

# the CRITERION

## Pontiff issues call for unity, renewal in speech at Vienna

VIENNA, Austria (NC)—Pope John Paul II pleaded for East-West unity, concord among religions and Catholic spiritual renewal during his Sept. 10-13 visit to Austria, a political and cultural crossroads between Eastern and Western Europe.

He also defended human rights and urged a more just international order, emphasizing that the church's concern in those areas is based on the Gospel and not on partisan interests in international politics.

In his first major talk, at Vienna's Heroes Square shortly after his arrival Sept. 10, the pope opened with a peace greeting to Austria and its seven neighboring nations of both Eastern and Western Europe.

To a crowd of some 100,000, including about 70 bishops from East and West, he emphasized Europe's unity in "the deep Christian roots and the human and cultural values which are sacred to all Europe."

While noting the continent's history of political and religious divisions, he urged fresh efforts "for peace and justice, for the rights of man and Christian solidarity among peoples." For the Christian, he said, "love is stronger than hatred or revenge."

Apparently referring to Soviet domination of Eastern Europe, Pope John Paul commented that "the Austria of today—sadly, not all Europe—is free of foreign domination and military violence, free from immediate threat from the outside."

One of the reasons for the papal trip to Austria was to mark the 300th anniversary of the breaking of the Turkish siege of Vienna by Polish Christian troops in 1683. Referring to that event, the pope noted that atrocities were committed by both sides, to their "equal shame."

"We are aware that the language of weapons is not the language of Jesus Christ," he said.

"Armed conflict," he added, "is in every case an inevitable evil, from which Christians in tragic circumstances cannot escape. But here too the Christian commandment of love of one's enemy, of mercy, is binding."

He urged Austrians to make the tricentenary observances "not a celebration of victory in war, but a celebration of the peace we now enjoy with grateful hearts."

He also urged religious toleration and understanding in contrast to the enmity of three centuries earlier. Many Moslems living in Austria today, he said, "may serve as a model for us in their devout worship of the one God."

The holocaust of European Jews in World War II, he added, "admonishes us to seize every opportunity for promoting human and spiritual understanding, so that we can stand before God together and serve humanity in his spirit."

Speaking to thousands of young people later that evening in Vienna's soccer stadium, the pope praised their interest in human rights, peace and ecology and urged them to work for an end to human and religious divisions.

The next day, at an outdoor Mass for nearly a quarter of a million Austrian Catholics who had gathered in a drizzling rain to mark the closing of a year of spiritual renewal throughout the Austrian church, Pope John Paul declared that technological progress has not made God "expedient."

He urged family prayer and reminded Catholics of "the church's binding invitation to take part in the celebration of holy Mass every Sunday."

Shortly before the mid-morning Mass the pope met with leaders of other Christian churches. Lamenting the religious discord, intolerance and persecution of past ages, he declared the Catholic Church's determination to pursue Christian unity.

(See PONTIFF ISSUES on page 2)



**FIFTH ANNIVERSARY**—On Oct. 16 Pope John Paul II will mark the fifth anniversary of his election to the throne of St. Peter. It has been a leadership that has taken him to 37 countries outside Italy and the United Nations headquarters in New York, making him the most traveled pope in history. He toured the 38th country, Austria, Sept. 10-13. This recent photo was taken during a Vatican ceremony by Vatican photographer Arturo Mari. (NC photo)

## Dutch linguist is new Jesuit leader

by JOHN THAVIS

ROME (NC)—Father Peter Hans Kolvenbach, a Dutch linguist involved in ecumenical dialogue with the Orthodox, was elected the 29th superior general of the Society of Jesus Sept. 13.

Father Kolvenbach, 54, has been rector of the Pontifical Oriental Institute in Rome since 1981 and is a member of the official Catholic-Orthodox mixed dialogue commission. He also studied and taught for many years in Beirut, Lebanon, and for seven years was the top Jesuit official in the Near East.

The first-ballot choice by a majority of the 211 electors was made in 45 minutes at a closed session of the Jesuits' general congregation, announced Father Donald Campion, Jesuit spokesman.

The general congregation began in Rome Sept. 2.

Fellow Jesuits describe Father Kolvenbach as a quiet but effective leader who combines a quick grasp of religious issues with a good sense of humor.

They said Father Kolvenbach's international experience among different cultures made him an attractive candidate to head one of the church's most powerful religious orders.

The new Jesuit leader speaks Dutch, English, German, French, Russian, Italian, Spanish and Armenian.

His career included a difficult 1974-81 period in Beirut as head of the Jesuits in the Near East because of sectarian fighting between Moslem and Christian militias.

"During his time as provincial, the country was even then under the tremendous stress of factional fighting," Father Campion said. "Several Jesuit priests were killed in Beirut, and parts of the St. Joseph University were destroyed in the fighting. It was not an easy area."

Father Kolvenbach was also involved in the decision by the Jesuit-run St. Joseph's University in Lebanon, where he taught linguistics, to retain its integrated student body of Christians and Moslems, Father Campion said.

One Jesuit source said it was Father Kolvenbach's work with the diverse religions in the Middle East that brought him to the attention of church officials, including Pope John Paul II.

The source said that Pope John Paul appointed Father Kolvenbach several months ago to make a canonical visitation, general assessment, of all the Eastern Rite religious houses in Rome. This, he added, was one indication of the pope's trust in the judgment of the new Jesuit head.

As rector of the Oriental Institute, Father Kolvenbach has been concerned with ecumenical dialogue regarding the

theological and liturgical differences between the Catholic and Orthodox religions.

Born in the Netherlands village of Druten, Father Kolvenbach entered the Jesuits in 1948. When Dutch Jesuits were sent to the Middle East, he was one of the first to go, arriving in Beirut in 1958. In Lebanon he studied theology and Armenian history.

After spending a year in Pomfret, Conn., following his ordination in 1961, he went to Paris to continue studies in Armenian and Eastern linguistics. In 1968 he returned to Beirut where he became professor of general linguistics at St. Joseph University.

In 1974, Father Kolvenbach was chosen to head the Jesuits in the Near East.

The Sept. 13 election of a superior general ended a controversial chapter in Jesuit history. Many of the order's 26,000 priests felt their self-government was temporarily lost when Pope John Paul in 1981 overrode the Jesuit procedure for choosing an interim leader after Father Pedro Arrupe, then the superior general, suffered an incapacitating stroke.

The pope named his own delegate, Father Paolo Dezza, and assistant delegate, Father Joseph Pittau, to govern the order temporarily and prepare for this year's congregation. In so doing, the pope bypassed U.S. Father Vincent O'Keefe, who had been selected by Jesuit officials as interim leader until a new general could be elected.

On Sept. 3, the Jesuits accepted the resignation of Father Arrupe, who became the first superior general to resign. The others died in office.

### Looking Inside

The Educational Leadership Conference will be held this weekend at Beech Grove. Four articles relating to themes of that conference will be found on pages 6 and 17.

How does God act in our lives? That's the subject of this week's installment in GOD IN THE HUMAN SITUATION. Read pages 9 to 11.

St. Ann Parish is the subject of this week's Parish Profile on page 12.

the CRITERION

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Indianapolis, Indiana

# Parish consultant joins pro-life staff

by JIM JACHIMIAK

"The ultimate goal of our office is to change our values for human life," says John Snider of the Office of Pro-Life Activities.

Since June, Snider has been traveling to parishes around the archdiocese with that goal in mind. He acknowledges that "it is a monumental task," but also says, "I don't think it's unrealistic."

"I have been to parishes that already have (pro-life) committees and parishes that don't have committees," Snider explains. He presents seminars and films, informs parishioners about materials available from the library in the Office of Pro-Life Activities, and plans to begin mailing a monthly newsletter to parishioners. By doing that, he hopes to "educate the (pro-life) committees to the point where they become effective."

He is also promoting the archdiocesan celebration of Respect Life Sunday, set for Oct. 2 at St. Peter and Paul Cathedral in Indianapolis. The paralytic, to be held at 5 p.m., will be "a celebration of life in the Catholic community," according to Snider.

In most parish meetings, Snider explains, abortion has been the major topic. But "this is not an office that deals exclusively with the abortion issue. Believe me, it's not going to end in the womb." Generally, he says, his work concerns "restoring dignity to life" by dealing with such issues as euthanasia, infanticide and child abuse as well as abortion.

Snider's programs—and reaction to them—vary in each parish, but "there are certain key points I try to hit on." They include three areas—education, advocacy and pastoral doctrine.

Education involves "first educating the Catholic population itself," and then educating others in the community. Advocacy involves letters, phone calls and

other contact with legislators. Pastoral doctrine refers to teachings of the bishops and the church on the issues which concern the pro-life movement.

Generally, the programs are aimed at educating parishioners about pro-life issues and suggesting actions they can take—calling and writing to legislators on the state and federal levels, and being aware of support for abortion by such organizations as Planned Parenthood, for example.

Reaction to Snider's presentations is strongest when they include films about abortion. "I've had people cry when I've shown the films," he says. But a number of parents hope to introduce the films into school systems, he adds.

"When I walk into a place," Snider says,

## Pope affirms priest's traditional role

by Sr. MARY ANN WALSH

CASTELGANDOLFO, Italy (NC)—The priesthood is a "full-time occupation" and should generally exclude secular and political activity, Pope John Paul II said Sept. 9 at a meeting with 37 U.S. bishops.

The primary role of priests is to celebrate Mass and administer the sacraments, he said.

"An understanding of the need for priests to perform, with full human commitment and deep compassion, those activities which only ordained priests can do, confirms the wisdom of the bishops' synod of 1971 in regard to the general exclusion of priests from secular and political activity," the pope added.

The pope endorsed priests' councils because they "provisionally assist the bishop in pastoral government of the diocese" and restated the need for celibacy

"I don't know what to expect."

As he becomes familiar with the parishes of the archdiocese, Snider has several goals in mind. The most important, he says, is meeting those who are involved in pro-life activities in each parish. "I find it much easier once I've talked to these people face-to-face," he says.

He hopes to complete, before the end of the year, two seminars on pro-life issues.

He also hopes to see pro-life committees in half of the parishes of the archdiocese by the end of the year, but his ultimate goal is one in every parish. A telephone tree, a network involving members of each parish, is planned for communication on legislative issues. Expansion of the library and film collection in the pro-life office is also planned.

"not so much as a practical exigency, but as an expression of a perfect offering and of a configuration to Jesus Christ."

The pope also called on the bishops to work for vocations and to be open to a study of seminaries which currently is taking place in the United States.

The pope stressed the place of daily Mass in the life of the priest and called celebrating Mass "our greatest priestly service to the people."

The pope quoted from a Sept. 8 pastoral letter of Archbishop John Quinn of San Francisco which said that "the celebration of the Eucharist is at the heart of what it means to be a priest."

The pope also stressed the fraternity which priests share with one another and told the bishops "to confirm our brother priests in their identity as ministers of the Eucharist, and therefore ministers of the church."

"Before the people and before our priests," he added, "in moments of calm and in moments of crisis, we must assert the priorities of the priesthood," which are "to concentrate on prayer and the ministry of the word."

The pope also pointed out that one purpose of the Mass is to build community

Father Larry Crawford, archdiocesan director of pro-life activities, staffs the office full-time. Snider, who will devote about 15 hours each week to the job, has experience in sales which he believes will "help me sell Father Crawford's program to the parishes."

At 33, Snider comes to the office with a concern about abortion which was instilled in him when he was a teenager. "My father would get literature and he would show it to me," Snider recalls. "As I started to get older, I realized there was no difference between this and what Hitler did."

Several years ago, Snider heard a speech in Indianapolis by Rep. Henry Hyde (R-ILL.), sponsor of a bill in the House of Representatives to amend the constitution to prohibit abortion.

"At that point, I really started getting an education," Snider says. "The job and my interest kind of grew together."

among the people and said that in the Mass "all our priests can fulfill their divine vocation and their human aspirations. Through our priests, each local community is built up in faith and charity, and in an openness to the universal church of which which it is an expression."

The pope also pointed out that in the Mass, the priest's "celibacy is confirmed and strengthened" and added that "from his cross the Lord Jesus speaks to all his priests, inviting them to be, with him, signs of contradiction to the world."

The pope also stressed that the role of the priest is also that of "minister of reconciliation," a role he described as coming after minister of the Eucharist in importance.

"What greater human fulfillment is there than touching human hearts through the power of the Holy Spirit and in the name of the merciful and compassionate redeemer of the world?" the pope asked.

The pope also reiterated that the priest "alone can forgive sins in the name of the Lord Jesus."

Priests are servant of the people and should show a special love for the sick and the dying, for those in pain and sorrow, and for those in sin, he said.

## Workshops on ministry set

The Ministries-in-Worship Committee of the Archdiocesan Liturgical Commission will sponsor "How to" workshops, telling how to perform a particular ministry, for Eucharistic ministers, liturgical artists, lectors, and ushers and greeters at three different dates and locations this fall.

At the workshops, there will also be special listening/sharing sessions for members of parish liturgy committees where they can discuss successes and problems of individual parishes.

St. Patrick, Terre Haute, will host the first workshop on Oct. 24, with the second at St. Mary, New Albany, on Nov. 10. The final one will take place at St. Louis, Batesville. All workshops run from 7 to 10 p.m. with registration at the door from 6:30 to 7 p.m.

Nancy Hublar, a member of the Archdiocesan Liturgical Commission who serves on the Ministries-in-Worship Committee, stated that "different people will lead the workshops at each place, but the same material will be covered at all three sessions. For example, at a 'How to' for lectors, participants would learn how to prepare a reading, while one for liturgical artists would focus on ideas such as how to

use flowers to enhance the worship space, making banners, and choosing certain colors for certain seasons."

Persons interested in becoming active in any of these ministries, or those already active who are looking for further updating in their training are encouraged to attend.

The cost of the workshop is \$2 per person or \$20 per parish with 10 or more people. Pre-registrations may be sent to: Office of Worship, 1400 N. Meridian, P.O. Box 1410, Indianapolis, IN 46206. For further information call the Office of Worship 317-236-1483 or Victor Soergel in New Albany 812-945-6446.

## OCE sponsors conference

"Toward Building the Kingdom, Catholic Education and the Issues of Our Time" is the theme of this year's Educational Leadership Conference to be offered by the Office of Catholic Education Saturday, Sept. 17 at the Beech Grove Benedictine Center.

Designed primarily for board of education members and directors of religious education, the conference is "aimed at building skills and at bringing the issues of Catholic education to the participants' attention," stated Susan M. Weber, coordinator of boards of education at the OCE. "This is one way people can get a lot of information in a very short amount of time," she said.

According to Mrs. Weber, the seminar presenters have all either served on boards or have worked as consultants to boards. "We feel the presenters will be responding to the needs of board members, and will help them more clearly identify the skills they need in order to function in a good manner," Mrs. Weber explained.

Presentations will be made on a variety of subjects including the meaning of adult religious education, justice and peace institutionalized, the necessity of the Indianapolis Deaneries Coordinating Committee, conflict management, group

## Pontiff issues (from 1)

After centuries of hostility, he said, "we have 'rediscovered' each other in the true sense of the word" in the ecumenical movement since the Second Vatican Council.

In an evening speech to workers Sept. 12, the pope criticized job discrimination

against women, ethnic minorities, the elderly and the handicapped. He also supported the trade union movement and praised Austria for its integration of foreign workers into national life.

The pope ended his four-day stay in Austria Sept. 13 with a visit to Mariazell, the country's main Marian shrine. At Mariazell, 60 miles from Vienna, the pope paid tribute to the 269 people killed when a Soviet jet shot down a South Korean passenger plane. He also prayed for victims of violence in other parts of the world.

"How could we forget today above all the dead which the fratricidal war in Lebanon claims on both sides, as well as the victims of violence in Latin America and Africa, and finally also the dead from the recent tragic shooting down of the South Korean aircraft," the pope said. He departed from his prepared text to mention the shooting down of the airliner.

The pope also visited the tomb of Hungarian Cardinal Jozsef Mindszenty, who is buried at the shrine site. Cardinal Mindszenty was a symbol of church opposition to communism in the 1950s when he was imprisoned by the communist government in Hungary.

## Holy Angels celebrates 80 years

In celebration of its 80th anniversary, Holy Angels Church will host a dinner in the Great Hall at the Atkinson Hotel on Sunday, Oct. 2 at 6 p.m. Cocktails will be served at 5 p.m.

The theme of this celebration is "We've Come This Far by Faith." According to church members, this reflects the aspirations and struggles common to churches whose members are black.

This special event will take on an

ecumenical flavor with Dr. F. Benjamin Davis, pastor of New Bethel Baptist Church, as the guest speaker. Dr. Davis is an active member of Interdenominational Ministries Alliance, of which Father Clarence Walden, pastor of Holy Angels, is also a member.

For ticket information call Bernice Kent at 924-2402 or Vanilla Burnett at 924-9940. A donation of \$15 is being asked. Reservations should be made before Sept. 23.



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THE CRITERION

P.O. BOX 1410  
INDIANAPOLIS, IN 46206



# Local man criticizes British role in Northern Ireland

by JIM JACHIMIAK

Stephen Lich, the Indianapolis man jailed last month in Northern Ireland, believes violence there will continue unless British involvement ends.

Lich, 23, was in Northern Ireland as part of a "fact-finding trip" from the United States sponsored by the Irish Northern Aid Committee, or Noraid. He was arrested for "riotous behavior"—a charge he denies—on Aug. 10 in Belfast.

"In Northern Ireland," Lich declares, "the people are basically prisoners in their own country."

In West Belfast, neighborhoods are cordoned off to separate Catholics from Protestants. Housing and jobs are scarce, especially for Catholics. "The presence of the British army is everywhere," and the Royal Ulster Constabulary (RUC)—a police force—cooperates with British troops. Lich describes the RUC as "very sectarian" and strongly anti-Catholic.

Support for the Irish Republican Army (IRA) in Northern Ireland is "much greater than we are led to believe in the United States."

According to Lich, "the objective of the IRA is to drive British military forces out of Ireland, not to terrorize. The British are the real terrorists. The reason they are there is to intimidate the Catholic nationalist party in Northern Ireland."

WHILE THE IRA directs its attacks on British troops and loyalists, Lich says, attacks by the British against civilians are common. Fourteen people, half of them children, have been killed by plastic bullets fired by British troops. Lich notes that those bullets were introduced strictly for use against civilians, and are more lethal than the rubber bullets they replaced.

The British "use innocent people as a shield" by placing lookout posts on roofs of buildings and by placing barracks near Catholic churches and schools.

But, Lich observes, "the harder the British try to keep them down, the stronger the Irish fight back. The people are determined that they are going to win. They're very defiant. They're very militant. They don't look like they're down in the mouth."

He adds, "There will always be people killed, there will always be bombs going off, until the Brits leave."

"Brits," he explains, is a term used in Northern Ireland to convey disrespect for the British.

ANOTHER affront to British influence is found in the city usually referred to by outsiders as Londonderry. There, a sign proclaims, "It's Derry, not Londonderry." Lich notes that "among Catholics, it's a sin to call it Londonderry."

Lich is frustrated by lack of action on Northern Ireland in the United States. "The United States is a very strong ally of Britain. The situation is pathetic. It's especially hard for me as an Irish American. Northern Ireland is almost always passed over as an internal problem." At the same time, he notes, American troops are in Lebanon and on the Nicaraguan-Honduran border.

Lich was not surprised by what he saw in Northern Ireland. "I had done a lot of reading about it, and what I saw confirmed

what I already believed," he says. That reading, coupled with his interest in seeing his grandmother's homeland, prompted Lich to make the trip.

Prior to his arrest, about 80 members of the American delegation had marched in a demonstration commemorating the 1971 "Internment Without Trial," in which British troops took hundreds into custody in the early morning hours in Belfast.

To commemorate the event, bonfires were lighted around 4 a.m. on Aug. 10. "We had tried to get back to the flat where we were staying," Lich says, but streets had been sealed off. While he and others watched the demonstration, British troops and the RUC began arresting bystanders.

He notes that "they probably weren't quite as brutal that night as they would normally be" because the American delegation was present. He ran from the area but was caught by a British soldier. "I was thrown in the back of a jeep and roughed up a bit" by soldiers and members of the RUC.

