you are married and your spouse is not employed, you may invest up to \$2,250 annually in an IRA, and defer it from taxes. And, if you and your spouse both work, you can each deposit as much as \$2,000 in an IRA.

### New higher interest rates.

Federal bank regulators have also eliminated the interest rate ceiling on new IRAs. Consequently, Indiana National will be paying interest on National at a rate based on 52-week U.S. Treasury Bills, beginning January 1. The rate will change monthly for new deposits. The current interest rate at the time of your initial deposit will be guaranteed for a year and a half, with each subsequent deposit earning the current 52-week Treasury Bill rate for the remainder of the one-and-one-half-year duration. At the end of each year duration, at the end of each one-and-one-half-year period, your entire account will be reinvested at the prevailing interest rate at that

time. Interest will be compounded continuously, and it too is tax-exempt until you wish to avail yourself of your funds anytime after 59½ years of age.

### The Indiana National Advantage.

Indiana National, unlike some insurance and securities companies, doesn't charge you a fee or commission on your account.

And, Indiana National offers four different pay-out plans so your retirement budget needs can be met with monthly, quarterly, semi-annual or annual receipts of your funds.

### How your new IRA will grow.

The chart below will show you how a new IRA can grow depending on your age when you begin your account and the assumed interest rates shown.

Compounded continuously at assumed interest rates based on deposit made at beginning of period.

Age	Total Deposit At Age 65 (At \$2,000/Yr.)	8%	10%	12%
30	\$70,000	\$413,221	\$700,385	\$1,216,728
35	60,000	266,897	413,616	654,256
40	50,000	169,357	240,886	348,127
45	40,000	104,336	136,845	181,514
50	30,000	60,992	74,177	90,834
55	20,000	32,099	36,431	41,480
60	10,000	12,839	13,695	14,619

### Talk to your banker.

Each of our branch managers is trained to counsel you regarding the new IRAs. We can even project your fund's future value. So, stop in any of our branches and find out what an IRA could be worth to you. It costs you nothing. And as you can see from the sample chart below, it could save you a substantial amount in taxes and build a very comfortable retirement fund for you at the same time.

## The New IRA. Now's the time.

Member FDIC

# Indiana National





# LIVING YOUR FAITH

## Catholics discovering joy of reading the bible

by DON KURRE

"Read assiduously and learn as much as you can. Let sleep find you holding your bible, and when your head nods let it be resting on the Sacred page."

This counsel might have been shared between friends today participating in a parish bible study program. In reality, the advice was given to a friend by fourth century Church Father, St. Jerome.

In the spirit of St. Jerome, many Catholics today are discovering that the bible can be a powerful source for spiritual enrichment and growth. However, coming out of an extended period of history in which the importance of the bible was played down, many Catholics are finding that they do not have tools adequate to reap the abundant harvest of the bible. While Catholics often find no problem listing the seven Sacraments or the seven laws of the Church for example, when it comes to reading, understanding, or receiving inspiration from the bible they find themselves feeling much like fish out of water.

In this light, I would like to share some background information about the bible and some techniques to us in reading the bible. There is some basic information that will make reading the bible more rewarding. Furthermore, there are some techniques that the reader of the bible can use to increase the enjoyment and enrichment they receive from reading the bible.

HOWEVER, A WORD of caution is in order here. Reading about the bible is not a replacement for reading the bible. As the Second Vatican Council, in the "Dogmatic Constitution on Divine Revelation" warns, "ignorance of the scriptures is ignorance of Christ. Therefore, they (all Catholics) should gladly put themselves in touch with the sacred text itself..." (25)

Now, to our discussion of the first of the information about the bible.

As you reach to pull the Bible from its shelf, you may be thinking of it as one book. As you read the bible it is important for you to remember that the bible is a collection of many books and not itself a single book. It is a collection of many books like an anthology is a collection of books. The bible is a collection of many books by different writers about man's encounter with God.

In the broadcast, and most commonly known sense, the bible is divided into two distinct parts—Old and New Testament. The Old Testament refers to the relationship between God and his people Israel, known as the Covenant of Sinai. And the New Testament refers to the Covenant of Jesus Christ.

IT IS WORTH noting that the essential continuity between the two testaments has always been affirmed by the Church. The essential continuity of the bible is illustrated first in that the call to love is the heart of the message in both testaments. Second, both the

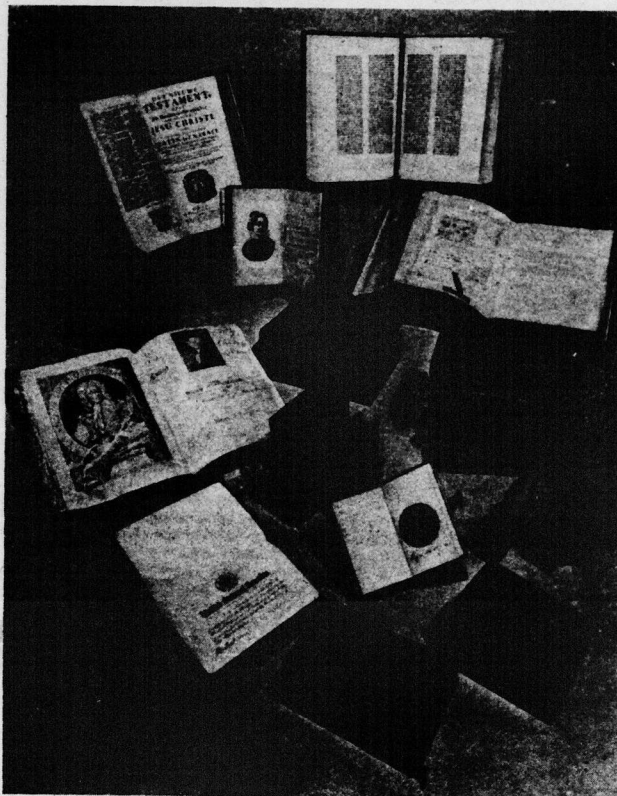
Old and New Testaments share the same theological focus. Their theological focus is the Kingdom of God, that is, the reign and rule of God present in the world and destined to be realized in all perfection. sometime in the future. In short, the New Testament is a continuation of the same story begun in the Old Testament. That story is the story of one God's encounter with his people—or salvation history.

A more in depth analysis of the bible reveals that it contains six different types of books. It contains historical books and books of law, books of poetry, books of prophecy, gospels, and letters.

The bible contains five books of law, all in the Old Testament. The five books of law are Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. There are thirteen historical books in the bible, twelve in the Old Testament and one in the New Testament. Joshua, I Kings, and Acts are among the bible's historical books. The bible's five books of poetry are all contained in the Old Testament. The books of Job, Psalms, Proverbs, Ecclesiastes, and Song of Solomon make up the bible books of poetry.

While the bible's poetry is found in the Old Testament, both the Old and the New Testaments contain seventeen books of prophecy including Isaiah, Jeremiah, and Micah. The book of Revelation is the New Testament's only book of prophecy. Four Gospels and twenty-one letters to Christians are all unique features of the New Testament. There are by count, 66 different books in the bible.

As you read the bible, ask yourself, what kind of book am I reading? Clearly a book of poetry must be read and understood in a way different from a book of law. If you read the books of the bible with an eye to the kind of book you are reading, your understanding of the bible will improve.



**INAUGURAL BIBLES**—More Catholics are discovering the power of the Bible, according to Don Kurre. But since George Washington took his inaugural oath on a borrowed Bible, presidents have rested their left hand on Scriptures as they were sworn in. Inaugural Bibles include the Truman Gutenberg facsimile (at top); left of it is F. D. Roosevelt's family Bible in Dutch; closed, on the right, is McKinley's. Hayes' Bible lies open to a picture of his First Lady; beside it is Kennedy's Downy. The huge Bible is Washington's. Below it is Wilson's, while Lincoln's bears a seal. Closed at bottom are Eisenhower's and Cleveland's Bibles. (Religious News Service Photo)

## Third world theologians need critics too

by Magr. GEORGE G. HIGGINS

Liberation theology, which got its start in Latin America and is now catching on in Africa and Asia and even, to a limited degree, in the United States, has its share of critics, even in the liberal sector of the U.S. Catholic community.

Some see liberation theology as half-baked Marxism in disguise. Others look on it with disdain as a superficial fad, a kind of "pop" theology not to be taken seriously and not to be compared with the writings of Father Karl Rahner, for example, and other notable First-World theologians.

Some who hold the latter view may be surprised to learn that Father Rahner disagrees with them. In the foreword to a new book on the church in Latin America ("Witnesses of Hope: The Persecution of Christians in Latin America," by Martin Lange and Reinhold Iblacher), Father Rahner chastises First-World theologians for not paying enough attention to Third-World liberation theologians. He asks:

"Should we from our comfortable,

bourgeois milieu defame these theologians when such a theological judgment can in practice be a death sentence? If the theology of liberation is a Third-World theology, then the time has finally come for us to review our policy of exporting our scanty aims and our good advice from on high down to the Third World; we have to look up to it, learn from it."

It is fitting that Father Rahner's defense of the theology of liberation and its practitioners in the Third World should have appeared in a volume published by Orbis books, an affiliate of the Maryknoll Catholic Foreign Mission Society. As the only firm in the United States that concentrates exclusively on the theology of liberation in the widest and most ecumenical sense of that term, Orbis occupies a unique position in the publishing trade.

I know that Orbis (and the Maryknoll Fathers) have been criticized severely for concentrating so heavily on the theology of liberation. So be it.

I think we owe a tremendous debt of gratitude to Maryknoll for having established Orbis in the first place and for having sub-

sidized it so generously during its formative years.

It is literally true to say, I think, that if Orbis had not made some of its volumes on liberation theology and biblical spirituality available, most of us in the United States, including specialists in the field of theology, would never have had access to them and, in fact, might never even have heard of them.

While hoping that Orbis keeps such publications coming on a regular basis, I am glad that they have begun to bring out an occasional volume that sympathetically, but pointedly, critiques liberation theology.

It seems to me that liberation theology has nothing to lose and everything to gain from the give and take of an open public dialogue with its critics, some of whom at the present time are muttering to themselves behind closed doors, so to speak, presumably for fear that, if they went public, they might be misinterpreted as being ultraconservative or reactionary First-World obstructionists.

That situation needs to be corrected by a serious, ongoing dialogue.

# Parish prayer group builds spiritual unity for men

by RUTH ANN HANLEY

"Being Christian is fine," but a group praying together is "a vehicle to build things spiritually," declares Orlando Lizamo, member of a new parish prayer group in Indianapolis.

In fact, his membership in the early Saturday morning men's group is so important to him "it makes it worthwhile to belong to Immaculate Heart."

The group includes Father David Lawler, Immaculate Heart's pastor, and varies between four and eleven men. Among reasons they cite for their commitment: "opportunities for fellowship" and "building closer links to people who think along the same lines." Gary Ahlrichs extracts "additional nourishment to take me from week to week." Ed Hanley finds it "an opportunity to say things in fellowship that would not be possible in a structured Sunday liturgy."

According to Benedictine Father Hilary Ottensmeyer, the men are sharing a worldwide experience. In countries all over the globe, groups are coming together in faith-sharing communities, often called basic Christian communities, to find fellowship and spiritual nourishment.

Father Hilary was invited by the group to explain some different ways in which a prayer group might draw the light of Scripture on daily living. Father Hilary's first choice, "Redaction Critique," begins with the Scriptures and ends with life experience. The second, or Revision of Life, begins with life and

ends in the Scripture." Here is how each of them works:

## Redaction Critique

a) "Look carefully at a passage of the gospel. (It's amazing how much we do not see or hear; on Sunday morning when a person has heard that portion of Scripture 29 times, his eyes may glaze over as he recognizes it and he'll say to himself, 'Oh, yeah, that's that incident.') But if we look at it carefully, we'll be amazed at how much there is that we have never seen.

b) "The second step is to imagine why early Christians chose this particular story. (And remember, your speculation is as good as anyone else's.) Everything Jesus said and did was not written down, but rather those things Christians needed to hear in order to interpret their lives and sustain them through the difficulties of living together.

c) "Finally what those events meant to early Christians can easily be interpreted in terms of what they mean for our lives today. (Don't be nervous about an interpretation. It's done 100 different ways within the church and it's not that problematic.)"

## Revision of Life

a) "This begins with the events of daily life in the here and now. Each person reviews his or her moments of decision-making during the preceding week. Wanting to live in response to gospel values, he or she seeks to find how being a Christian makes a difference in a response. Each person can briefly offer a moment when



UNITY IN PRAYER—Men of Immaculate Heart of Mary Parish who recently began a prayer group listen to Father Hilary Ottensmeyer (at right) as he explains techniques for using Scripture in prayer. (Photo by Ruth Ann Hanley)

the need for this light of the gospel was felt.

b) "The group then decides which incidents to cover. (It's not necessary to cover them all.)

c) "Finally the participants draw on their own intimate knowledge of how the Spirit moves in their lives and how that has related to the gospel. (The one caution is to never give advice, never to say: If I were you...)"

Of course, the finale for both methods is the

prayer offered by the group. The men in this particular group remember special intentions relating to parish, pope, pastor, families, local and national events, persons suffering from injustice, calamity and illness.

After six months of praying together, Gary Ahlrichs, one of the group's organizers, sums up the experience: "We are becoming more open, more trusting. The best part about it is not what I bring, but what others bring to me."

# Pope's words on women please columnist with family

by DOLORES CURRAN

"So the Pope is going to get you women back into the kitchen where you belong, eh?" a friend smirked. "What are you going to say about that?"

"I think it's great," I began, but before I had a chance to tell him why, he left for greener gossip, obviously disappointed at my reaction.

He was referring to a publicized excerpt from John Paul II's recent encyclical, "On Human Work," that deals with a just family wage. The Pope wrote that a just family wage is essential to Christian social policy as a support to family stability and stressed that women should not be forced to leave the home to work simply because of family economic need.

He didn't say women shouldn't work outside the home. In fact, he wrote that women "... should be able to fulfill their tasks in accordance with their own nature, without being discriminated against, or without being excluded from jobs for which they are capable." (He was obviously speaking about work outside the Church.)

These aren't bad words for women. Instead of telling women to be content with housework and children, which he could have done, he points up the option and that's all women want, really—the right not to have to work outside the home if they prefer to stay home or the right to work at a fair wage, not the "fifty-nine cent dollar" or other unfair wage differentials between women and men around the globe.

I don't think it's fair that the editorialists and secular headline writers so deliberately misconstrue the Pope's words to create another feminist/papal controversy. A year or so ago when John Paul II said a man should not lust after his wife, the media gleefully reported it as one more example of papal interference in the bedroom.

Actually, the Pope reiterated a favorite

theme of feminists—that a woman shouldn't be viewed solely as a sex object by husbands or other men in our society. Admittedly, his choice of words was poor—doesn't he have the advisors to prevent this kind of thing?—but his meaning was gratifying. He was telling the world's husbands that their wives are more than female bodies and that they should be treated with love and respect, not as vessels for relief of concupiscence.

I believe that the reporters deliberately search papal words for grating phrases which, like squabbling siblings or professional gossips, they can headline to create a conflict which they can then "cover." According to a recent Gallup poll, the Pope is the most admired world figure among Americans. Because of his popularity, little else can be charged against him to create news, so a constant harping on his words regarding women rubs anew old wounds and gets the controversy chafing again.

His words and women and family were a very minor part of his encyclical, "On Human Work." They weren't nearly as fundamental or visionary as some of his thoughts on the meaning of work and its effect on peoples around the world, but who heard about those? How many headline hunters and editorial pinprickers wrote about unionization, capitalism, and other areas covered in his encyclical? Precious few. Even the Catholic press tended to print the encyclical in tiny type and then do a prominent story on the place of women and work.

I don't agree with all of the Pope's words and attitudes toward women but I believe he deserved to be quoted and interpreted fairly. And when he speaks out decisively and courageously on behalf of women as he has on these two occasions, he deserves our commendation and thanks, not cartoons and ridicule.

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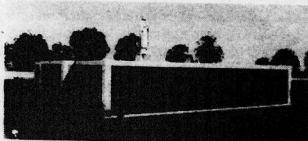
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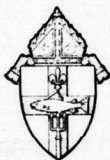
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TELEPHONE \_\_\_\_\_



# Chancery Financial Report 1980-81



OFFICE OF ARCHBISHOP  
ARCHDIOCESE OF INDIANAPOLIS  
1350 NORTH PENNSYLVANIA STREET • INDIANAPOLIS, INDIANA 46202  
TELEPHONE (317) 635-2579

New Year's Day  
1982

Dear Brothers and Sisters in Christ:

It is difficult to accept that a full year has slipped by since the last presentation of the finances of the Archdiocese was published. Indeed, since that time, much has transpired in the Archdiocese of Indianapolis. Happily, by your generosity you have not only satisfied the fiscal needs of the day-to-day operations of the Archdiocese, but you have responded enthusiastically to the first Archbishop's Annual Appeal which was initiated prior to the end of fiscal 1980-81. Even though this report does reflect AAA '81, it reflects only the activity prior to June 30. You should be most pleased as we were.

Herein you will find an accurate and complete accounting of all Archdiocesan revenues and expenditures, as well as restricted and unrestricted funds of the Archdiocese of Indianapolis. This report is a statistical statement of your sharing of God's gifts so that others may better know Him through the services of the Church.

As we continue to move forward in the Archdiocese of Indianapolis, having met literally thousands of you in my visits to parishes, and having experienced your deep love and support of the Church, know of my joy in presenting yet another positive statement of our togetherness as reflected in this report. May the Lord continue to bless us all as we walk the pilgrim journey together.

Gratefully yours in Our Lord,

*Edward T. O'Meara*

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



# Explanation of Financial Report Format

The Financial Statements included in this report are unaudited with the exception of the Pension Plan for Archdiocesan Priests and the Lay Employees' Retirement Plan. The unaudited Financial Statements have, with the exception of Fixed Assets and Restricted Revenue (see Notes to Financial Statements), been prepared in accordance with generally accepted accounting principles and are generally in accordance with the standards adopted by the National Conference of Catholic Bishops as set forth in the publication, "Diocesan Accounting and Financial Reporting."

