

THE CRITERION

Pontiff makes new law of church official

by Fr. KENNETH J. DOYLE

VATICAN CITY (NC)—In a 10-minute ceremony Jan. 25 in the Vatican's Consistory Hall, Pope John Paul II signed a decree promulgating the church's new Code of Canon Law.

Related feature on page 5

At a press conference announcing the promulgation, a Vatican official said the revised code would take effect Nov. 27 and one of its key aims is to expand the role of the laity especially in areas where there is a severe shortage of priests.

The date of the signing, Jan. 25, marked the 24th anniversary of the announcement by Pope John XXIII that an updated version of the church's laws would be drafted and that he would convene the Second Vatican Council.

The new code, replacing the present one issued in 1917, governs the administrative life of the church and codifies the reforms of church law and practice developed during the Second Vatican Council, held from 1962-65.

Present with the pope at the signing ceremony were about 25 Vatican officials, chiefly those representing the commission which drafted the revision, including Archbishop Rosalio Jose Castillo Lara, a 60-year-old Venezuelan who is the commission's president.

At a press conference on Jan. 25 prior to the signing ceremony, Archbishop Castillo Lara said the new code greatly expands the role of the laity. As an example, he noted that in areas where there is a severe shortage of priests, the new code allows for parishes to be administered by lay men and lay women. Lay people so designated could not celebrate Mass nor hear confessions but could be permitted to witness marriages, preside at funeral services and direct preparation for the reception of the sacraments.

The new code prohibits women from being

ordained priests or deacons and from holding the permanent ministries of lector or acolyte.

Archbishop Castillo Lara said that in all other areas of the new code "there is no discrimination—whatever a lay person can do, a woman can do."

The new code thus would permit women to fill such positions as diocesan chancellors, judges on diocesan marriage tribunals or members of diocesan synods.

The commission pro-president added that women can continue to do scriptural readings at Mass despite not being eligible for ordination to the permanent ministry of lector.

The pope signed three copies of the new code and three copies of the apostolic constitution which promulgates it. The apostolic constitution is called "Sacrae Discipline Legis," which in English means "of the sacred discipline of law."

One of the copies of the code will remain with the pope in his Vatican apartment, one will be used by the secretariat of state, and one will be kept by the drafting commission, said Father Romeo Panciroli, Vatican press spokesman.

The pope gave no talk during the signing ceremony. Archbishop Castillo Lara told the group present that a formal ceremony solemnizing the promulgation of the code will be held at the Vatican Feb. 3.

Copies of the full text of the new code, which is written in Latin, were still being printed by the Vatican on the day of its promulgation and Father Panciroli said they would be available for distribution "at the end of January."

The printing of the text of the pope's promulgation decree was also still in progress on the day of the signing.

In addition to codifying many post-Vatican II reforms which have been ushered into the church by particular legislation, the new code streamlines the church's regulations, reducing the number of canons from 2,414 in the 1917 version to 1,752.

Archbishop Castillo Lara said the new text aims at decentralizing church authority, granting to national conferences of bishops some prerogatives which previously belonged only to the pope.



JOYFUL WELCOME—An elderly Arab woman sings a joyful wedding song as she welcomes Catholic journalists from the United States to Amman, Jordan. She is a resident of the House of Peace run for neglected and retarded people by Mother Teresa's Missionaries of Charity. The journalists spent 15 days in Jordan, Israel and Egypt on a study tour sponsored by Our Sunday Visitor and the Catholic Near East Welfare Association. (NC photo by Edgar V. Barmann)

Teachers' salaries to increase five percent

Base pay for teachers in both grade schools and high schools in the four Indianapolis deaneries will increase approximately five percent in the 1983-84 school year. The increase

was announced this week by the Indianapolis District Coordinating Committee (IDCC) which is responsible for coordinating policies and activities of the four Indianapolis deanery boards of education in inter-district matters.

Joe Jensen, chairman of the IDCC and a member of Christ the King Parish, emphasized the committee's difficulty in arriving at the increase. One is a policy of the Archdiocesan Board of Education which states that the IDCC must strive to bring teachers' salaries to an 80 percent parity with salaries of teachers in the Indianapolis Public School system.

"But," said Jensen, "we were also faced with the fact of the hardship any increase would create on parishes with schools which must pay the salaries."

Base pay for a teacher in the four Indianapolis deaneries who has a master's degree and a teaching license is \$10,700. This is 6.9 percent below parity. Beginning in the fall it will rise to \$11,230. Teachers who have a bachelor's degree and a teaching license will receive \$10,710. There are 390 teachers with a

master's or bachelor's degree out of 441 teachers in the grade schools of the four deaneries. There are 146 teachers with a master's degree or bachelor's degree out of 151 teachers in the four archdiocesan high schools—Chatard, Ritter, Roncalli, Secina—of the four deaneries.

Jensen said the committee was also faced with a recommendation from Father Gerald Gettelfinger, archdiocesan chancellor, that boards of education "hold the line" on salary increases. This recommendation followed an archdiocesan decision not to provide a cost of living increase to employees of archdiocesan agencies during 1983. According to Father Gettelfinger, teachers are not covered in this category, therefore the boards do not necessarily have to accept this recommendation.

The IDCC has the responsibility for setting the scale for both administrator and teacher salaries in the four Indianapolis deaneries. In addition, the IDCC sets the tuition scale for the four high schools. The 1983-84 tuition will be the subject of the committee's meeting on Feb. 2.

Notice

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the criterion

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Indianapolis, Indiana

Tenth annual March for Life draws more than 26,000 to Washington

by LIZ SCHEVCHUK

WASHINGTON (NC)—Shouting out their commitment to human life, at least 26,000 anti-abortion activists rallied near the White House Jan. 22 and then marched up a Washington street named after the Constitution to demand that the Constitution outlaw abortions.

The 10th annual March for Life, marking the anniversary of the Jan. 22, 1973, Supreme Court decision legalizing abortion, drew participants from across the United States. Capitol Hill police estimated the crowd at 26,000. March organizers said the march had to draw many more than that because there were some 800 buses, each capable of carrying 40-50 people, which brought participants to the march. Other people came on their own.

Among words of support from various politicians for the thousands of pro-lifers gathered at the Ellipse, a park behind the White House grounds, was a written message from President Reagan, who said, "I assure you that in the 98th Congress I will support any appropriate legislative action that will restrict abortion."

"The tragic United States Supreme Court decision which legalized 'abortion on demand' in 1973 severely tests our moral commitments," said the Reagan note, read by a White House spokeswoman, Dee Jepsen.

Carrying signs with such slogans as "abortion kills" and "pass an HLA" (human life amendment to the Constitution), the marchers were sent on their way by speeches from members of Congress, who, like the president, commended the anti-abortion effort. They also urged the pro-lifers to do more, especially in terms of political lobbying. Rep. Mark Siljander (R-Mich.) used the occasion to criticize Reagan for not doing enough to stop abortion. Reagan had met with pro-life leaders a day earlier and has backed the pro-life legislation introduced by Rep. Henry Hyde (R-Ill.) to forbid government funding of abortion.

"WE'RE IN A battle, there's no two ways about it," said Siljander. "I think there's no doubt God is on our side." He urged unity in pro-life ranks because, he said, Reagan has used pro-life dissension as an excuse for not supporting the anti-abortion cause more vigorously.

"I call upon you to make President Reagan

listen to us," the Michigan congressman said. "It's what he claims is your disunity that's holding up the ship."

Rep. Lindy Boggs (D-La.) praised the efforts of young pro-lifers. "You will be the ones who will lead us" in the future, she said. "Thank you so much for being who you are and what you are."

Gov. J. Joseph Garrahy of Rhode Island, a Democrat, told the crowd they all "are committed to the proposition" that protection of life "is and should be our most important priority."

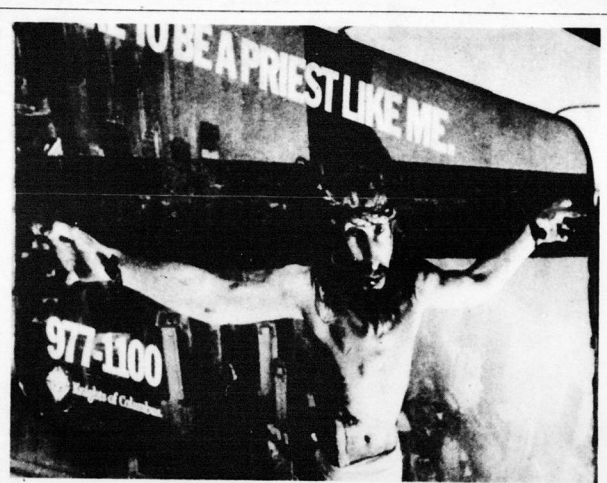
"You stand as a bold witness against the moral bankruptcy that is abortion," added Rep. Chris Smith (R-N.J.). "Mark this date as the date you redoubled your efforts on behalf of the unborn. Our numbers are not what they should be in Congress."

Rep. Hyde mocked the words "pro-choice," used to describe those in favor of keeping abortion legal. A pregnant woman no longer has a choice whether or not to "have" a child, he said. "Lady, if you're pregnant, you have a baby."

AMERICAN anti-abortion political figures were joined on the podium by a Japanese supporter, Sen. Masakuni Murakami, a member of Japan's Liberal Democratic Party, whose remarks were translated by a colleague.

"Let's make the United States and Japan the first countries to truly respect human life," he said. According to Murakami, Japanese pro-lifers are increasingly working to amend their nation's laws on legal abortion. "The American pro-life movement in this respect is a great encouragement," he said.

Bishop Thomas J. Welsh of Arlington, Va.,



DARING CAMPAIGN—The Toronto Archdiocese has launched its first vocational billboard campaign. A figure of the crucified Christ imposed on Toronto's skyscrapers appear on the billboards which have been posted at 35 intersections throughout the city. In Toronto, one priest serves 3,000 Catholics and authorities there fear the ratio could drop to one priest for 5,000 within a few years unless ordinations increase. (NC photo from UPI)

giving the invocation, told the crowd to "recall why we are here, to urge our elected officials to redress the tragic mistake of the Supreme Court."

Nellie Gray, March for Life president, said that after the Supreme Court ruling, "we sprang up as this right to life movement to say" to the nation and the world "that there is a pro-life America, that we are not going away and that we're going to have our constitutional amendment."

Miss Gray backs the so-called "paramount 'unity' human life amendment," which she said is being sponsored in the 98th Congress by Sen. Jesse Helms (R-N.C.). It is one of several proposed constitutional amendments intended to overturn the Supreme Court's abortion ruling.

The number of marchers is often hard to gauge. March organizers are reluctant to say how many people participate but usually do insist it is more than the police estimate. In 1982 the police estimated 25,000. In 1981 the police estimated "in excess of 50,000," while march organizers estimated 60,000-65,000. In 1979 march organizers estimated as many as 100,000, while the police counted about 60,000.

Spread across Constitution Avenue, after turning off Pennsylvania Avenue just past the White House at the beginning of the march, the marchers included young children; high school students; young, middle-aged and elderly adults; priests; nuns; lay people; Catholic and Protestant church groups—all opposed to abortion.

Laity's role not to overlap with priests'

by NANCY FRAZIER

VATICAN CITY (NC)—The role of the laity must not overlap with the sacramental functions specific to priests, Pope John Paul II told the Dutch bishops Jan. 22.

In his address to the bishops of the Netherlands the pope also called for an increase in vocations, reaffirmed the ban on married priests, criticized liturgical deviations unauthorized by the church, and said candidates for the priesthood must be educated in "true seminaries" and not just schools of theology.

During the Jan. 22-23 weekend, Pope John Paul also announced that he will visit Switzerland in the future, received the new Dutch ambassador to the Holy See, met with leading U.S. prelates, and made his 61st parish visit in Rome.

The pope's talk to the Dutch bishops echoed many of the themes in the 46-point closing document of the Particular Synod of Dutch Bishops, held Jan. 14-31, 1980, at the Vatican.

"That synod is in effect the route to follow for the church in the Netherlands, because it is the authentic application of the Second Vatican Council and therefore the path to true renewal," he said in a Dutch-language address.

Pope John Paul stressed the theological distinction between the ministerial or sacramental priesthood and the priesthood common to all baptized Catholics.

"We must very much appreciate the efforts of the laity in making the church present in a more and more secularized world, and their

active participation in the life of the church," the pope said.

But, he added, "the general good demands that the functions proper to the laity not be carried out by the clergy and that the ministerial role of the priest no longer be fulfilled by the laity."

Pope John Paul made an "ardent appeal" to the entire Dutch church for prayers "that the multiplication of young people desirous of consecrating themselves totally to the service of the Lord may become more frequent and more fervent."

He stressed that candidates for the priesthood must accept the requirement of celibacy and said their training should be "not only intellectual, but also spiritual and pastoral," carried out in "true seminaries."

In his comments on the liturgy, Pope John Paul did not cite any recent liturgical abuses but said that "the liturgy must be celebrated in an ordered manner in full conformity with the official books, renewed according to the spirit of Vatican II."

He placed special emphasis on the role of the priest in the celebration of the Eucharist.

"There is no church without the Eucharist and there is no Eucharist without priests," the pope said. "How can a church exist without the ordained priesthood?"

Vatican sources said the pope's remarks were linked to the phenomenon in the Netherlands and other European nations of lay "pastoral workers" and married priests celebrating the Eucharist or administering other sacraments in local parishes.

Shortly before meeting with the Dutch bishops, who were in Rome for their official visits required every five years to report on the status of their dioceses, Pope John Paul received the credentials of Johan Anthony Beelaerts Van Blokland, the new Dutch ambassador to the Holy See.

"I hope that the Netherlands, so rich in material goods and human resources, may also choose the way of 'being' rather than that of 'having,' and will make their unique contribution to Europe and the world for the true progress of contemporary society," the pope said.

He said that the reception of the new ambassador and the audience with the Dutch bishops occurred on the same day through "simple coincidence or providential circumstance."

Pope John Paul also had private audiences Jan. 22 with Prime Minister Victor Sade of Guinea-Bissau; Polish Cardinal Wladyslaw Rubin, prefect of the Vatican Congregation for Oriental Churches; and Archbishop Girolamo Prigione, apostolic delegate in Mexico.

The evening before, he met privately with Archbishop Pio Laghi, apostolic delegate in the United States, and three leading American churchmen: Cardinal-designate Joseph L. Bernardini of Chicago; Archbishop John R. Roach of St. Paul-Minneapolis, president of the National Conference of Catholic Bishops; and Msgr. Daniel F. Hoye, general secretary of the NCCB.

As usual with such meetings, the Vatican gave no details about the pope's private audiences Jan. 21 and Jan. 22.



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THE CRITERION

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State legislature moves at slow pace as session begins

Approximately 1,000 bills have been filed in the Indiana state legislature this year—about 800 to 1,000 less than in previous sessions. The reason for this lack of speed is money, according to the Indiana Catholic Conference. Although the state's financial prognosis has gone from critical to guarded with the new sales and income taxes, there's still no bonanza. Governor Robert D. Orr told the legislators, "There's no new jackpot."

Dr. Desmond M. Ryan, executive director and lobbyist for the Indiana Catholic Conference, said, "This means competition for the funding of many worthwhile programs." As in the past years, ICC has joined with other organizations in the Coalition for Human Services to increase the possibility of securing funds for human service programs.

Reviewing the Governor's State of the State

address which set forth priorities for this session, Dr. Ryan pointed to proposals for jobs, education and funding of human services as significant to the work of the ICC.