After he was taken into custody, Lich says, "they tried to verbally intimidate me." He spent "at least seven hours" in a small holding cell in a van, then was charged with riotous behavior for allegedly throwing stones at security forces.

Lich was denied bail and appeared in court the next day. He received assistance from Sinn Fein, a political party seeking an end to British rule. "They got a solicitor for me and he fought tooth and nail to get me out."

During the trial, an RUC sergeant testified that Lich threw stones, while the British officer who arrested him said he threw a brick at a jeep.

"They weren't even lying good. I felt helpless. I couldn't get up there and question them," and the magistrate would not allow his solicitor speak on his behalf.

Courts in Northern Ireland operate with no juries, and written statements may be accepted as evidence without the actual appearance of a witness. There is no right of silence for those who are arrested, and authorities may stop and search anyone in Northern Ireland for any reason.

The assumption, Lich says, is that "you are guilty until proven innocent. You have to prove beyond a shadow of a doubt that you are innocent."

He was found guilty, and remained in Belfast for two days after the trial, under a court-ordered curfew which kept him inside between 10 p.m. and 6 a.m.

Reports that he was held for those two days are not true, he says. It is also not true that he was deported from Northern Ireland. "The judge said he had the power to recommend deportation," Lich explains. "The key word was 'recommend.'" After his arrest, he was careful not to say anything which would cause deportation, since that would prevent him from returning to Northern Ireland. "I can go back, and I will."

Lich adds that the British press reported that after the trial, he told the magistrate that he would return to the United States to raise money for the IRA. "I never said that," Lich declares. "I sympathize with the IRA, but it would be ludicrous for me to go to Northern Ireland and yell at the judge."

Those accusations probably result from charges that Noraid, based in New York

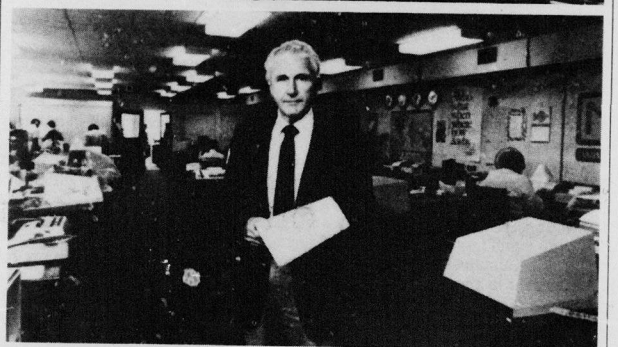
City, supports the IRA. Lich is not a member, but supports the group and is considering organizing a unit in Indianapolis.

"If they could prove beyond a shadow of a doubt that Noraid was supporting the IRA, there wouldn't be Noraid," he says. Noraid's purpose is to raise funds for the dependents of political prisoners in Northern Ireland.

He is a member of the Ancient Order of

Hibernians and the Irish-American Heritage Society of Indianapolis.

The Irish-American Heritage Society is attempting to renew Irish culture in Indianapolis and promote awareness of the situation in Northern Ireland. Membership in the group, organized two years ago, is open to anyone. "We do support a unified Ireland," Lich says. "We think the only way for peace in Northern Ireland is if the British leave."



NEW NEWS PROGRAM—Emil N. Gallina and Carol Pearson edit a story Ms. Pearson covered in Washington for "World Report," a new nationally televised weekly half-hour program dedicated exclusively to news of all religious faiths. Gallina will be producer and co-anchor and Ms. Pearson will be the program's capital correspondent when "World Report" debuts Sept. 18 on Satellite Program Network. Marist Father Richmond J. Egan (below) is executive producer for "World Report," which will originate from the NC News Service facilities in Washington. (NC photos)

## Providence Sisters' drive supported by pastors

by SUSAN M. MICINSKI

"These men were so supportive," stated Providence Sister Jane Bodine, director of development for the Providence sisters at St. Mary-of-the-Woods, in describing the reaction of the priests who attended the Sept. 7 meeting at St. Luke Church to make them aware of the development drive underway by the order, and to enlist their support.

At the meeting, which was attended by pastors whose parishes have been served by Sisters of Providence, Sister Bodine presented a slide program detailing the program of development for the Sisters of Providence. According to the development director, the primary focus of the drive is to provide health care facilities for the sisters requiring comprehensive health care facilities. "The need is ever-growing with the older population on the rise," she stated. "And this is not only found in our community, but in all walks of society. We currently have 27 sisters who are over the age of 90."

In order to provide these necessary physical facilities for the aged nuns, Sister Bodine explained that many of the older buildings will have to be remodeled that did not formerly allow for ramps or wheel

chairs. The present four-story facility was built in stages between 1885 and 1940 to house 66 patients for recuperative, short term care. "Most infirm sisters now need skilled nursing care for longer periods of time."

"The pastors articulated their recognition of and appreciation for all the years of work and service of the Sisters of Providence," declared Sister Bodine. "They know now how much we need this health care facility."

In show of their support, many of the pastors who attended this meeting gave the order names from their parishes, so these people could be informed of the current fund drive.

"Of course, we made it clear that if a parish has some other special fund drive under way that we would not want to create a conflict, or try to compete with it," declared Sister Bodine. "We do offer parishes the option of working alone or joining with other parishes to help the effort."

In addition to supplying the Providence sisters with mailing lists, the pastors also agreed to speak to their parishioners at all their Masses last Saturday and Sunday about the development drive of the Sisters of Providence.

## Northern Ireland statement made

A proclamation issued jointly by two Indianapolis organizations asks Hoosiers to take action to encourage peace in Northern Ireland.

The statement was recently approved by the St. Patrick Division of the Ancient Order of Hibernians and the Irish-American Heritage Society of Indianapolis. It states that "if peace and justice will ever come to Ireland, British military forces must leave Northern Ireland. Only through a unified and free Ireland will human rights be guaranteed for all its citizens."

The proclamation asks Indiana residents to write to legislators, requesting the appointment of a special envoy to help bring about peace in Northern Ireland.

It notes that more than 2,500 people have died as a result of the violence which has occurred under British rule.

"The United States has a close relationship with England and the Irish Republic, and can bring all parties together," the proclamation states. "This is no internal problem as some people perceive. If British withdrawal does not occur at some time in the near future, the situation will become completely ungovernable for everyone."

# EDITORIALS

## Vengeance is not the answer

This has been a month in which tyranny expressed itself, outrage resulted, and answers were still forthcoming. The government of the Soviet Union continued to reveal its coldness concerning the downing of Korean Airlines Flight #007. No humanitarian gesture was evident as the families of victims hoped to search for the remains of victims.

President Reagan revealed consistent restraint by reacting in a rational and firm manner despite the helplessness of the situation. The president chose diplomacy over retaliation knowing full well that violence only breeds further violence.

So when Jeane Kirkpatrick, U.S. ambassador to the United Nations, took the American case against the Soviet Union to that body, she did something many of us took for granted but which reveals our willingness to work together as a member of our global community.

Without the U.N., the temptation to solve the issue by trading gunfire is great. But words become bullets and bombs at the U.N. and the anger and indignation which is properly expressed in that house enable nations to diffuse some of their outrage. One nation's killing can only produce more killing and nothing would be solved.

The rhetoric of diplomacy at the U.N. enables nations to maintain their own pride and dignity in the face of wrongdoing. The United States obviously has a solid case against an aggressor who nevertheless wants to maintain its importance before the international community. The U.S. can present its case, the Soviets can respond and save face and diplomats can work to resolve the issues. In the absence of this forum, further senseless violence might erupt.

But the United Nations is limited in what it can do. The Soviet Union's thirst for power and Communism's hunger to dominate are not easily quenched or satisfied. But neither will vengeance stop such hunger and thirst. Hopefully President Reagan has recognized the importance of diplomacy through this tragedy. It is only by revealing the inhumanity of the Soviet Union's government that other nations will act to deny them satisfaction.

—Father Thomas C. Widner

## The tyranny of oppression

Not only did the tyranny of the Soviet Union unmask itself again, but the tyranny of other repressive governments continued to show itself in events of the past week.

An unfortunate photograph of the dictator Pinochet of Chile taking communion at Mass appeared in secular newspapers. Is there a difference between the tyrant who oppresses and murders his own people and the tyrant who oppresses the unborn in the womb? If we willingly condemn abortion, let us also willingly condemn political oppression.

The dictator Marcos has for the moment survived the popularity of his opponent in the Philippines. Oppression there has unfortunately been supported by our own government and that is an embarrassment for America. Marcos' record on oppression has often made the Polish government look like saints.

One oppressor died this past week. John Vorster, the former prime minister of the Union of South Africa, died of a blood clot in lungs which had given breath to laws of hatred and oppression against the majority black population of his country which is enslaved by a white minority.

The reality of oppression is indeed harsh. It is not something known only to Communists. Unfortunately, many have seen Communism as a way of relieving oppression. As long as our own government or our Church continue to support "free world oppression," we encourage a turn toward communist oppression.

—Father Thomas C. Widner

# Family farm suffering under PIK

by PATRICK SLATTERY

Who has benefited most from PIK?

My guess is that it is the big-iron farmers, the monoculturalists who pushed us into this mad system of overproducing grain in the first place.

My enthusiasm for PIK peaked several months ago, and has taken a tumble into Cynic's Gulch.

With bulging granaries and depressed grain prices, the USDA was desperate after last year's record harvest to lift corn, bean and wheat prices out of the doldrums.

Hence PIK was hatched, which is the old Soil Bank idea revisited. It is ingeniously simple: Ask farmers to idle part of their acreages, and in return pay them by giving back grain which the government had purchased in the past.

PIK has been so successful that it has idled 47 percent of the nation's farmland.

You can't fully understand PIK's impact until you drive through the heart of the Cornbelt. During June we visited my wife's folks in Iowa. To drive through the Tall Corn State and see all that land left unplanted is eerie.

The trip through Iowa took away some of my initial PIK enthusiasm. I had visions

of carpets of clover or other soil-building cover crops greening up the land everywhere.

But on most acres stood only the stubble of last year's cornstalks. Because of the chemical carryover, many fields were incapable of growing a cover crop. Thus the only thing growing are quackgrass and some of the world's meanest, toughest, chemical-resistant broadleaves. Such barrenness is ugly.

For those farmers who indeed grew cover crops this year on your PIK acres, may your good stewardship be blessed, and may your nitrogen fertilizer requirements be nil next year.

How much PIK will cost the U.S. taxpayer is a matter for speculation. Department of Agriculture Secretary John Block isn't saying, but some estimates predict PIK's price tag at \$20-\$30 billion—a full-fledge cost overrun worthy of the Pentagon. In comparison it makes the \$2 billion dairy price support program seem paltry.

Granted, PIK has raised grain prices, and pumped some much needed money back into rural America. But what bothers me is who will come out as the big winners.

Consider the case of Lebanon, Ind.,

## WASHINGTON NEWSLETTER

# Letter applied to Soviet attack

by JIM LACKEY

WASHINGTON (NC)—When the U.S. bishops approved their pastoral letter on war and peace last May, no one could have predicted that the gunning down four months later of a Korean Air Lines jumbo jet would bring the first application of the bishops' new teaching.

Yet that's what happened when the president of the bishops' conference, Archbishop John R. Roach of St. Paul-Minneapolis, issued a statement Sept. 7 calling the attack on the airliner "an act of murder" but also praising President Reagan for taking action "which does not exceed what is necessary."

After the pastoral was approved overwhelmingly by the bishops it seemed likely that its first use on the national level would be in congressional testimony. Officials from the National Conference of Catholic Bishops and its public policy arm, the U.S. Catholic Conference, frequently use pastoral letters and statements of the bishops to make a point about specific proposals on Capitol Hill.

The Soviet attack over Sakhalin Island gave the bishops' conference a new reason for calling attention to the pastoral. Though the United States and the Soviet Union do not share the same philosophy and history, Archbishop Roach said, they share a crucial role in preserving world peace.

For that reason Archbishop Roach said that "despite this massive and evil tragedy" he agreed with Reagan that negotiations with the Soviet Union on nuclear weapons should continue.

**THE BISHOPS'** pastoral, in its comments on Soviet-U.S. relations, called attention to "the Soviet system of repression and the lack of respect in that system for human rights," words similar to those used in world reaction to the downing of the South Korean jet.

But the pastoral also urged that "we avoid the trap of a form of anti-Sovietism which fails to grasp the central danger of a superpower rivalry in which both the United States and the Soviet Union are the

players." Both states have a common interest in never using nuclear weapons, the pastoral added.

The pastoral also stressed that Catholic teaching as enunciated by recent popes has called for continuing dialogue among the superpowers despite the ideological differences dividing the human race.

Such statements in the pastoral formed the basis for Archbishop Roach's remarks condemning the attack but commending Reagan's response.

But the archbishop's remarks were only part of a wider public debate over the appropriate U.S. response to the attack and the political fallout that might affect such issues as the MX missile.

**IN CONTRAST** to Archbishop Roach's call for continued U.S.-Soviet dialogue, hard-liners led by Kathryn McDonald, wife of Rep. Larry McDonald (D-Ga.), the John Birch Society chairman who died on the Korean jetliner, were urging Reagan to cut off virtually all U.S.-Soviet contacts. The White House itself admitted that a majority of telephone calls and telegrams after Reagan's Sept. 5 nationally televised speech also called for a tougher U.S. response.

Reagan, though, also seemed to be scoring some initial political points with his measured response. White House officials were quoted as saying his handling of the issue might help Reagan shed his "warmonger" image among some voters and moderate the impressions Reagan made when he called the Soviet Union an "evil empire" earlier this year.

A more immediate question was the impact the Soviet action might have on Congress, where Reagan's proposals for defense spending continue to be controversial.

In his speech Reagan said he hoped Congress would "ponder long and hard the Soviets' aggression" when it takes new votes this fall on major aspects of the defense budget, particularly the MX missile. But several lawmakers were reminding anyone willing to listen that the attention span of Congress and the public can be extremely short, particularly when new controversies come along to push today's headlines off the front page.

On the MX missile, for example, a 53-vote margin of support in the House in May slipped to only a 13-vote margin in July, leading opponents to predict—before the airliner was shot down—that the MX could be killed when it comes up for another key vote in September or October.

But, no matter how those individual political questions are settled, the main issue for the bishops is that the superpowers recognize that they continue to share "objective mutual interests." Those interests, the bishops contend, are more important than any short-term actions that could make the danger of war even more imminent.

the criterion

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## LIVING THE QUESTIONS

## Mankind's potential for destruction is awesome

by Fr. THOMAS C. WIDNER

Many years ago I remember seeing a film called "Above and Beyond" which featured Robert Taylor portraying the man who piloted the plane which dropped the first atomic bomb on Hiroshima in 1945. What I remember most about it was the self-examination the character went through in considering the bomb's power and effects. The movie's point, of course, was that the way to end the war was with a weapon so frightening that no one would ever want to wage war again.

At the very end of the movie the bomb was dropped and we saw Hiroshima from the airplane as it left the scene. The mushroom cloud rose in all its awesomeness. But that was all. What was not shown was any hint of what occurred on the ground. And I never thought about it at the time.

Some years later I saw another film about atomic bombs—"Dr. Strangelove." It was even subtitled "How I Learned To Stop Worrying and Love the Bomb." In this movie one still didn't see what occurred on the ground when an atomic bomb was dropped but the event was less awesome this time and more horrifying and frightening.

Somewhere along the way in my education some history books suggested that the use of the atomic bomb to World War Two was gratuitous. The war had already been won. We used it in order to show the world we had



a power so frightening nations would hesitate going to war again.

There's a song with lyrics by E.Y. Harburg which includes the lines:

"Ever since the apple in the Garden with Eve,  
"Man always fooling with things that cause him to grieve..."

"But not since the doomed days of Babylon  
"Has he fooled with anything so diabolical as the cyclotron.

"So if you wish to avoid an uncomfortable trip to paradise,

"Take my advice. Leave the atom alone."

There isn't much humor in such a song today. Most of us find nuclear power awesome and frightening even if we favor using it. Perhaps we don't know much about it—it's so mysterious. In any case, it isn't the kind of thing many people laugh at.

Recently I read a fascinating Japanese novel called "Black Rain." The author, Masuji Ibuse, wrote it in 1969 and it is made up of the diaries of people who survived the first atomic bomb blast at Hiroshima. The characters are based on real persons. One passage particularly struck me.

The principal character Shigematsu Shizuma is waiting for two friends to come out of a temporary hospital where victims of the bombing are being kept. There is very little that can be done for them since the bomb wiped out nearly everything and even with what medicines are available no one has ever treated burns from an atomic blast before. Physical descriptions of the effects of the bombing on individuals are horribly detailed throughout the book though remarkably non-sensational. Shigematsu describes what he sees around

him as stretchers are carrying foul-smelling bodies whose skins have burned away. Then Shigematsu notices "the sky was horribly blue."

Now and again in the course of the story Shigematsu records the appearance of the sky in the hours and days which followed the bombing. Mostly he is talking about the mushroom cloud. But on this particular day the sky is "horribly blue." Usually we associate the sky's blueness with clarity, openness, freedom. It was on such a day the bomb fell. The blueness is deceptive. It can no longer be trusted. It brings evil and death.

Nuclear power is awesome—but it is also frightening. It has changed the way we look at the world. It was first used to destroy people. Now it is being used, as an observer said in the film "The China Syndrome," to run our electric hair dryers at home. Perhaps most of us don't really understand it. Perhaps we bear a responsibility to get to know it better. If so, then those who develop it bear a responsibility to teach us.

It isn't that horrible things haven't been committed in the past. But with the creation of nuclear power, the potential for destruction leaped mountains. Our world has become a place we can't trust anymore. We don't know what tragedy will next occur. A blue sky is a deception for at any time the frightening power may be unleashed upon us. Many fear making any human investment at all in the future.

The human being is a fragile creature. We tend to run away from the horrible which is in our past and the potential horror which is always with us. We do ourselves a disservice by refusing to hold accountable those who hold the power. They do us a disservice by ignoring our pleas for justice and mercy.

## Ecumenical implications in new Vatican document

Teaching that only ordained priest can celebrate Mass is not new

by JERRY FILTEAU

WASHINGTON (NC)—The Vatican's new statement that only sacramentally ordained priests can consecrate the Eucharist has ecumenical and other implications that go beyond the immediate question it addresses.

The new document, released Sept. 8, is a letter to the world's bishops by the Vatican's Congregation for the Doctrine of the Faith.

The basic teaching it contains, that no one but a duly ordained priest has the power to celebrate Mass, is not new in the Catholic Church. It was formally spelled out as church teaching by the Fourth Lateran Council in 1215 and reaffirmed several times in the teachings of the Second Vatican Council, 1962-65. In 1973 and 1975 the doctrinal congregation issued declarations affirming the teaching in response to writings by Father Hans Kung, Swiss-born theologian. The newest document mentions no names but appears to have been prompted by the writings of Belgian-born Dominican Father Edward Schillebeeckx challenging traditional concepts of sacramental ordination.

It is not the church teaching on sacramental ordination itself but the way it is expressed in the new document that may well draw the most attention from theologians, ecumenists, bishops, priests and catechists.

For bishops, priests, theologians and catechists, the document contains warnings against undervaluing the sacraments of orders and the Eucharist in theological writing and catechetical teaching.

For Catholics in general there is a sharp warning against viewing the celebration of the Eucharist as "simply the action of the local community" or as nothing more than "a fraternal celebration in which the community comes together and gives expression to its identity." The Eucharist, the document says, is "the sacramental renewal of the sacrifice of Christ."

Msgr. Richard Malone, executive director of the U.S. bishops' Committee on Doctrine, said that, in his view, U.S. religious education today tends to neglect the sacrificial, sacramental aspects of the

Eucharist and place too much emphasis on its "fraternal celebration" aspect.

That, he said, presents a more serious and widespread pastoral problem in the United States than the question of the need for an ordained priest to preside at the Eucharist, which the new document is aimed at.

For ecumenists, the novel form of the letter may be of the most interest. In the ecumenical movement the style of Rome's leadership in questions of faith and morals is watched almost as closely by other churches as the content of the teaching.