Service, rather than profits, is the purpose of Archdiocesan activities. Therefore, the primary obligation of Church accounting is to account for resources received and used rather than the determination of net income. The best and accepted method of accounting properly for many diverse funds is "Fund Accounting."

segregated into categories according to the restrictions that donors, grantors or others have placed on them. Fund accounting has long been used by non-profit organizations to insure that the wishes of various donors have been both morally and legally carried out. For reporting purposes, funds having similar characteristics or restrictions are combined into the same "fund groups." The following funds are maintained at the Chancery:

Current Funds  
Endowment and Similar Funds  
Plant Funds  
Deposit and Loan Funds  
Custodian Funds

Fund accounting is a method of stewardship by which assets are

Current Fund, Unrestricted: These monies are available for the current

## THE ARCHDIOCESE OF INDIANAPOLIS ADMINISTRATIVE OFFICES BALANCE SHEETS Fiscal Years Ended June 30, 1981 & 1980

Assets	June 30		Liabilities & Fund Balances	June 30	
	1981	1980		1981	1980
<b>Current Funds</b>			<b>Current</b>		
Cash & Certificates of Deposit	\$ 9,480,490.24	\$ 7,783,088.13	Accounts Payable & Accrued Expenditures - (Note 4)	\$ 72,170.38	\$ 22,216.01
Notes Receivable - (Note 1)	30,171.83	39,275.40	Other Liabilities-(Note 5)	607,211.40	632,482.80
Accounts Receivable - (Note 2)	699,511.17	378,178.50	Commitments & Contingent Liabilities (Note 6)	37,882.30	38,035.72
Accrued Interest receivable-Investments	407,455.54	229,751.32	Due to other funds-net-(Note 3)	2,273,397.17	1,281,439.62
Furniture, Fixtures & Equip.-Net of Depreciation	5,088.19	5,988.26	Total Current Liabilities	\$ 2,990,661.25	\$ 1,974,174.15
Prepaid Expenses	4,665.71	1,131.66			
			Fund Balances:		
			Undesignated	\$ 3,138,765.41	\$ 3,271,331.06
			Designated (Schedule B)	1,158,396.44	1,076,667.40
			Restricted (Schedule B)	3,339,559.58	2,115,240.66
			Total Fund Balances	\$ 7,636,721.43	\$ 6,463,239.12
<b>Total Current Funds</b>	<b>\$10,627,382.68</b>	<b>\$8,437,413.27</b>	<b>Total Current Funds</b>	<b>\$10,627,382.68</b>	<b>\$8,437,413.27</b>
<b>Endowment and Similar Funds</b>			<b>Endowment and Similar Funds</b>		
Investments - (Note 7)	\$ 53,961.14	\$ 53,961.14	Fund Balances:		
Due from current funds - (Note 3)	155,589.50	154,471.50	Endowments	\$ 155,589.50	\$ 154,471.50
			Life Annuities	53,961.14	53,961.14
			Total Fund Balances	\$ 209,550.64	\$ 208,432.64
<b>Total Endowment and Similar Funds</b>	<b>\$ 209,550.64</b>	<b>\$ 208,432.64</b>	<b>Total Endowment and Similar Funds</b>	<b>\$ 209,550.64</b>	<b>\$ 208,432.64</b>
<b>Plant Fund</b>			<b>Plant Fund</b>		
Notes Receivable	\$ 25,691.79	\$ 25,691.79	Notes Payable	\$ 25,691.79	\$ 25,691.79
Land Bldgs., Operating Properties, Etc.	132,916.40	132,916.40	Fund Balances:		
Future Parish Sites	618,272.86	617,273.86	Unexpended	\$ 353,899.42	\$ 525,573.00
Due from current funds - (Note 3)	353,899.42	525,573.00	Equity in Physical Plant	751,189.26	750,190.26
			Total Fund Balances	\$ 1,105,088.68	\$ 1,275,763.26
<b>Total Plant Funds</b>	<b>\$ 1,130,780.47</b>	<b>\$ 1,301,455.05</b>			
<b>Deposit and Loan Fund</b>			<b>Deposit and Loan Fund</b>		
Notes Receivable-Parishes	\$ 6,874,733.27	\$ 7,757,745.44	Notes Payable-Parishes	\$ 4,943,331.51	\$ 4,613,353.33
-Schools and Institutions	69,582.51	61,462.00	-Cemeteries	2,105,099.35	2,277,936.99
Accrued Interest	12,018.55	8,795.29	-Other	277,318.18	157,482.50
Due from current funds (Note 3)	1,700,731.71	536,355.09	Total Liabilities	\$ 7,325,749.04	\$ 7,048,772.82
			Fund Balance	\$ 1,331,317.00	\$ 1,315,585.00
<b>Total Deposit and Loan Fund</b>	<b>\$ 8,657,066.04</b>	<b>\$ 8,364,357.82</b>	<b>Total Deposit and Loan Funds</b>	<b>\$ 8,657,066.04</b>	<b>\$ 8,364,357.82</b>
<b>Custodian Funds</b>			<b>Custodian Funds</b>		
Due from current funds - (Note 3)	\$ 63,176.54	\$ 65,040.03	Collections-Outside Archdiocese	\$ 52,577.55	\$ 62,408.84
			Other	10,638.49	2,631.19
<b>Total Custodian Funds</b>	<b>\$ 63,176.54</b>	<b>\$ 65,040.03</b>	<b>Total Custodian Funds</b>	<b>\$ 63,216.04</b>	<b>\$ 65,040.03</b>



operating expenses of various administrative and other offices of the Archdiocese. These funds are not restricted by outside parties nor put aside for specific purposes.

**Current Fund, Restricted and Designated Funds:** These funds are restricted for the current operating expenses of the particular activity or purpose specified by the donor (restricted) or the Archbishop (designated).

**Endowment and Similar Funds:** These are funds which donors have specified must be invested and only the income used for the donor's specified purpose. In addition to the income, some of the principal amounts of these funds are available for specified purposes upon the expiration of a certain period of time.

**Plant Funds:** These funds represent monies contributed to the Archdiocese or transferred from current funds to be used for the purpose of acquiring land, buildings or equipment. Also included is the value of property purchased for future parish sites as well as several other Archdiocesan properties.

**Deposit and Loan Funds:** This is a revolving fund administered by the Chancery whereby parishes and institutions with excess monies deposit them in the fund on an interest-bearing basis. Notes payable to the depositor are always issued. These monies are then loaned to parishes and institutions (also on an interest-bearing basis) who are in need of cash for various approved projects. This fund allows parishes and other Archdiocesan entities with excess funds to assist their less endowed sister parishes.

**Custodian Funds:** This fund is used as a clearing account for monies received by the Chancery as agent for other entities, i.e., collections for out of diocese purposes, Peter Pence; etc. and for gifts or bequests earmarked by the donor for specific parishes, etc.

## THE ARCHDIOCESE OF INDIANAPOLIS ADMINISTRATIVE OFFICE

### NOTES TO FINANCIAL STATEMENTS June 30, 1981 and 1980

#### Summary of Significant Accounting Policies

These unaudited statements are prepared with the exception of Fixed Assets (see below) and Restricted Revenue (see Note 8) in conformity with generally accepted accounting principles and are generally in accordance with the Standards adopted by the National Conference of Catholic Bishops, as set forth in its publication "Diocesan Accounting and Financial Reporting."

The accompanying financial statements generally follow the accrual method of accounting. Assessments as well as other billings for service rendered are recorded at the time they are billed and accounts receivable reflect any unpaid assessments or other charges at the end of the fiscal year.

**Fixed Assets:** The Archdiocese normally expenses additions to fixed assets. The exceptions being future parish sites and certain operating properties. The Chancery also has, since 1975, capitalized and depreciated furniture and equipment in its operation in order to avoid assessment budget fluctuations. The insurance appraisal of buildings on a replacement basis was \$298,755,074.00 at June 30, 1981.

#### Balance Sheet Notes

1. Notes Receivable: Loans to Seminarians and the Archdiocesan Purchasing Department.

2. Accounts Receivable: This account includes unpaid assessments and other billings for services rendered due from parishes, schools and other institutions.

3. Due to/from other funds: All interfund transactions are handled through these accounts. The Endowment, Plant, Deposit and Loan, and Custodian Funds deposit their cash in the Current Fund.

4. Accounts Payable and Accrued Expenditures: This account includes all unpaid bills from vendors as well as accrued salaries and payroll taxes.

5. Other Liabilities: This represents billings to parishes and schools for teachers who will be paid during July and August as well as unused high school subsidies.

6. Commitments and Contingent Liabilities: The Archdiocese, under its seminarian loan program, is liable for 85% of any funds borrowed by a student for his education if and when he is finally ordained. This figure represents the estimated Archdiocesan liability for loans to students from banks and other financial institutions.

The Archdiocese is also contingently liable for a loan

#### R. C. ARCHDIOCESE OF INDIANAPOLIS ADMINISTRATIVE OFFICES STATEMENT OF CURRENT FUND REVENUE & EXPENDITURES Fiscal Years Ending June 30, 1981-1980

	1981			1980		
	Unrestricted	Designated	Restricted	Unrestricted	Designated	Restricted
<b>Revenues - (Note 8)</b>						
Contributions	\$ 5,000.00		\$ 315,872.98	\$ 38,400.81		\$ 322,153.71
Requests	15,074.48		5,000.00	380,721.13		22,073.81
Investment Income - (Note 9)	858,319.98	\$ 33,927.02	82,099.59	626,081.93	\$ 22,331.58	76,259.26
Assessments - (Note 10)	734,586.00			683,328.00		-0-
Service Fees - (Note 11)	28,401.75		1,616,999.00	36,012.68		1,462,898.57
Other Income - (Note 12)	64,625.94		362,356.02	244,713.56		381,295.67
AAA '81 Income			1,145,536.20			-0-
Total Revenue	\$1,706,008.15	\$ 33,927.02	\$3,527,863.79	\$2,009,258.11	\$ 22,331.58	\$2,264,681.02
<b>Expenditures - (Note 13)</b>						
Pastoral	\$ 250,810.58	\$ 336,724.08	\$ 40,000.00	\$ 221,603.31	\$ 58,886.62	\$ 32,000.00
Clergy Personnel Development			298,146.67	12,857.18		331,425.08
Education	297,387.74		2,506.00	247,513.94		4,479.07
Social Services			314,271.55			228,495.32
Health & Retirement		24,434.00	1,137,248.06		19,002.74	915,145.71
Administrative	329,228.11	10,440.00		273,635.02		
Auxiliary Services	68,983.19		5,511.13	63,432.55		2,913.81
Natl. & State Organ. Support	102,399.93			102,042.42		
Self-Insurance Program			595,119.58			476,024.71
Special Charities-Archdiocesan		32,994.50			6,276.56	
-Non-Diocesan		5,666.19	23,073.81		8,665.00	
AAA '81 Promotion & Administration	168,164.93					
Total Expenditures	\$1,216,974.48	\$ 410,258.77	\$2,415,876.80	\$ 921,084.42	\$ 92,830.92	\$1,990,483.70
Net Revenue (Expenditures)	\$ 489,033.67	\$ (376,331.75)	\$1,111,986.99	\$1,088,173.69	\$ 70,499.34	\$ 274,197.32
<b>Transfers - Net</b>						
From Current unrestricted (Note 14)	(\$546,599.32)	\$ 458,060.79	\$ 88,538.53	(\$502,041.70)	\$34,614.37	(\$ 32,572.67)
From Other Funds-(Note 15)	(75,000.00)		23,793.40	(500,000.00)		58,193.60
Net Change in Fund Balances	\$ (132,565.65)	\$ 81,729.04	\$1,224,318.92	\$ 86,131.99	\$ 464,115.03	\$ 299,818.25
Fund Balance-Beginning	3,271,331.06	1,076,667.40	2,115,240.66	3,185,199.07	12,552.37	1,815,422.41
Fund Balance-Ending	\$3,138,765.41	\$1,158,396.44	\$3,339,559.58	\$3,271,331.06	\$1,076,667.40	\$2,115,240.66

from a group of New Albany area banks for money borrowed by the various parishes in that area to purchase Providence High School. This liability is in the form of a 7%, 25 year mortgage dated 7/1/73 on the real and personal property of Providence High School and would appear on their unconsolidated report. The amount of the unpaid balance at 6/30/81 was \$867,915.08.

7. Endowment Investments: Funds invested according to the terms of a bequest. Principal will be available to St. Elizabeth's Home upon the death of a beneficiary.

#### Revenue and Expenditure Notes

8. Revenues: It is customary in the case of Restricted Funds to show revenue only at the time of expenditure, however, since most of our restricted revenue is made up of assessments and service fee charges to parishes, etc., we feel it is more informative to show all revenue whether expended or not. We have therefore shown all revenue received whether or not expended as well as the net change in the fund balances.
9. Investment Income: It is the policy of the Archdiocese to invest all surplus funds whether restricted or not in certificates of deposits. Interest at the Archdiocesan rate is then added to each individual fund based on their average balances at the regular A.D.L.F. rate. Any excess is used to reduce parish assessment or for certain designated purposes.
10. Assessments: Current assessments are for the administrative budget. Restricted assessments covering the Clergy Hospitalization and Retirement Disability Funds have been reclassified in both years to Service Fees.
11. Service Fees: Unrestricted fees are administrative fees for the Deposit and Loan Fund, Development Director, Chancery and Tribunal. Restricted fees are charges for the Self-Insurance program, the Priests' and Lay Employees' Retirement Programs as well as the Priests' Hospitalization Program. Due to the illness of many priests during 1980-81, the Clergy Hospitalization Fund was overdrawn by \$124,659.88. This deficit was made up by transfer of Miscellaneous Income from the Unrestricted Fund.
12. Other income included \$57,125.94 in 1980-81 and \$28,177.56 in 1979-80 of delinquent payment penalties which have been designated for Home Mission Programs. Other income "Restricted" includes grants from the commission for the Catholic Missions among the Colored People and the Indians of \$40,000.00 in 1980-81 and \$30,000.00 in 1978-79. These funds have been distributed to various inter-city parishes with large black congregations. It also includes Catholic Charity receipts of \$311,941.53 in 1980-81 and \$333,954.10 in 1979-80.
13. Expenditures includes subsidies (S) to or restricted funds (R) used by the following offices and ministries:

Pastoral		Health Care and Retirement	
Campus Ministries	(S)	Priests' Hospitalization	(R)
Ecumenical Commission	(S)	Priests' Retirement	(R)
Hospital Ministries	(S)	Lay Employees' Retirement	(R)
Office of Worship	(S)		
Priests' Senate	(S)	Administration-Office of	
Spanish Ministries	(R)	Archbishop	(S)
Tribunal	(S)	Vicar General	(S)
Deaf Ministries	(R)	Chancellor	(S)
Evangelization	(S)	Business Administrator	(S)
		Development Director	(S)
Clergy Personnel Development		I.C.C. Coordinator	(S)
Clergy Personnel Office	(S)	Archives	(S)
Vocation Center	(R)		
Director of Priestly Spirituality	(R)	Net/State Organization Support	
		Catholic Univ. of America	(S)
Education		Indiana Catholic Conference	(S)
Office of Catholic Education	(S)	U.S. Catholic Conference	(S)
		Indiana Interreligious Commission	
Social Services		on Human Equality	(S)
Catholic Charities	(R)	Spanish Speaking Catholic Community	(S)
C.Y.O.	(R)	Association of Religious—	
		Archdiocese of Indianapolis	(S)
Auxiliary Services		Provincial Council of Catholic Women	(S)
Catholic Communications Center	(S)(R)		

14. During 1980-81 transfers between Current Funds were made as follows: From Undesignated to Designated Funds \$458,060.79; From Restricted Funds to Undesignated Funds \$88,538.53.

1979-80 Transfers were: From Undesignated to Designated Funds \$534,614.37; From Restricted Funds to Undesignated Funds \$32,572.67.

15. Transfers from Custodian Funds: 25% of the Collection for the Campaign for Human Development is kept by the Archdiocese for local programs. (1980-81 \$17,899.80; 1979-80 \$16,960.76.)

50% of the Communication Collection is kept by the Archdiocese for local programs. During 1980-81 it was decided to include this Collection under the Archbishop's Annual Appeal. Consequently no collection was taken up and the transfer of funds will be made in 1981-82. The 1979-80 collection amounted to \$16,720.82 with an additional \$832.60 collected in 1980-81.

Transfers from Endowment Funds: Seminarian Burse Interest unrestricted as to recipient. (\$5,061.00 both years).

Transfers were made from Current Funds to the Plant Fund during 1980-81 in the amount of \$75,000.00. During 1979-80, \$250,000.00 was transferred to each of the Plant Fund and the Archdiocesan Deposit and Loan Fund.

#### SCHEDULE B NOTES MAJOR CURRENT RESTRICTED FUNDS

Current Restricted Funds: The following are the largest and most active restricted funds which we administer. Their main source of income is derived from assessments, charges to parishes and institutions, as well as the Easter Collection. Analysis of these funds are shown elsewhere in this report.

1. Clergy Hospitalization Fund—This is a self-insurance program for the benefit of all priests incardinated or having a pastoral assignment from the Archbishop. The fund is financed by premiums billed to each parish.
2. Priests' Retirement and Permanent Disability Fund—This fund was established in 1972 for the twofold purposes of financing the payments into the Priests' Retirement Trust and for paying benefits to those priests who are not yet retirement age (70) but were permanently disabled. A separate accounting of the Trust Fund is included elsewhere in this report.
3. Self-Insurance Fund—On September 1, 1975 the Archdiocese implemented a self-insurance program. The fund pays the first \$75,000.00 of any claim up to a maximum total for all claims of \$385,000.00 in a year. Any excess over these limits is insured with excess insurance carriers. The program is administered by Gallagher-Bassett Insurance Service.
4. Lay Employees' Retirement Fund—This program became effective July 1, 1975. Parishes and other institutions contribute to the fund based on the actuarial needs of the fund and the salary of all full time lay employees. A separate report on the Trust Fund is included elsewhere in this report.
5. Priestly Vocation Development Fund—This fund's main source of income is the Easter Collections. This fund finances the education of Archdiocesan Seminarians, Priests' Continuing Education Program, Priests' Spirituality Program, Priests' Personnel Board and the Vocation Center.
6. Grant Fund for Archdiocesan Seminarians—During 1976 this fund was established by transferring from the Priestly Vocation Development Fund any unused gifts, bequests or Burse interest. These are funds given for the education of young men for the priesthood which do not have specific restrictions. Although the principal of this fund can be used up, it is our intention to use only the income. A grant program has been developed and was implemented in the 1977-78 fiscal year. Although the program is based mostly on need some grants will be and have been given for scholastic achievement.