To ease Indiana's unemployment, Orr proposed an Economic Development Package which would cost \$121.5 million to develop 800,000 new jobs by the end of the decade. The ambitious program is applauded by many, yet criticized for suggesting long-range solutions to immediate problems.

A week after the Governor presented his plan, the Democrats unveiled their "Jobs Now" program, calling for \$100 million to give jobs to 20,448 Hoosiers for a 6-month period.

"THE CONCERN of the Church," says Dr. Ryan, is that legislators recognize the human suffering caused by unemployment and

provide those services necessary to preserve human dignity while diligently exploring all possibilities for developing employment now and for the future.

Concerning education, Orr said "Our overall goal... must be to make this a Decade of Excellence in Indiana Education." He committed \$12 million over and above the \$2.8 billion already budgeted for public education and challenged the legislators to find additional money. The new money would go for computer learning, for training additional math and science teachers and for promoting business and educational partnerships through tax credits for summer employment of shortage-area teachers and for donation of computer equipment to local schools.

Non-public accredited schools are not covered in his plan. The ICC has challenged Governor Orr to consider the contribution of non-public schools to the economic growth of Indiana and to extend his concern to all Indiana children as he makes plans for preparing "for the radically changed working world of the 21st Century."

About funding for human services, Orr said "I support maintaining the state match of 25 percent for Federally funded social service block grants..." The ICC believes this leaves human services programs with decreased funds at a time of increased need. In recent years, federal funds have steadily decreased while the state's responsibility for social service programs has increased.

IN ADDITION TO these broad concerns, the ICC is supporting these bills:

HB 1034: Community Corrections Programs. This would encourage community-based corrections for non-violent first offenders in preference to institutionalization. It appropriates \$2.8 million for grants to counties.

HB 1340 and SB 79: These similar bills would establish within each county welfare department an adult protective services program to remove causes of situations that seriously endanger the mental or physical health of the elderly and disabled.

Note: A hearing in the Health, Welfare and

Aging Committee of HB 1340 surfaced great support for this concept, but there was serious concern about adding responsibility to county welfare departments, already overburdened because of budget cuts.

HB 1268: Heating Bill Assistance: This appropriates up to \$10 million to be used to provide assistance to the poor in meeting their heating bills.

HB 1387: Prohibition of Utility Shut-Offs. This prohibits utilities from shutting off service to the aged, blind, disabled and those on public assistance for failure to pay during the heating season, November 1 through April 1.

HB 1059 and HB 1161: Employer Child-Care Tax Credit. These similar bills would provide state income tax credit to an employer who operates or contracts for operation of an employee child-care program.

HB 1315: Endangered Children—Definition: This allows the intervention of the Juvenile Court if a parent, guardian or custodian allows the physical or mental health of a child to be seriously endangered by withholding life-saving medical, surgical or nutritional intervention, if that intervention is medically indicated.

HB 1181: Referendum—Nuclear Moratorium. This provides for a nonbinding statewide referendum on the question of the U.S. and U.S.S.R. negotiating a moratorium on nuclear activities.

The ICC is opposing:

HB 1201: Mandatory Employment for AFDC Recipients. This would require certain recipients of AFDC to accept employment in a community work experience program as a condition of assistance. The ICC opposes this bill because it does not recognize the importance of parenting, especially for those AFDC recipients with young children.

The ICC urges all citizens to follow these bills and voice their opinions to their legislators by calling 317-269-3700 to leave messages for your representative and 317-269-3500 for your senator.

Toll free numbers are 800-382-9841 (House) and 800-382-9467 (Senate).

Funding for Project Safe up for grabs in sub-committee

by SUSAN MICINSKI

In a House Ways and Means Budget Subcommittee Hearing held on Tuesday, Jan. 25, Jean Merritt, executive director of the Indiana Department on Aging and Community Services said "At this point there is no need for any more money to fund Project Safe. It is too early to say, but why should we panic?"

This move, however, is in direct contrast to HB 1268 which was introduced by Representative Mary Kay Budak of Michigan City, which would appropriate up to \$10 million to help low income households with energy payments. "Of course, we are willing to negotiate," said Rep. Budak. She did indicate that data collected so far shows that further money would be needed to cover the rising costs of fuel and also the increasing number of households needing assistance.

The other three sponsors of the bill are

Reps. Ayres (Chesterton), Becker (Evanston) and Jontz (Brookston).

Rep. Ralph Ayres mentioned "We feel that we are asking for a reasonable amount (\$10 million)."

The Indiana Catholic Conference (ICC) is in support of HB 1268: Home Energy Assistance (Project Safe). But, the ICC does feel that \$10 million may be an inadequate amount. The ICC believes up to \$20 million may be necessary to permit all eligible households to receive assistance and to increase benefit levels by \$100 per household.

According to data furnished by the Indiana Department on Aging and Community Services, there are 158,665 projected households eligible for Project Safe. The average benefit for these households is \$209 per month. Although this monthly allotment may seem sufficient, it should be noted that the state has not experienced many icy blasts of winter—yet.

Notice

Last week's article by Valerie R. Dillon titled "Defective Infants Also Have Right to Live" was reprinted by permission of Our Sunday Visitor in which it was originally published.

OFFICIAL APPOINTMENTS

Effective January 24, 1983

REV. JEFFREY GODECKER, from in residence at the Catholic Student Center of IUPUI, Bellarmine House, Indianapolis, to in residence at Holy Rosary Parish Rectory, Indianapolis, and continuing as instructor at the Christian Leadership Center, Marian College, Indianapolis, and part-time chaplain of the Catholic Student Center of IUPUI, Bellarmine House, Indianapolis.

Effective February 1, 1983

REV. DONALD SCHNEIDER, to part-time associate of St. Lawrence Parish, Indianapolis, and continuing his assignment as Director of Our Lady of Fatima Retreat House, Indianapolis, with residence at Our Lady of Fatima Retreat House, Indianapolis.

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



SEEKING JOBS—Some 3,000 job seekers push toward the door of the Washington Park Field House in Chicago earlier this month to fill out applications for jobs offered by the city. The city job plan offered work for

only 10 weeks but desperate unemployed workers camped out overnight at the field house and 19 other locations hoping to land one of the 3,800 full- and part-time jobs. (NC photo from UPI)

POINT OF VIEW

Whatever became of... new days and old friendships?

by Fr. JEFF GODECKER

Shortly before Christmas I spent an evening sipping the spirits of the season with three other members of the ordination class of 1969. It was an evening of friendly catchup and nostalgic remembering. The often heard refrain was, "Whatever happened to...?"

In May of 1969 we were 10 not so little Indians, aged 26 or so, ordained as the last ordination class of Archbishop Schulte. Today we are five active priests and five who have resigned the active ministry. Spread from New Jersey to California we are two pastors (Jerry Kirkhoff and John Fink), two persons in social work (Pete Adolay and Charlie Feld), one editor of a Catholic newspaper (Tom Widner), one who works for a large American corporation (Don Haake), one involved in high technology (Mike Albright), one high school teacher (Karl Miltz), one who works in the plumbing business (Mike Kattau), and one campus minister and educator (Jeff Godecker).

We were ordained at the height of the anti-Vietnam War movement. The intensity of the civil rights movement was waning. It was pre-Watergate. The renewal generated by Vatican II was in full swing.



In 1969 we were young; and who we were as priest was new to us and even newer to some of the folks around the towns of central and southern Indiana. More than one eyebrow was raised on more than one occasion.

SOME SAW US as rebels and radicals, although I doubt whether we ourselves ever really characterized ourselves that way. But we were committed to the renewing change of the Church. We were occasionally brash but very bright and inventive about that commitment. We were restless with our dreams, searching for new strategies, often learning the hard way. In our efforts to move the people of God along to a new place some things got broken, some died altogether, and some folks dropped out. But other folks were healed and opted in to our creative schemes.

Generally in those days it was clear where we stood. We were ready to confront and often did. We definitely were not afraid of taking sides and trying the patience of more than one authority. We embraced the discontinuity of the age.

We believed in a faith that was unencumbered by institutional custom. We were more for the pure and radical Gospel than we were for the body of traditions that had built up over the last few centuries. We preached a more friendly and brotherly God. We made attempts at connecting the cause of the Gospel with social and political reality. And we worked for a Church that was more "us" than "them."

MANY OF US tried to forge a new kind of

lifestyle that was less institutional, more relational and casual than formal or powerful. We were the antithesis of Bing Crosby in "Going My Way."

So what about all of that now in 1983? It is a more peaceful and a quieter time in the Church. Perhaps it is a more dangerous time, however, in that it would also seem to be a more passive time. Perhaps it's a time of recuperation and rest. Perhaps it's a time that waits for yet another day.

There are some scars. Some we inflicted ourselves. Other scars were made by other persons, some of whom were well intentioned, others of whom were harshly and protectively motivated.

All in all, some things worked and others didn't. Perhaps, as a class we are a lot like the social reconstruction programs of the 1960's. The vision and the dream didn't totally work out the way it was supposed to or with the ease that we thought.

We were not as successful as we had all planned at the beginning. Some had to leave priesthood for reasons of their own integrity. Others, for the very same reasons of integrity, stayed on. Each of us walked his own individual path—perhaps appointed—and each of us has grown in grace, age, and wisdom. We know more today at 40 than we did at age 26. But the days are not over and neither is the dream.

What we did (and certainly not us nor even mainly us) is far too essential to forget.

For we did bring a vision, a new dream, impossible though it might be. We were committed to that dream and the tensions of trying to implement it. We were not willing to settle back into a nice cozy and comfortable Church where the tensions are swept into the dark and quiet corners hidden from view. Such a Church is more a country club than a Church.

We did help to make the church more human, a humanness that some still want to strike from the record.

We did help in the revelation of an earthy, political, compassionate and crying God. But that side of God continues to be hidden in the



lives of many in the Church including some of its leaders.

We did commit ourselves with both failure and success to the values of the kingdom which are not the same as the values of ego and power and control.

We did believe in a Church that was not a pomp and circumstance Church but a pilgrim Church. We did not believe in a Catholicism that was clerical garb and sisters' veils and priests' prerogatives. We did believe in a deeper spirit of Catholicism that tied together a common human fellowship of Eucharistic worship with a commitment to the needs of one's brothers and sisters. We loved not the Church that was smug and self-righteous. We did love the Church that ran deep in our own souls and bonded us together with Jesus Christ and one another.

I for one still do love the Church that runs deep in me and others. I still believe in a reformed Church. And I still am committed to our original vision. There is yet a new day.

WASHINGTON NEWSLETTER

Social Security likely for rescue

by JIM LACKEY

WASHINGTON—The Social Security rescue plan proposed in mid-January by a bipartisan national commission seems likely to be approved by Congress this year even though there are significant challenges to some of the ideas contained in the commission's report.

Several groups, including a major organization of the aged, the American Association of Retired Persons, vowed to fight the plan, which would save \$169 billion over the next seven years through a combination of benefit reductions and new taxes.

But the plan also is gaining the support of church groups, including the National Conference of Catholic Charities. Mathew Ahmann, associate director for governmental relations at Catholic Charities, said the proposal by the National Commission on Social Security Reform deserves support and is perhaps the best plan for preserving the retirement benefits of the elderly.

Few dispute the dimensions of the problems faced by Social Security. As early as November the national commission was able to agree that by 1990 Social Security would face a \$150-\$200 billion shortfall if nothing was done.

But figuring out a way to deal with the shortfall in a manner that would be acceptable



to both President Reagan and House Speaker Thomas P. O'Neill (D-Mass.) proved to be more difficult. Even two weeks before the final compromise was drawn it appeared that the commission was so split that no solution would be devised.

Thus the fact that there is opposition to several elements of the final compromise comes as no surprise. The key will be whether the pockets of opposition coalesce into a force large enough to defeat the plan in the House or Senate.

One issue that will be extensively debated is the proposal to tax half the Social Security benefits received by individuals whose non-Social Security income is \$20,000 or more. The proposal is expected to raise \$30 billion of the \$169 billion package over the next seven years but also is regarded by some as introducing at least a partial "means test" for Social Security benefits.

Through its history Social Security has been regarded strictly as an insurance plan, not a welfare plan aimed at benefiting primarily the poor. But taxing the benefits of more well-to-do retirees—those with pensions, investments and other sources of income totalling more than \$20,000 per year—is regarded by some Social Security experts as a reduction in payments for one class of beneficiaries and a sharp break from the intended purposes of the system.

A second debate is likely to erupt over proposals to raise the retirement age early in the next century. Though not a part of the \$169 billion short-term rescue plan, the proposal to raise the retirement age from its current 65 is

aimed at helping solve the system's long-term problems, including the fear that by the year 2025 there will not be enough workers to support today's baby-boom generation once it retires.

But proposals to up the retirement age have raised concerns in the past about the plight of disabled workers who have no choice but to retire at 65 or even earlier. Catholic Charities, for one, argues that raising the retirement age without making provision for those who are unable to work or unable to find suitable employment would create an additional burden on the elderly.

A proposal to cut sharply the benefits for those who retire early was one of the ideas that got President Reagan into such hot water when he announced his initial recommendations for Social Security changes early in his administration.

In its history the Social Security system has been strongly supported by the Catholic Church, which has seen it not just as a benefit to retirees in general but as a way to keep many retirees from sinking into poverty. Though the system is intended to supplement other forms of retirement income, the fact is that many of the working poor would have nothing to live on in their retirement years if not for Social Security.

Even Pope John XXIII praised the maintenance of Social Security systems. In his 1961 encyclical "Mater et Magistra" he said such systems "can be regarded as means whereby imbalances of citizens are reduced."



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LIVING THE QUESTIONS

Friendships can also share uncommon denominator

by Fr. THOMAS C. WIDNER

Once upon a time while traveling from New Delhi to Rangoon by airplane, I met a very wise man who taught me many things about myself. While passing the hours away playing backgammon and checkers and ends, we began talking about ourselves and our occupations and our observations about life. It was not one of those conversations in which one solves the problems of the world, but one in which one discovers oneself—and feels better about it.

It reminded me of the time I found myself in the sauna at the YMCA exchanging niceties with another health advocate about the weather, the time of day, the positions of the sun and the moon and the stars in the skies and so forth. He asked me what I did for a living and I told him I wrote for a community newspaper. When he asked me which one and I told him *The Criterion*, he replied by proclaiming himself a mailman burdened with the task of distributing this newspaper each Friday on Indianapolis' north side.

His concern during this particular encounter was that Christmas was soon approaching. Would the paper be thick or thin? Would he have a heavier mailbag than usual? I told him his labor would be light that week.

What I was getting to was the mailman's interest in me for

purposes of passing the time of day while drying up in the sauna at the YMCA. Neither one of us cared about each other beyond that time.

IT WAS NOT THE same with the wise man on the plane. Backgammon was not our common denominator. Neither was checkers nor ends. (Have you ever played ends?) Our common denominator was a recognition of something in each other—a common sympathy perhaps, a kindred spirit—whatever it was we recognized it in one another and it has been growing ever since.

What I am talking about, of course, is friendship. Each of us has found himself or herself on similar flights from New Delhi to Rangoon. They usually end there. Fortunately, ours had a layover in Singapore and so the friendship grew.

Now, of course, if you know anything about geography, you know that Singapore lies farther away from Rangoon and if a plane were laid over there on a flight from New Delhi, it would have gone very far out of its way indeed.

So it's not a question of distance at all. Airplanes and trains and boats lay over in many places and persons get to know each other better because of it—or because they choose it.

Some friendships take years to mature. I recall getting to know someone else very well because while camping he liked to pitch his tent on water (he loved to hear the sound of rushing water at night) and I was canoeing down the Wabash River on the way to the Gulf of Mexico (engaged in the fur trade) and passed his canvas home several times coming and

going. After several trips he finally invited me in for wine and cheese and we've been exchanging confidences ever since.