Instead of a "declaration" addressed to the Catholic world at large, such as the doctrinal congregation has traditionally issued when dealing with issues of this type, the new document is a "letter" addressed to the world's Catholic bishops.

The congregation offers its doctrinal

reflections out of what it calls "a desire to offer its particular services to the bishops in a true collegial spirit . . . to assist them in the ministry of feeding the flock of the Lord with the food of truth." It stresses the "responsibility of the bishops" to preserve correct teaching and practice within their local churches and to maintain the unity of the local church with the universal church.

"Let this collegial concern (of all the world's bishops) find such a concrete application that the undivided church, even in the variety of local churches working together, may keep safe what was entrusted to her by God through the apostles," it says.

By going through the bishops rather than speaking directly from Rome to world Catholicism at large, the new document reflects more fully than earlier doctrinal congregation declarations the Second Vatican Council's emphasis on the local

church and on the role of the local bishop in preserving faith, order and church unity.

"It's a 'We're all in this together' tone," said Msgr. Malone. That different tone, he said, seems to reflect not only Vatican II theology but Pope John Paul II's emphasis on his ministry as one of strengthening his fellow bishops.

He said it also seems to reflect a new style brought to the doctrinal congregation by its prefect, German-born Cardinal Joseph Ratzinger, who became head of the congregation less than two years ago.

Other Christian churches which would acknowledge and even welcome a ministry of church unity centered on the bishop of Rome show consistent concern whether that ministry is perceived and exercised in Rome in an authoritarian way or more collegially as a role of service. For them the collegial tone of the new document will almost certainly be an ecumenical plus.

## Marriage, abortion attitudes linked

"Religious groups that resist abortion are the same groups that traditionally have placed high value on the marriage bond," Holy Cross Father James Tunstead Burtchaeff writes in the lead article of the 1983 Respect Life Program manual.

Father Burtchaeff, professor of theology at the University of Notre Dame, says: "Those who advocate protection for the unborn, even at sharp sacrifice, are the same who have advocated fidelity in marriage, for better or for worse . . . Those who have defended the bond of promise are, not surprisingly, also defenders of the bond of blood."

His article, "Bonds of Promise, Bonds of Blood," argues that "the acceptance of children is a willful act"—a commitment. "It is no small thing to receive a small person into one's life," he writes. "It is one thing for a person to bring another to bed, and quite another to lodge another surely and safely within one's life. This is a matter of commitment more than of chemistry; indeed, of commitment that will at time counteract chemistry."

Rearing children requires more than

according them rights, the theologian says, because when rights must be invoked "our affairs are already quite disturbed . . . Much more are we bound together by needs. By this I mean less that children need parental care if they are to survive than that adults need children to care for if they are to survive."

Adults must be stewards of all children, not just their own. "We need to have children to care for, not as a possession but as a trust," he says, "not as an eventual credit to ourselves but as a credit to ourselves. In order to serve our own children selflessly we need to make other people's children an additional obligation on our care."

Christian communities should give witness to their distinctive convictions about children and try to share them, he says, rather than "simply blending into the landscape."

Father Burtchaeff, noting the argument from those advocating abortion that children should be "wanted," cites research showing that children who are abused tend to have been wanted by their

parents. "Abortion and abuse stood together, I found, not at odds. Both stemmed from a conviction that children were chattels of their parents, to be disposed of in conformity with their parents' interests."

Similarly, he found that infanticide and institutionalization of handicapped children also stemmed from viewing children as possessions. "The evidence suggests," he writes, "that it is the affluent, not the poor, who may be willing to free themselves of their handicapped young."

Father Burtchaeff says: "The Christian stake in the status of the unborn is not simply that the unborn is human, but that he or she is our brother or sister; and, even more, it is that we shall thrive only if we nurture our brothers and sisters. The doctrine is about me more than about him or her. Christianity does not have its own peculiar answer to the question of whether the unborn are human. But it does have its own characteristic address to that question, for we aspire to be a community that is fit to welcome children into the world."

# Parishes not realizing full potential, IUPUI educator says

by PHIL UNWIN

"I think the parish has a tremendous potential to teach adults the things they want to learn. That potential is not being realized despite the efforts of many DREs (directors of religious education)."

"Things could be better. If I believe this I'm forced to be a critic," said Dr. Leon McKenzie, administrator of the Indiana University Department of Human Resource Development at Indiana University-Purdue University at Indianapolis. McKenzie will be one of several presenters at the Educational Leadership Conference to be held this weekend.

"The definition of religious learning has to be broadened," he said. "There is a difference between religious studies and religious learning. Religious learning takes place in the whole context of our learning experiences. Like any learning, we learn by being in contact with other people. There can be a Christian celebration far beyond the liturgical setting."

"We have to employ people in the parish to teach others. In the context of the parish, people will come away with more

knowledge in learning about a particular subject—such as electrical repair," McKenzie said. "Their knowledge will go into the realm of a religious experience by their sharing."

"Parishes should develop communities that serve people. This should be over and above the religious studies classes which are offered in parishes," he contended. "It seems to me that our life content is the same as water is to a fish. We assimilate knowledge from our life experiences. The impact is that we learn by being in contact with other people."

"Many people need other things from their churches besides religious studies classes." A professor of the Indiana University Religious Studies Department at Bloomington, McKenzie contends, "It is the obligation of the individual church to provide services to their people. This may mean classes in cooking, first aid or money management for the elderly. If life has brought the people of the parish to the readiness of learning something, the church should provide the service."

"This doesn't mean that different classes would have to be formally

established by the church," he said. "The DRE would have to work as a broker to bring the different services to the parishioners."

"There is a logical distinction between the 'sacred' and 'secular' conventions of life, but I see it as one order of reality. A lot of adults are getting their educational needs met outside the parish setting," McKenzie said. "Many people say that 'non-religious' classes in the parish setting would compete with other schools. Those people have an 'agenda' in their heads. Their 'scopes of vision' have to be widened, he contended."

HERE IN the Archdiocese of Indianapolis, an adult catechesis program is being developed by the Office of Catholic Education (OCE), said Matt Hayes, director of the Department of Religious Education for the OCE. This program is being designed so that 'adult growth in faith' can take place in the whole community life of the parish.

"This has to be done in concert with other things going on in the parish," Hayes said. "The Catholic Church is trying to build a new tradition. This had formerly meant learning about the Catholic faith during grade school and high school. It now means learning through life."

"We are attempting to establish a process for a parish where they can establish and maintain an adult catechetical team," Hayes explained. "The team would be composed of lay parishioners who would establish program planning. The group of people who form a team would share their faith together."

Relating with one another, the team

would educate itself on the skills and techniques of teaching adults, he said. "They would design programs for fellow parishioners and connect with other groups in the parish—under the direction of the DRE or CRE (coordinator of religious education)."

Moving in this direction, Hayes explained that the model would not be dependent on any one person and that different programs would be designed by the parishioners. "This program would involve more people and break into different segments. By finding out the needs of different people, small groups of faith sharing will develop."

"The Office of Catholic Education is trying to get teams going in the parishes," he said. "We presently have 45 to 50 adult catechetical teams in operation in the archdiocese. The OCE is trying to make available to parishes the resources to establish and keep the teams going."

One program developed by the OCE is a two-year pilot-level Bible study workshop for adults, where participants meet in small groups, Hayes reported. This program has been adopted by other dioceses throughout the nation.

"Initially many of the renewal programs occurred outside of the parish," Hayes said. "We are attempting to apply visions and dynamics of these types of programs at the parish level. Parish renewal and adult catechesis go hand-in-hand."

"We're trying to throw a stone in the pond of the parish—to develop adult religious education programs," he said. "At this time, we've made some ripples and that's what is important."

## Youth ministry is seen as more than catechetical programs

by SUSAN M. MCICINSKI

"Youth ministry is a lot more complex than people think, but people have a tendency to try and make it simple," stated Mike Carotta, archdiocesan director of adolescent catechesis and adult catechists from the Office of Catholic Education (OCE). "But there's no reason it can't be systematic and organized."

According to Carotta, the majority of parishes in this archdiocese are plugged into youth ministry through adolescent catechetical programs, which he says is important, but "youth ministry is a lot more encompassing than that. Anyone supervising a dance, taking youth out for pizza, or chaperoning a trip to Kings Island is working in youth ministry, and needs to be recognized and affirmed for what he or she is doing."

So exactly what is an acceptable definition for youth ministry?

The Archdiocesan Youth Ministry Task Force Report, a summary of information collected by the group of the same name formed in 1982 that defines the term and provides direction for parishes wishing to develop youth ministry programs, states that youth ministry is a comprehensive effort on the part of the Church to serve the broad range of the needs of youth, and is the responsibility of many agencies, organizations and individuals, and is best seen in the light of three dimensions.

THESE dimensions are: relational ministry (faith-filled adults reaching out to youth and providing care and encouragement); catechesis (proclaiming the gospel to youth and issuing a call for individual response); and service (calling youth to respond to the needs of others).

"The relational ministry needs to be there or the kids won't come to the catechetical programs," explained the director of adolescent catechesis. "The kids want the adults to be Catholic, Christian adults who like them very much; the kids don't want authoritarian figures or people trying to be their peers. There's a big difference between these two ideas."

Another big difference today is the

function of the youth minister. "Actually, the correct title is coordinator of youth ministry," declared Carotta. "It used to be that the youth minister was a guru kids flocked around because he related well to them. When he left the parish in which he worked, usually the program did too. But now the function is shifting from one who works well with kids, to one who enables adults working with youth to work better within their individual groups. In addition, this person coordinates all those efforts in the parish concerning youth and has administrative abilities."

ALL AND ALL, Carotta admits that this youth ministry movement found in the Archdiocese of Indianapolis is doing quite well, and getting a reputation across the country.

"Other staff members of the OCE and I have attended SPERO's (intense three-day workshops concerning youth ministry) in other parts of the country, and we found that often we had programs that didn't even exist there," stated the director of adolescent catechesis. "Our youth ministry here is in a lot better shape than what we originally thought. Our programs and people—excited, positive, caring and wanting to know how they can provide their youth with a balanced program—really are in touch with the current youth situation."

He credits people such as Carl Wagner and Mary McGoff in Indianapolis, Jerry Finn in New Albany, and Paula Sasso in Terre Haute, with helping make the programs what they are today, and with spreading the word at grassroots, regional and national meetings of what the Indianapolis archdiocese has to offer in the way of youth ministry.

People from outside the archdiocese had a firsthand chance to experience what is happening with youth when the OCE and CYO co-sponsored a SPERO for people from Illinois, Indiana, and Wisconsin, here in 1982. "It was outstanding," exclaimed Carotta. "People went away thinking Indianapolis is a great place for youth ministry."

Other people, such as "coaches, catechists, and DRE's, need to be credited,

too," declared Carotta. "They are more than willing to try new things and are so enthused about youth."

In order for youth ministry to be effective and succeed, Carotta states it "has to be flexible, planned, yet semi-spontaneous. What is needed is cohesiveness, cooperation and coordination—in a word, teamwork—in the parish from all the people who work with youth. We are now at the point of re-educating everyone that relational ministry is crucial in making youth ministry a reality."

The director of adolescent catechesis stated that "a major step has been taken along these lines with the appointment of Carl Wagner by CYO as the person responsible for implementing the Archdiocesan Task Force recommendations—services needing to be developed or expanded to better meet the needs of youth ministry. It's important that this person be credible in the eyes of the general group of people working with youth, and knowledgeable in the area of youth ministry. And that is Carl completely."

Even before this appointment the OCE

and CYO have really been collaborating in the last year and a half with good results. "And I hope we can continue to do that," stated Carotta.

In addition, the Archdiocesan Board of Education has asked the OCE to publish a guide for adolescent catechesis, and it will be out in the spring. "This guide will help people become aware of what's current in adolescent catechesis and how it fits into youth ministry," explained Carotta.

According to Carotta, the role of the catechist has to shift from one who "sells" or "tells" various aspects of the faith to one who provides meaningful opportunities for youth to reflect on their own faith. At the same time, the catechist must share his or her own faith in light of scripture and current Church teachings. He also stated that the content of a catechetical program "has to be appropriate to the needs and interests of youth. A variety of format is needed, too. A parish just can't be locked into a weekly or biweekly CCD class."

Of course, there is always room for improvement in any kind of program. "We have miles to go," declared Carotta, "but we're a lot further down the road than a lot of other dioceses in the country."

## Father Hehir gives seminar on bishops' pastoral

Father J. Bryan Hehir will conduct a seminar on the pastoral letter of the American bishops on war and peace on Wednesday, Oct. 5,

from 9:30 a.m. to 3:30 p.m. at the Beech Grove Benedictine Center. Hehir, director for the International Justice and Peace Department of the Social Development and World Peace Office of the United States Catholic Conference (USCC), is the key person responsible for coordinating efforts to produce the letter. Titled "The Challenge of Peace: God's Promise and Our Response," the letter was released earlier this spring.

Father Hehir, a priest of the Archdiocese of Boston, will give two presentations—"The Basis of the Church's Ministry of Justice and Peace," and "The Pastoral on War and Peace: A Case Study in Social Ministry."

Sponsored by the Archdiocesan Council

of Priests and the Ministry to Priests Office, the seminar is open to all those concerned with justice and peace issues in ministry. Persons attending the seminar should come away with a better understanding of the pastoral, as well as learning how to locally respond to it.

The cost of the seminar is \$10 and this includes lunch. Reservations with the fee should be sent by Sept. 30 to: Ministry to Priests Office, 1400 N. Meridian St., P.O. Box 1410, Indianapolis, IN 46206.



## Vatican Radio praises negotiations

VATICAN CITY (NC)—Vatican Radio has praised the efforts of Catholic leaders in El Salvador to promote negotiations between the government and the guerrillas. Preliminary talks between guerrilla representatives and a government-appointed Peace Commission began in August in Bogota, Colombia. Bishop Marco Revelo Contreras of Santa Ana, El Salvador, is a member of the three-man commission which met with guerrillas.



## CORNUCOPIA

# Children, birds need to leave nest

by JACK R. MILLER, Jr.

Have you ever seen a flower that was not allowed to bloom? Have you ever seen a person who was not allowed to grow up and leave the nest?

I see these people occasionally. They're usually in their mid-twenties, are dressed very conservatively, very shy and introverted, are usually with their mother, and most importantly look unhappy. Somehow, for some reason, they never quite broke away from the nest. They weren't given the chance to succeed or to fail.

My oldest son Joel, who is 10 years old, in all probability will be the first to leave the nest. Although that time is still quite a while away, I dread the thought of it already. I'm only now beginning to understand what my own parents went through when first my brother left home and then me.

But they knew, just as I know, that there comes a time to leave and to start our own lives. There will be pain, joy, sorrow, successes, and failures. But most of all there will be life. And no one else can live it for you.

So let the flowers bloom, for they have a beauty that is their own.

(Miller is a member of St. Bernard Parish, Frenchtown.)

## check it out...

✓ The Office of Catholic Education needs a **Qualified Secretary** with shorthand, word processing, organizational and 70 w.p.m. typing skills. Call **Bettie Amberger 236-1442** for application.

✓ **Dennis L. Southerland**, former Assistant Executive Director of the Catholic Youth Organization (CYO) has been elected Vice President for Resource Development of the Marion County Association for Retarded Citizens/Noble Centers. He will be responsible for expanding the agency's financial base and encouraging community involvement.

✓ **Brown Bag Workshops** in honor of National Energy Month will be presented at the Indiana State Museum on four Tuesdays, Sept. 20 and 27, Oct. 4 and 11 from noon until 1 p.m. Sessions will deal with considering conversion to solar energy, proper methods of solar home construction or additions, and state tax credits for solar homes. Coffee and tea will be provided. For information write or call: Curator of Education, Indiana State Museum, 202 N. Alabama St., Indianapolis, IN 46204, 232-1637.



✓ **Franciscan Sister Frances O'Connell**, formerly Sister Agnes Bernadette, will celebrate her Golden Jubilee in religion with a Mass of Thanksgiving at St. Christopher Church on Sunday, Sept. 25 at 2 p.m., followed by a reception in the school cafeteria from 3 to 5 p.m. Sister Frances has spent 32 of her teaching years in Indianapolis Archdiocesan schools.

✓ The needs of the local church as a part of **Pastoral Planning** will be explored at meetings conducted at Mount St. Francis Retreat Center on Tuesday, Oct. 18 from 7:30 to 9 p.m.; Wednesday, Oct. 19 from 9:30 to 22 a.m.; or Thursday, Oct. 27 from 1:30 to 3 p.m. Input is requested. Call the Retreat Center at 812-923-8810, -8818 or -8819 with ideas or to reserve space at the sessions.

✓ A program sponsored by Catholic Social Service on **Children of Divorce** will be held for six consecutive weeks at the Catholic Center, 1400 N. Meridian St., beginning Tuesday, Oct. 18 from 7 to 9 p.m. Admission dependent on income. Call **Roseanne Killen 236-1500** or **844-1344** for information.

✓ **Providence Sister Barbara Ann Zeller** will conduct a Senior Citizen's Day on "Fullness of Years: Nurturing Our Internal Elder" at the Beech Grove Benedictine Center, 1402 Southern Ave., Beech Grove, on Monday, Oct. 10 from 9 a.m. to 2:30 p.m. Fee of \$12 includes a hot catered luncheon.

✓ **Mrs. Kate Ruddick**, Regent, and members of St. Rose of Lima Circle, Shelbyville, conducted an initiation ceremony for new members of the Daughters of Isabella at St. Elizabeth's Home on Sept. 11. State Regent **Mrs. Mary Lou McElhinney**, Fort Branch, was guest of honor. Other participating Circles, all from Indianapolis, were Madonna, Our Lady of Every Day and Mother Theodore.

✓ **Franciscan Father Justin Beliz** was recently awarded the President's Cup for excellence at the International Silva Meditation Convention held in Laredo, Tex. Fr. Justin regularly offers the Silva Meditation Course, which is a program of mental training to help people become more creative and successful problem solvers, at Aiverna Retreat Center, 8140 Spring Mill Rd.

✓ **Deanery Meetings for Pastoral Musicians** sponsored by the Office of Worship will be held at St. Paul School in Tell City on Tuesday, Sept. 27, and at St. Augustine Parish Hall in Jeffersonville on Wednesday, Sept. 28. Both meetings are from 7:30 to 9:30 p.m. Pre-registration is required by Sept. 20 for the Tell City meeting and by Sept. 21 for the Jeffersonville meeting. Call **317-236-1483**.

✓ The Catholic Daughters of the Americas (CDA) are again offering \$200 scholarships for special education teachers, and a \$500 unrestricted graduate scholarship. Application forms may be obtained from the nearest CDA Court or by writing: Mrs. Eunice R. Riles, National Scholarship Chairman, 9160 Oliphant Rd., Baton Rouge, LA 70809. Application deadline is May 1, 1984 for special education scholarships, and July 1, 1984 for graduate scholarship.

✓ **Benedictine Father Vincent Tobin** has been appointed Prior-Administrator of St. Mark's Priory in South Union, Ky. St. Mark's monastic community was formed when St. Maur's Priory relocated from South Union to Indianapolis in 1968. Father Vincent is on leave from teaching Latin and Religion at St. Meinrad College, and holds MA and STL degrees in Latin and spiritual theology.

✓ The **William B. Stokely Foundation** has awarded a \$25,000 grant to **Brebeuf Preparatory School**. The money will be used in a new Teachers Endowment Fund to benefit faculty salaries.

✓ A **Broadcast Media Blood Drive** sponsored by Channel 20 and the Central Indiana Regional Blood Center will start on Tuesday, Sept. 27 at 9 a.m. at the Channel 20 studio, 1401 N. Meridian St. Local radio and TV stations will be challenged to help replenish low blood supplies at the Center.

✓ **St. Matthew's Silver Jubilee Celebration** will include a picnic on the church grounds, 4100 E. 56th St., on Sunday, Oct. 2 at 3 p.m. Adults \$4.25, children 5-10 years \$2, under 5 free. Reservations necessary. Call **Jenny at 545-8221** before Sept. 22.