## R. C. ARCHDIOCESE OF INDIANAPOLIS

## SCHEDULE B

## CURRENT DESIGNATED FUND BALANCES

For the Fiscal Years Ending June 30, 1981 &amp; 1980

	1981	1980
Clergy Emergency Disability Fund	\$ 63,876.00	37,166.00
Contingency	48,673.00	47,182.00
Special Charities-Non-Diocesan	60,779.00	15,369.00
-Diocesan	77,699.00	27,323.00
CYO 16th Street Field-Net Proceeds Sale		207,536.00
Family Life Ministry	861.44	16,108.40
Sts. Peter & Paul refurbishing	554,960.00	533,615.00
Assessment & Interest Penalty Fund	151,548.00	192,368.00
AAA '82 Campaign expense	100,000.00	-0-
Data Processing Study & Implementation	100,000.00	-0-
	<u>\$1,158,396.44</u>	<u>\$1,076,667.40</u>

## CURRENT RESTRICTED FUND BALANCES

(1) Clergy Hospitalization	\$ -0-	\$ 31,139.00
(2) Priests' Retirement & Disability	1,219.00	886.00
(3) Self-Insurance	482,107.00	429,826.00
(4) Lay Retirement	5,953.00	1,796.00
(5) Priestly Vocational Development	823,156.00	733,295.81
(6) Grant Fund for Archdiocesan Seminarians	332,264.00	337,369.68
Seminarian Funds:		
Frank McHale Scholarship	147,118.00	162,274.00
Marguerite Mahoney	6,637.00	8,732.00
Mmgr. Winterhalter	12,133.00	11,666.00
Rev. Irvin Mattingly	8,810.00	8,471.00
Black Missions	7,152.00	6,877.00
Human Development Campaign	14,231.00	7,210.08
Catholic Charities	158,886.00	153,502.09
Catholic Communication Collection	2,676.38	20,016.31
Elizabeth Off-Agnes Meehan Library Fund	2,897.00	5,267.88
Wm. J. Volk-Blind, Deaf Fund	55,387.00	54,888.00
Thomas B. & Kathryn R. Jenkins Fund	123,721.00	119,950.00
Catherine Lyons-Foreign Mission Fund	-0-	22,073.81
AAA '81 Collected	1,149,212.20	
	<u>\$3,339,559.58</u>	<u>\$2,115,240.66</u>

## R. C. ARCHDIOCESE OF INDIANAPOLIS

## SCHEDULE B-1

## ANALYSIS OF THE CLERGY HOSPITALIZATION FUND

For the Fiscal Years Ending June 30, 1981 &amp; 1980

	1981	1980
Fund Balance-Beginning of Year	\$ 31,139.00	\$ 38,884.01
Income		
Billings to Parishes	\$ 151,308.00	\$ 140,868.00
Interest	-0-	2,054.60
Transfer from other Archdiocesan Income	124,659.88	
Other	52.20	
Total Income	<u>\$ 276,020.08</u>	<u>\$ 142,922.60</u>
Expenses		
Doctors	\$ 55,152.77	\$ 38,752.67
Hospitals & Clinics	159,816.15	99,562.08
Medicare Premium Reimbursements	6,268.80	5,707.20
Nursing Homes and Other Care	85,921.36	6,645.66
Total Expenses	<u>\$ 307,159.08</u>	<u>\$ 150,667.61</u>
Net Income - (Expenses)	<u>\$ (31,139.00)</u>	<u>\$ (7,745.01)</u>
Fund Balance-End of Year	<u>-0-</u>	<u>\$ 31,139.00</u>

## ANALYSIS OF THE PRIESTS' RETIREMENT &amp; PERMANENT DISABILITY FUND

## SCHEDULE B-2

Fund Balance-Beginning of Year	\$ 886.00	\$ ( 79.00)
Income		
Billings to Parishes, Schools & Agencies	\$ 159,291.00	\$ 155,310.00
Interest	349.20	960.80
Gifts & Bequests	-0-	1,200.00
Total Income	<u>\$ 159,640.20</u>	<u>\$ 157,470.80</u>
Expenses		
Direct Disability Benefits	\$ 43,200.00	\$ 39,200.00
Religious Orders-Retirement	12,400.00	12,187.00
Priests' Retirement Trust Fund Deposits	101,000.00	103,000.00
Other	2,707.20	2,118.80
Total Expense	<u>\$ 159,307.20</u>	<u>\$ 156,505.80</u>
Net Income-(Expense)	<u>\$ 333.00</u>	<u>\$ 965.00</u>
Fund Balance-End of Year	<u>\$ 1,219.00</u>	<u>\$ 886.00</u>

## ANALYSIS OF THE SELF-INSURANCE FUND

## SCHEDULE B-3

	1981	1980
Fund Balance-Beginning of Year	\$ 429,826.00	\$ 331,818.16
Income		
Billings to Parishes, School & Agencies	\$ 632,377.00	\$ 561,679.57
Interest	15,023.58	12,352.98
Total Income	<u>\$ 647,400.58</u>	<u>\$ 574,032.55</u>
Expenses		
Excess Insurance Premiums	\$ 280,527.65	\$ 257,699.49
Service Fees	79,461.00	72,191.00
Claims Paid	234,211.29	145,197.43
Other	919.64	936.79
Total Expenses	<u>\$ 595,119.58</u>	<u>\$ 476,024.71</u>
Net Income-(Expense)	<u>\$ 52,281.00</u>	<u>\$ 98,007.84</u>
Fund Balance-End of Year	<u>\$ 482,107.00</u>	<u>\$ 429,826.00</u>
Reserve needed for Unpaid Claims	<u>\$ 242,292.66</u>	<u>\$ 174,333.44</u>
Available for Current Claims	<u>\$ 239,814.34</u>	<u>\$ 255,492.56</u>

## ANALYSIS OF THE LAY EMPLOYEES' RETIREMENT FUND

## SCHEDULE B-4

Fund Balance-Beginning of year	\$ 1,796.00	\$ 1,172.50
Income		
Billings to Parishes, Schools & Agencies	\$ 674,023.00	\$ 605,041.00
Interest	675.78	1,912.45
Other-Gifts	240.00	1,642.35
Total Income	<u>\$ 674,938.78</u>	<u>\$ 608,595.80</u>
Expenses		
Trust Fund Deposits	\$ 651,000.00	\$ 590,000.00
Investment Fees	6,284.58	7,238.50
Expenses	13,497.20	10,733.80
Total Expenses	<u>\$ 670,781.78</u>	<u>\$ 607,972.30</u>
Net Income-(Expense)	<u>\$ 4,157.00</u>	<u>\$ 623.50</u>
Fund Balance-End of Year	<u>\$ 5,953.00</u>	<u>\$ 1,796.00</u>

## ANALYSIS OF THE PRIESTLY VOCATION DEVELOPMENT FUND

## SCHEDULE B-5

Fund Balance-Beginning of Year	\$ 733,295.81	\$ 697,658.64
Income		
Easter Collection	\$ 310,455.78	\$ 308,563.48
Interest	26,861.53	25,889.00
Other	2,791.05	2,172.27
Total Income	<u>\$ 340,108.36</u>	<u>\$ 337,499.75</u>
Expenses		
Vocation Center	\$ 130,000.00	\$ 110,250.00
Priests' Personnel Board	13,126.76	-0-
Seminary Tuition, etc.	32,521.51	35,747.54
Continuing Education Priests	38,504.10	28,749.68
Priestly Spirituality	30,045.80	25,235.59
Other Expenses	50.00	1,809.77
St. Meinrad Building Fund	-0-	100,000.00
Total Expense	<u>\$ 244,248.17</u>	<u>\$ 301,792.58</u>
Net Income - (Expense)	<u>\$ 95,860.19</u>	<u>\$ 35,637.17</u>
Fund Balance-End of Year	<u>\$ 829,156.00</u>	<u>\$ 733,295.81</u>

## ANALYSIS OF THE GRANT FUND FOR ARCHDIOCESAN SEMINARIANS

## SCHEDULE B-6

Fund Balance-Beginning of Year	\$ 337,369.68	\$ 331,589.15
Income		
Bequests	\$ 5,000.00	\$ -0-
Gifts	4,875.00	2,005.00
Interest Burses, etc.	16,900.82	17,933.00
Total Income	<u>\$ 26,775.82</u>	<u>\$ 19,938.00</u>
Expenses		
Grants for education expenses	\$ 31,881.50	\$ 14,157.47
Total Expense	<u>\$ 31,881.50</u>	<u>\$ 14,157.47</u>
Net Income- (Expense)	<u>\$ (5,105.68)</u>	<u>\$ 5,780.53</u>
Fund Balance - End of Year	<u>\$ 332,264.00</u>	<u>\$ 337,369.68</u>

## History of Archdiocesan Deposit and Loan Fund

During 1948 a campaign was begun to establish this revolving fund. The purpose of the fund was to allow parishes, etc., to borrow monies at low interest rates for approved capital expenditures. It also enabled parishes and other Archdiocesan entities with excess cash to make deposits in the fund and thereby assist their sister parishes with low interest loans. Prior to this time parishes and the Archdiocese were borrowing money from commercial lending institutions at rates higher than the commercial prime rate. From 1948 through 1959 campaign contributions into the fund amounted to \$952,525.85. Interest earned on the fund balance over the last few years, together with a transfer at June 30, 1980, of \$250,000.00 from Undesignated Funds has increased this fund balance to \$1,331,317.00.

Deposits in this fund have grown to \$7,325,749.04 which, together with the fund balance of \$1,331,317.00, provides \$8,657,066.04 available for loans. Since the present outstanding loans amount to \$6,944,315.78 this fund is investing in the current fund.

All deposits and loans are covered by demand notes. Each borrower is required to submit and abide by an approved repayment schedule.

Interest rates over the years has varied from 1% to 2½%. The current rate of interest paid on deposits is 4%. The current loan rate is variable from from 2½% to 4½%. Interest is computed on a daily basis. In past years interest free loans have been granted.

In line with the increase of interest rates over the years, it was decided in 1975 to gradually increase rates on deposit and loans. A 1% increase became effective January 1, 1976. As of July 1, 1978 interest paid on savings became 4%. A graduated scale of rates on loans is now as follows:

On loans up to	\$200,000—4½%
On that part of a loan between \$200,001 and \$400,000—3½%	
On that part of a loan over	\$400,000—2½%

These rates allow a fairer return to depositors without overburdening borrowers.

An analysis of this fund will be found elsewhere in this report.

R. C. ARCHDIOCESE OF INDIANAPOLIS		
ENDOWMENT FUND ANALYSIS		
Fiscal Years Ending June 30, 1981 & 1980		
	1981	1980
<u>Seminarian Endowments</u>		
General	\$ 111,520.50	\$ 111,520.50
Specific	18,800.00	18,800.00
Term	15,000.00	15,000.00
Total Seminarian Endowments	\$ 145,320.50	\$ 145,320.50
<u>Life Annuities</u>	\$ 53,961.14	53,961.14
<u>Unused Specific Income</u>	9,151.00	8,075.00
Fund Balance - Beginning	\$ 208,432.64	\$ 207,356.64
<u>Additions to Fund</u>		
Interest Income	\$ 6,179.00	\$ 6,137.00
Total Additions	\$ 6,179.00	\$ 6,137.00
<u>Deductions from Fund</u>		
General Income to Grant Fund for Arch. Seminarians	\$ 5,061.00	\$ 5,061.00
Total Deductions	\$ 5,061.00	\$ 5,061.00
Fund Balance - Ending	\$ 209,550.64	\$ 208,432.64

R. C. ARCHDIOCESE OF INDIANAPOLIS		
DEPOSIT & LOAN FUND ANALYSIS		
Fiscal Year Ending June 30, 1981 & 1980		
	1981	1980
Fund Balance - Beginning	\$1,315,585.00	\$1,061,751.00
<u>Revenue</u>		
Interest on Loans	\$ 271,899.97	\$ 299,765.43
Interest from Current Fund	49,115.35	-0-
Total Revenue	\$ 321,015.32	\$ 299,765.43
<u>Less Expenditures</u>		
Interest on Deposits	\$ 290,283.32	\$ 270,793.90
Interest-Loan from Current fund	-0-	9,584.00
Administrative Fee-Current fund	15,000.00	15,553.53
Total Expenditures	\$ 305,283.32	\$ 295,931.43
Net Revenue over Expenditures	\$ 15,732.00	\$ 3,834.00
Transfer from Undesignated Funds	-0-	250,000.00
Fund Balance - Ending	\$1,331,317.00	\$1,315,585.00
<u>Loan Activity</u>		
Loans Balance - Beginning	\$7,819,207.44	\$8,016,165.50
Plus new loans	\$ 483,705.10	700,987.64
Less Repayments	\$1,358,596.76	897,945.70
Loan Balance - Ending	\$6,944,315.78	\$7,819,207.44
<u>Deposit Activity</u>		
Deposits Balance - Beginning	\$7,048,772.82	\$6,757,096.19
Plus - New Deposits	\$1,681,426.91	1,231,578.00
Less - Withdrawals	\$1,404,450.69	939,901.37
Deposits Balance - Ending	\$7,325,749.04	\$7,048,772.82

R. C. ARCHDIOCESE OF INDIANAPOLIS		
PLANT FUND ANALYSIS		
Fiscal Years Ending June 30, 1981 & 1980		
	1981	1980
<u>Equity in Physical Plant</u>		
Future Parish Sites	\$ 617,273.86	\$ 619,312.86
Operating Properties	132,916.40	132,916.40
Total Equity - Beginning	\$ 750,190.26	\$ 752,229.26
<u>Plus Additions</u>		
Cost of demolishing house-Fayette St.	999.00	-0-
<u>Less Deletions</u>		
Future Parish Sites	\$ -0-	\$ 2,039.00
Transferred to Catholic Center	21,000.00	
Adjustment of previous transfer	35,924.28	
Total	\$ 56,924.28	\$ 2,039.00
Total Equity - Ending	\$ 694,264.98	\$ 750,190.26
<u>Unexpended Plant Funds</u>		
Balance - Beginning	\$ 525,573.00	\$ 288,402.91
<u>Additions</u>		
Sale of Real Estate easement	\$ -0-	\$ 2,039.00
Interest on Funds	18,091.66	11,201.26
Total	\$ 18,091.66	\$ 13,240.26
<u>Deductions</u>		
Chancery - Owned Buildings	\$ 76,999.00	21,875.82
Catholic Center	178,506.15	-0-
Net Maintenance expense-Closed and rental properties	9,260.09	4,194.35
	\$ 264,765.24	\$ 26,070.17
Transfer from Undesignated Funds	\$ 75,000.00	\$ 250,000.00
Total Unexpended Plant Funds	\$ 353,899.42	\$ 525,573.00
Plant Fund Balance - Ending	\$1,048,164.40	\$1,275,763.26



# Accountants' Report

August 28, 1981

Retirement Plans Committee,  
Archdiocese of Indianapolis Pension Plan for Archdiocesan Priests,  
And  
Roman Catholic Archdiocese of Indianapolis  
Lay Employees' Retirement Plan,  
Indianapolis, Indiana.

We have examined the financial statements of the Archdiocese of Indianapolis Pension Plan for Archdiocesan Priests and the Roman Catholic Archdiocese of Indianapolis Lay Employees' Retirement Plan as of June 30, 1981 and 1980 and for the years then ended as presented in the accompanying pages. Our examinations were made in accordance with generally accepted auditing standards and, accordingly, included such tests of the accounting records and such other auditing procedures as we considered necessary in the circumstances.

In our opinion, the aforementioned financial statements present fairly the net assets available for plan benefits of the Archdiocese of Indianapolis Pension Plan for Archdiocesan Priests and the Roman Catholic Archdiocese of Indianapolis Lay Employees' Retirement Plan at June 30, 1981 and 1980 and the changes in net assets available for plan benefits for the years then ended, in conformity with generally accepted accounting principles applied on a consistent basis.

*Geo. S. Olive & Co.*

Geo. S. Olive &amp; Co.

## THE ARCHDIOCESE OF INDIANAPOLIS PENSION PLAN FOR ARCHDIOCESAN PRIESTS

### Statement of Net Assets Available for Plan Benefits

	June 30	
	1981	1980
<b>ASSETS</b>		
Balance of funds on deposit under group annuity contract . . . . .	\$2,068,289.00	\$1,857,556.34
Accrued investment income . . . . .	.....	61,530.51
	<u>\$2,068,289.00</u>	<u>\$1,919,086.85</u>

### NET ASSETS AVAILABLE FOR PLAN BENEFITS

Net assets available for plan benefits . . . . .	<u>\$2,068,289.00</u>	<u>\$1,919,086.85</u>
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### Statement of Changes in Net Assets Available for Plan Benefits

	Year Ended June 30	
	1981	1980
<b>ADDITIONS:</b>		
Sponsor contributions . . . . .	\$ 101,000.00	\$ 103,000.00
Income from investment trust funds . . . . .	175,455.63	150,275.18
	<u>276,455.63</u>	<u>253,275.18</u>
<b>DEDUCTIONS:</b>		
Retirement benefits . . . . .	119,994.00	107,450.00
Administrative expenses--Continental Assurance Company . . . . .	7,259.48	6,886.27
	<u>127,253.48</u>	<u>114,336.27</u>
<b>NET ADDITIONS</b> . . . . .	149,202.15	138,938.91
<b>NET ASSETS AVAILABLE FOR PLAN BENEFITS,</b>		
<b>BEGINNING OF YEAR</b> . . . . .	1,919,086.85	1,780,147.94
<b>NET ASSETS AVAILABLE FOR PLAN BENEFITS,</b>		
<b>END OF YEAR</b> . . . . .	<u>\$2,068,289.00</u>	<u>\$1,919,086.85</u>

See accompanying notes to financial statements.