FRIENDS KNOW YOU better than you know yourself. They also see beyond the masks one wears—be it the mask of occupation or whatever. Many priests I know want to be known as human beings—fellow sufferers on this planet. We are very vulnerable because many people think we lack feelings, sensitivity or savvy. But, then, most people seem to think most other people lack those things too. It's just that priests are very public people.

It does no one any good to pretend you don't know what is going on with them. If you do, tell them. If you don't, you probably really don't care about them at all. And that's very sad. I have very little use for someone who tells me after the fact that he worried about me in a particular instance. There are enough people who don't care about anybody else to populate the Gobi desert which is a very good place for them to go since their lack of caring is a menace to the world anyway. Priests need to be told these things as well.

Friends are for challenging as well as for loving. The reason why many priests fail to come across as human beings is because they often see themselves as not needing friends when, in fact, they need them as much if not more. Priests are most afraid of other priests because we fear revealing our needs to one another. If you want to catch a priest off guard, tell him you love him. Not because he's a priest, but because he's a human being who is lovable just like all other human beings.

I hope your flight goes well.



Code incorporates major reforms of ecumenical council

by JERRY FILTEAU
(First of ten articles)

On Jan. 25, 1959, Pope John XXIII announced two major decisions: to convoke an ecumenical council of the Catholic Church and to revise the Code of Canon Law, the body of laws governing the Western (Latin-rite) church.

The Second Vatican Council, which lasted from 1962 to 1965, marked a turning point for the church in the modern world which has affected every area of Catholic life.

Because of the depth of changes in the church that the council brought about, the revision of the Code of Canon Law was delayed until after the council.

Now, 17 years after the council ended, that work is in its final phase. Pope John Paul II promulgated (legally enacted) the new code on Jan. 25, 1983 (24 years to the date after Pope John XXIII announced its revision).

Aside from a similar revision of the Code of Oriental Canon Law—the general laws governing all Catholics of the Eastern-rite churches—the revision of the Latin-rite code is the last of the major postconciliar church reforms to be completed.

The new code has to incorporate the other major reforms of the council. Liturgical changes, changes in church structures and the development of numerous new structures, changed understandings of the respective roles of laymen, priests, bishops and the pope in the church, and a wide variety of other developments all had to settle in before they could really be adequately codified in the form of permanent or quasi-permanent general laws for the church around the world.

MANY THEOLOGIANS and canon lawyers who have studied the revision process and the successive drafts of the new code have complained—at times with considerable vehemence—that numerous laws in the new code, and in fact the very structure of the code, do not adequately reflect Vatican II and postconciliar developments in the church. In some cases it has been argued that the new

code marks a step backward from current thinking and practice.

"In it (the new code) different trends meet, at times conflict, and by natural necessity produce a fruit in which there is much good, but which is still far from perfection. That is, it is a compromise," wrote Jesuit Father Ladislav Orsy, a noted American canonist.

"It will be out of date even before it is promulgated," said Father James Provost, executive coordinator of the Canon Law Society of America (CLSA), in a critical article last year in a national Catholic magazine, *America*.

Despite such reservations, however, many have welcomed the completion of the new code. The CLSA and other individuals and groups have been urging a major educational process to familiarize American Catholics with the new laws.

They have stressed that the code's publication provides a major opportunity for church authorities to help people understand the nature and meaning of church law and the role of the law in church life.

MANY CHURCH lawyers have also emphasized the opportunity that a new general church law provides for making positive changes in local church law and practice.

The "vacatio legis"—the period of exemption before the law goes into effect—allows parishes, dioceses, bishops' conferences or other church agencies and institutions some time to adapt policies and programs to fit the norms of the new law.

In cases where petition to the Vatican is required to maintain a local practice at variance with the general law, it gives time to process such petitions.

As just one example of the changes involved, Father Thomas Green of the Catholic University of America, one of the leading U.S. experts on the new code, has listed more than 70 areas in which the new code can or will affect the work of national bishops' conferences.

Until the 20th century the Western church did not have a single, systematically arranged code of laws governing it. In 1904 Pope St. Pius

X ordered a complete codification of the various principles of law and individual laws and collections of law that were used to govern the church.

That work took 13 years to complete. In 1917 Pope Benedict XV promulgated the first Code of Canon Law, decreeing that it would take effect one year later.

To revise the 1917 code, essentially the same process was used: Pope John XXIII established a commission in 1963, which Pope Paul VI later enlarged. Successive drafts of the revised code were sent to all the world's bishops and to others designated for consultation on the new code.

The 1967 world Synod of Bishops was asked to draw up norms for revising the new code.

The final plenary meeting of the code commission, in October 1981, offered final revisions in the proposed new code and submitted it to Pope John Paul II for his approval.

The pope, who alone has the power to enact the code, could theoretically reject the whole thing or any part of it. While several well-placed church officials have said that he studied each and every law in the new code before approving it, he has made no substantial changes in the final draft submitted to him.

(Next: Pope Paul's work.)



JAPAN'S UNBORN—Divine Word Father Anthony Zimmerman walks through a section of a Buddhist temple filled with little stone statues called "mizuko" or "water babies." The statues are placed there by parents of aborted fetuses who feel sorrow over their abortions. Father Zimmerman said there are about 2 million abortions a year in Japan. (NC photo)

Catholic role extensive in Devington revival

by MARGARET NELSON

In November 1976 when Joe Perilli and Father Joseph Beechem of St. Lawrence Church, Indianapolis, discussed the possibility of revitalizing the Devington Shopping Center, they had no idea how long and difficult the struggle would become. But they also did not realize that they would receive generous support from all sectors of the northeast community, including other churches, neighborhood associations, businesses, schools and government officials.

The Catholic community has done more than its share to save the 22-year-old commercial plot from "urban decay." In a few weeks, shoppers at the East 46th Street and Arlington Avenue center will see the first physical signs of encouragement in six years. The Kroger Company will begin construction of a new 37,200 square foot supermarket next to its present site in March. The 32-acre property was purchased in September, 1982, from its original New York owner by Devington Associates, an Indiana limited partnership.

After attending Notre Dame University, Chicago-born Joseph Perilli was working for the Human Justice Commission when he recognized a vocation in urban economic

development. He came to Indianapolis and approached 50 pastors with plans to turn blighted community areas around. For 18 months, he stayed at Holy Angels parish rectory on the near northwest side. He is still a member of the parish because he likes "what they are trying to do there."

OF THE 50, Perilli found nine pastors willing and able to commit themselves to this work, two of them Catholic. MACO (Metropolitan Area Citizens Organization) was organized to spearhead the project and is now a limited partner in the purchase of the Devington property. The group is also committed to action in housing renewal.

Father Beechem emerged as a leader in the group and became vice president of the original MACO. He now serves as president, with Perilli continuing as executive director.

The two men approached the St. Lawrence parish council in early 1977 and received unanimous approval of their plans and a \$1,500 a year donation to the project. The church's Social Action Committee has worked with the DCA (Devington Community Association) in scheduling social and educational events at the shopping center to keep people coming to the area despite its neglected appearance. (The



FIGHTERS FOR DEVINGTON—Father Joseph Beechem (left), pastor of St. Lawrence Church and president of the Metropolitan Area Citizens Organization (MACO), discusses revitalization plans for the Devington Shopping Center with Joe Perilli, executive director of MACO. (Photo by Margaret Nelson)

owners ignored repeated appeals by the community, MACO and government officials for anything but minor paving repairs).

The Catholic Campaign for Human Development was one of the major sources of organizational funding before the purchase last September. Eight other churches in the surrounding northeast area have given notable financial support, including St. Andrew the Apostle Catholic. The Sisters of Providence are charter members. Perilli credits churches of many faiths for providing meeting facilities, legal assistance and help writing grant requests.

EVEN THE Indianapolis Art League and Indiana Arts Commission have become involved. With cooperative funding, work is beginning on a project to provide seasonal banners for the parking lot poles.

Mayor William H. Hudnut III has played a major role by securing the \$740,000 Urban Development Action Grant and a \$50,000 city loan. Lt. Governor Mutz has been consistently behind the project since he was a state senator for the district, most recently obtaining the \$100,000 state loan commitment. Many other public officials have offered strong support to the renewal work.

Lilly Endowment has provided MACO's equity in the nine-layer financial package. But the major portion of the \$4,190,000 comes from a first mortgage of \$1,500,000 from Equitable Assurance Society of the United States through its Urban Initiatives Program.

General partners include Garry Lindboe, Vince Todd (a member of Immaculate Heart parish), and George Nichols of Diversified Financial Programs, which owns shopping centers and another set of apartment and office buildings in the state and is developing the Backbay Condominiums project at Geist Reservoir. The other general partner is Von Blankenbaker of Blankenbaker and Associates, a shopping center builder currently developing an area on West 38th Street.

THE NEW KROGER is just the beginning of a redevelopment project that will include a new 10,125 square foot Haag Drug store. Remodeling of the additional 62,500 square feet of retail space will include roof improvements, new heating, ventilating and air conditioning systems, new floors and other improvements. Exterior work will provide a new canopy and facade, along with parking lot lighting, resurfacing and extensive landscaping.

The present tenants, including such loyal businesses as Ace Hardware (10,500 sq. ft.), Roselyn Bakeries, Fotomat, Baskin-Robbins Ice Cream, Tuchman Cleaners, Flower Time and Kurl Keeper's Friend, will remain. More than half of the shopping area is in the process of being leased and commercial interest is increasing.

The possibility of housing one community-owned restaurant has been discussed with the owners. This prospect is especially appealing to MACO because of the firm's policy of im-

proving property and returning some of its profits to the community.

According to a 1980 market study, the overall sales potential at Devington is 26.2 percent better than the average urban location in 12 midwestern states studied. But for restaurants, the market is 45.4 percent above average, for apparel store merchandise it is 34.6 percent and for department stores, it's 32.7 percent.

The redevelopment can be expected to raise home and property values in the surrounding area and create about 160 jobs. Of course, consumers in the neighborhood will be able to save fuel and vehicle wear because the center will offer more attractive shopping facilities right in the area. DCA president Edith Jones says, "The way the neighborhood groups stuck behind MACO was very important to the success of the project."

Dutch Roembke, Baskin-Robbins manager and president of the Devington Merchants Association, claims, "If it hadn't been for MACO, Devington would be boarded up by now."

In turn, Joe Perilli does not believe MACO could have obtained its goals without the Catholic Church, especially the support of Father Beechem, St. Lawrence and the Catholic Campaign for Human Development.

But Father Beechem observes, "The uniqueness of this project is the private sector working through neighborhood groups with churches on this scale. It is unmatched by anything in the country! It could be a model for similar projects."

At a recent luncheon meeting of the project team, Father Beechem opened a fortune cookie with the message, "You will have gold pieces by the bushel."

Though he would obviously be thankful for such a "fortune," Father Joseph Beechem will be even more pleased next year when the renovated Devington Shopping Center celebrates its grand opening!

Priest says conversion needed for ecumenism

GOLDSBORO, N.C. (NC)—"We need a conversion of how we look at one another before we do anything about implementing ecumenism on a local level," said Glenmary Father Robert Dalton at a day-long Baptist-Catholic dialogue Jan. 17. Father Dalton, field representative of the U.S. bishops' Committee on Ecumenical and Interreligious Affairs for contacts with the Southern Baptist Convention, suggested to 40 Baptist and Catholic pastors participating in the dialogue that a change should occur in Christians' motives, judgments and goals to achieve cooperation, not conversion.

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May God our Father and the Lord Jesus Christ give you grace and peace.

(1 Cor. 1:3)

Eulogy given in appreciation of father

by CYNTHIA DEWES

This is a eulogy for my father. It's not your usual eulogy, since my dad's still alive. But I want him to know exactly how I feel about him while he's still around to hear it. How often do we get the chance to do that?

In a nutshell, what I feel for Dad is love and respect—probably not unusual in a daughter, but worth mentioning anyway.

Dad is the son of immigrants, and spoke only Norwegian himself until he went to first grade in a one-room school in Wisconsin. No one offered to give him enrichment classes in English or anything like that, so he just toughened it out. Most of the people in that neck of the woods spoke only Norwegian or Swedish anyway. The rhythms of that language are in his speech today.

He loved school and remembers proudly that the schoolteacher often spent winters with his family, since her board at the children's homes was part of her salary. He lit fires in the schoolhouse before class in the dead of northern winters, and carried his lunch to school in an empty lard pail.

But farm life demanded that he leave school after only eight grades, in order to help his father. After all, he was the oldest of the 11 children in the family. Others, farther down the line in age, would forego their opportunities to go to high school, a decision he would never understand.

WWI brought out the worst emotions in Dad's small town. The few inhabitants who weren't Scandinavian happened to be German, and they were ridiculed and made miserable in general by super "patriots." Dad couldn't understand that attitude either.

In a time not noted for ecumenism, the young people in Dad's circle of friends celebrated Christmas Eve in both the Lutheran and Catholic churches. Riding together in a horse-drawn sleigh, they attended the Lutheran service and then the Midnight Mass, finishing with hot drinks and treats at someone's home afterward.

One highlight of this time was when the Harlem Globetrotters came to Dad's small town to play an exhibition game with the local boys... and LOST. And there were dances in grange halls, weddings and church parties to bring more fun to lives of hard physical work.

Money was an unknown quantity in Dad's youth, but somehow he managed to put a crystal set together on which he listened to WLS out of Chicago. His first automobile was a Model T Ford that cost \$350 cash.

By the time he married my mother (because "she had silver buckles on her shoes"), Dad had graduated to a sporty green roadster. But he was also in the depths of the Great Depression, like everyone else in the country. He is still proud of the fact that, despite a limited education, he always held a job during those hard times and never "hung on the end of a shovel for the WPA."

Dad regretted that he was too young to serve in WWI and too old to serve in WWII. So he belonged to the National Guard during the Twenties and the State Guard during the Forties. From the sidelines (as he thought) he was proud of his brothers and brother-in-law who served in the Navy. (Where else would farmers from a land-locked state serve?)

Dad was a hard worker who gave his best to his jobs as farmer, milkman and dairy worker. For a man who doesn't even like cows, that's saying something. When he retired they gave him a cream can with his name and "Dairyman 1929-1971" painted on it. He's justly proud of it and the 40-plus years it represents.

Dad is, to sum it up, one of those people who are called the "salt of the earth." He is kind, humble, unassuming, good. He was non-sexist and non-racist before those ideas had names.

Since I am an only child who didn't have to share, I never fully realized the sacrifices that must have been made to give me good food, clothing, and a comfortable home.

But I did realize that I was a loved child. Both my parents made me feel cherished. I never doubted that they thought I was O.K., and as my life goes along I recognize this as a gift beyond price.

So what can I say, Dad, except thanks for being the man you are, the father you are. I love you.

check it out...

✓ Brebeuf Preparatory School announces the appointment of **Jesuit Father M. Joseph Casey** as president, and **Jesuit Father Bernard P. Knoth** as principal, of the school. Father Casey, a native of Chicago, holds degrees from Loyola of Chicago and Case Western Reserve University in Cleveland. He has been acting president since August, 1982. Father Knoth was a member of the first graduating class at Brebeuf in 1966. He is a PhD. candidate at the University of Chicago, with degrees from the University of Detroit and the Jesuit School of Theology at Berkeley.



Fr. Casey



Fr. Knoth

✓ According to the January "Catholic Journalist," **Edward O'Meara** has become a book reviewer for a diocesan newspaper in Oregon. But hold it! This Edward O'Meara is not OUR Edward O'Meara, but an Oregonian who recently retired as editor of a daily newspaper.