✓ **Alice Dailey**, whose work appears regularly in Cornucopia, contributed a story on Indianapolis-born author **Joseph Hayes** to the Sunday, Sept. 11 issue of the Indianapolis Star Magazine.

✓ **Viki Johnson**, coordinator of the first Indianapolis Nuclear Freeze Walk, invites interested persons and organizations to join in the 10 kilometer (6.2 mile) Walk which will begin and end at St. Thomas Aquinas School, 46th and Illinois, on Saturday, Oct. 1 from 9 a.m. to 1 p.m. Call **925-1539** for information.

✓ **Providence Sister Jody O'Neil**, daughter of Mr. and Mrs. Richard C. O'Neil of Holy Spirit Parish in Indianapolis, has been named Associate Director of Campus Ministry for the Rockford, Ill. Diocese. In addition to maintaining her duties as Campus Minister at Highland Community College, Freeport, Ill., Sister Jody will act as contact person for the campus ministers serving the ten community and private colleges within the Rockford Diocese. She has a B.A. from St. Mary-of-the-Woods College and an M.A. from Mundelein College in Chicago. She taught six years at St. Ann School in Terre Haute.



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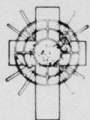
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## FAMILY TALK

# Parents' role important

by Dr. JAMES and MARY KENNY

Dear Mary: I am a Catholic and my husband is Baptist. My daughter is baptized Catholic. We attend Mass as a family and participate in other parish functions. I have begun teaching my daughter religion at home using the resources of the diocesan library.

We are moving to a small town this summer. In the fall my daughter will enter first grade. I have visited both the parochial and public schools in this town, talked with the principals and observed in the classrooms.

Both schools have good academics, discipline that focuses on the positive and a staff that really cares about the children. The public system has smaller classes, an aide for every teacher and better equipment, facilities and playground areas.

I want my daughter to learn the basics, learn to get along with a variety of children and feel good about herself as an individual. I feel I am responsible for bringing these things about and would like to choose a school that can help accomplish these goals. What do you suggest?

Answer: Your concern for your daughter and the care with which you have

gathered the facts are admirable. You are already making your most important contribution to your daughter's academic and religious formation—personal involvement.

Essentially you ask: Is formal religious education in the elementary grades so crucial that one should be willing to accept less in the other academic areas in order to obtain this instruction?

Religious development is composed of three elements: doctrine, learning the meaning of Christianity through Scripture and church teaching; ethics, learning how to behave morally; and experience, learning by living a Christian life in a Christian community.

In all three areas parochial schools and religious education programs assist the family in the instruction of the young. As religious educators themselves insist, family is primary.

A loving family provides the first and basic experience in Christian living. However, in an unloving family the child's basic experience can be very poor.

Religious education in the schools usually emphasizes doctrine. However, a good parochial school environment also provides an experience in Christian living.

As the child reaches school age, her environment expands beyond the family. At this point the parochial school can provide a little Christian community, while the parish provides a larger Christian community. Conversely, a harsh, judgmental school can negate the experiential aspect of Christian education.

In your case your choices seem to be all good and positive. If you judge that both schools teach the basics well and the parochial school also provides a good experience in Christian community, then the parochial school is preferable because it is

assisting you in the religious education of your daughter. If you judge that the schools are unequal, then you must judge based on the factors involved and the relative importance of those factors.

If you choose the public school, you may need to make greater efforts to educate your daughter through family prayer and family liturgy. You are already a concerned and involved parent. Whatever you choose, use your own gifts to make your new school and new parish more open, welcoming, loving places. Then you will be truly educating your daughter in Christian living.

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

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## Vatican letter aimed at lay 'experiments'

by Fr. KENNETH J. DOYLE

VATICAN CITY (NC)—A Vatican letter reasserting that only priests can celebrate Mass was issued in response to actual situations in Europe and the United States where lay people have claimed to celebrate the Eucharist, said Cardinal Joseph Ratzinger Sept. 8.

Cardinal Ratzinger, prefect of the Vatican's Congregation for the Doctrine of the Faith, mentioned a 1981 issue of the theological periodical, Concilium which listed several such "experiments" in various countries.

The doctrinal congregation issued the letter, which was sent to the world's bishops and published Sept. 8.

He said the letter came after information had arrived from several bishops and the Vatican decided there was a need for a statement setting universal guidelines.

The doctrinal congregation head said that many of the situations are not cases of alleged necessity in priest-poor areas but arise from "preconceived ecclesiological ideas," according to which lay people see themselves as endowed with the power to celebrate the Eucharist as a function of their membership in the church.

The Concilium issue to which Cardinal Ratzinger appeared to be referring was No. 152, which appeared in 1982, not 1981.

One article in it, by American Sister of Providence Diann Neu, described "feminist Eucharists" celebrated by Catholic women in "loyal disobedience" to the "hierarchical-patriarchal church's sexist structures." The article described in detail one such "eucharistic meal" liturgy prepared for the 1981 Women Moving Church conference in Washington.

Cardinal Ratzinger spoke at a press conference marking the publication of the letter. He defended several practices in priest-poor areas by which lay people substitute other services for a Mass.

One of these is "spiritual communion," prayer coupled with a strong desire to receive the Eucharist, said Cardinal Ratzinger.

He also supported the practice of a Liturgy of the Word coupled with the distribution by a lay person of hosts already consecrated by a priest.

The view that the Eucharist can be celebrated by anyone besides a sacramentally ordained priest is "absolutely incompatible with the faith," says the letter.

Regarding spiritual communion, Cardinal Ratzinger said that while prayer is not the same as the reception of the Eucharist, "the benefits which come to a person through the reception of sacramental communion can be obtained from spiritual communion."

After the press conference, Cardinal Ratzinger told NC News Service that a Liturgy of the Word, including distribution of consecrated hosts, was also proper.

Often in missionary areas where sufficient priests are lacking, a priest might go to a distant parish once a month, and on

the other Sundays a lay person leads the Liturgy of the Word and distributes hosts consecrated by the priest, said Cardinal Ratzinger.

At the press conference, the cardinal said Catholics in parts of Eastern Europe where a priest has not been present for years regularly gather to pray at the gravesite of the last priest to die. But they do not celebrate the Eucharist, Cardinal Ratzinger noted, out of the recognition that that privilege belongs only to the ordained priest.

The congregation's letter is widely thought to be aimed at a theological position espoused by Belgian-born Dominican Father Edward Schillebeeckx in his latest book "Ministry."

Father Schillebeeckx sympathetically quotes the third-century theologian Tertullian, who said: "But where no college of ministers has been appointed, you, the laity, must celebrate the Eucharist and baptize; in that case you are your own priests, for where two or three are gathered together, there is the church, even if these three are lay people."

Neither the letter nor Cardinal Ratzinger at the press conference mentioned the name of any theologian.

The cardinal said that individuals were deliberately not mentioned because the function of the document is to present the proper theological perspective and "a particular author has a right to respond" and to explain his own position and whether he sees his position as contrary to the official one.

Cardinal Ratzinger added that sometimes the popular perception of a theologian's position is not what the theologian actually holds.

## Sandinistas criticized

MANAGUA, Nicaragua (NC)—The Sandinista government is not accepted by the people and "has been imposed by force of arms," said the Nicaraguan bishops in their first major statement on the political situation since the beginning of heavy fighting in February between government troops and U.S.-backed guerrillas. The bishops accused Sandinista officials of "equating the state with the party, which creates an absolute dictatorship."

## Anglican-Catholic group meets

VENICE, Italy (NC)—The second Anglican-Roman Catholic International Commission said it got "an encouraging start" with its first meeting, held Aug. 30-Sept. 6 in Venice. The commission, ARCIC II, was formally established by Pope John Paul II and Anglican Archbishop Robert Runcie of Canterbury, England, during the pope's 1981 visit to Great Britain. ARCIC II has been asked to resolve Anglican-Catholic doctrinal divisions, to resolve differences which hinder mutual recognition of ministries, and to suggest ways of returning to corporate unity.



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# God can be found in turning points

by DAVID GIBSON

An acquaintance told me about a time in his marriage when he was often away from home on business. He said that when he was home he wasn't a very understanding husband.

This wasn't someone who actively disdained his wife's interests or her hopes for their marriage. He said he just didn't do anything to become aware of how his wife felt about their life together.

I was a little surprised to hear this. For the man and his wife seem to have such a close, rewarding relationship today.

Indeed a change has taken place, the man told me. And it is interesting to note that he thinks God's activity in their lives played a real role in that change.

This is a couple who looked back at a significant turning point in their marriage. It was a time when they changed and when their lives together moved onto a course that they believe helped them become fuller persons. They see action on God's part in this.

It is not unusual for Christians to see the action of God in the midst of significant turning points in their lives.

What is a bit unusual is for people to openly talk about what they believe—or suspect—God has done for them. There is a reluctance to do this, for various reasons.

—Some people fear they will be ridiculed for talking about God's action in a society that highly values an individual's independent accomplishments.

—Others, even very serious Christians, may be reluctant to create any impression of pinning God down to the dimensions of their own understanding.

—Some are concerned not to overidentify God's wishes with their own wishes—to make God in their own image, so to speak.

Yet there is a long tradition of finding God in the turning points of life, just as the ancient Israelites saw God's action in their exodus from Egypt—a turning point that would change the course of history for them.

Perhaps the best-known turning point



**SEE AND HEAR**—"We fail to see or hear because of our near-total absorption in our livelihood, our farming and business, any of our tin gods: study, prestige, getting-ahead, science or art, any limited goal," Father Don Talafous writes. "And the voices of common

sense, or our neighbor, all justify our being concerned about matters such as our livelihood. They all tell us: grace doesn't buy shoes, prayer is no substitute for ground beef, etc. That we hear all the time. And it is inarguable as far as it goes." (NC photo from USDA)

for an individual in Christian history is that of St. Paul who was knocked down and temporarily blinded by the radiance of the Lord who came into his life.

Among modern figures who record a great turning point in their lives is Mother Teresa of Calcutta. Theologian Lawrence Cunningham tells about her in his book, "The Meaning of Saints." The "decision to give herself completely to the poor of Calcutta came as a 'second conversion' for Mother Teresa," he explains.

He writes that Mother Teresa "had been in India for 18 years as a missionary teacher with the Sisters of Loretto. She has said that on a train on Sept. 10, 1946, she received a 'call within a call.' In her own words: 'The message was quite clear. I was to leave the convent and help the poor while living among them.'"

But what can the rest of us tell about God's action in our lives? Perhaps not all of us can look back on our own history to a time when we were knocked over by the

Lord's presence. Then again we probably can look back to significant turning points when life's course was altered and we began to grow, becoming fuller persons.

Looking back over the course of one's life, sometimes there is a sense that its course can't be accounted for solely by human efforts, that there was more there—something, someone, pushing us or drawing us on.

It is one of the ways Christians give an account of God's action in their lives.

## Some Christians have immediate experience of God

by KATHARINE BIRD

"Father O'Connor . . . was walking along a country road in Ireland . . . (and) came across an elderly gentleman named Michael . . . They walked and talked together until a sudden rain caused them to take shelter. When their conversation moved into silence, Michael took out his little prayer book and began to pray half-aloud. Father O'Connor watched him a long while, then in a quiet whisper, said, 'You must be very close to God.' Michael smiled deeply and answered, 'Yes, the Father is very fond of me.'"

Father Joseph Sica tells that delightful story in the August 1983 issue of *Marriage and Family Living* magazine. It is a revealing account of what one man has to say about his experience of God. For Michael, God clearly is an intimate friend, a reality in his life.

Father Sica's article brings home the point that Christians often have some

experience of who God is and how he acts in their lives. Some Christians, like Michael, are able to articulate a kind of present and immediate experience of God.

Others identify God's action by looking back and reflecting on some climactic event in their lives. And some experience God as a disquieting factor, someone who insistently prods and pushes them to evaluate the direction of their lives.

The latter sort of experience of God can be found, I think, in an award-winning French film, "The Return of Martin Guerre." Set in a 16th-century Catholic community, the movie tells of a young farmer who deserts his wife and child.

For nine years, no one in the village hears from Guerre. Then, suddenly one day, a man returns and, amidst general rejoicing, is identified as Guerre. He takes up where Guerre's life left off. But the Guerre who returns is changed—for the better. While Guerre was neglectful of his wife and an indifferent farmer, the new Guerre is an ardent husband and an efficient farmer.

The film's suspense, based on a true historical incident, revolves around the growing suspicion that the new Guerre isn't who he claims to be. The first hint comes when two wanderers spend a night in the village and, on encountering Guerre, greet him by a different name. Told of their mistake, the men insist he can't be Guerre because the Guerre they knew lost a leg during a battle the four men fought together.

At first, the villagers pay scant attention to the strangers' accusation. Then Guerre kicks up a fuss about his farm's profits and demands payment from his uncle. The uncle replies angrily that he owes him nothing because he kept the farm prosperous while Guerre was away. When

the uncle is pressed, he blows the whistle, denouncing the new Guerre to the authorities as an imposter.

Ultimately, the man is put on trial and is revealed as a fraud when the real Martin Guerre, minus a leg, walks dramatically into the courtroom. The false Guerre and the real one are look-alikes.

The film's fascination for me lies in its portrayal of the man who posed as Guerre. I kept wondering why he seemed determined to take the very steps that will lead to his destruction.

In my interpretation, the imposter was aware that the life he is leading is based on falsehood. By making that fatal demand for

money, he sets in motion the events that will do him in finally. His conscience—the prickly, insistent voice of God—won't be denied.

The film's ending shows a penitent man going to his death, calling on God to forgive him.

This experience, in my view, fits right in with a venerable Christian tradition of saints such as Augustine who talk about the powerful role conscience plays in leading them to transform their lives.

Such saints identify that conscience as the steady burning light of God acting in their lives.

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## GOD in the human situation

### Week in Focus

We say that God acts in our lives. But how?

This week our series reflects on just a few of the ways people talk about God's action in their lives. Undoubtedly there are worthwhile stories of God's action to be told in every community.

God seeks us out, writes Benedictine Father Don Talafous. What God says to us, just as he said to Adam and Eve in the Genesis account, is "Where are you?" Thus, while it is true that we seek God, it is first of all true that God is seeking us, writes Father Talafous. He teaches theology at St. John's University in Collegeville, Minn.

When people look back on their life's course, they often identify a significant time of change—a turning point. And often they begin to suspect God deserves some of the credit for the change that took place, writes David Gibson. He is editor of the *Know Your Faith* series.

Katharine Bird's article tells of a man in a current film who is confronted by his own deceptions. In doing so, he must come to terms with the voice of God in his life. Ms. Bird is associate editor of the *Know Your Faith* series.

Father John Castellet tells of Abraham's encounter with the Lord. The writer shows that God was experienced by Abraham in the context of the nomadic man's ordinary life.

### Resources

"The Risk in Believing," by Benedictine Father Don Talafous. This book is a collection of 29 reflections on Christian life. The author, who for many years was a chaplain to students at St. John's University in Minnesota, says that the chapters "are meant to encourage thinking about the meaning of the following of Christ in the context of, largely, Catholic Christianity." Father Talafous reminds readers that Christ never promised to deliver us from anxiety. He only promised to help us get through our woes and difficulties. The 1982 book is published by The Liturgical Press, Collegeville, Minn. 56321.

# Heroes of faith can ready us to answer God's call

by Fr. DON TALAFOUS, OSB

(This is an abridged chapter from the recent book, "The Risk in Believing," by Benedictine Father Don Talafous. It is copyright (c) 1982 by The Order of St. Benedict Inc., Collegeville, Minn., and appears in the Know Your Faith series with permission of the Liturgical Press.)

God spoke once and is now silent. So wrote the renowned philosopher, Jean-Paul Sartre.

Scripture tells us quite the opposite: God's call to us, his concern for us, is unrelenting. God continually speaks to us, approaches us. He even seeks us out, as Francis Thompson wrote, with "unhurrying chase with unperturbed pace."

It is we who don't hear, who can't see, who are absent or hiding.

Typical of the Bible's recurring theme is the parable in Matthew 22:1-10 that likens God's call to us to a king's invitation to a wedding banquet for his son. One gets the impression that the wedding feast in question, a symbol of eternal fulfillment, is modeled on the proverbial country wedding.

This one's been going on not simply for weeks but for millennia. When the invited guests offer excuses, the king tries again. And he who tells the parable, of course, is Jesus himself, come as man to stress dramatically the urgency of God's invitation. Knowing the snarls in our postal system, we can readily appreciate God's decision to send a personal representative rather than depending on the mail.

And in a sense, he had tried the mail. He had sent the written message we call the Hebrew Scriptures or the Old Testament, and too many had treated it like junk mail, throwing it away unread.

**IF WE GO** back to the first book of those Scriptures, Genesis, to the story of the first parents, we have the point made with delightful concreteness.

Adam and Eve had eaten the forbidden fruit and are hiding. God walks in the garden, enjoying the evening breeze, the writer tells us. In the light of the gospel story of the wedding feast, his words to the pair take on universal meaning. He says to the invisible culprits: "Where are you?"

Really that's in many ways an adequate summation of much of Scripture: God is forever saying, "Adam, Eve, George, Sue, Debbie, John, Sally, Sheridan, where are you?" The call can be heard and answered ever more clearly and generously.

Some ignored the king's invitation and some just went their own ways: to their farms, their businesses, their personal concerns. We ignore the invitation by being, in effect, preoccupied or self-enclosed, self-satisfied, prematurely sure that we know what we should see or hear. This is one reason why "seeking" must in many ways take a back seat to listening, seeing.

**OUR CONSCIENCE** and the demands of love, the intuitions that come to us in silence and reflection, the intentions that hearing Scripture arouses in us, are better guides than our notion of what we think we should find.

Or we fail to see or hear because of our near-total absorption in our livelihood, our farming and business, any of our tin gods: study, prestige, getting-ahead, science or art, any limited goal. And the voices of common sense, or our neighbor, all justify our being concerned about matters such as our livelihood. They all tell us: grace

doesn't buy shoes, prayer is no substitute for ground beef, etc. That we hear all the time. And it is inarguable as far as it goes.

But the Gospel is never given us just to confirm middle-class assumptions or taken-for-granted human practices, but to challenge them.

It tells us that our narrow concerns can dry us up and deaden us to all but our petty preoccupations. Paradoxically, being open to God and his word makes possible a deeper understanding of ourselves. In hearing him, "we are revealed to ourselves," says Martin Buber.

Charles Darwin may unfortunately speak for many in some pathetic reflections he wrote in the winter of his life. He deplored the fact that he had lost any taste for music and art and, his autobiography shows, for God, too. His mind had become, in his words, simply a "machine for grinding general laws out of large collections of facts."

Whole segments of his mind had atrophied, and as a result he felt even his moral character had suffered. If he were to relive his life, he wrote, he would have set aside time at least once a week for poetry and music.

It seems clear that what Darwin is regretting is the same thing the Gospel urges us to avoid: a rendering of ourselves deaf and blind to the call and invitation of God that flames in the beauty of autumn, that is hidden in every lure to love, that lies in the needs of the poor, that comes in the words of the Gospel and in those rare moments of genuine silence.

As long as we live, there is the danger of hearing and seeing less and less. As ordinary sight and hearing fail, there is still the possibility that we can see and hear more of the things of God.

With St. Paul and all the heroes of faith, we can become more ready to answer the question: "Where are you?" with "Lord, here I am: what must I do?"

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## The word

by PAUL KARNOWSKI

"He can't walk and chew gum at the same time," we say, if we want to criticize someone's lack of coordination. We're quick to criticize because we put so much stock in coordination. And it's not all physical coordination, either. Although we

SEPTEMBER 18, 1983  
25th Sunday in Ordinary Time (C)

Amos 8:4-7  
1 Timothy 2:1-8  
Luke 16:1-13

usually begin a discussion of coordination by commenting on people's ability to hit a little ball with a wooden club or their ability to toss a larger ball through a metal hoop, we seldom stop there.

Our concern with coordination goes to the job place. A person's ability to juggle two or three tasks as he or she works every day is critical to maintaining employment. Those who cannot coordinate the different functions and concerns of various positions are doomed to failure.