## ROMAN CATHOLIC ARCHDIOCESE OF INDIANAPOLIS LAY EMPLOYEES' RETIREMENT PLAN

### Statement of Net Assets Available for Plan Benefits

	June 30	
	1981	1980
<b>ASSETS</b>		
Cash . . . . .	\$ 149,018.94	\$ 2,495.71
Accrued investment income . . . . .	73,680.76	44,748.31
Investments at fair value . . . . .	4,206,882.56	4,194,445.37
	<u>\$4,429,582.26</u>	<u>\$4,241,689.39</u>

### NET ASSETS AVAILABLE FOR PLAN BENEFITS

Net assets available for plan benefits . . . . .	<u>\$4,429,582.26</u>	<u>\$4,241,689.39</u>
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### Statement of Changes in Net Assets Available for Plan Benefits

	Year Ended June 30	
	1981	1980
<b>ADDITIONS:</b>		
Employer contributions . . . . .	\$ 651,000.00	\$ 590,000.00
Income from investment trust funds . . . . .	494,914.38	382,115.68
Net gain on sale of investments . . . . .	2,985.42	10,413.29
	<u>1,148,899.80</u>	<u>982,528.97</u>
<b>DEDUCTIONS:</b>		
Retirement benefits . . . . .	104,501.99	97,013.00
Miscellaneous expense . . . . .	75.00	120.00
Increase in unrealized depreciation of investments . . . . .	856,429.94	228,809.98
	<u>961,006.93</u>	<u>325,942.98</u>
<b>NET ADDITIONS</b> . . . . .	187,892.87	656,585.99
<b>NET ASSETS AVAILABLE FOR PLAN BENEFITS,</b>		
<b>BEGINNING OF YEAR</b> . . . . .	4,241,689.39	3,585,103.40
<b>NET ASSETS AVAILABLE FOR PLAN BENEFITS,</b>		
<b>END OF YEAR</b> . . . . .	<u>\$4,429,582.26</u>	<u>\$4,241,689.39</u>

See accompanying notes to financial statements.

## ARCHDIOCESE OF INDIANAPOLIS PENSION PLAN FOR ARCHDIOCESAN PRIESTS AND ROMAN CATHOLIC ARCHDIOCESE OF INDIANAPOLIS LAY EMPLOYEES' RETIREMENT PLAN

### Notes to Financial Statements

#### NOTE 1--SUMMARY OF SIGNIFICANT ACCOUNTING POLICIES:

##### General:

The Archdiocese of Indianapolis Pension Plan for Archdiocesan Priests (the Priests' Plan) was established July 1, 1974 and is sponsored by the Archdiocese of Indianapolis (the Sponsor) for the benefit of any ordained priest who is incardinated in the Roman Catholic Archdiocese of Indianapolis. The Roman Catholic Archdiocese of Indianapolis Lay Employees' Retirement Plan (the Lay Plan) was established July 1, 1975 and is sponsored by the Roman Catholic Archdiocese of Indianapolis (the Employer) for the benefit of its lay employees. The governing body for administration of the Plans, the Retirement Plans Committee, consists of nine voting members appointed by the Archbishop. The Archbishop and the administrator of the Plans are ex officio nonvoting members. The trustee of the Lay Plan is American Fletcher National Bank, Indianapolis, Indiana. The accompanying financial statements generally follow the accrual method of accounting.

##### Investments--Lay Plan:

In accordance with the policy of stating investments at fair value, the net change in unrealized appreciation or depreciation for the year is included in the statement of changes in net assets available for plan benefits.

Income from investments is recognized when it is earned.

##### Actuarial Cost Method and Assumptions:

The significant assumptions underlying the actuarial computations are as follows:

	Priests' Plan	Lay Plan
Actuarial cost method . . . . .	Entry age normal with frozen initial liability	Entry age normal
Interest rate . . . . .	6%	6%
Mortality basis . . . . .	T-0, from The Actuary's Pension Handbook (Crocker, Sarason and Straight)	1971 Group Annuity Table
Employee turnover . . . . .	T-0, from The Actuary's Pension Handbook (Crocker, Sarason and Straight)	T-3, from The Actuary's Pension Handbook (Crocker, Sarason and Straight)
Salary scale . . . . .	Not applicable	4% per year
Asset valuation . . . . .	Balance of funds on deposit under group annuity contract	Market value
Retirement age . . . . .	70	65

**Contributions:**

The contributions of the Sponsor/Employer are designed to fund the Plans' current service costs on a current basis and to fund, over a period of ten to thirty years, the past service liability cost arising from qualifying service before the establishment of the Plans. The determination of such amounts by actuaries is based upon anticipated earnings of the fund, mortality and turnover experience and anticipated employee years of credited service.

**Expenses of the Plans:**

The Sponsor/Employer will pay or cause to be paid all necessary expenses that may arise in connection with the administration of the Plans and trusts. To the extent they are not paid by the Sponsor/Employer, such expenses shall be paid out of the Pension Funds.

**NOTE 2--GROUP ANNUITY CONTRACT--PRIESTS' PLAN:**

The trustee of the Plan entered into a group annuity contract with The Continental Assurance Company under date of July 1, 1974. In accordance with such contract, the Sponsor's contributions are deposited into an immediate participation guarantee fund (IPG fund). The IPG fund is credited with interest at a rate computed by the insurance company in accordance with the contract. Further, the IPG fund is charged with benefit payments made to or in behalf of members and with administration fees to the insurance company. The contract allows transfer of certain portions of the IPG fund to the trustee or to a special investment account with the insurance company.

**NOTE 3--INVESTMENTS--LAY PLAN:**

Investments held by the Plan were as follows:

Description	June 30			
	1981	1980	1981	1980
	Cost	Fair Value	Cost	Fair Value
American Fletcher National Bank				
Short-Term Investment Fund N . . .	\$ 270,000	\$ 270,000	\$ 390,000	\$ 390,000
Federal Home Loan Mortgage				
Corporation 8 1/2% Participation				
Certificates, due 1-1-2008 . . . .	738,690	492,928	770,016	678,375
Federal Home Loan Mortgage				
Corporation 12% Participation				
Certificates, due 5-1-2010 . . . .	284,928	231,314	299,794	299,219
U. S. Government Guaranteed Farmers				
Home Administration 8.21% Loan				
Participation Notes, due 9-22-92 .	346,381	229,990	363,900	303,096
American Fletcher Special Investment				
Trust for Employee Benefit Plans				
Fund-P . . . . .	146,987	121,389	146,987	135,393
U. S. Government Guaranteed Aircraft				
Financing North Central Airlines				
8 7/8%, secured notes, due 10-1-86	66,580	58,436	75,524	72,617
American Fletcher Investment Trust				
for Employee Benefit Plans Fixed				
Income Fund . . . . .	460,003	349,564	460,003	430,480
Government National Mortgage				
Association 9% Pass-Thru Pool:				
#22484, due 8-15-2008 . . . . .	428,420	298,923	454,718	414,498
#28539, due 1-15-2009 . . . . .	894,802	639,977	923,155	862,589
Government National Mortgage				
Association 9 1/2% Pass-Thru Pool:				
#90335, due 8-15-2009 . . . . .	169,657	117,920	166,828	151,920
#90345, due 9-15-2009 . . . . .	149,387	103,211	146,883	132,944
#35438, due 9-15-2009 . . . . .	90,771	68,677	91,995	90,335
Government National Mortgage				
Association 10% Pass-Thru Pool,				
#91346, due 12-15-2009 . . . . .	184,685	141,616	180,706	182,354
Government National Mortgage				
Association 11% Pass-Thru Pool,				
#37737, due 2-15-2010 . . . . .	193,804	150,733	.....	.....
Beneficial Corporation 11.5%				
Debtenture, due 1-15-2005 . . . .	49,836	44,717	49,836	50,625
Beneficial Corporation 11.5%				
promissory note, due 12-15-84 . .	200,002	178,866	.....	.....
U. S. Treasury Note, 13 7/8%,				
due 11-30-82 . . . . .	199,438	198,126	.....	.....
U. S. Treasury Note, 13 5/8%,				
due 1-31-83 . . . . .	199,750	196,626	.....	.....
U. S. Treasury Note, 13 1/4%,				
due 8-15-84 . . . . .	217,828	218,392	.....	.....
General Motors Acceptance Corp.				
10.5% note, due 5-24-82 . . . . .	97,263	95,478	.....	.....
	<u>\$5,389,212</u>	<u>\$4,206,883</u>	<u>\$4,520,345</u>	<u>\$4,194,445</u>

**NOTE 4--DESCRIPTION OF THE PLANS:**

The Priests' Plan is a defined fixed-benefit plan to which the Sponsor contributes such amounts as are necessary on an actuarial basis to provide assets sufficient to meet the benefits to be paid to plan members.

The present value of future benefits at July 1, 1980 (the date of the most recent actuarial review) exceeded the Plan assets by \$1,027,265 (present value of benefits--\$2,946,352, plan assets--\$1,919,087). The present value of vested benefits are not computed by the actuary for the Priests' Plan.

In May, 1980, an increase in the amount of the fixed monthly retirement benefit was approved by the Retirement Plans Committee. The monthly benefit was increased from \$350 to \$400 effective July 1, 1980. This change increased the Plan's unfunded past service liability by approximately \$328,000 at July 1, 1980 and will be amortized by Sponsor contributions over a 25-year period.

The Lay Plan is a defined-benefit plan to which the Employer contributes such amounts as are necessary on an actuarial basis to provide the Plan with assets sufficient to meet the benefits to be paid to plan members.

The fair value of the Plan assets at June 30, 1980 exceeded the vested benefits accrued at July 1, 1980 (the date of the most recent actuarial valuation) by \$1,125,419 (plan net assets--\$4,241,689, vested benefits--\$3,116,270).

The Sponsor/Employer anticipate and believe that the Plans will continue without interruption but reserve the right to discontinue the Plans.

In the event that such discontinuance results in the termination of the Priests' Plan, all participants as of the date of the termination of the Plan or a complete discontinuance of Sponsor contributions shall be 100% vested in any values in the Pension Fund attributable to their benefits under the Plan, as determined actuarially.

In the event that such discontinuance results in the termination of the Lay Plan:

- (a) The Committee shall determine and direct the trustee accordingly, from among the following alternatives, the method of discharging and satisfying all obligations on behalf of participants:
  - (1) by the continuation of the Trust and the payment therefrom of benefits as they become due in accordance with the provision of the Plan in effect immediately prior to its termination; or
  - (2) by the purchase of a group or individual retirement annuity contract or contracts from an insurance company qualified to do business in the State of Indiana; or
  - (3) by the liquidation or distribution of the assets of the Trust Fund; or
  - (4) by any combination of such methods.

**NOTE 5--TAX STATUS:**

The Plans are considered to be church plans as defined by the Employee Retirement Income Security Act of 1974 (ERISA) which have not elected under the Internal Revenue Code Section 410(d) to be covered by the "participation, vesting, funding, etc. provisions" of the Act.

The Archdiocese has concluded that the Plans conform and function in compliance with Internal Revenue Service requirements for a "qualified" plan, however, the Plans have not been submitted to the Internal Revenue Service for determination of their compliance. Such qualified plans are exempt from the payment of federal income tax under the provisions of Section 501(a) of the Internal Revenue Code.

**NOTE 6--SUBSEQUENT EVENT:**

In August, 1981, an increase in the amount of the fixed monthly retirement benefit in the Priests' Plan was approved by the Retirement Plans Committee. The monthly benefit was increased from \$400 to \$500 effective October 1, 1981. The effect of this change on the Plan's unfunded past service liability and future funding requirements has not yet been determined.





# Mary's essence is her discipleship, says Scripture scholar

SAN FRANCISCO (NC)—The key fact about Mary, the mother of Jesus, is her discipleship, said Sulpician Father Raymond Brown, Auburn professor of biblical studies Union Theological Seminary in New York City.

"The essence of what Mary means to us all that she heard the word of God and did it," Father Brown said at a Marian symposium at Patrick's Seminary in Menlo Park, Calif.

"Jesus explains," he said, "that whoever has the will of God is mother and brother . . . and sister to me."

"This is an important distinction," the Scripture scholar continued, "because in the Judaic tradition the people of God were those born of a Jewish mother—all others were outside of the chosen people."

"But the radicalism of Jesus came to challenge this. Birth does not accomplish relationship to him or his people. He is not

interested in mere physical birth or relationship. He distinguishes natural birth from the relationship that comes from doing the will of God. This is what makes a real family for him."

"The relationship of mother to son and son to mother and Mary's role as both mother and disciple are reflected throughout the Gospels," Father Brown said, "but especially in the scene in the temple when Jesus, as a young boy, is preaching and remarks to his mother that he must be about his Father's business—he is not merely her son."

At the wedding feast at Cana, Jesus acceded to his mother's request to provide more wine but first told her "my hour has not yet come," Father Brown said. "Even though she is his mother, she is beginning to give priority to what he wants. 'Do whatever he tells you,' she says."

"She has faith," Father Brown went on.

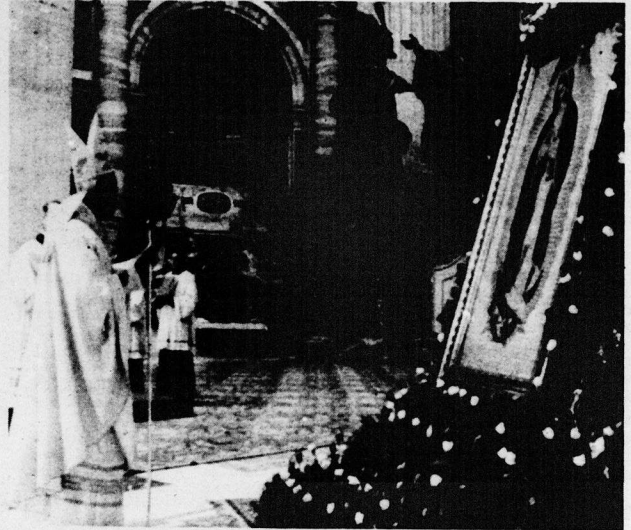
"She is willing to obey his decisions and his word. She is disciple. Jesus brings her to the foot of the cross, and without naming Mary or John specifically, he commends them to each other with the words, 'son' and 'mother.' These two are typical of all the people Jesus loves. The language of the family is the language of love and peace."

"So in answer to the question, 'Who are my brothers?' Jesus' answer ultimately is that those who stand at the foot of the cross and who

believe in him are," Father Brown said.

"The reality of Mary is that she was Jesus' natural mother but she also met the criterion of the Gospel—she was disciple, too."

"Mary is the foremost Christian," Father Brown said. "She has already experienced the cleansing from sin before her conception. She has had the resurrection of the body, that which each of us is promised and which is the common gift of all discipleship."



450TH ANNIVERSARY—Pope John Paul stands in front of a large painting of Our Lady of Guadalupe during a Mass at St. Peter's Basilica marking the 450th anniversary of her apparition in Mexico. Through the centuries, devotion to Mary has taken many forms. In the adjoining article, Father Raymond Brown, a Scripture scholar, says discipleship is the key aspect of Mary. (NC Photo from UP1)

## Thoughtless drivers responsible for most traffic deaths

MEXICO CITY (NC)—Traffic experts from 10 developing countries blamed thoughtless drivers for most of the 300,000 traffic deaths and 10 million injuries worldwide every year.

Many said the development of moral character in drivers is needed to prevent traffic accidents.

"The number of unavoidable accidents is very limited: the rest are due to the driver's negligence and overconfidence . . . The only way to cut that toll is to stress the sense of human solidarity and responsibility," said Mario Calles Lopez, Mexico's secretary of health and welfare, in reporting a yearly toll of 40,000 traffic deaths in Mexico. He said Mexico has about 46 deaths a year per 10,000 vehicles.

"To progress in technology, we must answer with greater moral character through education and a cultural awareness of what it means to drive a vehicle," he added.

Dr. Hector Acuna, head of the Pan-American Health Organization (PAHO) that sponsored the recent meeting, agreed.

"One-third of all surgery is done on people with head injuries from traffic accidents. The

cost to society in suffering and in material loss is great," said Acuna.

Figures discussed at the meeting, the first Third World Conference on Accident Prevention, showed that in the United States motor vehicle injuries cost more than \$20 billion a year for emergency care, hospitalization, rehabilitation and lost wages. This cost is second only to cancer.

Other U.S. figures showed that drunk driving causes about 26,000 deaths and 250,000 injuries a year. Traffic accidents are the fourth cause of death in the United States.

A PAHO press release on the conference said "road traffic accidents have been a public health problem of grave concern for governments in industrialized countries because of the staggering losses related to health, the family and the economy. Now we must make an effort to foster awareness for prevention in developing countries."

Accident prevention programs are part of an overall strategy by PAHO, approved at the recent meeting of the Organization of American States.

## the word

by PAUL KARNOWSKI

It has to be a difficult decision for those who value their privacy. Yet each year thousands of men and women, in hope of achieving a greater good and wider recognition, voluntarily relinquish a large portion of their right to seclusion as they accept positions in the public sector. Government officials, whether elected or appointed, have the Watergate scandal to thank for this endless scrutiny. Nothing is sacred. From alcoholic cousins to anemic aunts, from unsuccessful business ventures to peculiar eating habits, everything is fair prey for the press—especially if the slightest suspicion of wrongdoing is aroused.

Before entering the political playground people did not notice, much less care about, their private doings—save for a few nosy neighbors and meddling relatives. But once the appointment is made or the candidacy announced, their business becomes our business.

It is much the same for a messiah. In today's gospel Jesus is baptized by John in the Jordan. Mark, whose chronicle begins with this

event, records the formal announcement of the public life of Jesus. "A voice came from the heavens," he tells us, saying, "You are my beloved Son. On you my favor rests." From this point on, Jesus' life and teaching are subjected to the ever-critical analysis of the Pharisees. In the years ahead they will attempt to pick apart His teaching; they will complain about the company that He keeps; they will send Him to His death. Despite the criticism Jesus quietly goes about His business of preaching the kingdom of God and announcing the salvation of mankind.

If the Baptism of the Lord marks Him as an easy target for criticism, then our baptisms are much the same. As baptized believers we are "announced" to the world. Baptism marks us as upholders of certain principles, messengers who bring good news to the world. We publicly endorse the platform of love and salvation that Jesus first announced. If He experienced adverse reaction, we can expect the same. But the similarity ends there, for, all too often, the criticism we receive is deserved.

JANUARY 10, 1981  
Feast of the Baptism of the Lord (B)  
Isaiah 42:1-4, 6-7  
Acts 10:34-38  
Mark 1:7-11

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# SS. Peter & Paul Cathedral

Indianapolis, Indiana

Fr. Gerald A. Gettelfinger, pastor

by VALERIE R. DILLON

Behind the marble altars and the splendid liturgies of the Cathedral of the Archdiocese breathes the tiny but living parish community of SS. Peter and Paul.

No longer the bustling, family-centered church on stylish North Meridian, the 90-year-old parish closed its school in the mid-60's and has dwindled from a peak of 5,000 members to about 325 active parishioners—mostly the elderly who live in nearby apartment houses.