✓ **Lawrence M. Bowman**, principal of Chatard High School, will be a featured speaker at the National Catholic Educational Association Convention in Washington, D.C., April 4-7. Bowman will speak on "The Principals Do the Talking." Other Indianapolis area speakers at the convention include Father Gerald Gettelfinger, Chancellor of the Indianapolis Archdiocese, and Benedictine Father Cyprian Davis, Professor of Church History at St. Meinrad School of Theology.

✓ **St. John Bosco Guild and Guardian Angel Guild** will sponsor jointly a one-day retreat on the theme "My Life—My God" at Fatima Retreat House on Ash Wednesday, Feb. 16, from 9:30 a.m. to 2:30 p.m. Father Donald

Schneider will be Retreat Master. Registration fee of \$6.50 includes lunch. Call the CYO office at 632-9311 before Feb. 9 for reservations, or call Rosie Green, Publicity Chairman, at 293-0847 for more information.

✓ **Holy Angels Parish** is the first church in Indianapolis to offer free screening for high blood pressure to the community. Parishioners who were trained as blood pressure measurement specialists by St. Vincent Wellness Center conducted their first screening last Sunday after Mass. Persons with high blood pressure readings will be retested within one week and then referred to a physician or agency. Persons with normal readings will be retested once a year.

✓ The Southside Directors of Religious Education will sponsor a program conducted by Dr. Ernest Collamati on "Conscience Formation and Moral Development" on Saturday, Jan. 29 at St. Barnabas Church from

9 a.m. to 3 p.m. A \$5 registration fee includes lunch. Call Sister Diane Jamison at 881-0631 for more information.

✓ **Msgr. Francis J. Reine** will be honored on Sunday, Jan. 30, upon the occasion of his retirement as pastor of St. Christopher Church in Speedway. Parishioners and friends are invited to attend the 10:30 a.m. Mass and the reception which follows in the parish activity room. Msgr. Reine has been pastor of the parish since 1973. Prior to that he served as pastor of Assumption Parish for five years and was president of Marian College from 1954 until 1968. Msgr. Reine has served in a variety of pastoral assignments since ordination in 1940.



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The ads will be limited to 30 words and classified according to type of work. All that is necessary for you to do is to fill out the form below. Be sure to indicate your classification.

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(Sorry, absolutely no information will be taken by telephone.)

Archbishop O'Meara's Schedule Week of January 30

SUNDAY, Jan. 30 to FRIDAY, Feb. 4—Visit to Rome with participation in the ceremonies related to the elevation of the new Cardinals.

FAMILY TALK

Agencies cited for help given

by Dr. JAMES and MARY KENNY

Dear Dr. Kenny: I recently read your article on how married couples can learn and profit from the example of many single parents. You told of how these single parents join together for physical and emotional support. You mentioned Parents Without Partners, which is a fine organization I'm sure, but you failed to mention any of the support groups found within our own church community.

Please give credit to the North American Conference of Separated and Divorced Catholics. NACSDC has as its primary goal the support and healing of the divorced person. This support and healing involve the development of groups where people who have

shared a common and painful human experience can now share life.

NACSDC is a new-style church organization. It is a network connecting a movement. Everyone who cares about the divorced belongs. It insists that there is no one way to do divorce ministry and welcomes under its umbrella all those who want to learn and help.

Information about local groups can be obtained by writing the national office: NACSDC, 1100 S. Goodman St., Rochester, N.Y. 14620.

Dear Dr. Kenny: This letter is in response to your article on adoption problems. We suggest that the couple experiencing such difficulties contact the Holt Adoption Program Inc. (P.O. Box 2420, Eugene, Ore.) and this agency as well as their local agency can very quickly find

a child from a foreign country for them. This agency is good and they have thousands of orphans available.

We are adopting our 10th child this year—a small boy from Nicaragua, and when the caseworker came to our home, she commented that we have room for another child after this one! Our children came very quickly in the '60s and, of course, white Caucasian babies are no longer available, but there is nothing like the black, Korean and Nicaraguan.

Answer: Another agency which may be helpful to Catholics is the Catholic Union of the Sick in America. CUSA joins persons who are in chronic pain and illness. Its membership extends over the United States and Canada. A group letter circulates among the members.

CUSA tries to give spiritual orientation to suffering. Members pray and suffer for the needs of the church and for all humankind. Subgroups exist within the larger organization with a spiritual adviser (usually a priest) and a group leader.

CUSA gives support and purpose to the lives of the suffering. The CUSA administrative leader is Miss Anna Marie Sopko, 176 W. 8th St., Bayonne, N.J. 07002.

Reader questions on family living and child care to be answered in print are invited. Address questions to: The Kennys, Box 872, St. Joseph's College, Rensselaer, IN 47978.)

1983 by NC News Service

Ignatius became 'a meal for the beasts' on his Roman journey

by KATHARINE BIRD

Sometime before the year 107 A.D., Bishop Ignatius of Antioch set out on a journey from Syria to Rome where he was to become what he called a "meal for the beasts." A bishop for 40 years, Ignatius traveled in chains, a Roman prisoner.

En route, Ignatius and his Roman guards, whom he described in a letter as "half-a-score of savage leopards," paused for a time in Smyrna. There he was greeted enthusiastically by representatives from several nearby Christian communities. There too Ignatius held an affectionate reunion with his much younger friend Polycarp, bishop of Smyrna.

Tradition has it that Ignatius was in direct contact with an apostle, while Polycarp often is thought to have been St. John the Apostle's disciple in Asia.

Can we imagine what sorts of topics these two figures from the early church might have discussed? Maybe we can obtain some hints from seven letters Ignatius wrote and sent by messenger to various Christian churches during his final journey. We also can look for hints in the single letter in our possession written by Polycarp to the Christians at Philippi.

Surely the two men talked about Ignatius' approaching execution. Would Ignatius have confessed some very human fears about dying? He admits, "It is the hope of this world's prince to get hold of me and undermine my resolve."

Ignatius testifies, however, that he considers execution a way to God, saying: "I am

his wheat, ground fine by the lions' teeth to be made purest bread for Christ."

Ignatius may have urged Polycarp "to put no obstacles in the way" of his dying, as he writes in the Letter to the Romans. For Ignatius was afraid others would try to save his life and says: "I must implore you to do me no such untimely kindness."

Polycarp almost surely would have used the meeting with his mentor to get some advice on being a bishop. In the stressful days of the post-apostolic church, urgent problems were arising. A particularly worrisome problem was disunity, a theme Ignatius sounds in six letters.

In his letter to Polycarp, Ignatius indicates his view of the bishop's role. He urges Polycarp to "give thought especially to unity, for there is nothing more important than this . . . Address yourself to people personally, as is the way of God himself."

Ignatius and Polycarp surely shook their heads over the troubling dissension about the true identity of Jesus. Some people were going so far as to deny that Jesus had a real or natural body during his life on earth.

Ignatius stresses in the letter to the Trallians: Jesus Christ "was verily and indeed born, and ate and drank . . . and was verily persecuted in the days of Pontius Pilate . . . and crucified and gave up the ghost in the sight of all . . . and was verily raised up again from the dead."

Polycarp says even more vehemently: "To deny that Jesus Christ has come in the flesh is to be anti-Christ. To contradict the evidence of the cross is to be of the devil. And to pervert the Lord's words to suit our own wishes, by asserting that there are no such things as resurrection or judgment, is to be a first-born son of Satan."

Finally, the way to celebrate the Eucharist must have been a topic of conversation for Ignatius and Polycarp. Ignatius had great interest in the Eucharist. He says the life of Jesus continues in the Eucharist, for the "Eucharist is the self-same body of our Savior Jesus Christ which suffered for our sins."

Again, in the letter he sent to the Smyrnaeans, Ignatius says the "sole Eucharist you should consider valid is one that is celebrated by the bishop himself, or by some person authorized by him."

Quite possibly Ignatius' example helped Polycarp face his own ordeal at the hands of the Romans in 155 A.D. For Polycarp too was arrested, betrayed by a member of his household under torture, and executed at the age of 86.

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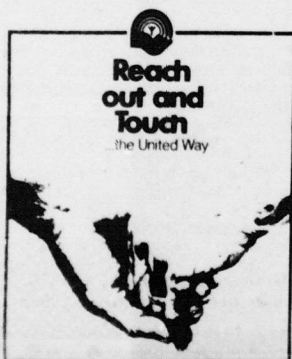
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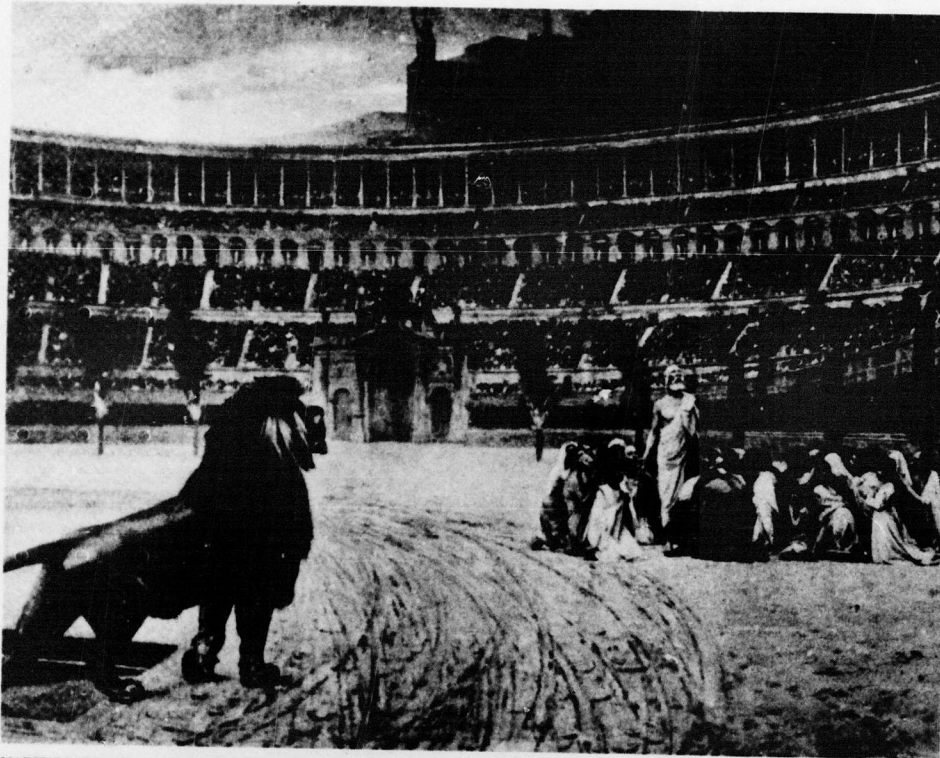
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Pathways of the Spirit

Early Christians noted for charity, courage



MARTYRS IN ARENA—Early Christian martyrs await death in the Roman arena. They were noted not only for their courage in the face of great persecution but for their charity as well. The Christians gave

generously to help the poor and oppressed. As recorded in the Epistle to Diognetus, "They love all and are persecuted by all. (NC photo)

by Fr. ALFRED McBRIDE, O. Praem.

The first Christians are best remembered for their charity and their courage.

A second-century church father, Tertullian, wrote: "See how these Christians love one another." He referred not only to the affection and forgiveness among Christians, but also to their monetary generosity to those in need.

Tertullian writes about how Christians voluntarily financed their charities. "Every man once a month brings some modest coin . . . No one is compelled to contribute."

The funds were spent "not on banquets and parties, but to feed the poor and bury them, for boys and girls who lack property and parents, for slaves in their old age, for shipwrecked sailors. The money also goes to people in the mines, on penal islands or in prison. Christians finance their charitable beliefs."

Within a century after the first Easter the Christians began to build a miniature welfare state within the Roman Empire that for the most part lacked social services.

In the fourth century, the Emperor Julian—no lover of Christians, or "Galileans" as he called them—sought to revive paganism. He felt he could tempt people back to paganism by imitating the charitable work of Christians.

In a letter to his imperial clergy, Julian writes: "Why do we not learn the lesson that it is in their benevolence to strangers, their care for the graves of the dead and the apparent holiness of their lives that they have done the most to advance Christianity. It is disgraceful that the impious Galileans support not only their own poor but ours as well. Everyone can see the people are getting no help from us."

Julian told the leading citizens of Antioch: "Each one of you allows his wife to take food and clothing from your homes to give to the Galilean charity drives. Your wives feed the poor at your expense and the Galileans get the credit."

Women played a large part in the Christian (See EARLY CHRISTIANS on page 10)

Perpetua and Felicity gave ultimate gift to prove faith

by ROBERT WILKIN

Among the most beloved saints in the early church were two young women named Perpetua and Felicity. They lived in a city in North Africa, present day Tunisia.

It was about 200 A.D. The two women only recently had become Christians.

Their story is simple but filled with human touches.

Often we seem to put saints in a class by themselves, quite apart from us. That is especially true when we think of the first Christians.

The first Christians seem so distant, so

much more heroic that we are, so much closer to Christ.

But the people who became saints were not unusual people—at least not at first. They were seldom famous, most were not learned and few were wealthy.

The saints were, and are, people who lived quiet lives serving God and neighbor until one day something unusual happened. Then they bore witness to their faith in Christ in a dramatic way.

In the case of Perpetua and Felicity, an ancient account of their arrest and martyrdom, possibly written in the early third century, tells us that Perpetua was married. Her father and mother were still alive. She had two brothers and a son.

Felicity too was married. And she was pregnant.

The Roman authorities asked Perpetua to demonstrate her allegiance to their gods by making an incense offering. When she refused against the strong protests of her father, she was imprisoned. Her comment was, "I can call myself nothing else than what I am, a Christian."

Perpetua was baptized in prison. She began

to prepare for what lay ahead: suffering at the hands of an executioner.

While in prison her thoughts were on two things: How she was going to nurse her infant son and whether she would be strong enough to show the passion of Christ in her own suffering.

Each day two deacons of the church brought Perpetua's son to her so the baby could nurse. Then her father intervened and wouldn't let them take her child to her.

The ancient account reports Perpetua saying, "God so arranged things that the child no longer desired the breast nor did my breast cause me uneasiness, lest I should be tormented by care for my baby and by the pain of my breasts at once."

Felicity was taken prisoner when she was eight months pregnant. Like Perpetua, her thoughts too were on her child. During her labor a jailer made fun of her, saying, "You who are in such suffering now, what will you do when you are thrown to the beast?"

Felicity replied: "Now it is I who suffer what I suffer. But then there will be another in me who will suffer for me because I am also about to suffer for him."

Felicity gave birth to a daughter in prison

and turned the child over to be raised by a sister in the church at Carthage.

When Felicity and Perpetua were brought into the arena to die, the crowd "shuddered" at seeing one young woman of delicate frame and another, as the ancient report puts it, with breast still drooping from her recent childbirth.

As Perpetua was dying she said: "Stand fast in the faith; love one another, all of you, and do not be offended at my sufferings."

These two humble young women are splendid witnesses to the power of Christ in their lives. They were not learned in the faith and they were insignificant in the eyes of the world.

They certainly did not know how to suffer at the outset but learned how in pursuit of their faith.

A wise person once commented that some people learn to live a holy life by listening to their own conscience while others need the help of laws and instruction.

Then there are others—and I think he means all of us—who learn to be holy from the example of those who have lived holy lives.

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Resources

"The Early Church," by Henry Chadwick. 1969. Penguin Books Inc., 7110 Ambassador Rd., Baltimore, Md. 21207.