Coordination of feelings and emotions is also important to us. The emotionally coordinated person could handle the death of a father, the birth of a son, the breakup of a close friend's marriage, and a mid-life career change, even if they all occurred at about the same time.

Because coordination is so important to us, it should come as no surprise that we approach our religion in the same way. We look at our beliefs and we try to see how we can make them fit in with all of our other concerns in life. We look at our faith, sometimes, as something that has to be worked in with other activities and commitments.

But in today's Gospel Jesus makes it clear that such an attitude is wrong. He maintains that many of our activities and concerns can never be coordinated with a belief in Him. "No servant can serve two masters," He says. "Either he will hate the one and love the other or be attentive to the one and despise the other."

It is up to each of us to decide which of our activities, which of our commitments and priorities are not compatible with our beliefs. The Lord tells us that when it comes to our faith, we can't walk and chew gum at the same time. It just can't be done.

## Man experiences God in everyday life

by Fr. JOHN CASTELOT

A story in Genesis 18 throws a great deal of light on the divine encounters people experience.

Its chief character is Abraham, a biblical character who was a leading actor in God's drama of salvation.

But what is so easy to forget is that Abraham was not always a biblical character. Originally he was a seminomadic desert dweller, living with his wife and hired hands in the tent he pitched wherever he found convenient.

Abraham's life was no different from that of thousands of men who shared the same kind of existence.

Now, Abraham lived according to the laws and customs of the culture of the ancient Middle East. Hospitality was held sacred. A stranger always must be welcomed, fed and made comfortable.

On one significant occasion, Abraham followed the custom, and the story about that day was treasured in the family for generations. Finally it was consigned to writing.

Of course, such stories, passed down orally for centuries, were interpreted, and reinterpreted before achieving the form in which we read them today.

Nevertheless, the story in Genesis 18 is a charming vignette of the typical hospitality of the time.

One day, as Abraham was sitting in the shade of his tent's entrance, enjoying a bit of relief from the increasing heat, he suddenly spotted three men standing nearby.

Forgetting the heat, he ran to meet them. He could have waited for them to approach, but his eagerness to welcome them spurred him on. When he reached the men, Abraham bowed to the ground in a typically effusive gesture of respect. He

begged them to do him the favor of accepting his hospitality.

First he called for water so they could bathe their hot, dusty feet. Then he suggested that they rest in the shade of the tree beneath which his tent was pitched.

When they had graciously accepted his overtures of welcome, he set about arranging a substantial meal. He called to Sarah inside the tent to bake some fresh rolls and then personally selected a "tender, choice steer" from his herd and ordered a servant to prepare it for the meal. He waited on the visitors personally while they ate.

Those details show Abraham acting as any ordinary man would have under the circumstances. Only later did Abraham become aware that something extraordinary was happening.

One guest inquired about his wife and was told that she was where custom also dictated: out of sight in the tent. The guest then promised that, when he returned a year hence, Sarah would have a son.

No ordinary human could make such a promise, especially under the circumstances. For both Abraham and Sarah were quite elderly, to put it mildly. In fact, when Sarah overheard the man's words she burst out laughing.

But the guest was actually the Lord and he repeated the promise emphatically.

The point of the story is that God comes to us in the most run-of-the-mill affairs of daily life. It would be wonderful if we recognized him. But even if we do not, in serving our fellow human beings we are serving him.

This truth is summed up in the words of Jesus in Matthew 25:40: "I assure you, so often as you did it for one of my least brothers (or sisters) you did it for me."

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**IDENTITY CRISIS**—A shoemaker, right, testifies in court of the true identity of a man who calls himself Martin Guerre in this scene from the French film, "The Return of Martin Guerre." The imposter, finally exposed, calls on God to forgive him as he is led to his execution. (NC photo)





ON THE ROAD—Soon a stranger stopped to talk with the two disciples. "What are you talking about that makes you feel so bad?" he asked them. "Are you the only one in Jerusalem who doesn't know the terrible things that just happened there?" Cleopas asked the stranger. (NC sketch by Beryl E. Newman)

## THE QUESTION BOX

# How are we to use our wealth?

by Msgr. R.T. BOSLER

**Q** Is it a sin to be wealthy? To what extent is one able to spend money on things that are personally gratifying, such as trips, new wardrobes, etc., without living in sin? Isn't it true that if everyone spent only what was needed to exist and gave the rest away, no one would be hungry or unsheltered? I guess what I am asking: Is there a Christian use of wealth?

**A** There certainly is. You are raising issues that require volumes for an adequate answer and a more knowledgeable authority than I pretend to be. But let's toss the subject around a bit and see if we can understand something about it.

If everyone in the United States would buy only what was needed to exist and give the rest away, most of the restaurants would close, all the professional athletes would be without jobs, and along with them the thousands who keep up the places where the athletes perform and make the equipment they use. And these people—to mention only a small part of those in services that entertain—could not buy cars or washing machines or houses, etc.

This will be even more evident as the continued automation of industry forces our nation to create more and more service jobs.

In other words, our whole economy would be destroyed if all of us refused to spend anything on the services that give us recreation and gratification.

The money you spend on travel, new wardrobes, etc., creates jobs for others and is a far better way to help them than with handouts.

The money you save at interest makes it possible for industry to create new jobs.



You've got the picture. The Christian use of wealth must fit the economy—yes, the world economy—as it functions today.

Traditionally, wealthy Christians were taught to look upon themselves as stewards of God. Kings and landowners were to consider themselves God's agents who took care to feed and house their subjects.

In the day of gigantic multinational corporations and highly industrialized nations of the First World, where the average citizen enjoys better housing and conveniences than kings of the past, it is the nation-state that must be considered the steward of God.

Christians interested in the proper use of wealth will honestly pay their full share of taxes and contribute generously to local or national organizations dedicated to the betterment of life.

They will be interested in how the poor are served through programs financed through tax contributions and whether it is moral to use such taxes on weapons that threaten to destroy most of the human race—whether their contributions are used to destroy life or to promote and protect it.

Christians who look upon their wealthy nation as God's steward will want to know what can be done about the exploitation of poorer nations that takes place when our powerful corporations sell them farm and industrial equipment for the highest price they can get and buy from them coffee, bananas and clothing at the lowest possible price.

A Christian dedicated to the proper use of wealth today will work for and vote for political candidates interested in the social welfare of the poor and disadvantaged at home and abroad.

It's not easy to practice Christian use of wealth today.

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

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## Children's Story Hour

by JANAAN MANTERNACH

Cleopas and his friend were sad. They were leaving Jerusalem. They were going back home, to Emmaus. It was only seven miles. But it seemed a world away.

"I feel awful," Cleopas said. "What are we going to do now that Jesus is dead?"

"I don't know," his friend answered sadly. "I gave up everything to follow Jesus. Now he's gone. I don't know what to do now."

The sun was high in the sky. The road was dusty. They were hot and discouraged. They heard footsteps behind them. Soon a stranger was beside them. He walked with them.

The stranger sensed how sad and confused the two were. "What are you talking about that makes you feel so bad?" he asked.

Cleopas and his friend stopped for a moment. They looked at the stranger with sad eyes. They didn't recognize that the stranger was Jesus. "Are you the only one in Jerusalem who doesn't know the terrible things that just happened there?" Cleopas asked the stranger.

"What things?" the stranger asked as they began to walk again toward Emmaus.

"What happened to Jesus of Nazareth," Cleopas' friend answered. "Jesus was a prophet. God sent him. But our chief priests and rulers sentenced him to death. They crucified him last Friday afternoon. We hoped Jesus was the one who would liberate Israel."

"Just this morning," Cleopas added, "some women of our group went to Jesus' tomb. It was empty. They said they had a vision of angels saying Jesus is alive."

The stranger listened carefully. He felt their pain. When they finished pouring out their story, he spoke up. "You say you hoped Jesus would set Israel free. You believed he was the Messiah. But didn't the prophets tell us the Messiah must suffer and die to set us free?"

As they walked, the sun slowly settled low over the Judean hills. Jesus told them story after story from their Scriptures, stories of Moses and all the prophets.

At Emmaus, Jesus acted as if he had still farther to walk. But the two invited him to their home. "It's already late," Cleopas said. "It's getting dark. Come and stay with us."

Jesus accepted their invitation. He went to their home and sat down to eat with them. He took their bread and said the blessing. He broke the bread and gave it to them.

When he broke the bread they recognized him. They saw the stranger was really Jesus, that he was alive. They looked at each other in amazement. Then he was gone.

They got up at once and rushed back to Jerusalem to tell their other friends the good news. They told them what happened on the road and how they recognized Jesus when he broke the bread.

### Questions

1. Why were the two friends sad as they walked along the road to Emmaus?
2. Why did they invite the stranger to their house in Emmaus?
3. When did the friends recognize who the stranger really was?

### Children's Reading Corner: For Parents and Children

Like adults, children go through good times and bad. Children suffer if adults take out their frustration and weariness on them. Children suffer when parents separate or divorce and also from peer pressure and meanness.

Sometimes children lack self-confidence. Other times young children are discouraged, like Cleopas. They may wonder: Why should I hope?

Stories can be a powerful source for learning to deal with troubles by sharing how another person handled difficult times.

"The Legend of Blue Bonnet" by Tomie DePaola tells the beautiful tale of a little girl who sacrifices the most precious thing she owns to obtain forgiveness for her people and new life in their land. (G.P. Putnam and Sons, 200 Madison Ave., New York 10016. 1983. \$4.95.)

"Stone Fox" by John Reynolds Gardiner tells a powerful story of a 10-year-old boy who lives with his ailing grandfather. It describes what the boy does that is courageous and extraordinary to give his grandfather the will to live again. (Thomas Y. Crowell, 10 E. 53rd St., New York 10022. 1980. \$7.95.)

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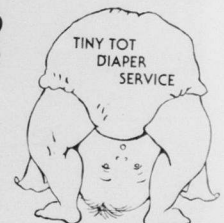
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# St. Ann Parish

Indianapolis, Indiana

Fr. John Beitans, pastor

by SUSAN M. MICINSKI

"We've got a lot of parish pride here," stated Father John Beitans, pastor of St. Ann Parish in Indianapolis. "The people are really warm and friendly."

"Yes," agreed Providence Sister Regina Verdeyen, principal of the school, "the people will stand around for the longest time after Mass and talk."

"I picked up on that right away," declared the pastor, who has been here only a few short months. "And now I say a particular word of welcome to visitors since I was made to feel so much at home."

The congregation did an excellent job of making their new pastor feel like he was one of the family. Father Beitans explained that "I had rehearsed my speech time and again to make sure I knew what I wanted to say upon meeting the new parishioners. But did I ever have a surprise. When I entered the church and started coming down the aisle, the whole place exploded with applause," he exclaimed.

Part of the reason for this rousing welcome could be attributed to Father Charles Chesebrough, the former pastor. According to George Chernovsky, vice president of the parish council, "Father Charlie gave us the time to prepare for the coming of a new pastor by telling us in March or April that he was leaving. He told us how we all could look forward to the coming of a new priest and all the different gifts and talents he'd bring. So we got excited and even more in the spirit!"



**PROUD PARISHIONERS**—Members of St. Ann Parish think of themselves as a family, rather than just members of the same church, and take a lot of pride in everything they do. Some of the "family" gathered here in the church include: left to right (top row) George Chernovsky, vice president of the parish council; Katherine Stich, CRE; and Father John Beitans, pastor; and front row, Providence Sisters Regina Verdeyen, principal and Florence O'Connor, tutor. (Photos by Susan M. Micinski)

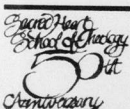


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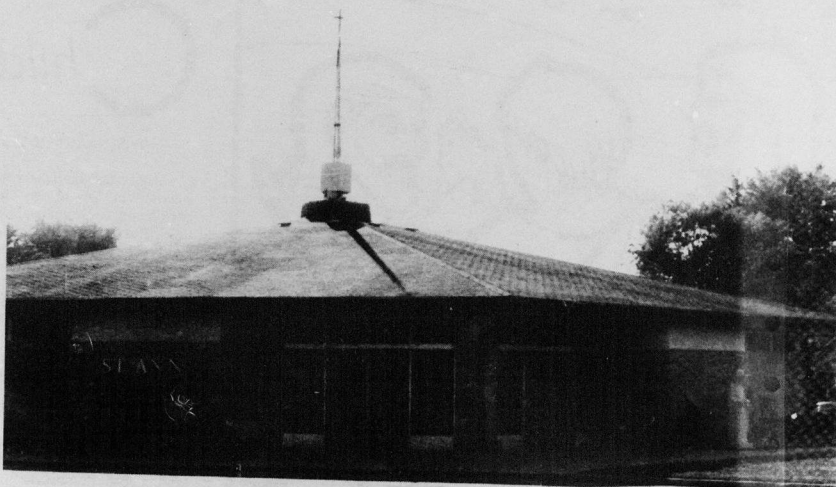


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For Free Publications Inducted December 1982



The former pastor said he has seen a lot of parishes where former pastors return and get a lot of gripes. "But that certainly is not the case here," Father Chesebrough affirmed. "There was a real good transition."

Father Beitans concurred. "It was a very smooth transition. I never heard in past transitions about the former and new pastors discussing their theologies and basic outlooks on parish life. But doing just that has been more than beneficial—especially in maintaining this continuity in the family structure found here."

"WE DO THINK of ourselves as St. Ann's family," stated Katherine Stich, the new CRE of the parish. "We want everyone to feel at home by keeping things on a more personal level."

In addition to keeping things on a more personal level, there "is an air of informality at this parish," Father Beitans said. "When you make an appointment with someone, you might be interrupted 16 times or more, because people are always popping in around here. But this is actually good; it just takes a little getting used to."

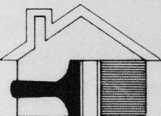
The former associate pastor at St. Christopher Parish in Speedway, Father Beitans explained he is still sorting through things and getting accustomed to his new surroundings. "What an incredible crowd of people turns out whenever some job needs to be done around here," he added. "I've never been in a parish before where people are so willing to do the dirtiest and most humbling kind of work."

Some of the jobs he spoke of included: cutting down trees with a chain saw, getting on tall ladders to wash walls and ceilings, and chopping out stumps and then spreading a massive amount of top soil.

"It truly is an energetic parish where everyone gets a chance to work and do," the pastor exclaimed.

"One big thing we want to do this year," Stich explained, "is to change the attitude for the child who attends CCD. For too long the public school child has felt isolated. We want these children to truly feel they are part of the religious education program. We'd also like to expand the pre-school and adult education programs," she stated.

**FATHER BEITANS** has a big job ahead, too. "I want to set up a series of listening sessions/meetings in the homes of



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the parishioners. This will take some time, but I know it will be well worth it. It will be a way to find out where there are serious problems or if someone has fallen away."

"It could also benefit the adult education program," declared Stich. "If someone feels a particular need isn't being addressed, they could bring it up at that time."

"It will also be a good way for me to meet more people," chuckled the pastor.

Another change Father Beitans mentioned that could take place at the parish is the time for Masses. "We—the parish council and I—have been discussing the possibility of having the same Mass schedule for the whole year. Specifically, we had 8:30 and 11:00 a.m. in mind for the new times. If we did this, religious education could meet for a full hour and even have 15 minutes in between the Masses."

St. Ann Parish, which presently has 1,605 members, was founded in 1917 by Father John F. Patterson. The current church, a contemporary round one, is the third, being preceded by a wooden frame structure and a military gunset hut.

The present church is especially conducive to creating a warm atmosphere. "Everyone is so close to the altar," stated the parish council vice president. It's also great the way the pews are situated. Normally, you see the backs of heads when you go to church. But here, you get to see half of the faces."

School began in 1919 for early parishioners of St. Ann, although it was started by a lay teacher. Finally, in 1925 the Sisters of Providence came to teach. Those early years forced students to double up—having two different grades in one room. Now each grade has a separate room. At that time too, the sisters teaching school lived upstairs.

Then in 1950, the new school was built and the old school was made into a convent. St. Ann School, accredited with an enrollment of 110 pupils, is now equipped with a video/tape machine, and they are contemplating purchasing a computer for use there.

Located near Stout Field, the parish and its members are never wanting for something to do. Activities and organizations abound here. Some of them include: the Parents Club, CYO, Leisure Times and Parish Council.

"We are all very proud of our church and glad we're members here," stated Chernovsky.

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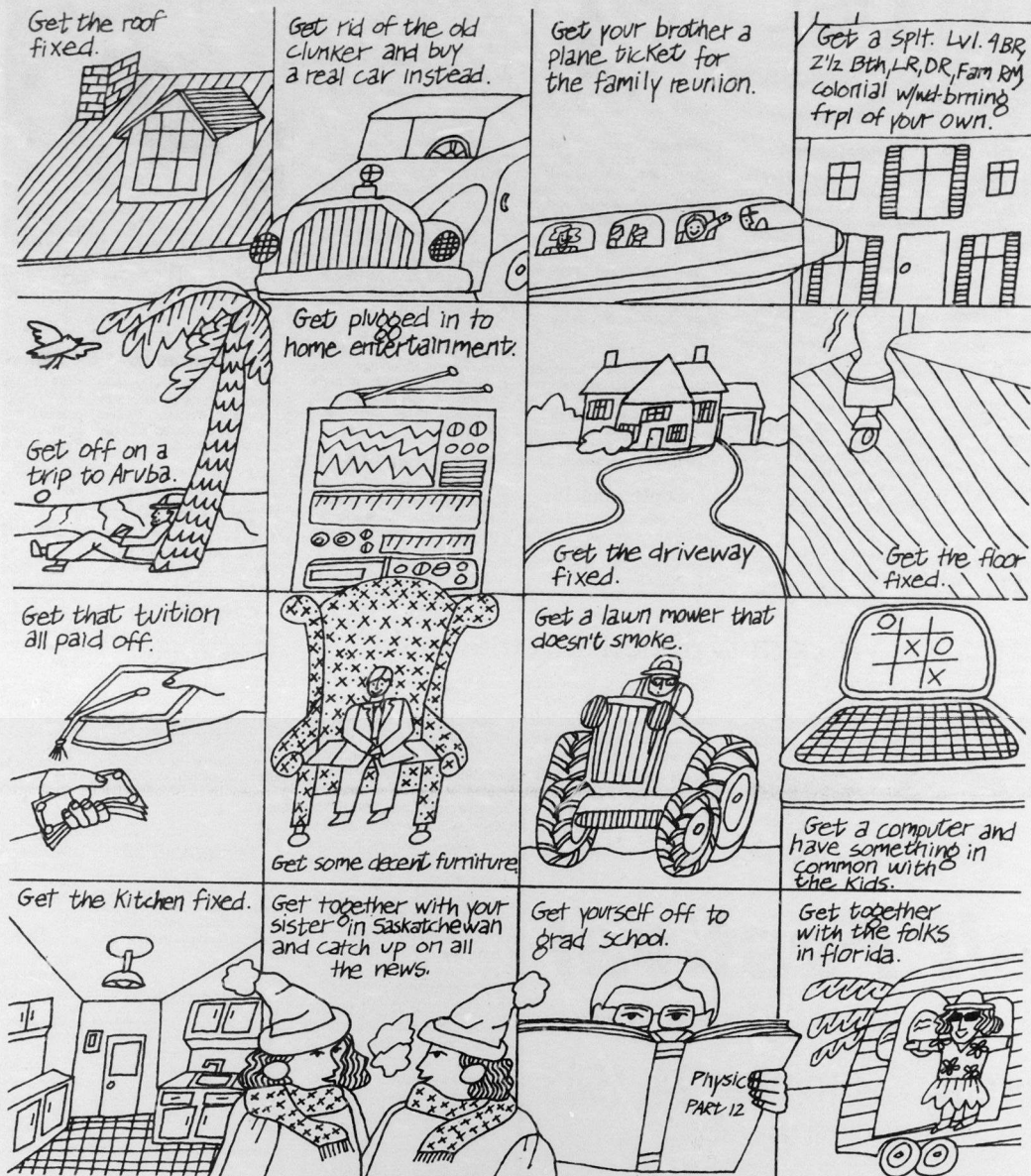
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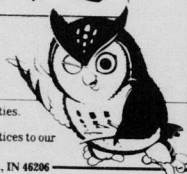
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# The ACTIVE List



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 1410, Indianapolis, IN 46206

## September 16

St. Anne's Church at Hamburg will sponsor their Annual Turtle Soup Supper at the Church Hall from 5:30 to 8 p.m. Call Mary Hazelwood 812-934-2487 for information.