But, although most families have long since moved north—birthing a half-dozen other parishes—there is still strength at SS. Peter and Paul. It shows in the sharp interest of members who eagerly track a new face in church and in the active concern for a member who is ill. Visible, too, in a faith which brings 20 or so worshippers to Blessed Sacrament chapel each morning—weather notwithstanding.

"Most everyone speaks to everyone else at morning Mass," explains Frances Clouser, a parishioner for 58 of her 76 years. "There's a little breakfast club (which the others credit her with forming) so we pray together and socialize together too."

"I wouldn't go anywhere else," says Mary Ryves, 69 years young and a parish leader for 60 years. "I've been coming here so long."

Frank Giorgianni is eager to find a way to put SS. Peter and Paul on solid financial footing. A parishioner since 1967, the 76-year-old retiree urges his pastor, Father Gerald A. Gettelfinger, to borrow from General Motors

management principles to help solve money problems.

THESE THREE are among the faithful who show up for 8 a.m. daily Mass, celebrated by Father Gettelfinger or one of three resident priests—Fathers Stephen Jarrell, Robert Ullrich, or William Turner. If you remained for a moment of quiet prayer, you might pray but there wouldn't be much quiet in the midst of lots of "good mornings," "how are you?" and "where shall we eat this morning?" They are a community—but small.

Mary Ryves, a Legion of Mary charter member, remembers when the Legion was large and active. Today only four members live in the parish. A cadre of 8-10 parishioners—including Mary—bring communion to shut-ins. And there is an interparish St. Peter Claver organization.

"One of the difficulties with an aging parish," explains Father Gettelfinger, is the problem of fully participating in St. Vincent de Paul Society. "We don't have the people to staff the program, and unless you have that—it makes it very difficult."

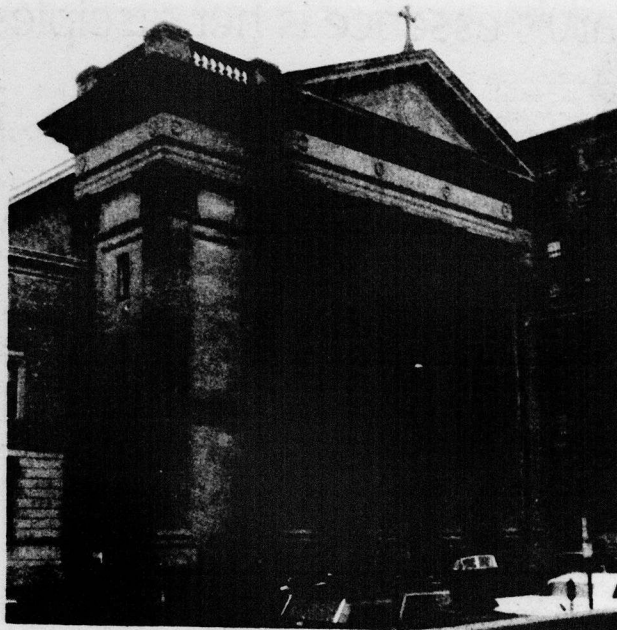
But the parish continues its tradition of serving to the poor. Each morning, 20 to 30 people show up at the social hall and are offered peanut butter and jelly sandwiches (two apiece) and coffee (as much as they want). Serving them is Dorothy Jewell, a parishioner since grade school.

"What we need are young people," declares Frances Clouser, who was married by Bishop Joseph Chartrand. "It seems more like the human family when you have young people around."

Frank Giorgianni wistfully recalls when St. Agnes and Cathedral High School across the street had about 1,200 students and "a lot of those kids used to come to church."

But this trio, asked the strength of their parish, speak in present tense. "We couldn't have done better," says Mary Ryves, jerking her thumb toward Father Gettelfinger, who this week marks his first anniversary as pastor. "We like what he's done for the parish." They are proud of their Sunday liturgies, arranged by Father Jarrell and liturgical musician Charlie Gardner. They hope revitalization of Meridian Street will bring new people to the church.

THIS, TOO, is Father Gettelfinger's hope. But he sees the parish strength in its people. "Without question, the nucleus of the faithful who are here (for the Criterion interview) ... and just hearing Frank's concern about how we



might do things differently to economize shows a spirit which is very much alive."

He cited the work of Providence Sister Rita Clare Gerardot, pastoral associate, "who can get around the parish on a day-to-day basis when I can't." Another "strength" is Catherine Bradley, parish secretary for eight years. "It's unbelievable what Catherine does for people over the telephone," says Sister Rita Clare. "People who've never even met her think she's wonderful because of the time she gives people and the way she responds to their needs. She has a great ministry."

Agrees the pastor, "if anyone has a pulse on the parish, it's Catherine. Without Rita and Catherine, we couldn't function."

Sister Rita sees another strength in the "excellent liturgies and very fine homilies" both daily and on Sunday. "The people who come here and experience this want to come back."

Father Gettelfinger believes that establishment of the Catholic Center and modernization of the cathedral "will make a lot of difference in bringing people here." He was pleased by the visit of 500 or so people on the Christmas Candlelight tour—"one way we can touch people."

However, the pastor—also archdiocesan chancellor—admits the parish no longer supports itself and its bequests are dying out. Needed renovation will be financed through the Archbishop's Annual Appeal.

"They say the old north side area is ripe for the reaping if we can get them," according to Father Gettelfinger. "A lot of young people of the 60's have gone back to church. The concern of mine is—how can we get at them."

As usual, his parishioners are quick with a solution. Declares Mary Ryves: "We could take a census." Now that's something for the breakfast club to work on!



CATHEDRAL HOLIDAY—Above, the rectory Christmas tree forms a backdrop for members of the SS. Peter and Paul community (left to right) Frank Giorgianni, parish secretary Catherine Bradley, Frances Clouser, Sister Rita Clare Gerardot, and (seated) Mary Ryves. In top photo, Father Gerald A. Gettelfinger, pastor, checks the health of the bank of poinsettia plants which decorate the cathedral during the Christmas season. (Photos by Valerie R. Dillon)



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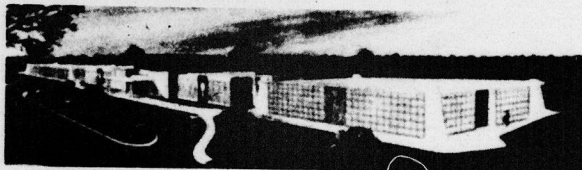
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Calvary Chapel and Mausoleum pictured above. Dedicated 1976.

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# Shalom community provides 'time out' for Religious

by RUTH ANN HANLEY

Burnout, fatigue, stress and the mid-life crisis of seeking oneself under layers of one's own and others' expectations. Sisters feel it too. And for hundreds of years they had it as best they could. There was seldom an available pause, no stopping-over place to reassess, reassemble and plan the next step of their lives.

There is now, at least in Indianapolis.

It's called Shalom Community.

Four communities of sisters, feeling need for a program dedicated to total wellness, last year cooperatively offered a 10-month self-ministry program to their sisters. The communities are the Benedictine Sisters at Ferdinand and Beech Grove, the Franciscans at Oldenburg, and the Victory Noll Sisters at Huntington.

On Indianapolis' north side, six sisters, a director and her assistant are sharing the former St. Pius Convent. By agreement with Msgr. Charles Ross, St. Pius pastor, the sisters

offer various parish ministries in exchange for part of their living costs.

This volunteer service, as well as part-time salaried positions in other locations, fulfills for them a need for outreach. It's a way to keep touch with the world. Just as in a home, says Franciscan Sister Barbara Pillar, the center's director, "it gives us something to talk about at the dinner table." But she stresses that if the ministry were to interfere with the working of the community or the sister's personal growth, it would be dropped.

**OTHER COMPONENTS** of the program are shared prayer, counseling, group meetings, spiritual direction, relaxation and social activities.

The program's first session opened in Fall, 1980, with five sisters, three of whom have moved on to new convents and jobs.

Those in the program this year have come from teaching, religious education programs and parish ministry.

They all are looking for that second or third

change in job within their vocations to the religious life.

Perhaps the sister whose classroom teaching was dramatically interrupted by a heart attack will look back on that interruption as a good thing in her life. Her classroom duties had lasted 37 years. For the last five or six of these she had thought about a change—a new ministry to the elderly. "I think I got the idea from my Mom. She was alone so much. I saw that the days passed so slowly for her," the nun explains. Her physical illness jolted her from her pattern.

Patterning is a word that recurs at Shalom. It is difficult to change habits, to change routines, to stop spinning wheels. As one sister describes the period before coming to Shalom: "You see things falling in alternate patterns and wonder how to put it into place."

**AT SHALOM** THE thrust is to help a person develop the skills to change her life and become more aware. Sister Barbara says "it is a time to make things happen in yourself."

## Bill on care for elderly up for action (from 1)

substandard care based on government standards may approach 50 percent."

**HFC CURRENTLY** is responsible for development and enforcement of regulations, as well as issuing and revoking licenses. Of 17 members, six represent the nursing home industry.

Under S.B. 60, HFC would be reduced to 13 members, three from the industry. One of the three would represent a non-profit home. Members representing residents would include one with expertise in gerontology, one in mental health and a representative of a statewide senior citizen organization.

Remaining members would include a doctor, registered nurse, pharmacist, the commissioner of the State Board of Health and representatives of the state welfare department, Commission on Aging and agencies providing home health care.

HFC has been accused of renewing licenses despite complaints and taking undue time to conduct hearings when complaints are made. Members admit problems but cite limited resources for conducting investigations.

The Interim Study Committee on Retirement and Nursing Homes developed the bill. In testimony before the committee, Richard W. Pine, chairman of the Citizens Campaign to Stop Nursing Home Abuse, pointed out that HFC approved 232 licenses during a four-hour meeting. He described four cases in which HFC renewed licenses despite complaints that residents' lives were in danger.

George Heighway of HFC told the Study Committee that two licenses were revoked from Indiana's 500 homes during the period 1976-1980.

**HFC POINTS OUT** that investigative survey teams are limited. Each surveyor covers an average of eight counties, about 40 facilities. Each year, three to five visits are made to each home. Because of reduced federal funds for next year, the staff will be cut by 12 percent. Further, nursing home operators can tie up hearings in court.

The proposed bill provides penalties for non-compliance and authority to impose those penalties. Reform advocates have argued that stiff penalties are needed to make it unprofitable to skimp on care. Government officials estimate 50 percent of the country's 1.3 million nursing home beds are controlled by for-profit corporations.

Current statute allows only one penalty, licensing of a facility. S.B. 60 would allow fines of up to \$10,000, suspension of new ad-

missions, or both for an offense resulting in life-threatening conditions.

It also provides for placement of a monitor in a substandard facility and placement of a home in receivership if residents' well-being is jeopardized.

The bill also creates, as a disciplinary measure, a probationary license costing the same as a yearly license but valid for only three months.

It further establishes criminal penalties for interfering with the Board of Health, tampering with records containing evidence of violations, or retaliation against a resident or employee for filing a complaint.

**THE COMMISSIONER** of the Board of Health would be empowered to order immediate correction of serious violations, impose fines and suspend new admissions. HFC would act with the State Board of Health in placement of monitors or seeking of receivership.

The bill also establishes an appeal system with time limits to assure speedy action. This would allow judicial review of decisions of HFC or the Commissioner of the Board of Health.

Reaction among administrators of Catholic nursing homes to S.B. 60 has been basically supportive with some reservations. One concern is that inspectors could use penalties unfairly against good homes since an occasional deficiency may develop in any home.

S.B. 60 makes provisions to safeguard the industry from such penalties. First, the industry is represented on HFC, which receives and assesses investigators' reports. Second, HFC would "weight" specific items on investigators' checklists to prevent certain deficiencies from being considered major offenses. Third, penalties could be appealed.

Ryan calls the bill balanced, protecting residents from careless abuse and industry from unwarranted regulations.

"Following our (ICC's) tradition of concern for the quality of life," he said, "we urge strong support for S.B. 60."

Because the bill passed committee before the 1982 session began, Ryan expects it to move quickly through the legislature.

A similar bill failed in the Senate last year when it was not acted on in committee after passage in the House.

**THE NURSING HOME** industry lobbied against last year's bill. This year, however, Richard Butler of the Indiana Health Care Association feels that "democracy has worked" and the nursing home industry's views have been heard.

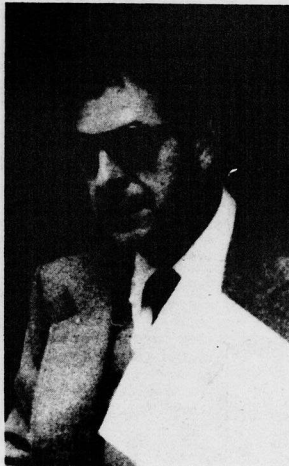
Butler sees this bill as "certainly superior to the legislation introduced last year." He said the nursing home industry will not oppose the bill as it has been proposed, but he expressed concern over possible amendments.

"It is questionable whether the bill contributes to quality care," Butler said. "You can not legislate loving care and I have some doubts as to whether you can legislate quality care. The issues are much more complex than that."

Development of S.B. 60 began last summer when the interim study committee, chaired by State Sen. James Abraham, was established. The committee met through summer and fall to hear testimony from advocates of reform and the nursing home industry. Major negotiations with the committee were between Scott Severns and Mary Crean of Legal Services Organization (LSO), representing clients who reside in nursing homes, and Butler, representing the nursing home industry.

They were largely responsible for the original draft of the bill.

Ryan pointed out that this year's legislation is a "compromise bill" and he is urging Catholics to support it.



**CONCLUSION—Rev. Max Bingham**, member of a legislative study committee on care of the elderly, makes a point. Bingham also is a nursing home administrator from Elwood. (Photo by Ann Wadleton)

Shalom is not equipped to handle severe emotional problems, differing from many programs in that respect. Sister Barbara's field is education and religious education. Her assistant, Benedictine Sister Janet Van Horn, is a missionary and nurse. Their main task is to create a climate of trust and understanding. In Sister Barbara's words, they try "to be peers among peers" and that in addition each nun chooses her own professional counselor.

Sister Barbara laughs about the fact that she was asked to handle this project immediately after a crisis in her own life. She observes, "I was just putting myself back together when Sister Norma Rocklage (director of the board) asked me to take this. When I told her of my ordeal, she said I would be perfect, especially because of that. I would understand that we need to take time to be gentle with ourselves."

Sister Barbara spent a year visiting communities with similar establishments. To her knowledge there are about 25 in the country, with a cluster of five in Minnesota.

**THE VARIOUS GROUPS** have between 5 and 20 participants, although the director believes the six sisters and two staff persons at the convent is ideal. To the nun coming from a large community the number seems small. To one who has lived alone for two years it seems large. Both make adjustments.

During an interview the sisters in the program revealed that coming for this sabbatical year was not easy. They were "leery," didn't know what to expect.

Through the first three months they have learned to relax and enjoy. Aerobic dance, walks, crocheting, piano and art have re-entered or been reintroduced into their lives.

The painful part, most feel, is confronting the truth. Through interaction they learn that it's possible to express their feelings without trying to change the other person. Expressing oneself was not always appreciated in the past, but now they believe "You have to express where you are." Even at Shalom this is not always easy.

But it is even harder to do so as they leave the house. To express one's new self among old comrades is the hardest. Sister Barbara says "that's because they see a much freer you trying to take responsibility; they haven't walked with you through the changes."

When they leave Shalom the sisters will choose their next assignment very carefully.

"It's been a challenge," one sister remarks. "As new things come up, I find new parts of me. At times it's tearing and teary, yet it's exciting, a newness in my life."

All feel that the program will help others to confront questions of religious life. Dealing with loneliness is part of that life. They admit there is a longing and a need for people to be there for you. "That's where the relationship with the Lord comes into play," says Sister Barbara. "And it's important to have good friends in the celibate life. Not just the support of those you're living with, but others. As in a marriage, a husband and wife don't satisfy all the other's needs, so Religious need a variety of friends."

Most of the religious women in the program admit they were "tapped" into the program. They admit they had a choice. They could have said "no." But now their reluctance has turned to enthusiasm.

"I feel I'm replacing the old tapes. I'll be able to better cope with the skills I'm learning," says one. She believes "everyone should have a year like this."

"My sister suffered burnout 10 years ago," says another sister quietly, "I really believe if she had had this opportunity, she would not have left the convent."

# The Active List

## January 9

Armchair races will be held at St. Patrick parish, 950 Prospect St., Indianapolis, at 7 p.m. Refreshments available. Public is invited.

## January 10

The Festival of Arts series at St. John Church in downtown Indianapolis will present the Columbians, a choral group from the Mater Dei Council, K of C, at 4:30 p.m. The public is invited. There is no admission charge.

## January 10, 15

Single Catholic Adults will have a brunch at the Wall Street Exchange after the 10 a.m. Mass. Call John Lilly at 856-9092 for information. The group will also have a dance at the Holiday Inn North, 1465 and Michigan Road, Indianapolis, at 9 p.m. Call Rich at 636-8935.

## January 11

"Focus on the Family," a film series by Dr. James D. Dobson, will be shown on five

consecutive Mondays in Feltman Hall at St. Simon parish, 8400 E. Roy Road, Indianapolis. The film begins at 6:30 p.m. No admission charge and babysitting available free. The program is sponsored in part by Feeney-Hornak Shadeland Mortuary. For babysitting reservations call 899-4997 and for complete information phone Norman Pace, 353-3251 or 894-8820, or Maria McClain, DRE at St. Simon's, 899-4997.

## January 12-14

Indianapolis parish groups of SDRS will meet at 7:30 p.m. in the following locations:  
an. 12: Beech Grove Benedictine Center, 1402 Southern Ave., Beech Grove.  
an. 13: Teachers' lounge, St. Simon School.  
an. 14: St. Thomas Aquinas rectory.

## January 13

A luncheon and card party will be held at St. Mark parish hall, U.S. 31S and Edgewood Ave., Indianapolis. Card games begin at 12:30 p.m. following the 11:30 luncheon.

## January 15-17

The Vocations Center of the Archdiocese will sponsor a retreat for young men interested in exploring the possibility of priesthood. A "pressure-less" weekend. The program begins at 7:30 p.m. on Friday and ends on Sunday morning. For information contact your pastor or call or write the Vocations Center, 526 Stevens St., Indianapolis 46203, phone 317-636-4478.

## Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.