"Early Christian Writings: The Apostolic Fathers," translated by Maxwell Staniforth. Penguin Books Inc., 7110 Ambassador Rd., Baltimore, Md. 21207.

Early Christians noted for charity, courage (from 9)

charitable trusts. Christianity offered solid advantages to women. It treated them as equals in the eyes of God.

Christianity taught that husbands should treat their wives with as much consideration as Christ showed to his bride, the church.

Wife beating and virtual slave status for most other wives made the Christian view much more appealing. Women had hope for dignity in joining the Christian community and having their husbands converted to this new view of women.

Further, Christianity gave women the protection of Christ's definite teaching on the sanctity of marriage.

Women converts began the Christian penetration of the upper classes. They brought up their children as Christians. Frequently they converted their husbands.

Christian spirituality began to impress not

only the poor and dispossessed but men and women of good will in the ruling classes. The anonymously written *Epistle to Diognetus*, from the early second century, put it this way:

"They have a common table, yet not common. They exist in the flesh, but not for the flesh. They spend their existence on earth but their citizenship is in heaven."

"They obey the established laws and in their own lives they try to surpass the laws. They love all and are persecuted by all. They are poor but many are rich."

"They are abused and they bless. They are humiliated and their humiliation becomes their glory. They are insulted and they repay insult with honor and reverence for the insulter."

Which brings us to the other great trait of ancient Christians—their courage. They believed enough in Christianity to die for their faith in Christ. Theirs was the legendary age of the martyrs.

The Roman authorities tried to stop the growth of Christians by destroying the church over a 62 year period, ending in 312.

In 303, the Emperor Diocletian ordered every Christian church to be burned and all sacred books obliterated. He forbade Christians the right of assembly and eventually arrested all Christians of importance.

Their eyes were gouged out, their tongues cut off, their feet sawed off. Christians were burned at the stake or in a hot iron chair. They were thrown to the beasts for public amusement or left to die in dungeons.

This was the worst agony of the Christian church in its first phase of history.

Instead of extermination, however, rebirth

occurred. The Emperor Constantine won a victory at the Milvian Bridge and believed it was due to the Christian God.

Constantine then made Christianity the state religion and on his death bed was received into the church.

1983 by NC News Service

JANUARY 30, 1983
Fourth Sunday in Ordinary Time (C)
Jeremiah 1:4-5, 17-19
I Corinthians 12:31-13:13
Luke 4:21-30

THE WORD

by PAUL KARNOWSKI

If the zippers zip and the snaps snap, Inspector #13 sends the clothing items down the line, where each will be uniformly folded, pinned, and packaged. But woe be to the torn trousers, the buttonless blouse, or the solitary sock. These are yanked from the assembly line with a zeal reminiscent of the temperance leagues of old. Such garments are deemed misfits, rejects, or—more kindly—irregulars.

When it comes to clothes our world seems to have little patience for misfits; we beatify fit and we canonize consistency. Clothes that don't fit us properly or don't function the way we expect are nothing but a nuisance.

It's the same way with people who don't conform to the way society sets the rules. Society is a hawk-eyed inspector, always ready to spot an irregular in the mass of humanity that flows by on the assembly line of history. When we examine the pile of historic irregulars, we find an unusual mixture. To be sure we discover evil elements in the heap on

the floor: mass murderers, robbers, and rapists. But always, always we find the prophets. They are the garments that society refused to wear, the most irregular of all because they dared to question the standards of the day.

Among other things, Jesus was a prophet. In today's gospel passage from Luke, He tells his audience that He is aware of the usual fate of such people. "No prophet gains acceptance in his own country," He says. He goes on to point out that many prophets were accepted only by foreigners or strangers.

Jesus is correct. Sometimes the stranger is a later generation. Picking through the rejects of its forefathers, it stumbles upon a prophet. The new generation will rescue the misfit, press it, and wear it about for a while. But, inevitably, the novelty wears off and the new found prophet—whether it be Jesus or Jeremiah—is relegated to a place of honor in society's closet.

It's a dubious honor. No longer unwanted, the prophets are simply unwork.

THE QUESTION BOX

Did Jesus have full knowledge

by Msgr. R.T. BOSLER

Q If, as you admit, Vatican Council II taught that the four gospels "faithfully hand on what Jesus Christ, while living among men, really did and taught for their eternal salvation," how can you and some Catholic theologians and Scripture scholars say those Gospels were composed with hindsight, with the knowledge gained only after the Resurrection?

I have read two recent books by Catholic theologians who quote from the Gospels and teachings of the church to prove that modern scholars are wrong who say that Jesus lacked full knowledge. They say that Vatican II did not introduce anything really new about how the Bible is to be interpreted.

A Well, if the council did not teach something new, it would be impossible to explain why the council fathers struggled for four years before they successfully overcame the members opposed to change.

It was my good fortune to be part of the council as a so-called expert. I lived in a house where several of the most active bishops and influential theologians resided. I think I know what went on.

In the very first days of the council we

learned in our house that Scripture professors of the Lateran University (the pope's seminary) were waging a campaign to crush the whole modern biblical movement, and with it the Pontifical Biblical Institute (conducted by the Jesuits of the Gregorian University) that promoted it.

Both sides circulated mimeographed literature supporting their views.

Conservative bishops backed the Lateran profs. Somehow they managed to insert an article on the front page of *Osservatore Romano* (the Vatican daily).

Without mentioning the pope, this article proclaimed that the church could not teach the opinions expounded by Pius XII in his 1943 encyclical, "Divino Afflante Spiritu."

It was, indeed, surprising to read such an article in the pope's own paper. (It is interesting to recall that Pope Paul VI at the beginning of the second session used harsh words to order the Lateran profs to stop their "polemics.")

The original document on Revelation and Scripture presented to the council members for discussion ignored the development in Scripture studies and restated the teaching of the church at the beginning of the century.

The bishops refused to accept this document. The pope directed that a new one be composed by a joint sub-commission made up of members from the Theological Commission, headed by Cardinal Ottaviani who then supported the conservative scholars, and the Secretariat for Promoting Church Unity,

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Naomi struggled to raise her family in widowhood

by JANAAN MANTERNACH

"Is that Naomi?" the people of Bethlehem whispered to each other. They watched the woman whose face was lined with sorrow walk through the gates of Bethlehem. Her clothes were those of a poor widow and she seemed old. They wondered who the beautiful young woman was who walked beside her.

Years before Naomi had left Bethlehem. There was a famine in the land at the time. There was no food for her and her growing family.

Naomi's husband felt their only hope for survival was to leave their home. So Naomi, her husband and their two sons left the home and the town they loved. They walked for days through mountains and deserts.

Finally they came to the land of Moab. There they settled down.

Now there would be plenty of food for

everyone. At first Naomi and her family were very happy. But not for long.

Naomi's husband died and she was very sad. She worked hard to raise her two children by herself. The two sons married beautiful young women from Moab. Naomi was happy for them. But her two sons died a few years later and Naomi was all alone. Except for Ruth.

Ruth was Naomi's daughter-in-law and Naomi loved her very much. Ruth decided to stay with Naomi when she returned to Bethlehem and help her as she grew old.

Naomi worried about Ruth. Ruth was still young and beautiful. She worked long hours in the fields so she and Naomi would have food to eat.

Naomi prayed that Ruth would meet a man in Bethlehem to marry. One day Naomi saw a chance for Ruth to find a happier life.

"I brought you some lunch," Ruth said to Naomi one day. "Where have you been working?" Naomi asked.

"In a field owned by a wealthy man named Boaz," Ruth told her.

"Boaz," Naomi thought to herself. "Boaz is a wonderful man. He is also a relative."

So she said to Ruth: "My daughter, I must find a home for you. Boaz is a relative of mine and would make a fine husband for you. This evening he will be at his barn. Dress up in your best dress. Wear some nice perfume. Go to meet him."

Ruth did what her mother-in-law told her. Boaz fell in love with Ruth.

Naomi was delighted. Not long after, Boaz married Ruth. Within a year Ruth became the mother of a baby boy. She and Boaz named the boy, Obed.

Naomi became the boy's nurse. She had at last found happiness.

She lived with Boaz and Ruth. She cared for Obed and loved him like her own son.

The women of Bethlehem gathered around Naomi and praised God for being so good to her:

"Blessed is the Lord who has given you an heir! The boy will be your comfort and support in your old age. Praise the Lord for your daughter-in-law who loves you so much."

Part I: Let's Talk

Activity: Take time to talk with your family about times the family has had to handle a problem. What did you do? Did God enter the picture as you thought about the problem? Did the experience strengthen you as a family?

Here are some books dealing with crises: "Grandma Didn't Wave Back," by Rose Blue. 1972. Dell Publishers, New York.

"Stone Fox," by John Reynolds Gardiner. 1980. Crowell Publishers, New York.

Questions: Why were people in Bethlehem surprised when Naomi returned? How did Naomi help her daughter-in-law, Ruth? Do you think it was good for Ruth to marry again? Why?

Part II: Parent and Teacher Notes

Story Background: The love between Naomi and Ruth is a strong but tender example of friendship and faithfulness. The story of Naomi reveals a courageous woman who trusts God in spite of life's difficulties. And she makes the most of the opportunities for happiness that present themselves.

Scripture and Us: How do you handle disappointments? How do you react to new opportunities? The story of Naomi is that of a woman facing old age as a widow with no children still alive. She trusts God and makes the most of life's opportunities. How do you feel God calls you to cope with your problems and opportunities?

Amos and Hosea ignored Judah

by Fr. JOHN CASTELOT

Amos and Hosea were prophets who brought God's message to the northern part of Israel. But they paid scant attention to Judah, the region of the south.

Now it was Judah's turn to hear the alternately searing and soothing words of an inspired spokesman of God—Isaiah.

In many ways, the prophet Isaiah was the opposite of Amos:

—Amos was of humble birth and station. Isaiah was a nobleman.

—Amos' companions were the sheep he tended and the tradesmen whose camel trains passed along the roads bordering his fields. Isaiah moved easily in court circles, a gentleman to the core.

—Amos' speech, while strong and beautiful, betrayed his rustic background. Isaiah spoke the cultured language of the polished urban person, rich and smooth and balanced. Indeed, the Hebrew language as it is used in the Book of Isaiah, is unsurpassed by anything else in the Old Testament.

It was about 739 B.C., when Isaiah had a vision in the temple at Jerusalem. In this vision God burned into Isaiah's soul an indelible impression of his divine ineffable holiness.

In Isaiah's vision, angelic choirs surrounded the throne of the Most High singing, "holy, holy, holy!"

To appreciate the full force of their song, one must understand what holiness meant to Isaiah. For him, as for all the biblical writers, holiness had two dimensions.

On the one hand, holiness meant absolute separation from everything material and, of course, from everything sinful. God is the wholly other.

That is the sense in which the Bible speaks of the holy oil of anointing or of holy incense: Those things were removed from everyday use and set aside for use in worship.

On the other hand, holiness meant being whole or complete; it meant everything that we understand by the term "perfection."

The angels in Isaiah's vision proclaim the

Lord, Yahweh, three times holy. That indicates God is even more than very holy!

His holiness is unique.

God's holiness amounts, on the one hand, to supreme absolute perfection, a perfection that can't even be expressed in human language.

On the other hand, God's holiness implies his separation from all that is not divine.

To feel the full impact of Isaiah's vision, one should read about it in full. It can be found in Chapter 6 of the book which bears his name.

Isaiah's vision made the deepest possible impression on him. His appreciation of God's holiness colors all his preaching.

Any sin, any infidelity to Yahweh, would have made Isaiah wince. And now, in light of his vision of God's unutterable holiness, he found the sins of his people almost unbearable.

Indeed, at the time of the vision Isaiah experienced an almost crushing awareness of his own unworthiness. To reassure Isaiah, God bid an angel to take a red hot coal from the altar of incense and press it to the prophet's lips. The coal was a symbol of Isaiah's purification.

Heartened and made bolder by that gesture, Isaiah volunteered to act as Yahweh's spokesman and to champion God's holiness in a sinful world.

Isaiah pressed his varied talents—and they were all needed—into the service of the Lord.

So, among the prophets there was Amos the rustic. And there was Isaiah the aristocrat.

"The wind blows where it will!"

Discussion points and questions

1. Have you every drawn up a family tree? Why did you do it? Was it just to satisfy curiosity, or did it tell you something about yourself too?

2. Why do you think Christians look to their early history? Can you think of any way Christian history helps contemporary Christians to understand themselves better?

3. What are two ways the early Christians impressed their pagan neighbors, according to Father Alfred McBride?

4. From reading Father McBride's article, how do you think the early Christians felt about their belief in Jesus? Were they shy about their beliefs?

5. What interesting parallel does

Robert Wilkin draw between the saints and us? Do you agree with him?

6. How does Wilkin indicate the human concerns of Perpetua and Felicity?

7. In Katharine Bird's article, how did Polycarp and Ignatius indicate their conviction that Jesus Christ was really human as well as divine?

8. Why are the letters written by Ignatius and Polycarp to the Christian churches so important for us today, according to Ms. Bird?

9. In what ways were the prophets Amos and Isaiah similar? How were they different?

10. How does Father John Castlot explain what the term "holiness" meant for Isaiah?

Knowledge?

headed by Cardinal Bea, who supported the new Scripture scholars.

What finally came from this was a compromise but, nevertheless, a clear acceptance of modern Scripture advances.

Preparing the way for this was an Instruction of the Pontifical Biblical Commission in 1964.

This explained that the Gospels are not biographies of Jesus but teachings about him, written in the light of the Resurrection and with the help of the Holy Spirit.

There is no room to develop this now, but here is a quote:

"The apostles passed on to their listeners what was really said and done by the Lord with the fuller understanding which they enjoyed (after the Resurrection in the light of the Spirit) . . .

"So just as Jesus himself after his resurrection 'interpreted to them' the words of the Old Testament as well as his own, they too interpreted his words and deeds according to the needs of their listeners."

This quote is reflected in the council's sentence that follows the passage about which you inquired: "This (handing on what Christ said and did) they did with that clear understanding which they enjoyed after they had been instructed by the events of Christ's own life . . ."

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

St. Susanna Parish

Plainfield, Indiana

Fr. Richard Zore, pastor

by SUSAN MICINSKI

In October of this year St. Susanna Church in Plainfield will celebrate its 30th anniversary. Yet, only a few short months ago it did not look like there was anything to celebrate. At that time it looked like the school would have to be shut down. So what happened?

According to Father Richard Zore, pastor of St. Susanna, "we had a renewal of spirit very similar to when the parish started. There was nothing negative nor any division. It was a rallying spirit that got everyone excited and made them want to get involved." He said people pitched in with the physical labor and dug down a little deeper in their pockets for financial support.

The children, too, got to take an active part in support of St. Susanna School. The whole month of February will be appreciation month for the school. Everyone is dedicated to working to keep the school open. Some of the scheduled activities include special children's liturgies, an open house and a special invitation extended to public school kindergarten children from the first graders of St. Susanna to come visit their school.

For several years lay participation has been encouraged throughout the archdiocese. Yet, at St. Susanna the laity has been participating even before the practice came into vogue. "I prefer to call it lay involvement," said Father Zore. He also added that it is incredible the way the people help out and keep the whole place running.

TWO SPECIAL people here who keep the place running are Wally Carr and Joe Gude. "They are the men behind the scenes," remarked Providence Sister Marilyn Therese Lipps, director of religious education. "These men take care of all the maintenance work in the church, school, convent and rectory."

"Yes," commented Father Zore, "what would we do without them? They exemplify a spirit that is catching on in all areas of the parish. We have them to thank for dropping the ceilings in the school, putting in new lighting and replacing the old pipes."