Catholic Widowed Organization (CWO) will enjoy Dinner on the Porch of the Hyatt Hotel and/or Cocktails at the Downtown K of C, 1305 N. Delaware St. Call Neatha 897-1203 by Sept. 15 for reservations.

## September 16-18

A Women's Serenity Retreat conducted by Father Tom O'Brien will be held at Fatima Retreat House, 5353 E. 56th St. Call 255-8135 for information.

Franciscan father Martin Wolter will conduct a Tobit Weekend for engaged couples at Alverna Retreat Center, 8140 Spring Mill Rd. Cost is \$100 per couple.

A retreat for Singles, sponsored by Choice, will be held at the Archdiocesan Youth Center. \$20 registration fee may be mailed to Choice, 9921 Lake Shore Dr. E., Carmel, IN 46032. For more information call Tom McCarthy evenings 923-5483, Fred Haley evenings 293-8442 or Mike or Joyce Hittesford 848-6992.

## September 17

The Archdiocesan Educational Leadership Conference will be held all day at the Beech Grove Benedictine Center, Beech Grove. Contact the Office of Catholic Education for more information, 317-236-1430.

St. Joseph Church, Terre Haute, will hold a Jonah Fish Fry from 4 to 7:30 p.m. in the school basement. Adults: \$3.75, children under 12 \$2.50 (Advance prices: \$3.25 adult, \$2 children). Call 812-232-7011 or 812-235-6924 for information.

Ron and Judy King will present a Marriage Enrichment Program at Mount St. Francis Retreat Center from 9 a.m. to 5 p.m. with lunch included. Reservations necessary. Call 812-923-8818.

Benedictine Sister Carlita Koch will lead a Day of Reflection on the theme "The Way to Happiness" at Kordes

Enrichment Center, Ferdinand, from 10 a.m. to 4 p.m. Bring a Bible. Fee of \$6 includes lunch. To register, call Benedictine Sister Betty Drewes, Kordes Enrichment Center, 812-367-2777 or 812-367-1411.

The Fifth Wheeler Club will hold a Wiener Roast and Hay Ride at Southeastway Park. Call Mary 862-6510 for more information.

St. Bernadette and its Booster Club plan a rummage sale at 9 a.m. and an auction at 11 a.m. Donations welcome. Drinks and sandwiches available. Call Fr. Cariton, Donna Fulton 359-0117 or any officer for information.

## September 18

The 24th annual St. John Academy Alumnae Reunion Brunch will be held at the Atkinson Hotel after 11 a.m. Mass at St. John Church.

## Program aimed at catechists

TERRE HAUTE—Don Kurre, director of the Deenary Religious Education Center here, will conduct a four week program for catechists, "We Believe..."

The program will focus on the main elements of Catholic tradition and help each participant understand and structure the Gospel message in a way useful for his/her

Mount St. Francis Retreat Center presents a Day of Reflection for Widows and Widowers. Call the Center at Mount St. Francis for necessary reservations at 812-923-8817.

Chicken and Beef Dinners are featured at the St. Louis Church Festival in Batesville, 1-74 and S.R. 229, from 10:30 a.m. to 2 p.m. EST. Adults \$4.50, children \$2. Reservations advised; call 812-934-3204. Supper at 4:30 p.m., drawings, \$1,000 award, Country Store.

The Women's Club of St. Patrick Church is sponsoring a Card Party at 2 p.m. in the parish hall, 936 Prospect St. Admission is \$1.

## September 19

Father Theo Mathias will lecture on the "U.S. As I See It" at Holy Spirit Parish Center, 7243 E. 10th St., at 7 p.m.

The Daughters of Isabella, Our Lady of Everyday Circle #1138, will hold their monthly meeting at 7:30 p.m. at St. Elizabeth's Home, 2500 Churchman Ave.

## September 19 & 21

A Cardiopulmonary Resuscitation class sponsored by the Riverview/St. Vincent Health Promotion Center will be offered from 6:30 to 9:30 p.m. at Riverbend Apartments, 8850 Riverbend Parkway in Castleton. Call 842-7234 to register.



## September 20

A Basic Stress Management Techniques course sponsored by St. Vincent Wellness Centers continues at the Catholic Center from 5:30 to 7:30 p.m.

The opening session of "Welcome," a program for adults interested in the Catholic faith, will be held at St. Vincent de Paul's Rectory Red Room, 1711 S. "I" St., Bedford, from 7 to 9 p.m.

## September 21

The St. Joseph Cemetery Mass will be celebrated at 2 p.m.

The regular meeting of the Catholic Widowed Organization (CWO) will be held in the Catholic Center, 1400 N. Meridian St., at 7:30 p.m. Sister Gwen O'Malley, Pastoral Associate at St. Philip Neri, will speak on "Continuing to Cope."

## September 22

St. Barnabas Ladies Club will sponsor a Card Party and Fashion Show at 7:30 p.m. Tickets at \$3, which includes dessert, are available by calling 888-1348.

## September 23

The Parents Interested in Children (PIC) organization of St. Susanna Church in Plainfield offers its annual Spaghetti Dinner from 5 to 8 p.m. Drive-thru carry-out service available. Adults \$2.75, Children \$1.50, dessert 50 cents.

## September 23-24

St. Malachy, one mile south of I-74 on S.R. 267, Brownsburg, presents its Country Fare fall festival from 6 to 10 p.m. on Friday and from noon to 10 p.m. on Saturday. Featured are a hog roast, country music, games, and rides.

## September 23-25

Mount St. Francis Retreat Center presents a Women's Retreat on the theme "The Works of Mercy in our Time." Reservations necessary. Call or write: Retreat Center, Mount St. Francis, IN 47146, 812-923-8817.

A Basic Enneagram workshop led by Jesuit Father Pat O'Leary will be held at the Beech Grove Benedictine Center, 1402 Southern Ave., Beech Grove. Call 788-7581 for information.

A Women's Serenity Retreat at Fatima Retreat House, 5353 E. 56th St., will be directed by Missionary Servants of the Most Blessed Trinity Sister Mary Theresa. Phone 255-8135 for more information.

## September 24

Ritter High School will hold a Homecoming Chili Supper for alumni, friends and parents preceding the Homecoming game, from 4 to 6:30 p.m. Cost is \$2.50.

St. Michael's Church, Canaan, plans a Benefit Auction of antiques, collectibles, household and miscellaneous items (Continued on next page)

St. Gabriel Parish

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# CHD awards \$7.5 million in grants

WASHINGTON (NC)—The Campaign for Human Development, the U.S. bishops' anti-poverty program, has announced 1983 grants totalling a record \$7.5 million to 20 self-help projects across the country.

The grants, announced Sept. 9 at a news conference in Washington, came after a CHD collection in U.S. parishes last fall that exceeded \$10 million for the first time, according to Father Marvin Mottet, CHD executive director.

"Despite the hard times, people continue to support CHD because they know the needs are greater than ever," said Father Mottet.

Launched by the bishops in 1970, CHD gives grants to self-help projects and sponsors education programs on domestic poverty. Three-fourths of the annual CHD collection, taken in most parishes of the United States on the Sunday before Thanksgiving, is used at the national level while one-fourth remains in the diocese for local CHD grants.

Father Mottet estimated

that in its 13-year history the national CHD office has funded more than 2,000 anti-poverty groups. He said another 15,000 grants have been given from the diocesan CHD share.

The largest grant announced Sept. 9 was \$90,000 to Texas Interfaith, an ecumenical project in South Texas aimed at changing political, economic and social conditions for the poor of the region.

Father Mottet said the average grant for 1983 was \$35,000.

At the news conference Father Mottet also introduced officials from three groups funded by CHD which he said were representative of the types of organizations receiving grants.

According to statistics provided at the news conference, CHD officials received 626 grant requests

seeking nearly \$32 million, meaning that only a third of the requests could be met.

Father Mottet said projects qualifying for CHD support must be run by low-income people themselves. Projects must also aim to bring about social change by attacking root causes of poverty, unjust practices or laws, or decision-making processes that keep people poor.

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2	8,502	709	164	12,099	1,009	233
3	10,686	891	206	15,207	1,268	293
4	12,870	1,073	248	18,315	1,527	353
5	15,054	1,255	290	21,423	1,786	412
6	17,238	1,437	332	24,531	2,045	472
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8	21,606	1,801	416	30,747	2,563	592
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### September 24-25

St. Gabriel, 232 W. 9th St., Connersville, will begin their Fall Festival after 5:30 p.m. EST Mass on Saturday with a Chili Supper. Chicken Dinners are featured on Sunday at \$4.50 for adults and \$1.50 for children under 12. Games, Music, \$1,000 cash award.

\*\*\*

Our Lady of the Greenwood Women's Club is sponsoring a Country Store of homemade crafts, foods and gifts in Madonna Hall from 10 a.m. to 6 p.m. on Saturday and from 8:30 a.m. to 1 p.m. on Sunday.

### September 25

St. Rita Parish, 1733 Martindale Ave., Indianapolis, offers a Fish Fry catered by Long John Silver's from 12 noon to 6 p.m. Adults \$3.50, children under 12 \$2.25, including drink and dessert. Advance tickets available by calling 634-8997 or 636-0178.

\*\*\*

St. Mark Parish, Perry County, will sponsor a Shooting Match for beef and pork, Country Store, and games from 11 a.m. to 6 p.m.

\*\*\*

Our Lady of Perpetual Help, 1752 Scheller Lane in New Albany, is hosting an Outdoor Christian Songfest from 2 to 7 p.m., rain or shine. Admission is canned goods or donation for

Interfaith Community Council. Call Tom Yost at 812-948-0185 or 812-944-1184 for information.

### Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. Thomas, Fortville, 7 p.m. TUESDAY: K of C Plus X Council 3433, 7 p.m.; Roncalli High School, 6:30 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; St. Simon, 6:30 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Bernadette school auditorium, 5:30 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K of C, 6:30 p.m. Westside K of C, 220 N. Country Club Road; St. Peter Claver Center, 3110



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Committees during the year have been established in Irish History, genealogy and music. Our standing committee on Northern Ireland was formed to keep its members and Central Indiana informed of what is really happening in Northern Ireland. Films, speakers, newsletters and discussion groups are available for this very important problem. We believe the only way to bring peace and justice to Northern Ireland is through a unified Ireland with peace and justice for all.

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# YOUTH CORNER

## Ritter grad chosen to work with United Way

by SUSAN M. MICINSKI

Theresa Holloran, a Ritter graduate, has been selected as a "special ambassador" for the United Way campaign, and will be a guest at various functions during the campaign. This year a freshman at Indiana University, Holloran will represent CYO, one of 87 health, rehabilitation and youth agencies financed in part by contributions to the United Way campaign. CYO is allocated \$129,549 from United Way this year.

This young woman has been a member of CYO for four years. While a student at Ritter, she attended a national CYO meeting in Kansas City, Mo. where more than 3,000 youth from the U.S. and Canada were present.

"Since then CYO has been the catalyst for my interest in people," stated Theresa. "I returned from that meeting full of enthusiasm and desiring to help CYO as much as I could."

By her junior year, Holloran was CYO newsletter editor and corresponding secretary. As a senior, Theresa was elected president of the Archdiocesan Executive and Youth Council.

"Since the archdiocese

covers the southern half of the state, I had the opportunity to do a considerable amount of traveling," explained the former council member. "It was a very enjoyable experience for me."

While at Ritter, Theresa worked at Indiana School for the Blind as part of the school's religion program. She attributes this experience to increasing her aspirations for becoming an occupational therapist. "It was very rewarding for me to see how the students there have developed their other senses and are able to cope so well in spite of their visual disabilities," she stated.

In addition, she gained further related experience this summer while she was a volunteer at Noble Center, another United Way agency, where she worked with an occupational therapist and in a specialized classroom. "I care very much for people and want to help them to be happy and productive," the volunteer explained.

As indicated by Theresa's involvement, CYO provides young people with ample opportunities in varied programs. Activities include social, cultural, spiritual, athletic and service projects,

with an emphasis directed to the development of a strong and healthy self-worth.

\*\*\*

St. Paul's CYO in Tell City recently held a lock-in at the parish hall. Twenty youth, two adult advisors and Father Harry Monroe, one of the co-pastors, played chess, euchre, Simon Says and other group games.

Father Monroe conducted a prayer service at midnight which was followed by a movie. The next day, Fathers Kern and Lawler surprised everyone and joined the others for breakfast.

According to Lana Poole, an advisor, "everyone enjoyed themselves so much. We hope to plan for another lock-in."

\*\*\*

CYO will host a Leadership and Service Institute on Wednesday, Sept. 28. According to one CYO official, this is the first time this twice annual event will be held at the Archdiocesan Youth Center. In the past, it was held at the Convention Center. The next institute is scheduled for March. For further information contact CYO at 632-9311.

\*\*\*

Roncalli's volleyball team, currently ranked third in the state, took the third consecutive Providence Invitational Tournament trophy home two weeks ago.

The Rebels defeated Castle and Cathedral in straight games and won two out of three matches against Columbus East to win the eight team tournament. Other participating schools included: Booneville, Martinsville, Madison and Providence.

Marni Kirkhoff, senior co-captain was the star of the Roncalli team. She served 42 out of 43 with 23 aces. In addition, she had 120 perfect sets out of 130 attempts.

Kathy Nalley-Schembra, Kirkhoff's coach, stated that "Marni has assumed many roles over the last two years, now she has total control of the team this year as the sole setter. She has done a great job." In recognition of her performance, The Indianapolis News awarded Marni with "Star of the Week" honors.



**TELL CITY PICNIC**—St. Paul's CYO hosted a picnic last month at Mulzer's Camp for the Tell City Deaconry CYO which included 68 youth from St. Paul, St. Martin, St. Mark, St. Augustine and St. Isidore. A volleyball tourney held that day was won by St. Paul's with St. Martin's as the runner-up. Rick Etienne, deaconry coordinator of youth ministry, officiated at the tourney and organized the event. (Photos courtesy Lana Poole)

## DORIS ANSWERS YOUTH Be yourself for an enjoyable date

by DORIS R. PETERS

Dear Doris:

I'm miserable. I'm not very attractive or talented and haven't had many dates. There is this boy at the beach whom I like a lot but who is very popular. I never dreamed he would ask me for a date, but yesterday afternoon he waited for me and asked me if I would go out with him when he comes back in two weeks. I doubt if he will call because he has dated really good looking and popular girls. I don't suppose there is much I can do about it, but thank you for listening.

Colleen

Dear Colleen:

There is something you can do. You can quit feeling sorry for yourself and start counting your blessings instead of your inadequacies. You can also stop comparing yourself to "all the good looking and popular girls." I bet you're not nearly as unattractive as you think you are. Lots of girls are guilty of exaggeration on this point.

At times we all feel that we are not so wonderful as we would like to be. But if we go around proclaiming it to the world, the world will agree. If you feel and act so unattractive no one is going to say, "don't be silly, Colleen, you're beautiful." However, this does not rule out realism. If your hair is not your crowning glory you invest in

a good coiffeur and keep it neat. Or you can be realistic about your figure and choose clothes with care and taste.

Few of us are raving beauties or star tennis players. But all of us can be pleasant and attractive to be with. We can all develop the talent of being interested in others, of being good listeners. And believe me, most boys prefer an interested listener to a raving beauty who is all wrapped up in herself and her good looks.

If this boy invites you out it is because he wants to. No one is forcing him to. He did not lose a bet. He is inviting you out because there is something about you that he likes. But if he does phone and you go on a date with your present attitude, the evening is doomed to failure. Instead of spending your time worrying why he should bother with you, use that mental energy in being yourself, pleasing your date and generally having fun.

Dear Doris:

I'm a straight "A" student but the school I go to is one where everyone hates "A" students. I have lots of girlfriends, but no dates. And at dances I'm a real "wallflower." I would really like to be popular and have fun so I decided that for next year I will let my grades drop and see what happens. What do you think?

Lydia

Dear Lydia:

I think that would be a serious mistake. Why try to remake yourself to please others—or get a date—when the main task of growing up is to develop to the best of your abilities? How sure are you that it is your high grades that are making you a "wallflower?" Ask one of your girlfriends for her opinion. And remember that it is more important to be liked by a few people for what you really are, than liked by many for what you are not.

Dear Doris:

I have thin, stringy hair which needs a lot of attention to keep it looking nice. In the summer with swimming and all it looks awful. My mother thinks it would be easier to keep it cut really short. But it takes forever to grow and I would like to have it long again in the winter. Any ideas?

Ellen

Dear Ellen:

There is no question that your mother is right. Short hair is easier to manage, particularly in the summer. But if you don't like it, try other ideas. Braid it. Start now and brush your hair a lot. This will help it in every way and prepare it for braiding. For a change braid it in one, two or three braids and wear it to one side.

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# Priest seeks programs at parish level on peace and justice

by PHIL UNWIN

"I welcome the Bishops' Pastoral Letter on Peace and Justice," said Father Cos Raimondi, pastor of Holy Cross Church in Indianapolis and chairman of the Archdiocesan Priests' Senate ad hoc committee on peace and justice. "As a church, we're called to speak out on the issue of nuclear armament. The gospel speaks on the dignity and quality of human life and we must address situations which attack and hurt people."

Father Raimondi, a presenter at the Educational Leadership Conference this weekend, has been involved in the Church's peace and justice issues for several years.

"The facts about the war and peace issue have to be disseminated at the parish level," he stressed. "There is no greater task than this in dealing with the bishop's pastoral letter."

"The letter is a well-studied and impressive document, but it is so long that it will not be a good tool by itself," he said. "The document has to be condensed and simplified so that it can be used at the parish level for religious education."

The bishops' letter has to be used in religious education, Father Raimondi believes, "but suitable programs also have to be developed for the entire parish community," he added. "If we leave it only in education it will be disappointing. Competent people from the archdiocese have the ability to simplify the document and this has to be done so that it can be used at the parish level."

ACCORDING to Father Raimondi, the issues of peace and justice need to be placed in the school curriculum at the elementary level and especially in the high schools. "The (Archdiocesan) Office of Catholic Education (OCE) is dealing with the educational component of the bishops' letter, but they cannot be expected to disseminate the document and develop suitable programs for an entire parish," he stated.

"I want to know how the archdiocese is going to help priests, parish councils and other parts of the parish community—so that they can address the issue," he said. "The OCE can't deal with these issues as totally as it needs to be dealt with on the parish level."

"But the problem," he went on, "is that the archdiocese does not have an agency with a competent staff to deal with the many issues of peace and justice. There are few large dioceses in the nation that lack a committee which deals with these issues," he explained. "If we are going to talk on the social gospel, we need a full-time staff to address the issues. The work cannot be tacked onto other agencies—especially those who are involved with many other issues."

"PRIESTS NEED help in terms of their homilies," he said. "They need to see the parallels between the gospels and peace and justice. They need guidelines, support and information. People need to hear about it and to be aware of it."

Are priests tackling these issues? Father Raimondi thinks few are. "Many priests are reluctant to get involved with these issues because they are already overwhelmed with work," he said. "They have no extra energy to get involved. I think they lack the guidance and feel they are not empowered to do anything about it, and therefore they fear being incompetent on issues such as defense and the economy."

Father Raimondi contended, "I'd venture to say these are all fallacies. We're called to claim the dignity of human life. When there are systems that hurt the quality of life, we have to speak out. We don't have to be medical doctors to know that abortion attacks and hurts human lives. I have to speak out when the gospel

speaks of the quality and dignity of human life.

"It takes hard work. When people personally attack you because you speak out, it hurts," he said. "You need a base of support. You need people who understand the social gospel. I belong to a support group and these people listen to what I'm saying."

"There is something in priests. We fear conflict in our (parish) community," he explained. "Conflict is not bad. We need to have people who can understand each other."