TUESDAY: K of C Plus X Council 3433, 7 p.m.; Roncalli High School, 6:30 p.m.; Little Flower hall, 6:30 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; WEDNESDAY: St. Anthony, 6:30 p.m.; St. Bernadette school auditorium, 5:30 p.m.; St. Francis de Sales, 5:30-11 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K of C, 6:30 p.m. Westside K of C, 220 N. Country Club Road; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m.; Holy Name, Hartman Hall, 6:30 p.m. St. Simon, 5:30 p.m. SATURDAY: Cathedral High School, 3 p.m.; St. Francis de Sales, 6 p.m.; K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.



**FLIP FOR SIGHT**—Amy Scales, 9, of Our Lady of Mt. Carmel School is presented with first prize by Mae Glenn of the Indiana Society to Prevent Blindness in recent fund-raising gymnastic competition at Castleton Mall. Amy, daughter of Steve and Clare Scales, performed 30 required tricks plus her specialty, a "triple press handstand."

## Catholic officials encouraged to employ handicapped

WASHINGTON (NC)—A special committee of the U.S. Catholic Conference (USCC) has urged Catholic officials at all levels to "act sincerely and forcefully" on behalf of employment for the handicapped.

A resolution of the USCC Advisory Committee on Ministry with Handicapped Persons called on bishops, superiors of religious institutes, pastors and heads of Catholic organizations "to provide jobs

under their control to qualified handicapped people; and to become firm advocates for handicapped people with other employers in the private and public sectors."

USCC general secretary Archbishop Thomas C. Kelly, who will be installed as archbishop of Louisville, Ky., next month, sent the resolution to other U.S. bishops and urged them to respond to it. The Conference of Major Superiors of Men and the Leadership Conference of Women Religious also informed their members of the USCC Committee's action.

In a separate statement, the committee suggested that the reason more than 60 percent of handicapped adults are unemployed or underemployed is that "many people take it for granted that people with disabilities are not employable."

But, the committee said, a 1972 study by the Social Security Administration "revealed that only 30 percent of severely disabled persons are limited in the types of jobs that they could perform. Of that 30 percent, only 15 percent were unable to work regularly or at all."

The committee said that "many small and large employers have made accommodations for persons with disabilities and employers' associations have policy statements on jobs for disabled persons." Major corporations which have developed similar programs, the committee noted, include International Business Machines, International Telephone and Telegraph, and McGraw-Hill Inc.

The committee said that information about handicapped employment agencies in specific areas of the country could be obtained from the President's Committee on Employment of the Handicapped in Washington.



## St. Francis Hospital seeking new nurses

Like many hospitals in Indianapolis and across the country, St. Francis Hospital Center in Beech Grove is seeking to increase the number of registered nurses available for hospital work.

This month, St. Francis will begin a pilot program to attract nurses who are not working in the hospital field. The new program—designated PRN-RN—is aimed primarily at unemployed nurses who have found rigid scheduling to be a stumbling block in their return to hospital nursing.

PRN-RN nurses will be able to set their own schedules and will be matched to fluctuating hospital needs. These nurses will not have to work weekends or holidays unless they wish to and can work as frequently or infrequently as they desire.

According to a St. Francis spokesman, nurses will be eligible for such benefits as Sunday and holiday pay, shift differential, free parking and meal discounts. However, since PRN-RN nurses will receive special benefits in scheduling, they will be ineligible for some

hospital benefits such as sick pay, accrual of vacation or hospital-sponsored insurance.

Scheduling opportunities not usually offered by hospitals will include short shifts (4-7 hours), any-day single shifts and short-term agreements for nurses willing to work for limited periods of time to cover vacations or leaves of absence.

Nurses interested in the program may call the hospital's Department of Nursing Services at 783-8121. Linda Rader, R.N., B.S.N., is project coordinator.

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# OBITUARIES

† **BEHLER, Rudolph W. (Rudy)**, Holy Name, Beech Grove, Dec. 31. Father of Janet Wiley and Paul Behler; brother of Cecilia Strutzen, Mary Kattau and Adeline Rohr.

† **BOLAND, John C., 85**, St. Joseph, Terre Haute, Dec. 24. Husband of Frances; father of Mrs. Stanley Rak and Larry Boland.

† **BONIFER, Clara M., 91**, St. Augustine, Jeffersonville, Jan. 2.

† **BURTH, William H. (Butale)**, 87, Holy Family, New Albany, Jan. 2. Father of William E. Burth; brother of Helen Bir and Emma Hejmerdinger.

† **CANNON, William A., 87**, St. Jude, Indianapolis, Jan. 2. Husband of Lenora; father of Martha Dahlstrom, Mary Unger, Patricia Hoefling, William, Robert, Thomas and James Cannon; brother of Sr. Mary Victoria, James, Norbert and Charles Cannon.

† **CASLER, Errol C. (Whitey)**, 53, St. Patrick, Indianapolis, Dec. 31. Husband of Mary; father of Linda Brady, Theresa Vaughn, Mary Margaret Edgington and Tina Wright.

† **DAVIES, John Thomas, 76**, Little Flower, Indianapolis, Jan. 4. Husband of Lorene; brother of Grace Monahan.

† **GEARNS, Lawrence A., 73**, Holy Spirit, Indianapolis, Jan. 4. Husband of Ursula; father of Sella Gilbert and James Gearns.

† **GRAMELSPACHER, Delores Marie, 52**, Tell City, Dec. 31. Wife of Francis; mother of Donna Garcia, Cathy Kerstiens, Jeannie Wood, Teresa Kellems and Kevin

Gramelspacher; sister of Frances Banks, Katherine Capshaw, Mary DeTar, Martin, Charles, Leo, Donald, Alfred and Maurice Wagner.

† **HAVENS, Herbert J. Sr., 75**, Christ the King, Indianapolis, Jan. 4. Father of Charlotte Vorgarg Jr., Herbert Havens; brother of Clarence and Harold Havens, Bertha Watts, Helen VanTyle, Thelma Sassong.

† **HOBAN, Tressel E., 83**, Our Lady of Lourdes, Indianapolis, Dec. 31. Aunt of Mary Ellen Hoban.

† **KENWORTHY, Ralph III, 22**, Our Lady of the Greenwood, Greenwood, Dec. 31. Son of Ralph and JoAnn Kenworthy; brother of Jay and Jeffrey Kenworthy; grandson of Mildred Kenworthy and Hilda McVey.

† **KRAUSE, Jacqueline Clark, 54**, Holy Family, New Albany, Dec. 20. Wife of George I. Krause; mother of Theresa Hardesty, Karen Good, Sheila LaGrande, Sally Franklin, Laura Graves and Thomas Krause; sister of Bruce Rosone.

† **MCGRODY, Margaret V., Little Flower, Indianapolis, Jan. 5**. Sister of Eleanor Bottorff, Mary Berry, Charles, Harry and John McGrody.

† **MILLER, Marcella (Coyne), 84**, St. Mary, Rushville, Dec. 29. Mother of John, Richard and George Miller.

† **MUSSONI, Johanna (Jennie), 68**, St. Mary, Richmond, Dec. 23. Mother of Richard; sister of Tillie Kolentus, Ann Turner, Edith West, Magdalen Thacker, Laura Dalton, Louise Stinson and Frank Mussoni.

† **PADGETT, Robert W., 61**, Our Lady of the Greenwood, Greenwood, Jan. 4. Husband of Mary Rita; father of Mary Barbara, Bernard, James and Robert Padgett and Judy Whalen; brother of William and Albert Padgett.

† **PARSONS, Augustina E., 87**, Our Lady of Perpetual Help, New Albany, Dec. 28. Mother of Mrs. Leo Benton, Mrs. Carl Riggie and Mrs. Charles Good; sister of Elizabeth Hodings.

† **REYNOLDS, Curtis W., Holy Trinity, Indianapolis, Jan. 4**. Father of Robert Reynolds.

† **SABOSKI, Anthony, 74**, Our Lady of Perpetual Help, New Albany, Dec. 30. Husband of Bernice (Spangler); father of Theresa Pomposelli, Joyce Turner and Barbara Rice; brother of Veronica Lindsay.

† **SCELLENBERG, Herbert A., 76**, St. Anthony, Clarksville, Dec. 28. Husband of Anna J. (Krieg); father of LaVonne Whelan and Robert Schellenberg; son of Adeline

Schellenberg; brother of Pearl Sprinkle and Norman Schellenberg.

† **SMITH, Evelyn M., 65**, resident of Sellersburg, funeral Our Mother of Sorrows, Louisville, Dec. 26. Wife of Thomas; mother of Dennis, Jeffrey and Ronald Smith; daughter of Josephine Kremer; sister of LaVerne, Alvin, Edward Jr. and Norbert W. Kremer.

† **SIEVERDING, Bernard, 74**, St. Roch, Indianapolis, Jan. 4. Husband of Martha; brother of Eliesabet Kuling, Paula Gruse, Frans and Klemens Sieverding.

† **SALYERS, Donald E., 53**, St. Gabriel, Connersville, Dec. 24. Father of Donna Francis and Steven Salyers; brother of Nancy Moore.

† **SPRINGLER, Maude B., 85**, St. Mark, Indianapolis, Dec. 31. Mother

of Edna Daum and Henry F. Springer Jr.; sister of Alice Stulta.

† **TOECHLOG, C. Joseph, 70**, St. Andrew, Richmond, Dec. 30. Husband of Lida; father of George; step-father of John Schneider, Mary Giannini, Janet Quinter and Paula Kish; brother of David and Everett Toechlog.

† **TROHA, William, Flanner and Buchanan Mortuary, Indianapolis, Dec. 29**. Husband of Hazel; father of Terri Lynn Leach, Annette Dotson, Cynthia Lee Hans and William; brother of Matthew and Joseph Troha, Mary Bayo and Molly Bill.

† **VERNON, Ann, St. Michael, Indianapolis, Dec. 31**. Mother of Robert, Bilkly, Joe and Henry Vernon; sister of Mary Jane Gracy, Agnes Lasley, Dill Perkins, Thomas and James Fahy.

## Tell City Daughters of Isabella install officers

Nativity Circle 710, Daughters of Isabella, recently held installation of officers at Mass in St. Paul Church, Tell City. State Regent Mary Pasquale was the installing officer.

Officers are Alice Deville, regent; Rosetta Sprinkle, vice regent; Dorothy Goble, past regent; Cledis Bertke, recording secretary; Helen O'Conner, financial secretary;

Alice Wittmer, treasurer; Mary Margaret Popp, custodian; Frieda Cronin, trustee; Mary Jo Jarboe, chancellor; Natalie Coyle, first guide; Anna Cassidy, second guide; Mildred Williams, monitor; Donna Schneider, banner bearer; Mary Catherine Ettenshon, scribe; Pearl Harpenau, outer guard; Lorine Greulich, inner guard; and Marie Biever, organist.

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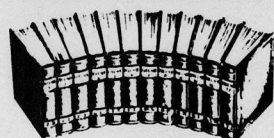
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## Sister Barbara dies at Clinton

OLDENBURG, Ind.—Franciscan Sister Barbara Ann Burman, 71, died at Sacred Heart Convent, Clinton, on Dec. 28. The Mass of Christian Burial was held at the Sisters of St. Francis Motherhouse Chapel here on Wednesday, Dec. 30.

A native of Reading, Ohio, she was born on Oct. 19, 1910, and entered the Oldenburg community at the age of 19.

Her early years of teaching were spent in elementary and high schools. In 1969 she was appointed to teach biology at Marian College, a position she held until 1980.

Sr. Barbara Ann is survived by a sister, Rosemary Feldhaus of Reading.

## Two Providence sisters die

ST. MARY-OF-THE-WOODS, Ind.—The Mass of Christian Burial was held here for two members of the Congregation of the Sisters of Providence.

The Mass for Providence Sister Margaret Josephine Dooley, 93, was celebrated on Dec. 28. She died on Christmas Day.

On Thursday, Dec. 31, the Mass was for Sr. Mary Cecilia Murphy, 90. She died on Dec. 29.

The former Helen Frances Dooley was born in Bluffton and entered the Providence Congregation in 1915. During her many years of teaching, she

taught at all levels of education, primarily in junior high school. Her assignments took her to schools in Massachusetts, Washington, D.C., Illinois, California and Indiana.

### Cousins survive.

Mary Cecilia Murphy is a Chicago native, born in 1891. She entered the St. Mary-of-the-Woods in 1908. She was a music teacher and taught in schools in Illinois, Washington, D.C. and Indiana. In the archdiocese she taught at St. Agnes Academy, Indianapolis.

She, too, is survived by cousins.

# Georgetown ethicist says in vitro fertilization acceptable

by LIZ SCHEVCHUK

WASHINGTON (NC)—The use of in vitro fertilization to produce test-tube babies is ethically acceptable, according to Dr. Leroy Walters, director of the bio-ethics center at Georgetown University's Kennedy Institute of Ethics.

Although there are some questions surrounding the process—in which an egg from the mother and sperm from the father are united in a laboratory dish and the resulting embryo is implanted in the mother's womb, where it develops like another unborn child—the method itself can be used for either good or evil and should not be considered part of a pro-abortion mentality, Walters said.

In vitro fertilization is used to help couples who cannot otherwise have children because of reproductive system deficiencies.

Some church leaders and pro-life groups have opposed the process, and the debate over its ethical permissibility flared again with the Dec. 28 birth of Elizabeth Carr, the first test-tube baby born in the United States.

"I'm sorry to see some groups have made in vitro fertilization and embryonic transfer an abortion-related issue," Walters said Jan. 4. "I think the practice of using in vitro fertilization and embryonic transfer is ethically compatible with the view we ought to protect the embryo from the moment of fertilization."

CRITICISM HAS been voiced because it is

possible for researchers to fertilize more than one egg and sperm in vitro, creating more than one embryo, although only one need be implanted in the mother, and discarding the others.

But Walters said it is possible to use only one egg at a time, and that this is the practice in the United States, as far as he knows. (Doctors at Northern Virginia Medical School, which with Norfolk General Hospital operates the clinic which assisted Elizabeth Carr's parents, have said they develop and implant only one embryo.)

In Australia, where test-tube children have been born, doctors have created more than one embryo at a time but implanted more than one as well, creating twins or multiple births, he added.

He said that if the parents insist that only one embryo be created, he believes "that wish would be respected."

Walters (who is not a Catholic) also has written on the subject and discussed in vitro fertilization at the meeting of the American Association for the Advancement of Science Jan. 4. He said he thinks the federal government should end its moratorium on involvement with in vitro fertilization in humans and help provide a clearinghouse for information on the process, help set up a systemic evaluation process for the method's use and—as a second step—provide funds for

programs, with the mandate that the clinics involved will keep and make available careful records of their activity.

ALREADY, WORLDWIDE, about 50 women are pregnant following in vitro fertilization.

In 1979, a federal ethics advisory board which included religious and medical personnel, decided that research on in vitro fertilization is ethically acceptable although it raises certain questions.

Jesuit Father Richard McCormick, Kennedy Institute ethics professor and an ethics board member, agreed with the board's conclusions, although he too expressed reservations. Among other recommendations, the board stated, in vitro fertilization research that stopped short of transferring an embryo into the womb was acceptable if it met certain criteria, including one providing that no embryos would be sustained outside the womb for more than 14 days, the time at which implantation usually occurs.

Also in 1979, Bishop Thomas Kelly, general secretary of the National Conference of Catholic Bishops, urged that in vitro fertilization research not be funded by the federal government (which has refused to fund in vitro programs).

The church is "apprehensive about wholeheartedly endorsing the technology (of in

vitro fertilization) because child bearing involves so many other human values and human decisions" as well, said Magr. James McHugh, former director of the U.S. bishops' Committee on Pro-Life Activities and professor of moral theology at Immaculate Conception Seminary, Darlington, N.J. Thus, it has withheld both blanket approval and blanket condemnations of the process, he added.

Bishop Bernard Flanagan of Worcester, Mass., in whose diocese the Carr's hometown of Westminster, Mass., is located, expressed joy and good wishes on the birth of Elizabeth Carr but questioned the method used to help bring her into existence.

"I am sure that all who know them will pray that she will grow up to be a joy to her parents, who have taken such extraordinary means to bring her into the world," he said. But the procedure "raises serious questions which have yet to be answered," he added.

"I would hesitate to react in categorical terms to the ethical question, although I do have grave reservations about its morality on the basis of the present teachings of the Catholic Church," he said. Theological research is needed, "and because of its complexity it is quite possible that one would have to be aware of all the circumstances of each case and the methods involved in order to make a moral judgment on it," Bishop Flanagan stated.

## Rome Jesuit review says 'just war' not possible today

by NANCY FRAZIER

ROME (NC)—A "just war" cannot take place in the nuclear age and further build-up of nuclear arsenals cannot be morally justified, said the Jesuit biweekly review, *Civiltà Cattolica*.

A 14-page editorial in the magazine's first 1982 edition reviewed the comments of various 20th-century popes on war and peace and said that the "enormous destructive power and practically unlimited range" of nuclear

weapons make the "just war" criteria inapplicable.

"In case of legitimate defense, the 'modern' war, according to Pius XII, could be permitted," said the unsigned editorial.

"But he imposed two conditions: that the war be limited to the strict requirements of defense and that its harmful effects could be controlled, in order to limit them to the maximum degree possible," it added.

Although it may have been possible to meet Pope Pius' conditions 30 years ago, that is no

longer true because "one cannot impede a nuclear attack" but "can only strike the adversary, causing equal or greater harm," *Civiltà Cattolica* said.

"This poses a grave moral problem, which is most difficult of solution," the editorial said. "On the one hand, given the nature of the 'total' destruction of nuclear war, one cannot see how it can be morally justified; on the other hand, given that today the only defensive weapon seems to be nuclear, one cannot see how

whoever feels obliged to defend himself from an enemy attack can be morally condemned in an absolute manner."

*Civiltà Cattolica* did not propose a solution to the dilemma, but said "it is a moral duty, which touches all," to work for the elimination of nuclear weapons "through a gradual disarmament."

The editorial rejected the building of new nuclear weapons or installations, "because the limit of legitimate defense has already been surpassed, given that with the current weapons one can destroy the entire planet many times over."

In a reference to U.S. President Ronald Reagan's proposal for bilateral nuclear arms reduction in Europe, *Civiltà Cattolica* encouraged public demonstrations to place pressure on the Soviet Union and the United States to work for such a solution.