And this spirit can be found working in other areas. For example, whenever there is a funeral, the women of the parish pitch in and prepare a meal for the family and friends of the deceased.

Another instance of "parish spirit" was the parish's sponsorship of a Chinese family of eight. According to Sister Therese, the family arrived just one week before Thanksgiving.

Yet, the parish managed to get them a place to live, food to eat and clothes to wear. In appreciation for all that the church had done for them, the family had a dinner for approximately 100 people.

"This is a parish that is involved," said Sandy Vaughn, president of People Interested in Children (PIC) and parish council member.

"This parish always rallies for those in need, whether they're Catholic or not," added Virginia Ewald, school and church secretary/bookkeeper and member of the finance and liturgy committees.

"**WE'RE NOT ONLY** involved in parish activities," remarked Myra Holmes, charter member of St. Susanna, "but we support and help community ones as well."

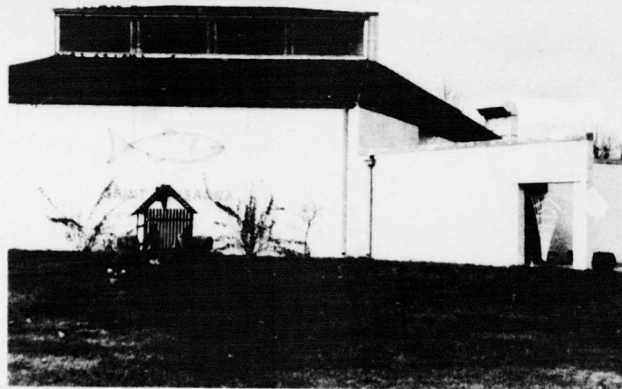
One such community organization the parish belongs to is the Plainfield Church Federation. This multi-denominational group meets once a month to discuss spiritual matters, community needs, youth and businesses coming into the area and how they will affect the morals of the community. Last year St. Susanna hosted the World Day of Prayer for this organization.

Another parish project that eventually turned community-wide is the toy collection done at Christmas time in connection with the Jaycees. Originally this idea started with one parishioner who thought it would be meaningful to have the children bring up toys at the Offertory. When such a large number of toys was gathered that the church did not know who to distribute them to, they joined forces with the Jaycees.

When asked to comment about the toy collection, Father Zore said, "This is very valuable for the children of the parish. It teaches them the idea of giving and sharing, and also allows them to take an active part in the celebration of Mass."

Organizations of all kinds abound at this church. There are activities available at both ends of the spectrum—from pre-schoolers through senior citizens. Groups get together not only for service activities, but for social functions as well. One such group is the Young at Heart Club. This new organization engages in all sorts of leisure activities for those 50 years and up. It is open to couples and singles.

Athletics, another area of interest for this rural congregation, are played by both adults and children—team sports like basketball, kickball and softball. The men's and the women's teams in the Church Federation League have been doing quite well these past few years. In fact, the women's kickball team



has won the division title for the last three years. And what about the children?

According to Sandy Vaughn, "the little kickballers might not do as well, but they keep on kicking!"

One unique aspect of St. Susanna is that it does not have a parish festival. Instead, a Derba-rama (a raffle based on the Kentucky Derby) is held every year. Prizes are assigned according to how the horses come in. In conjunction with this, a children's Fun Fair is held. This includes games, bingo and a special raffle for the children.

St. Susanna now has about 450 families in its membership. Out of this number, there are about 10 original families still belonging to the parish. As Myra Holmes puts it, "when we were starting out we were beating the bushes looking for people to convince the archbishop that we needed a church over here."

Father John Reidy was appointed as the founding pastor of the parish in early 1953. In August 1953 the cornerstone for the new building was laid and the school was in operation in the fall. The basement served as the chapel for celebrating Mass. Father Reidy continued to serve with dedication as pastor

until the spring of 1958 when Father Donald Coakley was appointed the second pastor. Father Herman Lutz was appointed the assistant pastor in 1963 and remained as temporary pastor for six months after Father Coakley's death.

Father Robert Kitchin was appointed as pastor in 1968, followed by Father James Moriarty appointed in autumn of 1971. Father Richard Zore, the present pastor, assumed his duties in July 1974.

Besides the typical pastoral duties, Father Zore takes care of all the gardening around the parish. He said that flowers are his passion—with his only other one being golf. His favorite flowers are roses, impatiens and snapdragons. So if you are driving by St. Susanna and see a man in overalls tending to the flowers, honk and wave. It won't be the gardener you're waving at, it will be the priest with the green thumb.

So what does the future look like for the parish?

According to Father Zore, "within a year and a half we might be out of debt. Barring any unforeseen disasters, we can burn the mortgage!"



PRIMITIVE ART—Members of St. Susanna Church in Plainfield examine some primitive art objects that are on display in a classroom exhibit. From left to right are: Myra Holmes, charter member of St. Susanna; Sister Marilyn Therese Lipps, DRE; Virginia Ewald, St. Susanna School and Church secretary/bookkeeper; Sandy Vaughn, president of People Interested in Children (PIC); and Father Richard Zore, pastor of St. Susanna. (Photo by Susan Micinski)

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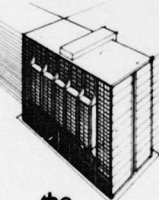
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South Carolina honors local priest for his work there

SUMTER, S.C.—The Sumter County Mental Retardation Board named two community residences for Oblate Father William Atkinson in dedication ceremonies held here at the site of Atkinson Home East on Dec. 10.

Father Atkinson, now chaplain at the In-

U.S. says El Salvador making rights progress

WASHINGTON (NC)—Despite several inadequacies, the government of El Salvador continues to make human rights progress and thus deserves continued U.S. military support, the Reagan administration said Jan. 21. "The situation is not perfect and the progress was not as great as desired, but it is progress nonetheless," the administration said in its third certification report submitted to Congress. The reports are required by law every 180 days in order for U.S. military aid to El Salvador to continue. Among other things indicating progress are that political violence continues to diminish and that the Salvadoran government has given increased attention to ending human rights abuses, the Reagan administration said.

Bishops repudiate rule

PHILADELPHIA (NC)—In a joint statement the Ukrainian Catholic bishops of the United States have repudiated Soviet rule of the Ukraine, calling it a "puppet regime" and "an instrument by which the Soviet Russian colonial government oppresses and persecutes the Ukrainian people." The statement was signed by the four Ukrainian bishops of the United States: Archbishop Stephen Sulyk of the Ukrainian Archdiocese of Philadelphia and his auxiliary, Bishop Robert M. Moskal; Bishop Basil H. Losten of Stamford, Conn.; Bishop Innocent Lotocky of St. Nicholas in Chicago. In the statement, commemorating Jan. 22 as the anniversary of Ukrainian independence, the bishops said that news of international support will encourage "our brothers and sisters in captive Ukraine . . . in their ongoing struggle against the oppressor and for the rebirth of a new independence which they, under the law of God, rightfully deserve."

diana University Hospital Complex and residing at St. Bridget's Parish in Indianapolis, started the Sumter Developmental Learning Center at St. Jude's Church in Sumter 12 years ago.

In the early days of the program, Father Atkinson served as "program director, cook, bookkeeper, handyman, construction engineer and van driver," according to South Carolina State Commissioner for Mental Retardation Dr. Charles D. Barnett.

"There are many places in South Carolina where we found ourselves blessed with good leadership, but I don't know of any more dedicated and more remarkable than we have right here in Sumter," Barnett said. "It is particularly exciting to honor someone like Father Bill Atkinson, who has given so much of his life in service to the mentally retarded and to providing the services that they and their families require."

Sue King, former chairman of both the Sumter Developmental Learning Center Board and the Sumter Mental Retardation Board, explained that the homes were named for Father Atkinson because "no other person in Sumter has given so unselfishly of himself for the care of the retarded. His unstinting involvement in our efforts coupled with his genuine concern for people resulted in his religious order's allowing him to remain in Sumter for 10 years, an unprecedented span!"

Pope opens Holy Year

VATICAN CITY (NC)—Even cloistered nuns, the bedridden and prisoners will be able to participate in the spiritual benefits of the upcoming Holy Year, Pope John Paul II said in a document formally announcing the year. The papal bull, entitled "Aperite Portas Redemptionis" for its Latin opening words, "Open the door to the Redeemer," was made public Jan. 21 at a Vatican press conference, by Archbishop Jozef Tomko, general secretary of the Synod of Bishops, and Archbishop Mario Schierano, president of the Central Committee for the Holy Year. "The great novelty of this jubilee is the simultaneous celebration of the redemption with all the spiritual benefits, in the entire world, in all dioceses," said Archbishop Tomko.



A SNIP OF THE RIBBON—Oblate Father William Atkinson does the honors at the dedication of two community residences in Sumter, S.C. named for him. With Atkinson are, left to right, South Carolina House Speaker Ramon Schwartz; Dr. Charles D. Barnett, state commissioner for mental retardation; Sue King, chairman of the Sumter MR Board's building committee, and Thomas C. Ewart, chairman of the Sumter MR Board. (SCDMR photo by Ann Massengill)

Sacred music recital offered

ST. MARY OF THE WOODS—A recital of sacred music featuring Providence Sisters Marie Brendan Harvey, soprano, and Cecilia Clare Bocard, organist, will be given Sunday, Feb. 27 at 3 p.m. in the Church of the Immaculate Conception here. The recital is sponsored by the Sisters of Providence to help fund the new comprehensive nursing care facility presently under construction on the motherhouse campus.

Sisters of Providence have served in the Archdiocese of Indianapolis since 1840, and in the city of Indianapolis since 1859.

An associate professor of music at St. Mary of the Woods College, Sister Marie Brendan

has studied voice at the American Conservatory in Chicago, Indiana University at Bloomington and the Teatro Comunale in Florence, Italy. Sister Cecilia Clare has taught music for 47 years. She did post-graduate piano studies with Moissaye Boguslawski, Arne Oldberg and Arnold Schultz.

Ticket information for the Recital of Sacred Music may be obtained by calling Sister Jane Bodine, director of development for the Sisters of Providence at 812-535-3791. Donation is \$20. A reception following the recital will be held in Providence Hall.

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- Assist in preparation of all Sacramental programs and in coordination & development of children's liturgies.
- Coordinate on-going education of catechists and training of Liturgical Ministers.
- Assist with the operation of in- and out-of-school religious education programs.
- Be resource person for Evangelization, Parish Renewal and Retreat Programs.
- Assist at pastoring needs such as Communion/Sick Calls and Counseling.

Future responsibilities would include assisting in new parish activities such as: establishment of "Special Programs," developing a youth ministry program, to coordinate the program for the Rite of Christian Initiation for Adults (RCIA), and to facilitate accountability of the parish's three-year plan.

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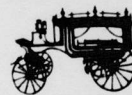
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The ACTIVE LIST

The Active List welcomes announcements of parish and church related activities. Please keep them brief listing event, sponsor, date, time and location. No announcements will be taken by telephone. No pictures, please. Mail or bring notices to our offices by Friday prior to the week of publication.

Send to:
The Active List, 1400 N. Meridian St., P.O. Box 140, Indianapolis, IN 46204



January 29

Madonna Circle, Our Lady of Perpetual Help parish, 1752 Scheller Lane, New Albany, will serve an Italian spaghetti supper in the school cafeteria from 4:30 to 7:30 p.m. Public invited.

The Indianapolis area SDRC will have a skating party for individuals and families at the State Fairgrounds Coliseum from 2:30 to 4:30 p.m. Call 837-7886 or 633-6230 and ask Janice for information.

A workshop on "Conscience Formation and Moral Development" will be held at St. Barnabas parish, 6300 Ruhke Road, from 9 a.m. until 3 p.m. Dr. Ernest J. Callamatti will be the presenter. Fee: \$5. For information contact Sr. Diana Jamison at St. Barnabas or your parish DRE.

You are invited to an evening of fun in Fr. Busaid Hall, St. Catherine parish, Indianapolis, beginning at 7:30 p.m. Donation \$15 per person.

January 30

St. Theresa Ladies Auxiliary, Knights of St. John of Little Flower parish will have its regular public card party at 2 p.m. in the rectory basement, 4720 E. 13th St., Indianapolis.

January 31

A meeting of pastoral musicians will be held at The Catholic Center, 1400 N. Meridian St., Indianapolis, at 7:30 p.m. A demonstration of new liturgical music in the "folk-contemporary" style will be presented. Call Charles Gardner, 236-1400, for information.

February 1

Leisure Day at Fatima Retreat House, 5353 E. 50th St., phone 545-7681, Indianapolis, will be conducted by Fr. James Farrell.

February 4

A Monte Carlo night for adults only is scheduled at St. Roch parish hall, Sumner and S. Meridian, Indianapolis, beginning at 7 p.m.

Today is the deadline for reservations for the quarterly board meeting and luncheon of the Archdiocesan Council of Catholic Women. For reservations contact Mrs. John Konkel, 5318 Thornleigh Dr. or Mrs. Patrick Lawley, 1107 N. DeQuincy, phone 357-1622. The meeting is set for Feb. 9 at 9:30 a.m. at The Catholic Center, 1400 N. Meridian St., Indianapolis. (Enter from the 14th St. gate).

Reservations for the appreciation pitch-in dinner at St. Vincent de Paul parish, Bedford, are due today. Call Jack Canfield, 275-4463 or Bev Ohi, 275-2287. The dinner, on Friday, Feb. 11, honors all volunteer workers in the parish.

St. Lawrence school, 6950 E. 46th St., Indianapolis, will have registration beginning at 8:30 a.m. for students from registered Catholic families for the 1983-1984 school year.

February 4-6

A Charismatic retreat will be held at Fatima Retreat House, 5353 E. 50th St., Indianapolis. Phone 545-7681 for reservations.

A vocation retreat for men will be held at the Franciscan Retreat Center, Mount Saint Francis, Ind. (15 minutes from Louisville). For reservations and information write the Center or call 812-923-8145 or 812-923-8819.

February 4-8

A parish retreat at St. Simon parish, Indianapolis, will be held in (Continued on next page)

ST. ROCH HALL — Sumner & S. Meridian St., Indpls.