"Prayer and fasting are absolutely necessary to establish a faith stance—especially spiritually. I abstain from meat on Fridays and fast from food on the first Friday of each month."

Father Raimondi described his own parish. "Here at Holy Cross, the board of education feels the peace and justice issues are of importance and should be addressed in the parish," he said. "Frank Savage (superintendent of the Office of Catholic Education) discussed the bishops' pastoral letter at a pitch-in dinner. At a subsequent



**SPEAKING THE MESSAGE**—Mrs. Claudette Cuddy, director of religious education at St. Andrew Parish, addressed groups of parents following the Sunday liturgies about programs in that parish. Religious educators throughout the archdiocese are implementing programs as another year of programming begins. (Photo by Father Tom Widner)

meeting we will discuss ways of getting people (in the parish) to understand it. We're taking it slow so that it will be understood and programs can be developed."

"The leadership in the parishes has to get involved. They need empowerment support. They need the archbishop to say,

"It has to be done," Father Raimondi said. "I would like to see the archbishop appoint a committee of laity, religious and priests to develop a pilot program that can establish guidelines for a parish program which could deal with peace and justice issues."

## School funding taking new shape

by JIM JACHIMIAC

New methods of funding are being examined as Catholic schools deal with increasing expenses, said Stephen Noone, director of schools.

"The Catholic Church has traditionally funded education through a Sunday contribution base," Noone explains. "It was just seen as a regular part of parish finances."

Now, however, the increase in lay staff has meant an increase in salary and benefits at Catholic schools. Noone adds that budgets are also affected by "the nature and age" of many school buildings in the archdiocese, since many of them were built in the 1950s or earlier.

Furthermore, adult education, youth ministry and other new programs "have caused a typical parish to have a greater financial burden," Noone says.

"I think what we find is that expenses have increased dramatically, but income has stabilized. What we've resorted to—and I don't say any of this is conscious—is some short term solutions to the problem."

One of those solutions is "trying to raise money by selling something." This includes direct sales as well as parish festivals, bingo and other activities.

Other short-term solutions include tithing and establishing a minimum Sunday contribution for families with children enrolled in a parish school. Noone points out that 70 percent of the schools in the archdiocese have adopted either tithing or a minimum contribution program. Less than 25 percent charge tuition.

**THE DRAWBACK** with tithing and minimum contributions, Noone says, is that "none of it really supports the total school operation." Instead, contributions are made to the parish, which in turn supports the school.

Funding for schools is further complicated, Noone says, because "the board (of education) really doesn't fund the school." Instead, the board deals with education as a whole, using funds allocated by the parish council.

When parishes were in their first three-year planning cycle, beginning in 1977 and 1978, the Office of Catholic Education held workshops "to help educate the boards as to the real costs." Projections were made, based on such factors as inflation and increasing lay staff.

"The whole tone was to get parishes to think about what it costs to run the school," Noone says.

But, he adds, "I don't see the diocesan board or the Office of Catholic Education as determining how schools will be funded. Those are parish decisions. What we can do is make recommendations."

Noone foresees changes in funding at both the elementary and high school level. Parish elementary schools "will have to move to tuition-based funding. We will have to begin moving away from minimum contributions and tithing."

**FURTHER** consolidation is likely at the elementary level, and consolidated junior high schools may develop. Then, direct tuition would become more likely than contributions to parishes.

Noone adds that "if tuition tax credits become a reality, then I think our parishes will move to tuition-based funding" so parents will be eligible for tax credits.

Minimum contribution requirements are "a first step," but "that is still my contribution to support the parish." Tuition, on the other hand, is "a direct payment for services rendered."

The problem with tuition, Noone says, is that parents who pay to send children to a Catholic school may not continue to support their parish. Tuition "also creates a dichotomy of people who don't use the school, saying that the school ought to be self-supporting."

At the high school level, Noone expects a development office to be established within a year to assist with funding.

Since 1970, instructional programs at the six interparochial high schools in the archdiocese have been subsidized by parishes. Non-instructional areas—extracurricular activities, transportation, bookstore and cafeteria—must be self-supporting. Noone says that 35 percent of funding for instructional programs in the four Indianapolis high schools comes from parish subsidies, while 65 percent comes from tuition.

"We have reached a point where parishes are saying that the total dollars paid in subsidy have reached a peak," according to Noone. But expenses are increasing.

There are two solutions: increase tuition, or "begin to tap development funds" through alumni and corporate sponsorship.

The four Indianapolis interparochial schools are currently considering a joint development office. "When that office gets off the ground," Noone says, "it would become a third major funding source" in addition to parish subsidy and tuition. "I

think the parish subsidy will decline, maybe not immediately, but over time."

Noone adds that Our Lady of Providence High School in Clarksville has had a development office for several years, and "it has grown to be a very significant part of that school's budget."

But if each school in Indianapolis had its own development office, "they would be competing against one another." With a joint development office in the city, "they would be representing all four high schools on an equitable basis."

Noone expects a final decision on the development office to be made by the four deanery boards of education in Indianapolis before the end of this year. After the middle of next year, a search should begin for a director of development.

Also in the area of development, "all four of the high schools in Indianapolis have really put an effort into organizing their alumni." They have also launched other fund-raising campaigns.

A dinner is planned for later this year for an all-state Catholic football team. Noone says. It will be a fund raiser, and corporate donations will be sought.

Funding high schools, which have no strong parish identity, is more difficult than funding elementary schools, Noone says. "It's complicated in Indianapolis by the fact that we have two private high schools" in addition to the four interparochial schools. The private schools "are not part of the structure." If they were funded by archdiocesan programs, "there would have to be some sort of accountability, too."

Noone points out that some funding alternatives, such as negotiated tuition and pre-paid tuition, have not been used in the archdiocese at the elementary or high school level.

In negotiated tuition, each family negotiates with a committee of the board of education to determine how much would be contributed. The advantage is that "it's a disclosure to the parents of what the real costs are. Because we don't have tuition-based funding, it's probably not very clear to parents in the archdiocese what the real costs are."

Pre-paid tuition involves paying the entire amount of tuition at the beginning of the school year so the school can invest it and increase its income. Noone points out that if that became a reality in the archdiocese, one problem which would have to be dealt with is a requirement that any excess funds from any agency be deposited with the chancery.

IN THE MEDIA

# Readers react to TV preachers

by JAMES BREIG

I spoke too soon. In a recent column, I said that my columns about (and against) rock music and pro wrestling were guaranteed to bring in mail like no others.

I spoke too soon. I didn't know that the Post Office was, at that moment, putting on extra mail carriers in order to bring me bundles of missives from readers responding to my column on TV preachers.

In that column, I asked if Catholics should watch and contribute to such people as Pat Robertson, Jimmy Swaggart, Robert Schuller, Jim Bakker and Oral Roberts. My concern is based on the fact that these men are preaching a Christianity which is, at times, at odds with Catholicism.

This week, I'd like to give my readers a chance to comment on that column. Next week, I'll continue the discussion with some further thoughts of my own.

For now, here's what you people wrote:

From a woman in Rhode Island: "Thanks for your article. It struck a responsive chord in me, (but) I go a step farther than you. I call all of them—including Billy Graham—'super-salvation insurance salesmen.'"

FROM a man in Syracuse, N.Y.: "Your column

reminded me of 20 years ago when many of us narrow-minded Catholics were threatened by anything that was possibly 'non-Catholic.' Remember when we weren't to attend a friend's wedding or service of any kind? Many Catholics today have opened their hearts to a deeper

relationship with Jesus with the help of good Christian broadcasting like CBN."

From South Bend, Ind.: "Catholics in this day and age must use the gift of discernment when watching Christian television. There is (sic) also a lot of exciting things to learn about from Christian television. The teachings being done about Scripture and how it applies to my life... sure beat the rest of the junk on TV."

From a Massachusetts reader: "I wish you would write about TV programs with... a moral, (as) Father Elwood Kieser does and has been doing for 23 years—putting on a Catholic TV program called 'Insight.'"

From a Greenville, Ind., man: "My objection to your comments is that you offer no alternative. How many programs are available which have a Catholic basis? Where are the Catholics who want to be fed spiritually to turn?"

FROM a Florida reader: "You must admit we

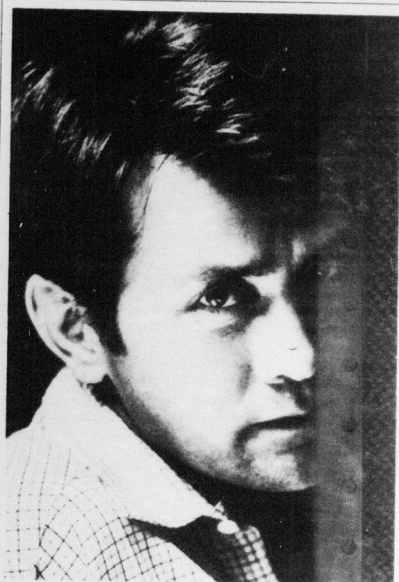
Catholics have a lot to learn from our Christian brothers (concerning) centering our lives around Jesus and not just squeezing Jesus in for a short time maybe just once a week... But I must admit that you are very right in saying that what we consume we become. I have two friends (who) have gone to other churches as a result of watching these programs. They have gotten very confused with our faith and are searching."

From a Pennsylvania woman: "There is a thirst in our religious community for the teaching of Christ because our Church is often deaf to the spiritual needs of the community. Some of us are compelled to turn elsewhere for inspiration."

From a New York reader: "You opened your mouth about CBN, but I challenge you now: open your mouth about programs for us like Mother Angelica, Father Bertolucci and other (Catholic) evangelists that could teach us. We lost to the Pentecostals because they had a place for the people to learn to minister."

From a Texas woman: "You sound more like a narrow-minded Baptist... than a Catholic. I know that all Catholics don't think alike, but I did not know that they were writing attacks (about) how to hate other people that are not Catholics. Please don't try to get Catholics to be ignorant."

From a New York City-



**FIRE DOWN BELOW**—Actor Martin Sheen narrates the PBS special "Centralla Fire" on Sept. 18 which deals with a small Pennsylvania community that has lived more than 20 years with a fire raging in an abandoned coal mine beneath the town. (NC photo)

area reader: "There must be several Bishop Sheens in the Church who can also evangelize the Catholics so they won't have to turn to the Protestant stations to get a spiritual lift. Sunday Mass is not enough for Catholic people. They need a more in-depth understanding of themselves and God."

From a Florida woman: "In our work of retreats and spiritual direction here (at a retreat center), we see the serious effects of prolonged exposure to uncritical CBN viewing. Many people come in frightened, confused, unsure of what to believe, and many with a strong, negative feeling against their own church. It's very sad. There's

some brainwashing going on right beneath our noses."

From a Pennsylvania couple: "So many Catholic people are searching for good Christian programming. That is why they fall into watching CBN. Now we alert them to the dangers of such viewing, but don't tell them where they can go next. We believe the Eternal Word Television Network is the direction they should go, but very few Catholics even know about it."

There's the selection—and only one paragraph from each letter. To everyone, thanks for taking the time to write.

Next week: Some more thoughts about Catholics and Christian television.

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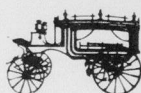
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## Backs placement policy

ST. CLOUD, Minn. (NC)—The dean of the college of education at St. Cloud University defended its policy of placing student teachers in non-public schools in response to a lawsuit filed by the Minnesota Civil Liberties Union. The suit, filed in U.S. District Court in Minneapolis Aug. 5, charged St. Cloud State with violating the constitutional prohibition of church-state ties. Kenneth Ames, St. Cloud education dean, Aug. 26 denied the MCLU claims, saying that the university's policy requires that students must volunteer to teach in a non-public school and also are not assigned to teach religion classes.

## the Saints <sup>by Luke</sup>

ABOUT 625 ADAMNAN ENTERED A MONASTERY IN HIS HOMETOWN, DRUMHOME, IRELAND. HE BECAME THE NINTH ABBOT AT IONA, SCOTLAND IN 679. WHEN THE CROWN OF NORTHUMBRIA WAS IN DISPUTE, HE GAVE SANCTUARY TO ALDRED, KING OSWY'S SON.

WHEN ALDRED BECAME KING IN 686, ADAMNAN VISITED HIM TO SECURE THE RELEASE OF IRISH PRISONERS. HE TRAVELED TO SEVERAL ENGLISH MONASTERIES AND WAS URGED BY ST. GEDFRID TO ADOPT THE ROMAN DATE FOR EASTER. FROM THEN ON ADAMNAN TURNED HIS EFFORTS TO TURNING IRISH MONKS AWAY FROM CELTIC PRACTICES AND TOWARD THOSE OF ROME.

BECAUSE HE CONVINCED THE COUNCIL OF BIRRH THAT WOMEN AND CHILDREN SHOULD BE EXEMPT FROM WARS, THEY CALLED THE AGREEMENT "ADAMNAN'S LAW."

ADAMNAN WAS ALSO A SCHOLAR. HE WROTE A LIFE OF ST. COLUMBA, A FORMER ABBOT OF IONA, WHICH IS CONSIDERED ONE OF THE MOST COMPLETE BIOGRAPHIES OF THE EARLY MIDDLE AGES. ADAMNAN DIED AT IONA ON SEPT. 23, 704. HIS FEAST IS SEPT. 23.





# OBITUARIES

† **BATTISTA, Edward**, 24, St. Joan of Arc, Indianapolis, August 24. Son of Mr. and Mrs. Joseph Battista; father of Milti Wit-chiger, Pesgy McIntosh, and Barbara, Joseph, Thomas, and Patrick.

† **BEAVER, Irene C.**, 67, Our Lady of the Greenwood, Greenwood, August 31. Mother of William R.

† **BIESEL, Clara Conn**, 80, St. Augustine, Jeffersonville, August 29. Mother of John, Jim, and Jean Etzel; sister of Louis, Thomas, and Nellie Conn, Ruth Buren, Mildred Weber and Mary Egan; grandmother of 18; great-grandmother of five.

† **BRAUN, Joseph A.**, 100, St. Gabriel, Connersville, September 2. Father of Virgilus J.; grandfather of two; great-grandfather of two.

† **EVARD, Olivia**, 86, St. Paul, Tell City, September 5. Wife of Fred J.; mother of Fr. Donald and David; sister of Arthur Pierrard.

† **FRY, Evelyn R.**, 61, Immaculate Conception, Millhouses, September 4. Mother of Larry, David, Steven and Richard; aunt of Donald Wilmer.

† **GRAMMAN, Frances**, 80, St. Mary's of the Rock, St. Mary of the Rock, August 22. Wife of Leo; mother of Melvin, Donald, Leo, Wilfred, Carroll, Lucille Teufel, Dolores Ginder, Ruth Stenger and Sylvia Erhardt; grandmother of 47; great-grandmother of 23.

† **GULLETT, Charles S.**, 71, Our Lady of Perpetual Help, New Albany, September 3. Husband of Geneva; father of Sharon, Larry and Wayne; grandfather of seven.

† **BOEHN, Robert Paul**, 66, St. Paul, Sellersburg, September 1. Husband of Mary Margaret; father of Steven; brother of Lucille Hamm.

† **JEFFRIES, Melvin L.**, "Pete," 63, St. Joseph, Shelbyville, September 2. Husband of Doris; father of Edward, Carl, Gaylord, Michael, Ruth, Gaylord, Margaret Miles, Anita Pitman and Sue Wright; grandfather of

10; brother of Leona Gilles and Alma Stiers.

† **KEMPF, James Allen**, 22, St. Paul, Tell City, September 5. Husband of Joan; father of Jeremy; son of Henry and Mary; brother of Russell, Darrell, Theresa, Pamela, Mary Davis and Joann Leinenbach; grandson of Grace Kempf and Cecilia Howell; great-grandson of Mary Cassidy.

† **KLEIN, Catherine**, 74, St. Mary's, New Albany, September 2. Daughter of Ethel Lilly; mother of Howard Walker; sister of Raymond, Bernard, Edward, and Ralph Lilly, Viola Montague, Evelyn Bostock, Dorothy Grimes, Mary Alstott and Azelia Miffin.

† **KOLLMAN, Frances C.**, 69, St. Mary's, Greensburg, September 2. Wife of George.

† **LAHEE, Marion R.**, 64, St. Columba, Columbus, September 8. Husband of Mary Frances; father of Eve Lynne Hamant and Mary Ann Grove; grandfather of Susan, William and Elizabeth Hamant and Nick, Timmy and Chris Grove.

† **MEIRANS, Janis**, 75, SS. Peter and Paul, Indianapolis, August 29. Husband of Sofia; father of Leons.

† **MILLER, Sarah E.**, 80, St. Christopher, Indianapolis, September 2. Sister of Beatrice Baldauf.

† **SANSBURY, Lawrence**, 77, St. Thomas Aquinas, Indianspolis, August 26. Husband of Maylo.

† **SCHROEDER, Edward**, 77, St. Mary's, North Vernon, September 2. Husband of Pansy; father of Patricia Hill, Mary Pearson, Edward, Jr., Robert Dale, Donald and John; brother of Gladys DuShane, Carl, Robert and Joseph; grandfather of 38; great-grandfather of 12.

† **SHORE, Clara**, 78, St. Paul, Tell City, September 4. Wife of Hugh; sister of Mary Weber, William and John May.

† **SIMPSON, John A.**, 61, St. Thomas Aquinas, Indianapolis, August 29. Husband of Faye; father of Faye A., Andrea M., Anita M., Martin J. and Matthew J.

† **SPRIGLER, Raymond E.**, 68, St. Mary of the Knobs, Floyd Knobs, August 28. Husband of Gertrude; father of Roy, August, Meinrad, Daniel, Simon, Christopher, Cecilia Schindler,

Joann Ruff, Sylvia Krueer and Priscilla Meeks; brother of Agnes Leidolf, Florence Banet and Irma Schindler.

† **STAPP, Thomas**, 72, St. Catherine of Siena, Indianapolis, August 31. Husband of Juanita; brother of Edmund.

† **TUCKER, Howard J.**, 71, Christ the King, Indianapolis,

September 5. Husband of Mildred.

† **WESTERMANN, Douglas**, infant, St. Joseph, Shelbyville, August 30. Son of John and Debra Jo; brother of Dana Elizabeth; grandson of Mr. and Mrs. Charles Westermann and Mr. and Mrs. Frederick Hasecuster; great-grandson of Rev. and Mrs. Dale

Pagett and Mrs. Grace Hasecuster.

† **WULF, Emile A.**, 86, St. Augustine, Jeffersonville, August 28. Father of Emile J., David W., Betty Centilli and Irma Young; brother of Fred, Edward, Robert, and Margaret Braun; grand-father of 16; great-grandfather of 17.

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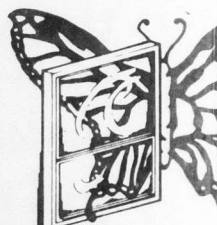
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TELL CITY—A concelebrated funeral liturgy for Mrs. Olivia Evrard, who died on September 5, was held in St. Paul's Church here on September 7. Mrs. Evrard was the mother of Father

Donald Evrard, pastor of St. Augustine Church in Leopold, and David Evrard. She is also survived by her husband, Fred J. Evrard, and a brother, Arthur Pierrard.

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# Film reflects a secular culture

by JAMES W. ARNOLD

Everybody knows high school boys are interested in girls. What you do with that subject in a movie, amid the commercial temptations of 1983, suggests what kind of artist and/or human being you are.

Trash movies like "Class" and "Porky's" don't really deserve comment here. It's not just that they're beneath the contempt anyone can disgorge. But they've already been ripped by every film critic who can pass a breath test as certifiably alive. The people who flocked to see "Porky's" knew what they wanted, and nobody was anxious to debate how great it was.

"Risky Business" is a different ballgame. It has coupled huge box-office success this summer with extraordinary critical praise. This is first-time writer-director Paul Brickman's film about a Chicago suburban kid, symbolically named Joel Goodson, who is left alone in the family mansion for a week while his affluent parents go to Florida. The situation is set up almost as if it were a moral metaphor for the human condition: given total freedom, restricted only by trust and responsibility, what do you do with it?