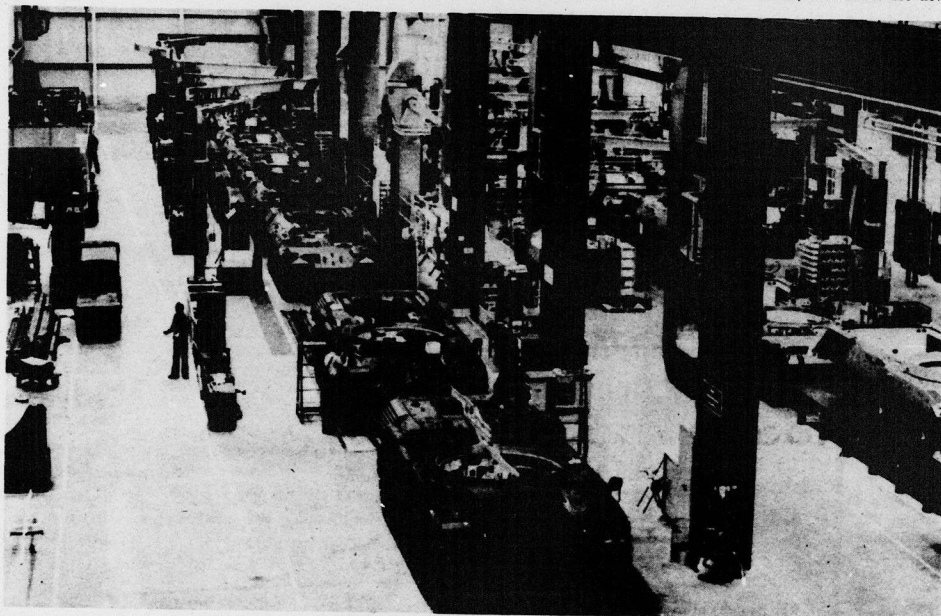
The Jesuit review said the public should also call for "elimination of all nuclear warheads" in Europe.

The magazine, which has its major articles and editorials reviewed by the Vatican Secretariat of State, linked the efforts for nuclear disarmament to other world problems.

"The arms race is condemned not only for the fact that it places an ever more horrendous threat on the future of humanity, but because it is already now the cause of suffering, hunger, underdevelopment and death for millions of persons," the editorial said.

"The church, making itself the voice of the moral conscience of humanity and the prophet of a world of justice and peace... feels the duty to denounce as contrary to reason and to the true interests of humanity the current situation and to ask from both sides first a reduction and then the elimination of nuclear arms," it added.

The article appeared after Pope John Paul II had launched a major campaign to convince world political leaders to reduce nuclear arsenals. The campaign included visits in December by papal delegations to government leaders, including Reagan and Soviet President Leonid Brezhnev. The delegations presented a papally commissioned report describing the destructive effects of nuclear war.



DUTY TO PROTECT—Tanks move along an assembly line in a West German plant. In his Jan. 1 World Day of Peace message, Pope John Paul urged world negotiations to ensure peace, and Catholic attention in the U.S.

has increasingly focused on the moral issue of war and peace. (NC Photo from KNA)



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## IN THE MEDIA

# Playhouse opens with Cheever drama

by HENRY HERX

NEW YORK—Public television has tended to rely upon imported drama with a British accent rather than production of original scripts written especially for American viewers. Breaking out of that pattern is "The Shady Hill Kidnapping," the premiere offering of the "American Playhouse" series, airing Tuesday, Jan. 12, 9-10 p.m. on PBS.

The original teleplay is by Pulitzer Prize-winning author John Cheever, who makes the jump from print to screen with a humorous anecdote about a drowsy suburban community which is galvanized into action when a small child is reported kidnapped. Stemming from a fake ransom note, a wacky comedy of errors ensues involving family, police, bank and local organizations in mounting confusion.

Behind all the comic misunderstandings, however, is a serious picture of contemporary society—of individuals isolated from each other and themselves by material possessions and bureaucratic institutions. In a sense, it is a waste to treat such material in sitcom fashion but

that is exactly what Cheever has set out to do, including some lush commercials for a youth potion pitched by the ever lovely Celeste Holm.

The satiric point of all this may be somewhat blunted by too much spoofing of the silly conventions of the television medium. The excellent production, however, conveys the geniality of Cheever's humor, his empty images of loneliness and the sense of hope in his concluding scene of homecoming for the child and, by extension, for society. Directed by Paul Bogart, the fine cast includes George Grizzard, Polly Holiday and Paul Dooley.

"The Shady Hill Kidnapping" is an impressive debut for the "American Playhouse" series which is being produced by a consortium of four public television stations with major funding from the National Endowments for the Arts and the Humanities. The idea of fostering quality American public television drama has finally come into being and is off to a running start.

\*\*\*

Responding to today's rapidly changing world requires the ability to think in new and original ways according to "Creativity," a 17-part weekly series edited and reported by Bill Moyers, premiering Friday, Jan. 8, 9-10 p.m. on PBS.

In the opening program, Moyers presents an overview of the creative process, the various theories that have tried to explain it and the reasons why all have failed. Instead of a theoretical approach to the subject, the series proposes to examine the life and career of 17 individuals who have been creative leaders in their respective field of art, theater, education, science or industry.

His first example is Maya Angelou, the actress who played Kunta Kinte's grandmother in "Roots," but whose poetry and critical writings have earned her a prominent place in black literature.

Moyers accompanies her on a visit to the small Arkansas town where she grew up sharing the love but also the deep hurt of blacks in a strictly segregated community.

This is a powerful piece of television journalism, painfully evocative of past racial injustices, yet joyfully balanced by memories of a close black community and the hopes they shared in singing the old church spirituals. Whether this profile provides some insight into the sources of creativity or not, it stands as a portrait of an individual's triumph over the evils of a segregated childhood.

\*\*\*

Rape as a crime of violence is a troubling reality that television has too often exploited. Not entirely successful but an honest effort to deal with the subject is "Victims," airing Monday, Jan. 11 on ABC.

Six women raped by the same man give evidence at his trial but he is freed on a technicality. For months afterwards, they trail him so that he cannot victimize anyone else. Warned by the police that their activities amount to harassment, only one continues the pursuit. Her obsession results in further tragedy.

It is an entirely predictable soap opera and certainly not for the youngsters. But it does have considerable merit in focusing attention on the aftermath of rape, on the scarred psyches of its victims, some of whom will never be able to overcome its emotional damage. Women are well aware of this aspect of rape but there are too many others who have never thought about it.

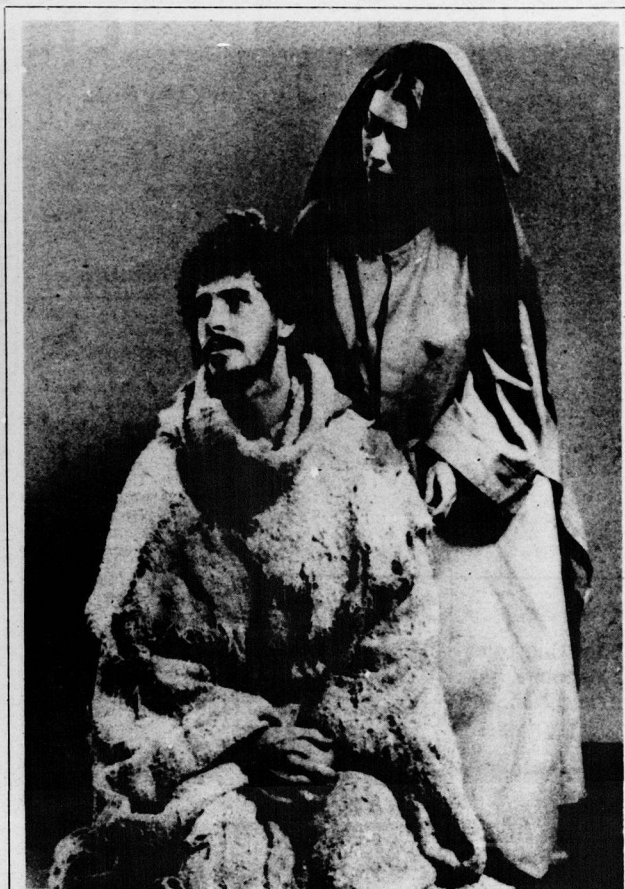
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Sunday, Jan. 10, 6:30-7 p.m. (PBS) "Checking It Out." A migrant farmworkers' strike in the onion fields of Texas and its impact on the local area are reported in this edition of a new series devoted to subjects of interest to the Latino community.

Sunday, Jan. 10, 1-2:30 p.m. (Channel 40, Indianapolis) "The Glory of God." The first of a series of 30 minute programs on prayer premieres with Father John Bertolucci.

Sunday, Jan. 10, 9 p.m. (ABC) "Diamonds Are Forever." (1971) Another James Bond thriller. The usual sexual play makes an adult rating necessary. A-III—adults.

Monday, Jan. 11, 9-10:30 p.m. (PBS) "Frank Terpil: Confessions of a Dangerous Man." Terpil, an ex-CIA agent now a fugitive from an



"FRANCIS" ON STAGE—John Dossett stars as St. Francis and Donna Murphy plays St. Clare in the musical production "Francis" which opened recently in the theater at St. Peter's Lutheran Church in the Citicorp banking headquarters in New York. The play is being presented in observance of the 800th birthday year of St. Francis. (NC Photo)

American prison sentenced for smuggling weapons to Libya, is interviewed in Beirut about his connection to the international network of arms dealers, mercenaries and terrorist organizations.

Monday, Jan. 11, 9 p.m. (NBC) "Ice Castles" (1979) A young ice skating star makes a comeback after an injury that has impaired her vision. What could have been pleasant light entertainment has been marred by a benign attitude towards sexual promiscuity. O—morally offensive; PG—parental guidance suggested.

Tuesday, Jan. 12, 10:30-11 p.m. (PBS) "Oscar Micheaux, Film Pioneer." An affectionate portrait of the filmmaker who produced feature movies for the black audiences of the 1930s is the premiere offering of "Were You There," a new seven-part series on Afro-American history.

Wednesday, Jan. 13, 9-9:30 p.m. (PBS) "Mark Russell Comedy Special." Russell starts out the New Year with a zany song-filled satire directed at the political establishment in a live performance from the stage of the Katherine Cornell Theater in Buffalo.

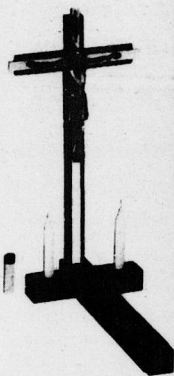
Wednesday, Jan. 13, 9:30-

10:30 p.m. (PBS) "An All Things Considered Special." This is a video version of National Public Radio's award-winning newsmagazine with Susan Starnberg and Sanford Ungar anchoring a variety of reports from NPR correspondents around the country.

Saturday, Jan. 16, 9:30-11 p.m. (NBC) "Live from Studio 8H: Caruso Remembered." With Zubin Mehta conducting the New York Philharmonic Orchestra, tenor Placido Domingo sings some of the

operatic arias that were favorites of the legendary Caruso.

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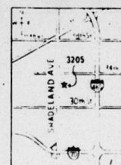
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# What criteria does the USCC use to classify movies?

by MICHAEL GALLAGHER

NEW YORK—How do we who classify and review movies go about it and what criteria do we bear in mind when we make our judgments?

To answer the first question: Ours is a group effort. We have a board of consultants from various walks of life, some 30 to 40 people, and at each of the special screenings that the motion picture companies offer our office, several, at least, of our consultants will be in attendance.

They write a brief review afterward and send it in. It is my job to go through these and then confer with other members of the staff to arrive at a classification. This is usually not a very difficult task, but on some occasions there is some rather vigorous discussion before we arrive at our decision.

Then it is up to one of us to write the review, a task that usually falls to me. The review, though it will never contradict the classification nor as a matter of fact go against the consensus as to the esthetic merit of the movie, will nevertheless reflect the individual taste of the one writing the review.

Finally, the reviews and the classifications go out to the Catholic press throughout the country through the National Catholic News Service, with each editor using as much or as little of our material as he wishes.

NOW AS to the second question. What we don't do in

evaluating a movie is get out a little list of thou-shalt-nots, such as "suicide in plot solution" and "accepts divorce," terminology that might just possibly have a familiar ring to some older readers.

Since we have a Christian view of existence, we believe that there is an essential order to things and that there can be no real clash between moral and esthetic considerations. Pornography and exploitative violence, for example, by their very nature transgress esthetic standards as surely as they do moral.

The Greeks had an admirable principle called esthetic distance in accordance

with which they wrote and staged their plays. Thus the spectator at a tragedy never felt that he was actually looking at the real King Oedipus undergoing such terrible suffering. If he really did think he was, he could no more enjoy the play than you or I could enjoy witnessing the aftermath of a terrible traffic accident.

There had to be a detachment to the pity and terror evoked by classical tragedy. These emotions did not upset the viewer, therefore, but rather deepened his compassion and his comprehension of the tragic human condition that he shared with a mythical king.

THE Greeks, in accordance with their principles, kept their sex and violence offstage. These had a place in life and, therefore, a place in drama, but to depict them graphically might affect the spectator directly and thus rupture the esthetic distance and destroy the detachment essential to real catharsis.

It remained for the Romans, in their decadent period, to bring sex and violence on stage in horribly graphic forms, in a manner, in fact, uncomfortably

close to that of some lavishly praised film directors of our day—notably Brian de Palma ("Dressed to Kill" and "Blowout"). Sometimes, for example, if a mutilation or execution was called for, a hapless slave was mutilated or murdered before an appreciative crowd.

This, of course, was immoral, but the point I want to stress is that it was also a violation of artistic standards. The two are inextricably linked, and despite the protestations of extremists on both sides, they are never at odds with each other.

Thus "Reds" and "An American Werewolf in London" both contain lovemaking sequences. "Reds" was rated A-III and "Werewolf" was given a C (an O under the new system) which would have been richly deserved even without the movie's appalling violence.

To explain why involves both moral and artistic considerations. The lovemaking in "Reds" was in the context of an excellent movie. "Werewolf" was a piece of trash. In the sequences in "Reds," the spectator knows exactly what's

going on, but he actually sees very little. Why? Because director Warren Beatty was doing a love story, not putting on a skin show. He wanted to stir empathy in the viewer not titillate him. In "Werewolf," on the other hand, director John Landis lays on the nudity and graphic sexuality with a heavy

hand. Why? Simply because Landis had no overall artistic vision and so resorted to sensationalism every chance he had, and so his film is both morally and artistically offensive.

I'll have more to say on this subject in future columns.

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## Triple anniversary slated for honor this week

Three women's organizations will observe anniversaries of each group's founding on a Saturday, Jan. 9 television program here.

The National Council of Catholic Women (60th anniversary), Church Women United (40th), and the Leadership Conference of Women Religious (25th) will be featured on "News Witness" at 5:30 p.m. on WTHR, Channel 13, Indianapolis. The program will be repeated on Tuesday, Jan. 12 at 6 a.m.

Mrs. Margaret Lawley, archdiocesan president of NCCW; Providence Sister Ann

Casper, chairperson for Region 7 of LCWR; and Mrs. Eva Williams, CWU state president, will appear on the show, hosted by news anchor Barry Judge. They will discuss the bonding of these women's organizations on justice issues.

"These organizations represent the best of the feminist movement," says Providence Sister Luke Crawford, who is producing the program. "They are not out for power for themselves, but are calling all people to assume personal responsibility for human dignity for all."

## USCC selects 'Chariots of Fire' and 'Reds' as best of the year

NEW YORK—The Department of Communication of the United States Catholic Conference has selected "Chariots of Fire" and "Reds" as the best films of 1981.

"Chariots of Fire"—the story of two English sprinters, Eric Liddell and Harry Abrahams, who won gold medals in the 1924 Olympic Games. Liddell (played by Ian Charleson) is a devout Scot, the son of missionary parents, and he runs quite literally for the glory of God. Abrahams (Ben Cross), a Jew, runs to beat the establishment at their own game or at least one of their own games. The story lacks a real confrontation between the two protagonists and tends to get by at times on its superb re-creation of an era and its stirring musical score, but, nonetheless it is a tremendously inspiring and entertaining film. And all this with an A-I classification.

"Reds"—Warren Beatty's epic account of the life and radical times of journalist John Reed (played by Beatty himself) and his wife, Louise Bryant (Diane Keaton). Though a little too romantic for its own good, "Reds" is the best, the most intelligent, and the most appealing American movie to come alone in quite some time.

Eight other films were named by the USCC in alphabetical order as among the best of the year:

"Atlantic City"—directed by Louis Malle from a script by John Guare, this film would hardly have made the list in a better year. The story of an aging gangster (who never really amounted to much even in his chosen profession) suddenly regaining his self-respect through a bizarre series of circumstances is noteworthy mostly for the impressive cinematography it brings to

bear on its seedy Atlantic City setting and for a moving performance by Burt Lancaster.

"The Boat Is Full"—written and directed by Swiss filmmaker Markus Imhoof, this is the story of a motley handful of German Jews who escape to Switzerland only to be tragically rebuffed due to fear of Hitler, bureaucratic callousness, and unthinking smugness. A remarkable film, humane and profoundly moral.

"Gallipoli"—directed by Peter Weir, this Australian film tells the story of the Allied debacle in the Dardanelles in World War I in terms of the friendship between two young men. A little pat and simplistic, but it has some good moments.

"Man of Iron"—the courageous Polish film by Andrej Wajda about the struggle of the workers of the Gdansk shipyards with the regime, a struggle that

culminated with the Solidarity victory in August of 1980. (According to a story in *Underworld* of Dec. 23, Wajda is now under arrest.)

"Pixote"—a powerful Brazilian film by director Hector Babenco about a gang of street children who escape from a brutal reformatory in Sao Paulo and make their way to Rio. A film not for the squeamish, but one made with skill, moral indignation, and compassion.

"Prince of the City"—directed by Sydney Lumet is the story of a New York narcotics detective, who tormented by guilt, volunteers to gather evidence for a federal prosecutor and so plunges himself into a nightmare of moral ambiguity. Though less straightforward than it should be, it is, nonetheless, the best American film of the year after "Reds."

"Superman II"—not for the ages, of course, but entertaining and, except for an unfortunate dose of violence, good fun, thanks to a fine performance by Christopher Reeve as the Man of Steel.

"Stevie"—an enjoyable and quite moving film, a triumph both for Glenda Jackson as the poet Stevie Smith and Mona Washbourne as her "lion aunt," her faithful and beloved companion for most of her life.

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# YOUTH CORNER

## Vietnamese boy youngest to flee

MILWAUKEE (NC)—What Quoc Dung Nguyen, 11, remembers most is his mother and grandmother telling him to "get on the boat and go."