MONTE CARLO NIGHT

Friday, February 4th — 7:00 PM

Sponsored by St. Roch Youth Athletic Board

ADMISSION: Pre-Sale — \$1.00; At Door — \$2.00

✓ Games ✓ Free Beer & Soft Drinks

Sandwiches and Snacks Available

Proceeds to Benefit Youth Activities

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Knights of Columbus

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Your Mission Sacrifices for 1982

Parish Number	Parish Population	Propagation of the Faith Dues	Mission Sunday Collection	Visiting Missionary Collection	Mass Sponsors	Holy Childhood Dues	Other Gifts
INDIANAPOLIS							
1 SS. Peter and Paul	403	\$ 586.00	\$ 809.00	\$1,313.50	\$ 225.00	\$	\$ 24.00
2 Assumption	320	218.50	205.99	312.41			
3 Holy Angels	509	127.50	218.51	250.17			
4 Holy Cross	543	146.00	445.00	478.00	240.00		
5 Holy Name	3,107	2,203.35	2,078.36	2,563.12	2,307.00		
6 Holy Rosary	203	250.75	306.15	739.14			
7 Holy Spirit	5,110	1,363.35	1,205.00	3,104.00			
8 Holy Trinity	823	330.00	361.70	317.97	1,023.00	367.88	257.63
9 Immaculate Heart of Mary	1,821	1,016.00	1,697.50	6,942.89	300.00		
10 Nativity of Our Lord Jesus Christ	1,656	557.88	748.30	1,089.42		230.00	
11 Our Lady of Lourdes	1,875	704.00	1,196.00	2,068.00	796.00		86.00
12 Our Lord Jesus Christ, King	3,491	1,982.00	2,270.50	4,772.22	1,800.00	368.00	
13 Sacred Heart of Jesus	859	718.00	803.00	1,557.00			
14 St. Andrew	1,215	245.00	309.00	979.83			
15 St. Ann	1,605	175.00	264.20	788.50			
16 St. Anthony	1,075		1,044.90	970.70			
17 St. Barnabas	3,866	814.00	1,127.40	3,352.50	171.00		
18 St. Bernadette	921	67.00	135.50	827.27	156.00	82.80	55.32
19 St. Bridget	300	196.93		164.36			
20 St. Catherine	1,104	95.56	336.00	409.50		253.48	
21 St. Christopher	3,855	971.00	2,117.50	2,131.19		289.00	654.00
22 St. Francis de Sales	95	76.00	115.00	237.00			
23 St. Gabriel	3,255	1,021.00	750.32	2,067.89		715.00	153.00
24 St. James, the Greater	560	145.00	379.00	768.28			
25 St. Joan of Arc	1,060	795.50	1,027.00	979.40		154.59	259.50
26 St. John	25	153.00	984.72	1,833.30			
27 St. Joseph	979	517.00	826.10	1,371.09			314.00
28 St. Jude	3,967	705.25	818.00	4,300.20		1,487.25	200.00
29 St. Lawrence	4,689	1,510.25	4,405.58	3,858.51	621.00		
30 St. Luke	4,574	1,162.00	6,174.00	4,309.00	150.00	970.00	260.00
31 St. Mark	1,946	1,136.00	1,851.00	2,543.52			
32 St. Mary	357	254.00	500.00	672.00			
33 St. Matthew	2,826	1,548.00	2,663.19	4,368.21	1,481.00		400.00
34 St. Michael, Archangel	3,000	1,396.00	1,604.75	2,807.01	600.00	270.00	168.00
35 St. Monica	1,721	709.53	2,257.19	2,424.64			3.00
36 St. Patrick	1,027	288.85	474.05	802.10	5,794.00		147.00
37 St. Philip Neri	1,804	404.00	957.37	2,113.75	366.00		100.00
38 St. Pius X	3,218	1,686.18	1,358.23	3,012.64	567.00	257.50	
39 St. Rita	684	184.40	127.00	158.50			
40 St. Roch	1,500	494.50	777.00	2,684.27		134.64	
41 St. Simon	3,200	210.00	1,577.50	2,622.97		133.30	159.00
42 St. Therese of the Infant Jesus	5,028	1,071.03	2,665.00	3,395.56		266.00	
43 St. Thomas Aquinas	2,510	521.53	422.05	2,720.55			280.25
44 Aurora	1,267	575.00	839.00	1,125.00		250.00	96.00
45 Batesville	3,000	1,063.70	824.35	825.21			969.97
46 Bedford	1,542	736.00	739.00	1,467.57		329.50	291.00
BLOOMINGTON							
47 St. Charles Borromeo	1,902	697.82	1,356.79	1,700.27			
48 St. John Apostle	1,069	616.50	692.00	1,382.00		9.37	81.00
49 St. Paul Catholic Center	5,300	645.00	1,050.00	1,778.00			
50 Bradford	908	491.00	1,075.76	691.83	163.00	61.53	239.09
51 Brazil	543	550.00		400.00		32.50	
52 Brookville	2,469	983.50	1,630.89	1,664.13	2,721.00		642.00
53 Brownsburg	3,370	687.00		1,408.99		20.00	24.00
54 Brownstown	57	25.00	25.00	57.65			
55 Cambridge City	624	244.00	380.00	376.00			
56 Cannellton	321	87.30	142.00	367.23			
57 Cedar Grove	589	350.00	675.00	815.00	2,214.00		174.00
58 Charlestown	651	201.00	338.00	354.38			
59 China	101	70.00	95.00	75.00			100.00
60 Clarksville	3,651	793.92	1,113.50	2,703.60		156.30	1,300.00
61 Clinton	951	260.00	405.00	400.00		87.20	
COLUMBUS							
62 St. Bartholomew	1,375	571.55	938.20	1,566.34			
63 St. Columba	1,737	590.00	872.10	1,756.04			
64 Connersville	3,150	1,199.23	1,017.60	1,686.64	696.00	106.35	345.00
65 Corydon	925	105.00	392.00	815.00			45.00
66 Danville	643	300.00	359.50	309.00			
68 Diamond	16						
69 Dover	510	318.00	375.00	510.00	399.00		174.00
70 Edinburg	333	179.42	115.00	340.68			
71 Enochsburg	515	463.00	600.00	1,022.00	183.00	30.00	12,311.22
72 Fortville	650	128.00	110.00	283.00			12.00
73 Franklin	1,050	219.00	379.45	463.23			
74 French Lick	300	101.00	100.47	729.57			
75 Frenchtown	660	322.00	139.60	350.00			
76 Fulda	401	86.00	80.00	171.45			
78 Greencastle	832	188.80	195.50	1,315.60			
79 Greenfield	1,965	304.00	1,062.91	1,906.53		508.00	
80 Greensburg	3,450	807.00	1,261.50	2,950.75	100.00		
81 Greenwood	3,827	1,276.79	1,874.64	3,095.47	468.00	774.38	249.00
82 Hamburg	250	229.00	529.00	286.00			
83 Henryville	284	112.22	99.55	127.60			

Parish Number	Parish Population	Parish Dues	Mission Sunday Collection	Visiting Missionary Collection	Mass Stipends	Holy Childhood Dues	Other Gifts
JEFFERSONVILLE							
84 Sacred Heart	2,098	\$1,074.00	\$1,281.00	\$2,083.00	\$	\$696.47	\$
85 St. Augustine	1,425	527.00	723.50	1,585.57		60.00	
86 Knightstown	245	133.55	98.09	317.58			
87 Lanesville	1,151	488.00	1,261.00	1,668.00	300.00	325.00	5.00
88 Lawrenceburg	1,942	360.00	782.50	1,348.00			
89 Leopold	632	221.00	403.00	402.00			213.00
90 Liberty	335	430.00	451.00	400.00			63.00
MADISON							
91 St. Mary	1,058	574.00	756.00	299.51	410.00		
92 St. Michael	673	300.00	576.77	457.16			
93 St. Patrick	375	289.85	376.22	328.15		65.40	
96 Martinsville	845	416.34	915.05	1,035.05			
96 Milan	425	182.00	272.65	500.50			354.00
97 Milbousen	529	456.00	671.51	459.66	264.00		
99 Mitchell	260	145.00	135.00	175.00		21.49	
100 Montezuma	85	65.00	125.26	131.50			99.80
101 Mooresville	990	415.50	400.00	1,300.00		109.11	
102 Morris	604	425.00	400.00	150.00		50.00	57.00
103 Napoleon	530	149.75	207.30	192.00	45.00		
104 Nashville	559	148.25	331.00	1,040.17			338.50
105 Navilleton	918	433.24	545.65	1,127.93	75.00		33.00
NEW ALBANY							
106 Holy Family	2,020	1,217.00	1,504.25	1,497.21	1,000.00	613.60	200.00
107 Our Lady of Perpetual Help	2,718	794.35	1,095.55	1,910.11	1,700.00		
108 St. Mary	2,847	1,653.63	2,039.00	2,652.20	1,236.00		324.00
109 New Alsace	702	364.00	351.55	320.27	780.00	230.00	171.00
110 New Castle	1,180	382.00	645.41	1,093.70		239.82	
111 New Marion	134	65.00	207.10	148.15			
112 New Middletown	182	17.00	79.00	133.00			
113 North Vernon	1,338	710.00	1,103.00	1,188.00	501.00	323.62	
114 Oak Forest	69	63.00	144.10	168.85			
115 Oldenburg	1,182	558.00	889.00	1,127.00			
116 Osgood	775	460.00	612.50	1,286.50	120.00		
117 Paoli	165	59.00	104.61	193.02			
118 Plainfield	1,607	673.00	939.00	1,947.25		33.20	
RICHMOND							
119 Holy Family	1,498	830.00	1,247.00	1,330.50	974.00	213.65	
120 St. Andrew	2,500	816.75	3,747.25	1,430.00			
121 St. Mary	1,208	381.00	622.00	1,177.42		193.00	
122 Rockville	390	145.00	176.00	312.00	132.00	279.20	
123 Rushville	1,435	835.48	1,466.36	1,982.95	1,741.00	158.38	18.00
124 St. Anne (Jennings Co.)	207	218.00	380.00	233.50			
125 St. Croix	207	185.00	449.00	202.00			
126 St. Dennis (Jennings Co.)	100	38.00	169.00	228.00			
127 St. Isidore (Perry Co.)	428	97.76	54.96	93.90			
128 St. Joseph (Crawford Co.)	211	153.00	302.00	304.00		60.00	
129 St. Joseph Hill	952	254.00	434.00	773.36			
130 St. Joseph (Jennings Co.)	435	196.00	1,113.00	528.55		251.45	
131 St. Leon	774	559.00	959.00	1,284.00	1,121.00	29.00	55.00
132 St. Mark (Perry Co.)	400	243.00	335.00	257.00	96.00		
133 St. Mary of the Knobs	2,892	1,039.25	2,235.50	2,163.95			
134 St. Mary-of-the-Rock	283	162.00	206.45	419.10			
135 St. Mary-of-the-Woods	416	459.00	350.00	295.00			
136 St. Maurice	401	152.00	166.00	161.37			
137 St. Meinrad	1,100	372.25	113.00	492.80		71.46	
138 St. Nicholas (Ripley Co.)	685	455.69	494.40	562.48		78.90	
139 St. Paul (Decatur Co.)	15	85.00					
140 St. Peter (Franklin Co.)	608	274.00	214.00	340.00			
141 St. Peter (Harrison Co.)	198	43.00	109.00	179.00			
142 St. Pius	130		110.50	197.30			
143 St. Vincent (Shelby Co.)	550	318.00	654.85	1,073.45		37.15	100.00
144 Salem	398	100.40	102.05	213.60		50.88	
145 Scottsburg	410	263.60	330.00	275.00			
146 Seelyville	230	152.00	227.05	208.05			
147 Sellersburg	925	542.50	705.15	1,361.90		231.08	
148 Seymour	1,536	635.50	973.00	3,118.00	389.00	177.79	362.00
149 Shelbyville	2,710	515.52	2,872.82	2,668.12		327.50	
150 Siberia	227	68.00	112.00	44.00			
151 Spencer	129	86.00		187.67			441.50
152 Starlight	583	642.00	653.00	241.00		73.00	
153 Tell City	4,192	1,572.02	1,827.83	2,696.25	2,479.00		390.69
TERRE HAUTE							
154 Sacred Heart of Jesus	1,249	271.00	669.00	715.36		160.00	172.50
155 St. Ann	606	81.00	270.86	111.00			528.00
156 St. Benedict	981	283.00	899.00	1,625.00			
157 St. Joseph	902	222.00	851.25	2,155.44			
158 St. Margaret Mary	972	279.29	525.61	2,099.16			
159 St. Patrick	1,661	1,248.00	2,505.50	2,654.61			
160 Troy	299	114.00	180.00	98.30	138.00		
161 Universal	161	40.00	103.00	155.00			
162 Vevay	74	79.00	92.00	75.00			
163 West Terre Haute	215	77.00	180.00	160.00	300.00		
164 Yorkville	430		170.00	338.00		41.27	
Marquette Manor		226.00	429.00				
St. Augustine Home		359.00	1,013.00				
St. Paul's Hermitage		213.00	552.00				
St. Meinrad College						44.00	
Sisters of Providence					100.00		
Carmelite, Terre Haute						200.00	
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The Fifth Wheelers will meet in regular monthly sessions at 1522 E. Riverside Dr., Indianapolis, at 8 p.m. For information call Mary, 862-6510; Betty, 784-3239; or Theresa, 882-5377.

February 5

Secena High School, 5000 Nowland, Indianapolis, will have its placement test for incoming freshmen from 8:30 a.m. to 12:15 p.m. Contact Sr. Lavonne at the school for information.

February 6

The Blessed Sacrament is exposed for quiet prayer and reflection at St. Joan of Arc Church, 4200 N. Central, Indianapolis, on the first Sunday of each month from noon until Benediction at 5:45 p.m.

OBITUARIES

† CORYDON, John J., 77, St. Philip Neri, Indianapolis, Jan. 19. Father of Joan Dodson and Jack Sherer.

Husband of Eunice; father of Patricia and William Taylor.

† DAY, Lucille (Suzy), 61, St. Paul, Tell City, Jan. 12. Mother of Michael and Robert Day; daughter of Agnes Schaefer; sister of Robert and Louis Schaefer.

† WEHLAGE, Paul William, 57, St. Philip Neri, Indianapolis, Jan. 20. Husband of Margaret (Peggy); father of Laura Ann Montgomery and P. Michael Wehlage; son of Nell B. Wehlage; brother of James R. Wehlage.

† GORMLEY, Margaret M., 86, St. Michael, Indianapolis, Jan. 13. Mother of Jim and Dr. Joseph Gormley.

† WEISSENBEGGER, Dorothy M., 62, Little Flower, Indianapolis, Jan. 14. Mother of Kathleen Harrington, Marjorie Treece and Joseph Weissenberger; sister of Maryann Sullivan and John Fitzgerald.

† JANSING, Cletus G., 56, St. Mary of the Rock, Jan. 8. Husband of Marcella; son of Bertha; brother of Clarissa Renner, Marilyn Smith, Irvin, Clarence, Richard, Elmer and Marcellus Jansing.

† MAHONEY, Jack A.E., 61, Christ the King, Indianapolis, Jan. 17. Husband of Carolyn; father of Carolyn Jean.

† PFARR, Leda P., 87, Holy Spirit, Indianapolis, Jan. 11. Mother of Marie Pichardt and Joan Armstrong; sister of Ruth Falvey.

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† SCHULER, Lucille S., 66, St. Gabriel, Connersville, Jan. 17. Wife of William; mother of Phyllis McFall; sister of Lillian Barrett and James Remley.

† STEHLIN, Leo, 81, St. Catherine, Indianapolis, Jan. 19. Husband of Marie; father of James Stehlin.

† STRANGE, Rosemary, 63, Holy Spirit, Indianapolis, Jan. 12. Mother of Barbara O'Mara, Sharon Ellington, Marjorie Remmo, Nancy Brady, Susan Braun, Rachel Phillips, Ron Summers and Terry Strange.

† TAYLOR, Patrick J., 66, Holy Spirit, Indianapolis, Jan. 17.

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Eighth graders promoting selves for class trip

by LINDA FITZPATRICK

BEDFORD—Fifteen active eighth graders from St. Vincent de Paul School here have been aggressively pooling their energies since classes began in September, promoting themselves and their ideas, and turning the results into money in order to achieve their goal of \$190 each to pay for their April 26-28 trip to Washington, D.C.

Mrs. Sarah McNeil implemented this excursion for the students when she became principal of SVS last year. Coming to the school as an educator from Our Lady of Perpetual Help in New Albany, she arranged for six students, four mothers and one teacher to travel to the Capitol city with students from St. Mary's and OLPH. The Ohio Valley Travel Agency provided the transportation and tour guide.

The parents of these teenagers donated many hours to assist them—washing cars, conducting garage and bake sales and performing various other activities to raise money for their fare. With nearly triple the number of students planning to go on the trip this year, everyone has had to work much harder. The latest project, "A

Soup and Dessert Supper With Student Entertainment," promises to be a success.