His trip from Vietnam began a year ago December and ended recently when he was reunited with his 19-year-old brother Quoc Khanh Nguyen and other family members in Milwaukee.

Nguyen told his story through Khoat Van Luu, himself a Vietnamese refugee, now with the Catholic Social Services' (CSS) resettlement office. Luu believes Nguyen may be one of the youngest Vietnamese to flee the communist-controlled country on his own. CSS assisted in resettling Nguyen's brother and 10 other relatives in 1979.

The youth explained how his halfway-around-the-world trip began about 3 a.m. one morning in December 1980 when he was awakened by his mother and told it was time to leave Ho Chi Minh City (Saigon).

Soon he was with his grandmother on a bus to a fishing village 150 miles away where she put him on a boat with 60 other people. She only told the young traveler he'd be visiting his parental grandmother.

Details were kept from him in case he'd be stopped and interrogated—to give him a better chance of reaching his destination.

Left behind with his mother and grandmother were his father, a prisoner in a "re-education" camp, two older

possessions and sexually assaulted the women and girls.

Noting that the only food was dry oats and water, Nguyen felt "very scared" even though older people watched over him.

He said one pirate ship towed the boat to an island near Thailand. There the refugees spent two nights and a day before being picked up by a United Nations vessel and taken to the Thai mainland.

After arriving in a camp

sometime in January, Nguyen wrote to his brother to explain his whereabouts and ask his help. Luu learned of the situation and initiated the process for sponsorship through CSS.

A sixth grader in Vietnam, Nguyen hopes to continue classes.

He also hopes that one day he and his brother will be reunited with their father and mother, brothers and sisters.



ODYSSEY'S END—Eleven-year-old Quoc Dung Nguyen manages a smile as he describes his long journey from Vietnam to be reunited in Milwaukee with his brother (at right) Quoc Khanh Nguyen, 19. (NC Photo by James Pearson)

## How can we get our parents to quit smoking?

by TOM LENNON

**Question:** Please publish our first names so that our parents will know this question is from us. Mom and Dad each smoke nearly two packs of cigarettes a day, and you wouldn't believe how awful our house smells. We have begged them to stop, but they won't. How can we get them to quit? (Tod, Maureen, Ann and Rick of Indiana)

**Answer:** I know some other young people who live in houses polluted by smoke from their parents' cigarettes. All of you are faced with a mighty tough problem.

I cannot give you an answer guaranteed to work. I can only offer suggestions that have helped other people.

In some communities there are periodic five-day programs (perhaps at a hospital) to help people give up smoking. Ask your parents calmly if they would consider attending one. You might accompany them to reinforce their own determination not to smoke.

If they don't want to attend this program or don't have time, here are two good books on the subject.

"How to Give Up Smoking," by Herbert Brean. This paperback is brief, very entertaining to read and effective.

"You Can Stop," by Jacquelyn Rogers, co-founder of the smokEnders program, is a longer book that contains fascinating information.

You can look for either of these books at your local bookstore or possibly at a natural health food store that also carries literature on healthy living.

Keep in mind that screaming at your parents and nagging them to quit will only make them more tense and in need of a cigarette. Keep all discussions calm, kind, and filled with the spirit of helpfulness.

Be aware that your parents are in the grip of a habit exceedingly difficult to break. If

at first you don't succeed, ask them very gently to try, try again.

Tell them you know a man (me) who struggled for seven years before he finally kicked the habit for good. You might also mention that not smoking brings a sense of liberation and other unexpected pleasures.

One thing your parents will desperately need is a calm atmosphere in your home, as free from tension as possible, for at least six months.

So, let them know that you want to help in this regard as much as you can. Keep the volume of your stereo set down low. Outlaw bickering and loud arguments. Do all you can with the household chores. Keep the

demands for a chauffeur down to a minimum.

Search for all possible ways to make life easier and more pleasant for your mom and dad as they try to kick the habit. And remember that during the first week or two without nicotine, your parents may be short-tempered. Strive to understand and forgive.

If they just can't give up smoking completely, tell them about a young father I know who has four little children. He smokes about five cigarettes in the evening—down in the basement.

(Send questions to Tom Lennon, 1312 Massachusetts Ave. N.W., Washington, D.C. 20005)

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INDIANAPOLIS

## Writers challenge kids to compose proverbs

by JENNIFER PETRONE  
Illustrated by VIRGINIA POWELL

In honor of the new year "Kids' Kingdom" would like to announce a new 1982 contest! The task this year will be to write a proverb. The form shown here may be used, or you can simply write your proverb on any paper as long as your name, address, zip code and age are clearly written on the paper also. The deadline for this contest is Feb. 5, 1982. It is important that all entries are original. This means they must be your own thoughts and ideas and no one else's.

Some of you may be wondering exactly what a proverb is if you are not familiar with them. Proverbs is actually a book in the Old Testament of the Bible. They are really a type of poem designed to teach a lesson. They speak of human wisdom, which is the understanding of what is right. This wisdom should guide man in his actions.

Proverbs also speak of Divine Wisdom which is of God. They tell of the goodness and greatness of God in creating and governing all things.

Proverbs would seem to be what most people today would call "sayings." They are short lines written by wise men in Israel many years ago. A man named Solomon was the author of many of them.

Proverbs deals basically with wisdom, but this involves a number of other ideas. Charity, justice, foolishness, prudence and fear of the Lord are a few such examples. Because proverbs were written by men who were very wise, we are

able to learn a good many things from them.

One example of a proverb is: "There is gold, and a multitude of jewels; but the lips of knowledge are a precious vessel." (Proverbs 20:15) What this proverb means is that knowledge is more valuable than riches.

The proverb you write does not have to be complicated or confusing. It can be simply one line stating something which you think is important for a Christian to remember. Winning entries will be published in "Kids' Kingdom" and prizes will be awarded.

### PROVERB CONTEST

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## VIEWING WITH ARNOLD

## 'Malice' doesn't go wrong anyplace

by JAMES W. ARNOLD

The cynical thing to say about "Absence of Malice" is that it must go wrong someplace. After its two-hour exploration of various malfunctioning forms of professional ethics in the moral quagmire of southern Florida, the only institution that comes out looking good is the Mob.

Well, I guess we already know that the Mob is bad. It's time to consider some of the others.

"Malice," the new movie by producer-director Sydney Pollack, is a very rare bird, a melodrama that has little to do with sex or violence but instead focuses on the moral sensitivity of routine procedures in two of our most intrusive professions—the police and the press. It is tight, gripping, often moving, and above all thought-provoking, a combination we've come to expect from Pollack, whose films over the last 12 years have ranged from "They Shoot Horses" and "Jeremiah Johnson" to "The Electric Horseman." Pollack makes movies for adults.

This one is about an FBI unit in Miami that is stymied in its hunt for a missing, probably murdered union leader, and wants help from a liquor wholesaler (Paul Newman) who has family connections with the Mob. The FBI leaks information to an aggressive reporter (Sally Field) that Newman is a suspect, in hopes that the publicity will force him to "cooperate" if he wants to clear his name.

Most of the weight of Karl Luedtke's script falls on the newspaper for publishing this half-digested information from unnamed sources while carefully protecting itself against libel. The gist of conversations among Field, her shrewd editor (Josef Sommer) and the urbane corporate attorney is less to explore the deep truth of the situation than to get out a hot story without being sued if it's wrong.

BUT IT soon becomes clear that the film also attacks the law enforcement figures, especially the tenacious FBI leader (Bob Balaban, in a variation on his role in "Prince of the City") and an ambitious local DA (Don Hood), who are willing to use people and cut ethical corners to do their jobs and advance their careers.

Indirectly, the movie calls attention to a new late 20th century ethic common to many professions—that to compete and succeed, it's sometimes necessary to bend a few rules and run over a few bodies.

The plotline essentially describes how Newman, gray but lean and charismatic as ever, pulls off a complicated "sting" scheme to gain revenge, exploiting the shady motives and practices of everyone involved to teach them an embarrassing lesson. There is also budding love as well as hate between Newman and Field, although each is at least partly manipulating the other.

Despite everything, we like them both, and the open-ended

conclusion suggests that somewhere in the future there may be genuine romance.

"Malice" scores most of its moral and intellectual points effectively, without seeming to preach. But its most powerful moments center on Melinda Dillon as a peripheral character, a Catholic friend of Newman's, who is chewed up in the struggle of larger forces. She tells Field she can provide an alibi for Newman, but can't give details because it involved an abortion, and revelation of the circumstances would destroy her job, her family and her psyche.

THE writing and acting in this confrontation are superb, since we believe Dillon but see that the reporter, programmed by years of experience and sophistication, doesn't understand on several levels. ("People will understand, it's 1981" ... "Not my people ... my father ... even I don't understand.")

In one of the best movie scenes in recent memory, we see Dillon reading the full truth in the paper on her doorstep, and moving quietly down her suburban street collecting the papers from her neighbors' lawns. It is a brilliant visualization of the helplessness of a victim of modern mass media.

Ironically, in most of this case, Field and her newspaper are trying to serve a legitimate public interest. As highly skilled journalists try increasingly to get the news

before it happens, and to move beyond mere facts to the complexity of the whole truth—despite the efforts of people to hide it or reveal only that part of it that is self-serving, the problem of deciding what is useful and relevant, and what is simply nobody's business, will continue to grow.

It's an awesome responsibility, and for many reporters, the working rule has to be, simply, when in doubt, publish. Historically, the greater danger has not been in publishing too much, but in publishing too little.

"Malice" offers a very negative picture of the press in its role as watchdog, fact-finder and question-asker. But it is only one piece of a complicated puzzle. In this period, when the press has occasionally become cocky and arrogant, the movie may help in sensitizing its



**MALICE OR PUBLIC INTEREST**—Paul Newman angrily confronts zealous newspaper reporter Sally Field after she wrote a damaging front page story about him in Columbia's "Absence of Malice." Sydney Pollack directed the film which examines a collision between a seemingly powerless individual and an ambitious young reporter for a metropolitan newspaper. (NC Photo)

conscience and tempering its illusions of infallibility. (Recommended for adults and mature youth).

USCC rating: A-2, adults and adolescents.

#### The Last 10 Films Reviewed by James Arnold (ranked for overall quality from best to worst)

Prince of the City; Reds; Absence of Malice; Gallipoli; The French Lieutenant's Woman; The Time Bandits; Rollover; Looker; Watcher in the Woods; Modern Problems.

## Film ratings

NEW YORK (NC)—Here is a list of recent movies rated by the Department of Communication of the United States Catholic Conference (USCC) on the basis of moral suitability.

The first symbol after each title is the USCC rating. The second symbol is the rating given by the Motion Picture Association of America.

As of Jan. 1, the USCC is using a modified classification system, and this list incorporates these changes: (1) "Recommended" films are designated by an asterisk (\*) before the title of those that merit such a designation. (2) The former B—morally objectionable in part for all, and C—condemned, classifications, have been merged into a single classification designated O—morally offensive. (3) The words "morally unobjectionable for" have been dropped from the A-1, A-2, A-3, and A-4 classifications.

The USCC symbols and their designations now read as follows:

A-1—general patronage;  
A-2—adults and adolescents;  
A-3—adults;  
A-4—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);

O—morally offensive.  
Here are the Motion Picture Association of America symbols and their meanings:

G—general audiences, all ages admitted;  
PG—parental guidance suggested, some material may not be suitable for children;

R—restricted, under 17 requires accompanying parent or adult guardian;

X—no one under 17 admitted (age limit may vary in certain areas).

Absence of Malice ..... A-II (PG)  
All Night Long ..... O (R)  
All the Marbles ..... O (R)  
Alligator ..... O (R)  
Altered States ..... O (R)  
American Pop ..... A-III (R)  
An American Werewolf in London ..... O (R)  
Amy ..... A-II (G)  
Any Which Way You Can ..... O (R)  
Arthur ..... A-III (PG)  
Atlantic City ..... A-III (R)  
Back Roads ..... A-III (R)

Beyond the Reef ..... A-III (PG)  
Blow Out ..... O (R)  
The Blues Brothers ..... A-III (PG)  
"The Boat Is Full" ..... A-II  
Body Heat ..... A-III (R)  
Brubaker ..... A-III (R)  
Buddy Buddy ..... O (R)  
Bustin' Loose ..... A-II (R)  
Cafe Express ..... A-III  
La Cage aux Folles II ..... A-IV (R)  
Caligula ..... O (R)  
Camouflage ..... A-III  
Cannonball Run ..... A-III (PG)  
Carbon Copy ..... A-III (PG)  
Cattle Annie and Little Britches ..... A-III (PG)  
Caveman ..... A-III (PG)  
A Change of Seasons ..... O (R)  
"Charlots of Fire" ..... A-I (PG)  
Charlie Chan and the Curse of the Dragon Queen ..... A-III  
Cheaper to Keep Her ..... O (R)  
Cheech and Chong's Nice Dreams ..... O (R)  
Chu Chu and the Philly Flash ..... A-III (PG)  
City of Women ..... O  
Clash of the Titans ..... A-III (PG)  
Continental Divide ..... A-III (PG)  
Cutter and Bone ..... A-III (R)  
Death Hunt ..... A-III (R)  
The Devil and Max Devlin A-II (PG)  
Dirty Tricks ..... A-III  
The Dogs of War ..... A-III (R)  
Dragonslayer ..... A-III (PG)  
The Earthling ..... A-II (PG)  
Endless Love ..... O (R)  
The Elephant Man ..... A-III (PG)  
Escape from New York ..... A-III (R)  
Eye of the Needle ..... O (R)  
Eyes of a Stranger ..... O (R)

Eyewitness ..... A-III (R)  
Excalibur ..... O (R)  
The Fan ..... O (R)  
The Final Conflict ..... O (R)  
First Monday in October ..... A-III (R)  
Fish Hawk ..... A-I (G)  
For Your Eyes Only ..... O (PG)  
Fort Apache: The Bronx ..... A-IV (R)  
Four Friends ..... A-III (PG)  
The Four Seasons ..... A-III (PG)  
"Fox and Hound" ..... A-I (G)  
The French Lieutenant's Woman ..... A-III (PG)  
Friday the 13th, Part II ..... O (R)  
Funhouse ..... O (R)  
Galaxina ..... A-III (R)  
Gallipoli ..... A-III (PG)  
Ghost Story ..... O (R)  
Going Ape ..... A-III (PG)  
The Great Muppet Caper ..... A-I (G)  
Halloween II ..... O (R)  
The Hand ..... O (R)  
Happy Birthday to Me ..... O (R)  
Hardly Working ..... A-II (PG)  
The Haunting of Julia ..... A-III (R)  
He Knows You're Alone ..... O (R)  
Heartbeeps ..... A-I (PG)  
"Heartland" ..... A-II (PG)  
Heavy Metal ..... O (R)  
High Risk ..... O  
Honky Tonk Freeway ..... O (PG)  
The Howling ..... O (R)  
Improper Channels ..... A-II (PG)  
The Incredible Shrinking Woman ..... A-III (PG)  
Inside Moves ..... A-III (R)  
It's My Turn ..... A-III (R)  
The Jazz Singer ..... A-III (PG)  
Jesus ..... A-I (G)  
"Kagemusha" ..... A-II (PG)  
Killing and Killing Again ..... A-III  
King of the Mountain ..... A-III (PG)  
Knightriders ..... O  
The Last Metro ..... A-III (PG)  
The Legend of the Lone Ranger ..... A-III (PG)  
The Lion of the Desert ..... A-III (PG)  
Looker ..... A-III (PG)  
Looney, Looney, Looney Bugs Bunny Movie ..... A-I (G)  
Mel Brooks' History of the World, Part I ..... O (R)  
Modern Problems ..... A-III (PG)  
Modern Romance ..... A-III (R)  
Mommie Dearest ..... A-III (PG)  
Neighbors ..... O (R)  
The Night the Lights Went Out in Georgia ..... A-III (PG)  
Night Hawks ..... A-III (R)

Nine to Five ..... A-III (PG)  
Obituary ..... A-II  
On Golden Pond ..... A-III (PG)  
On the Right Track ..... A-III (PG)  
Only When I Laugh ..... A-II (R)  
Ordinary People ..... A-III (R)  
Outland ..... A-III (R)  
Paternity ..... A-III (PG)  
Pennies from Heaven ..... A-III (R)  
Polyester ..... O (R)  
Popeye ..... A-II (PG)  
The Postman Always Rings Twice ..... O (R)  
"Prince of the City" ..... A-III (R)  
Private Benjamin ..... O (R)  
Private Eyes ..... A-II (PG)  
Private Lessons ..... O (R)  
Pursuit of D.B. Cooper ..... A-III (PG)  
Raiders of the Lost Ark ..... A-III (PG)  
Raggedy Man ..... A-III (PG)  
Raging Bull ..... A-III (R)  
Ragtime ..... A-IV  
"Reds" ..... A-III (PG)  
Resurrection ..... A-III (R)  
Rich and Famous ..... O (R)  
Rollover ..... A-III (R)  
Sea Wolves ..... A-III (PG)  
Second Hand Hearts ..... A-III (PG)  
Scanners ..... O (R)  
Seems Like Old Times ..... A-III (PG)  
Shirley's Machine ..... A-III (R)  
Silence of the North ..... A-II (PG)  
S.O.B. ..... O (R)  
So Fine ..... O (R)  
Southern Comfort ..... A-III (R)  
Sweeney Play ..... O (R)  
"Swerve" ..... A-II (PG)  
Str Crasy ..... O (R)  
Stranger Behavior ..... O (R)  
Stripes ..... O (R)  
Superman II ..... A-III (PG)  
Taps ..... A-II (PG)  
Tarzan, the Ape Man ..... O (R)  
Tattoo ..... O (R)  
"Tess" ..... A-II (PG)  
They All Laughed ..... A-III (PG)  
Thief ..... A-III (R)  
This Is Elvis ..... A-III (PG)  
Ticket to Heaven ..... A-II (PG)  
Time Bandits ..... A-III (PG)  
Tribute ..... A-III (PG)  
True Confessions ..... A-IV (R)  
Under the Rainbow ..... A-III (PG)  
"Victory" ..... A-I (PG)  
Whose Life Is It Anyway? ..... A-IV  
Windwalker ..... A-II (PG)  
Wolfen ..... A-III (R)  
The Woman Next Door ..... A-IV  
Zorro, the Gay Blade ..... A-II (PG)

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