With an enrollment of 155 spirited students this year, the entire student body has combined efforts to make this trip a reality. Profits were made from the Booster Club's Carnival.

Being scavengers, the children gathered walnuts and persimmons, hulling and preparing pulp for sale; ceramic items and an afghan were made and donated by mothers to be raffled; scrap metal was collected and taken to the junk yard; candy popcorn and stationery were sold; many generous parishioners donated money; and a fashion show is in the planning stages. All of these activities will help raise funds to defray the cost of the trip.

These junior high pupils who have joined forces and worked wholeheartedly for this one-time opportunity have shown incredible enthusiasm and have eagerly taken on extra responsibilities. They will see in three days what the average tourist would not see in a week, not to mention the savings they will see. Meeting other parochial school children can also result in new friendships.

It is hoped that this trip will

become an annual event for the graduates-to-be.

Secunia Memorial High School will be giving its placement test for all incoming freshmen Feb. 5. The test will begin at 8:30 a.m. and will run until approximately 12:15 p.m. A \$30 fee will be required of which \$25 will go towards tuition payments.

Cathedral High School will be giving Eighth Grade Placement Examinations Feb. 5 at 8:30 a.m. For further information call either James P. McLinn or Father Patrick J. Kelly of the Guidance Department at 542-1481.

The Placement Examination for eighth grade students who wish to attend Roncalli High School in the fall of 1983 will be given there on Saturday, Feb. 5 at 8:30 a.m. The test fee is \$3 and will be collected at the time of the test. Roncalli will provide free bus service from the parish yard of the local southside parishes and return the students to the yard after the exam. The students will be leaving Roncalli at noon.

Alice Mattingly has been hired as Program Director of the two CYO camps in Nashville, Indiana. A 1980 graduate of Marian College, she is a fourth grade teacher at St. Pius X.

Currently plans are being finalized for the goals and objectives of the 1983 CYO camping season. According to Mattingly, "We shall continue to emphasize the physical, spiritual and mental well-being of every child that attends either CYO Camp Rancho Framansa or Camp Christina. Each child's safety is our primary concern."

Because of the success of the 1982 camping season, Mattingly said an extra week will be offered for both boys and girls. "We will open camp one week earlier, June 5-10, 1983," she said.

She added that CYO camp brochures and applications are scheduled to be mailed March 18. Anyone interested in information about CYO camps should call the CYO office at 317-632-9311.

Twenty-eight schools are participating in this year's Academic Olympics at Cathedral High School. They are: St. Philip Neri, Holy Spirit, Christ the King, St. Barnabas, St. Thomas Aquinas, St. Joan of Arc (Indianapolis), Holy Angels, All Saints (Indianapolis), St. Bernadette, Holy Name, Our Lady of Mt. Carmel, St. Gabriel, St. Michael, All Saints (Columbus), St. Joan of Arc (Kokomo), Little Flower, Our Lady of Lourdes, St. Pius X, St. Monica, St. Jude, Immaculate Heart of Mary, St. Matthew, St. Simon, St. Mark, Our Lady of Green-

wood, St. Luke, Central Catholic and St. Malachy.

Winners from the CYO Style Show held recently are: Mary Foote of Our Lady of Greenwood for the sportswear division; Marie Monfede of St. Ann's for the tailored suit division; Joni Jones of St. Ann's for the skirt and vest or skirt and blouse division; Michele Moebis of St. Roch for the party dress division; Angie Killian of Holy Name for the tailored dress division; and Michele Moebis of St. Roch for the pant suit division.

A Quest Retreat will be held Friday and Saturday, Feb. 11 and 12 for freshmen and sophomores. This 24 hour retreat will run from 6 p.m. until 6 p.m. Registrations will be taken at the CYO office. The cost is \$15 per participant.

TEENS ASK MYRA

Mom makes teen unpaid babysitter for grandfather

by MYRA KELLER

Dear Myra:

Lately my mom has made me into an unpaid babysitter for my grandfather. I love Grandpa, but since he's come to live with us he gets on my nerves a lot.

He falls asleep in his chair and snores out loud, even when we're watching TV or we have friends here. He can't always hear very well, so we have to shout.

Sometimes he goes to bed so early that we spend the whole evening trying to be quiet so we won't disturb him. And the worst part is that my mom expects me to sit with Grandpa most of the time when I'm home, to "keep him company," she says.

It's enough to drive me out of the house.

Jim

Dear Jim:

It's hard to watch someone you love who was once vigorous become weak and unable to help themselves. You love your grandfather and want to be kind to him, but you feel that your freedom is being taken away by his demands on your time.

First of all, I'm sure you realize that Grandpa is more embarrassed than anyone by his physical infirmities. He probably hates the tricks his body pays on him now, and he'll appreciate it if you ignore them.

Certainly you should not be the only one responsible for entertaining Grandpa. Are there younger brothers and sisters in your house who could amuse him by playing in the room where he sits? Or maybe mom and dad could ask him to join them in the kitchen, office or workroom while they're busy.

If Grandpa likes to play

cards or watch sports on TV, you could invite him to share these things with you and your friends who drop in. If he likes music, perhaps he would be open to listening to some of "your" music and learning about it from you. Maybe you could even listen to his!

Is Grandpa a good storyteller? You could listen to his stories and even write them down for him in a surprise "book" later on. Reading aloud to him (or he to you) might be fun.

If he's able, Grandpa might enjoy walking around the shopping malls with you. You could teach him to play computer games, a new skill he'd have to brag about with his cronies. Or maybe he could help you tinker with your car in the

garage, or do some gardening and yard work.

When Grandpa is included in family life, but not necessarily treated as a guest, everyone will probably be more comfortable. Don't be afraid to leave the room for awhile, but don't leave him alone for hours doing nothing, either. It's a matter of courtesy.

If Grandpa is a real family member, he'll understand that by going to bed unusually early he'll have to tolerate some noise. So don't treat him like a fragile old nuisance—enjoy him for what he is, an interesting person with a lot of life experience to share.

(Address your questions to: Myra Keller, c/o The Criterion, 1400 N. Meridian St. P.O. Box 1410, Indianapolis, IN 46206.)

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IN THE MEDIA

Where does TV get all these ideas?

by JAMES BREIG

Didja know that:

1. TV is not getting any better if "Portrait of an Invisible Woman" is any indication? NBC has announced the production of a "world premiere comedy-adventure" under that title. It will first be a movie; later, if you like it a lot, it will become a series.

Please don't like it. It is about a female newspaper reporter (I didn't know newspapers had a gender) who becomes invisible after visiting her uncle, Uncle Dudley Plunkett, you see—or, rather, don't see—is a biochemist who has been monkeying around with formulae. But he is topped by a—get this—real monkey, who mixes up a potion which renders nieces invisible.

Dudley, an appropriate adverbial construction for this movie, is played by Bob "Gilligans Island" Denver. Nuff said?

Where do they get these ideas?

2. Yet another remake of a classic is due from CBS. That network seems to revel in dishing up fancy-dress, gussied-up and somewhat staid productions of classic movies, plays and books (a short list: "Ivanhoe," "Witness for the Prosecution," "Little Lord Fauntleroy" and "Tale of Two Cities").

Due on Jan. 29 is "Phantom of the Opera," starring every stiff-upper-lip performer in the world: Michael York, Maximilian Schell, Jane Seymour (she of the two different color eyes), Jeremy Kemp and Diana (Julia from "Brideshead Revisited") Quick.

Didja know that Jane Seymour has one blue and one brown eye? Tune your color set and check it out.

3. THE three networks have each chosen an icon of Christianity for treatment in coming years.

CBS has selected Pope John Paul II and cast Albert Finney as the Polish prelate. The



drama will be filmed this Spring and cover the Pope's pre-pope days as a priest and bishop.

NBC tried this a year or so ago with a production from Europe that featured Polish actors and a papal okay. It was pretty drippy stuff.

So NBC is going to go back a few centuries to come up with its Christian special: "A.D." No, this is not an alphabetical sequel to "E.T." Rather, it will be "an epic miniseries dramatizing the rising conflict between the early Christians and the mighty Roman Empire," to quote network press material.

Behind it are some of the

people who made "Jesus of Nazareth" for NBC. They hope for the same success.

For its Catholic theme, ABC is going more secular. Planned for the 1985-86 TV season (can you wait?) is an eight-hour special called "The Kennedys of Massachusetts." It will be about all the gang from 1863 to a century later when JFK was elected president.

Didja know that? Didja know this:

4. NBC is launching several new series. "Mama's Family" and "The 'A' Team" are appearing now. To come are "Family Tree" (Feb. 5 and not to be confused with "Family Ties") and "Bare Essence" (to start Feb. 15).

What are they about?

"Mama's Family" was originally set to start last fall, got bumped and now appears. It stars Vicki Lawrence in the role she established in sketches on "The Carol Burnett Show." Remember her as the cranky old Southern mom?

"The 'A' Team" stars Mr. T (no, not E.T.'s father) and George Peppard. Remember "Mission: Impossible"? Same idea.

"Family Tree" is about a divorced man with a son who marries a ditto woman with three children, including a deaf son. In other words, it has everything: broken families, romance, handicapped kids, hijinks.

"Bare Essence," believe it or not, is about the perfume business and it follows a successful TV movie of the same name. One is tempted to say it smells, but I will resist.

5. DIDJA know that Uncle Ben used to be a black manservant? Talk about converted rice; now he's a white riverboat captain. What happened? Is Aunt Jemima now being played by Morgan Fairchild?

6. Didja know that ABC has tacked a tacky show onto the end of "Nightline"? It's called "The Last Word," but it's not. At least, it's not the last word in news shows.

Heading it up is Greg Jackson, whom I admired for his interviews on CBS Cable. Now he is massively dull and capable of committing the worst interviews in captivity. Also on hand is Phil Donahue, who does, for 15 minutes or so, what he does for an hour on his own show. The good thing is that you have to stand him for only one-fourth the time.

Don't bother; get to bed after Ted.

Didja know I'm done with this column?



ON PBS—Actress Jean Stapleton hosts "Women and the Economy," a look at the impact of today's economy on women airing Feb. 1 on PBS. (NC photo)

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VIEWING WITH ARNOLD

Three subject film misses all three

by JAMES W. ARNOLD

The causes of the disappointment in "Six Weeks" are relatively easy to suggest.

This new Dudley Moore-Mary Tyler Moore movie has three possible subjects (at least) about which it can be interesting or profound: death, politics and infidelity. It manages to miss on all three, and presumably the fault lies with screenwriter David Seltzer, or the fact that the script has been drifting around Hollywood for a decade.

"Six Weeks" belongs to the "dying child" genre of pictures, since it's about a 12-year-old girl (Katherine Healey) in the final stages of leukemia who behaves brightly and bravely, enjoying life to the last drop. She's the only child of a super-rich Los Angeles cosmetics tycoon (Ms. Moore) and has no father—although I never did catch what happened to him. She wants very badly for Mom to become attached to a charming California legislator (Mr. Moore) who is running for Congress. Unfortunately, the politico already has a wife and a teenage son in Sacramento.

This slows things temporarily, but the heart of the movie describes the happy adventures of the three on a fun trip to New York, which climaxes when the girl, a promising ballerina, gets to dance the role of Clara in a Ballet West dress rehearsal of "The Nutcracker" at Lincoln Center. Soon after, the child dies, in a rather well-staged tragic scene on the subway, and

after some final wrenching memories, the adults agree to separate to "let time pass until things become more clear."

(In its ballet context, the movie recalls "Slow Dancing in the Big City," in which the ill heroine was fated not to die but never to dance again. The ballerina was played by Anne Ditchburn, who choreographed

"Six Weeks" and appears briefly as a dance director).

WHAT we witness essentially is the tender "final fling" of parents with their lovely doomed child—sadly, not an uncommon real-world experience. Like most pop culture, "Six Weeks" lacks the guts to deal with that story, so it glitizes it up with all the fake stuff that intrudes—like the extra-marital relationship, the irrelevant political context, the fairytale affluence, the contrived ballet triumph, the lack of real ugliness or pain.

It's too bad, because this aspect of the human condition—the death of a child—is beyond explanation and worth weeping about. As Rollo May noted recently, it is precisely our mortality that makes all human friendship, love and experience meaningful, imbuing it with a sweet poignance because we know it must end.

There is only one moment when "Six Weeks" suggests any wisdom about death, and that is in the girl's final moments, when there are cuts to the faces of random witnesses on the

train—reflecting sadness, concern, compassion—and one senses the universality of sorrow.

"Six Weeks" is also totally secular, in that there isn't even the vaguest suggestion of an eternal context or meaning to human life and suffering. More might have been expected from director Tony Bill (last film: "My Bodyguard"), the Notre Dame alumnus who has for several years proved that you can have M.A.'s in art and English and still have a job that pays real money.

Incidentally, movies about dying or diseased kids are much more common on TV than in movies, and it may be more logical to see "Six Weeks" as another film about parent-child relationships. Actress Moore, who has lost a son in real life as well as in drama ("Ordinary People"), seems momentarily locked into grim situations.

On the infidelity issue, this movie offers even less to think about. We never really understand the hero, who keeps saying he loves his wife and yet very quickly falls for MTM without much encouragement. The affair doesn't generate much heat, since several times the film goes out of its way to suggest they do not sleep together.

THE wife (well played by Shannon Wilcox) has one good angry scene but almost comes off as a fanatic for wanting to preserve her marriage. The script's worst element, though, is its insistence that the child's efforts to get her Mom and



HIGH TIMES—Phoebe Cates, right, as Linda welcomes Stacy, played by Jennifer Jason Leigh, to her first year at Ridgemoor High School in "Fast Times at Ridgemoor High." Written by Cameron Crowe after a year as an undercover high school student, the film becomes "a crass, insensitive little movie with an unsettling nastiness lurking just beneath its pleasant surface," the U.S. Catholic Conference says. The film has been classified O, morally offensive. (NC photo)

Moore adulterously involved is somehow romantic and cute.

To end on a positive note: "Six Weeks" has some sensitive acting, especially by Dudley Moore, who has also provided a lovely musical score to back up photogenic location shots in

California and Manhattan. The dancing is also very pretty done.

It's sort of like a gorgeous holiday package, though, with nothing inside but tissue.

(Not recommended).
USCC rating: A-III, adults.

Recent USCC Film Classifications

Diva..... A-III, adults
The Toy..... A-III, adults

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Selection Committee On Aging, U.S. House Of Representatives

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DAYS 91-150 OF BENEFIT PERIOD

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DAYS 151 AND AFTER

MEDICARE PAYS NOTHING — your hospital benefits run out. **YOU MUST PAY** your entire hospital bill yourself — and that's cash out of your own pocket.

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MEDICARE PAYS all but \$38.00 a day confinement in a Skilled Nursing Facility. **YOU MUST PAY** the \$38.00 a day Medicare does not pay.

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WE PAY YOU 90% of your eligible hospital charges up to the lifetime maximum of 365 days. We even pay for a private room, if approved by Medicare.

WE PAY YOU \$38.00 a day from the 21st to the 100th day of confinement in a Skilled Nursing Facility. Benefits are payable when a doctor requires that you be confined within 30 days of your release from a hospital stay of at least 3 days.

WE PAY YOU the 20% eligible Part B expenses not payable by Medicare after the expenses exceed \$200.00 per calendar year.

Medicare Supplement Benefit Period begins with the first day you are hospitalized. It continues for as long as you're confined and for 60 days after you've been released from the hospital or Nursing Facility. You enter a new benefit period the next time you're hospitalized. This Medicare Supplement is not guaranteed with or endorsed by the U.S. Government or Federal Medicare Program. It pays the expenses shown above not covered by Federal Medicare.

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