What Joel does—beyond the fairly lovable mischief many spirited seniors might pursue in this situation, like playing rock very loudly on the stereo and buzzing around in father's Porsche—is to put an end to his sexual inhibitions.

NOT THAT he's been "good" out of some moral impulse or even family loyalty. He's just been afraid, in his fiercely competitive upper middle class environment, of making a

mistake and wrecking his future.

In brief summary, Joel calls in a prostitute from the want ads, and Lana, who is both a glorious beauty and a rapturous technician of sex, falls in love with him. After an improbable, pot-induced accident that dumps the Porsche into Lake Michigan, Lana raises the money to save Joel's neck by bringing in her colleagues to service large crowds of Joel's rich preppy friends.

The parents return, and except for a whining complaint about a cracked object d'art, are none the wiser. The sappy happy ending (imposed by the producer) suggests Joel and Lana may continue their love-and-profit relationship into the distant future.

The single touch of reality in this fantasy is Lana's angry pimp, who steals everything from Joel's house and forces him to buy it back, thus consuming all the excess profits. But this lesson in worldly duplicity amounts to only a minor setback.

THE OUTRAGES here are pretty much what they seem. Both Joel and Lana (attractive newcomers Tom Cruise and Rebecca DeMornay) are presented with total sympathy, and their moments of lust are described with as much seductive appeal as the R rating will allow.

The stereotypes are all socially negative: the glorified hookers, the dumb, self-absorbed parents, the horny teenagers, the heartless school authorities, the image of brothel-style sex as delightful fun for 17- and 18-year-olds.

The concept of family trust is made to look foolish and unimportant, and one of the supposedly funny sequences has Joel going around to his buddies as a pimp and persuading them to



**SWORDS AND SORCERY**—Ken Marshall as Prince Colwyn seizes the Glaive, a mystical relic of enormous power in Columbia Pictures' fantasy-adventure, "Krull." The Glaive is the only weapon that can destroy the wicked Beast of the planet of Krull. (NC photo)

part with their savage bonds. ("College girls," he warns, "can smell ignorance.")

We also see again that whores are the only women some movies can cope with—they are undemanding, expert sex objects, sources of comfort, pleasure and (in this case) lots of money.

Can Brickman (age 34) possibly be this dumb, this greedy for Show Biz success? He has said in interviews that the film is "definitely a criticism of these values"—of the materialism of these suburban idiots and their love of money and free enterprise, I guess.

Presumably, Joel is to be taken as the symbol of the ultimate winner in a perverted system. If all you really want is to make money, be a pimp.

Well, I don't think "RB" is to be taken literally as encouragement to go into the whorehouse business

(although the filmmakers would seem to be experts in that area). But nothing in the film itself suggests that Joel or Lana are stupid or insane. That interpretation requires a sophisticated moral context the movie does not have, and probably couldn't provide if it wanted to.

Apparently the critics liked it, despite all the credibility problems, because it has some social satire, is brightly acted and written, reasonably subtle and sardonically photographed.

But these normal virtues here seem only seductive. "Porky's," in its vulgarity, is indeed more honest. The approval makes "RB" acceptable to see, easier to

digest when the proper reaction is regurgitation.

We're reminded that it definitely is a secular, and not a Christian, culture out there. ("Hey, be careful out there!") As for filmmaker Brickman, he gets a 75 or 80 for talent, but something less for character. Isn't that the story of our society right now?

Incidentally, the film industry is now in the so far successful process of trying to lower the R-movie age of entry without parental accompaniment from 17 to 16. Movies like this won't help. Real life kids are not like movie kids—at least not yet.

(Not recommended.)  
USCC rating: O, morally offensive.

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And Union Fidelity Life Insurance Company*

When you're hospitalized for sickness or accident you are not a statistic . . . you are a Catholic with problems. One problem is often money. The coverage you have may not pay all your bills. Read what Senator Edward Kennedy reported to the Congress of the United States about the rise of health care costs. **"Inflation is driving health care costs to prohibitive levels for more and more Americans. Less than one-third of health costs are now paid by private health insurance. The remainder comes either from our own pockets or is paid by the Government."**

What can you do about it? The best answer is **STAY WELL**. The next best thing is have a good additional hospital cash source should you or your family be hospitalized. That's what the United Catholic Group Insurance Trust Hospital Cash Plan is! It offers Catholics important benefits that may not be found in other plans. Compare it with any other offer and see for yourself. And remember, these cash benefits are available to you at **LOW GROUP RATES** and are paid in addition to any other hospital insurance plan you may have, even Medicare. Payments are made direct to you or anyone you choose to use for doctor bills, hospital costs, however you see fit.

When comparing plans, start with the important things first. Take first day coverage for example. **Your plan starts paying the first day you are hospitalized**, not the 4th or 5th day when you may have run through hundreds of dollars already. **Heart Attack brings additional benefits**, and that's important. **Folks over 65 receive full benefits**, not a portion of what younger people get. See what the other plans do and say.

The reasons why I'm proud of our coverage go on and on. We spell them out in this brochure. We urge you to carefully read any other plan and see if they match us. Can there possibly be a better way to decide wisely?

**We are very proud to say that the United Catholic Group Insurance Trust Hospital Cash Plan is underwritten and administered by the Union Fidelity Life Insurance Company.** They know how to treat people as you'll see when you read the nice things their Policyowners have to say about them.

I look forward to welcoming you as a member of the United Catholic Group Insurance Trust. We have no dues and never solicit contributions from our members. We are here strictly to serve your insurance needs at **LOW GROUP RATES**. Don't forget to enroll by October 12, 1983 to receive an inspiring Mother Mary and Child Medallion absolutely free.

*Allen F. Wise*

### COMPARE THESE BENEFITS WITH ANY OTHER PLAN

- Guaranteed acceptance.
- Pays you full benefits from the very first day for both covered sickness and accident. There are absolutely no deductibles or waiting periods!
- Direct cash payments to you or anyone you choose.
- 50% cash increase for Heart Attack.
- Full cash benefits if you're 65 or over — Benefits do not reduce!
- Low group rates.
- Cash in addition to any benefits from any other hospital insurance plan you may have, even Group, Medicare or Workmen's Compensation.
- Accidental Dismemberment Benefit . . . up to \$5,000.00.
- Pays cash for pregnancy.
- Cash for home nursing care.



## Section: 2 **Guaranteed Cash Benefits**

The United Catholic Group Insurance Trust

**\$50.00 a day... \$1,500.00 a month**

**FIRST DAY CASH PROTECTION ... FOR BOTH COVERED SICKNESS AND ACCIDENT**

### **\$50.00 A DAY, \$1,500.00 A MONTH**

Cash from the very first day of covered hospitalization for both you and your insured spouse. Even if you're 65 or over — benefits never reduce!

### **\$75.00 A DAY, \$2,250.00 A MONTH**

Increased Cash from the very first day of covered hospitalization due to Heart Attack.

### **\$200.00 A DAY, \$6,000.00 A MONTH**

Double cash from the very first day when you and your insured spouse are hospitalized at the same time for covered accident.

### **\$10.00 A DAY UP TO ONE FULL YEAR**

You'll collect \$10.00 a day for expenses for full-time nursing care at home when directed by your doctor within 14 days of your release from the hospital. And benefits will continue for up to one full year following a covered hospital stay of at least 3 days.

### **\$25.00 A DAY, \$750.00 A MONTH**

Cash paid to you from the very first day your dependent child is hospitalized for covered accident or sickness.

### **UP TO \$5,000.00**

Cash for Accidental Dismemberment, covering loss of limbs or eyesight within 90 days of the date of the accident.

### **\$50.00 A DAY, \$1,500.00 A MONTH**

Cash for hospitalization due to pregnancy when female is covered for the entire period of pregnancy. Complications treated as any other illness.\*

GUARANTEED ACCEPTANCE

LOW GROUP RATES

ECONOMY PLANS ALSO AVAILABLE

## **SPECIAL FREE GIFT: MOTHER MARY AND CHILD MEDALLION**

When you enroll by October 12, 1983, you will receive absolutely FREE a beautiful new bronze medallion depicting the Holy Mother and Christ Child.

### **IMPORTANT NOTICE**

Cash benefits you receive from your United Catholic Hospital Cash Plan are not taxable by any level of government. They are not subject to state or federal income tax (IRC 69-171, 104).

**See Section 3  
For More Important Facts  
About This Plan ...**

### **CONVENIENT CHARGE PRIVILEGE**

Now you can enjoy the added convenience of charging your premium to your Visa or MasterCard account. Automatic billing through your charge card means you won't have to worry about writing an extra check or missing a payment, and you'll have a permanent record of your protection.

## Section: 3 Pledges and Guarantees

# Pledges to Our Members

FROM THE UNITED CATHOLIC GROUP INSURANCE TRUST

### **GUARANTEED ACCEPTANCE**

Your acceptance in this Hospital Cash Plan is automatically guaranteed. You cannot be turned down for any reason.

### **CASH PAID FROM THE VERY FIRST DAY**

You receive full cash benefits — \$50.00 a day, \$1,500.00 a month — from the very first covered day you enter the hospital. Your benefits are never reduced because of age. There are no costly deductibles or waiting periods.

### **CASH PAID DIRECT TO YOU IN ADDITION TO ANY OTHER HOSPITAL INSURANCE**

Claim checks are sent directly to you, never to the doctor or hospital unless you request it. Your cash benefits are paid in addition to any other hospital insurance plan you may have, even Medicare. It's your money to spend any way you see necessary.

### **CASH BENEFITS FOR LIFE**

The cash benefits of this plan are paid from the very first day of hospital confinement and continue for as long as you are hospitalized — for days, weeks, months, years, even for life if necessary!

### **NO AGE LIMITS**

No matter what your age, you're eligible to receive direct cash payments from this Plan. Your benefits never reduce!

### **NO INDIVIDUAL CANCELLATIONS**

Your coverage can never be cancelled individually as long as your premiums are paid on time, you remain a member of the Trust unless the same action is taken by the company on all certificates like yours nationwide.

### **NO INDIVIDUAL RATE INCREASES**

You cannot be singled out for a rate increase. Your rates can be raised if the same action is taken on all Certificates issued nationwide under the Master Policy (A90004) or when you reach 65.

### **LOW GROUP RATES**

We've made it possible to issue you as an individual, a group certificate of insurance. By enrolling as a group, you're entitled to the lowest rates possible . . . rates not usually available to the general public.

### **MONEY-BACK GUARANTEE**

Send no money now, just your enrollment form. We'll rush your Certificate of Insurance to examine absolutely FREE for 21 days. Make sure it's everything we've said it is. When you're satisfied, send in your first premium within 21 days. If not, don't pay a penny — you'll have no coverage and no obligation. Even after you've paid your premium, if you decide you don't want the coverage, return the Certificate within 30 days and we will promptly refund any money you have paid. It's guaranteed. This is a no risk, no obligation offer.

### **WHAT'S NOT COVERED:**

Loss due to intoxication or narcotics, unless advised by a doctor; intentionally self-inflicted injuries; suicide or attempted suicide, when sane; war or any act of war; mental disorders; confinement for rehabilitative care which is not medically necessary; confinement in nursing homes, convalescent, extended or self-care units of hospitals.

Pre-existing conditions, those conditions for which you received medical advice or treatment or where distinct symptoms were evident prior to the effective date, are not covered for the first 2 years your coverage is in force.

### **FAST, RELIABLE SERVICE**

This \$50.00 a day, \$1,500.00 a month Hospital Cash Plan is available to you through the United Catholic Group Insurance Trust and is underwritten and administered by Union Fidelity Life Insurance Company. Union Fidelity pioneered "Instant Customer Service" and this means you're entitled to call TOLL-FREE (Telephone Hotline 800-523-5758) at any time for fast answers to any questions you may have. A trained specialist will answer your questions quickly and courteously.

50% INCREASE  
FOR HEART ATTACK



FOLD HERE

*Rush! I have selected the  
coverage I want and am  
waiting for my free gift.*



NO POSTAGE  
NECESSARY  
IF MAILED  
IN THE  
UNITED STATES

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**BUSINESS REPLY MAIL**

FIRST CLASS PERMIT NO. 141 TREVOSE, PA

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POSTAGE WILL BE PAID BY ADDRESSEE

**THE UNITED CATHOLIC GROUP INSURANCE TRUST**  
**UNION FIDELITY LIFE INSURANCE COMPANY**  
NATIONAL HEADQUARTERS  
TREVOSE, PA 19048



## **\$50.00 A DAY, \$1,500.00 A MONTH**

**Compare the many benefits of this quality Cash Benefits Plan point by point with any other. Be sure you are getting the quality protection that you and your family deserve at low group rates. Don't sacrifice quality for economy. Get both.**

- First Day Coverage — Many plans claim savings but don't pay for the first 3 or 4 days. The United Catholic Direct Payment Hospital Cash Plan pays you from the very first covered day. There are no waiting periods or costly deductibles.
- Guaranteed Acceptance — You can't be turned down for any reason including your age or occupation.
- Low Group Rates.
- Accidental Dismemberment Benefit — up to \$5,000.00 in cash.
- Pays cash direct to you or anyone you choose.
- Full Benefits Over Age 65.
- Cash paid for pregnancy.
- Cash in addition to any benefits from any other hospital plan you may have, even Group, Medicare or Workmen's Compensation.
- Cover all your children at one low rate. Newborn children automatically covered at birth for 30 days.
- Full cash benefits for confinement in Veterans Hospitals.
- 50% Cash Increase For Heart Attack.
- Cash for home nursing care.

**SEND NO MONEY NOW — complete and mail your Enrollment Form in this postage-free envelope.  
MOISTEN AND SEAL**



## Section: 4 Free Gift and Premium Schedule



**YOURS FREE . . .**  
**Catholics who enroll by**  
**October 12, 1983**  
**will receive a beautiful**  
**MOTHER MARY**  
**AND CHILD**  
**MEDALLION**

This bronze medallion is yours absolutely free of charge. Millions of Catholics every day raise their eyes and hopes in prayer to the Blessed Virgin and Child. Now you can carry the inspiration of Mother Mary and Her Child with you always.

This beautiful keepsake of the Holy Mother and Child is available nowhere else. So let us send you your free gift now. You need buy nothing, pay nothing. But you must mail your request by October 12, 1983. Don't miss this opportunity. Respond today!

This card announces  
 that Cash Help is on  
 its way.



This card identifies you as a member of the United Catholic Group Insurance Trust. Show it when you or a covered member of your family are hospitalized. It declares that you have added cash help for every covered day in the hospital for either sickness or accident. You are never alone in a hospital when you are a member of the United Catholic Group Insurance Trust.

**To get this Hospital Cash  
 Help ... Enroll Today!**

## THESE ARE YOUR LOW GROUP RATES

### RATES FOR CATHOLICS UNDER AGE 65

Between ages 16 to 64 the rate you start with now is the rate you keep. Your rates do not increase because of age until age 65.

AGE	\$50.00 A DAY \$1,500.00 A MONTH	\$40.00 A DAY \$1,200.00 A MONTH	\$30.00 A DAY \$900.00 A MONTH
16-39	\$11.78	\$ 9.43	\$ 7.08
40-44	\$13.08	\$10.47	\$ 7.86
45-49	\$14.78	\$11.83	\$ 8.88
50-54	\$16.93	\$13.55	\$10.17
55-59	\$17.73	\$14.19	\$10.65
60-64	\$18.43	\$14.75	\$11.07

Add all of your dependent children under age 18, regardless of how many you have, for these low group rates: (\$50.00 A DAY PLAN — \$7.22 a month) (\$40.00 A DAY PLAN — \$5.78 a month) (\$30.00 A DAY PLAN — \$4.34 a month) **Children receive 50% benefits.** Add maternity benefits at these low group rates: (\$50.00 A DAY PLAN — \$5.75 a month) (\$40.00 A DAY PLAN — \$4.60 a month) (\$30.00 A DAY PLAN — \$3.45 a month)

### RATES FOR CATHOLICS AGE 65 AND OVER

Check the other plans on the market to see if they reduce your benefits by 50% for the first 60 days. We pay you 100% from the very first covered day. Your hospital bills aren't reduced just because you're 65, so your coverage shouldn't be either!

AGE	\$50.00 A DAY \$1,500.00 A MONTH	\$40.00 A DAY \$1,200.00 A MONTH	\$30.00 A DAY \$900.00 A MONTH
65 & OVER	\$33.58	\$26.87	\$20.16

ENROLL BEFORE

*October 12, 1983*

TO RECEIVE YOUR MOTHER MARY  
 AND CHILD MEDALLION ABSOLUTELY FREE!

### ACT NOW! DON'T DELAY!

Fill out the enrollment form on the back page today. You can never be sure when you or a family member will be hospitalized.

## Section: 5 Enrollment Form And Consumer Guarantee

☐ \$50 A DAY  
\$1,500 A MONTH

☐ \$40 A DAY  
\$1,200 A MONTH

☐ \$30 A DAY  
\$900 A MONTH

To Be Stamped By  
United Catholic Group Insurance Trust

Please charge my premium to my



MASTERCARD

ACCOUNT NO.

--	--	--	--	--	--	--	--	--	--	--	--

EXPIRATION DATE

--	--	--	--	--	--	--	--	--	--	--	--

Cert. #  
1-9400  
1-9442



**ENROLLMENT FORM FOR:  
UNITED CATHOLIC GROUP INSURANCE TRUST  
UNION FIDELITY LIFE INSURANCE COMPANY**

378727-1

(PLEASE PRINT)

MR.  
NAME MRS.  
MISS

FIRST MIDDLE INITIAL LAST  
(IF YOU ARE A MARRIED WOMAN — USE YOUR OWN FIRST NAME)

ADDRESS

(STREET OR R.D. NO.)

CITY

STATE

ZIP

DATE OF BIRTH

AGE

SEX Male ☐ Female ☐

MONTH DAY YEAR

PARISH

List all dependents to be covered under this Plan. (DO NOT include name that appears above. Use separate sheet if necessary).

NAME (Please Print)	RELATIONSHIP	SEX	DATE OF BIRTH MONTH DAY YEAR	AGE
1				
2				
3				

☐ **CHECK HERE IF YOU WANT COVERAGE FOR MATERNITY**

I hereby enroll for Union Fidelity's Certificate Form 1-9400 to cover myself and all other persons listed above. To the best of my knowledge and belief, neither I nor any other person listed above has been refused or had cancelled any health, hospital or life insurance policy because of reasons of health.

I understand that any pre-existing conditions which were evident prior to the effective date will not be covered until my certificate has been in force for two years.

**I CERTIFY THAT I AM A MEMBER OF THE ROMAN CATHOLIC FAITH.**

SIGNATURE

02400-53-5

SIGN — DO NOT PRINT

DATE

ENROLL BEFORE  
*October 12, 1983*  
TO RECEIVE YOUR FREE  
MOTHER MARY & CHILD  
MEDALLION!

**SEND NO  
MONEY NOW!  
EXAMINE YOUR  
CERTIFICATE FREE!**

**IT'S SO  
EASY TO  
ENROLL**

1. Simply fill out the Enrollment Form (be sure to include all family members you want covered).

2. Check the Cash Amount you want. If you wish to charge your premium, check the appropriate box and fill in your card number and expiration date.

3. Detach enrollment form and mail in the postage-paid envelope. Send no money now!

### 3 Way Consumer Guarantee

1. Guaranteed Acceptance: We guarantee to accept Catholics regardless of your age. You must be accepted.
2. No Individual Rate Increases: Rates may be changed if there is a general rate increase on all Certificates of Insurance issued under the Master Policy (A90004) or when you reach age 65. As long as premiums are paid on time, we guarantee that we will never cancel you individually for any reason . . . or raise your rates individually regardless of the amount you collect.
3. We guarantee to issue you an in-force certificate. If you're satisfied, send us your first month's premium within 21 days. If you're not satisfied, don't pay for it. Of course, if you don't send your premium within 21 days, you'll have no coverage. Even after you've paid your premium, you still have the opportunity to return your certificate within 30 days, and we'll refund any money you have paid. We guarantee it.

DATE

*Allen Wise*

FOR YOUR RECORDS

PLAN SELECTED

Allen F. Wise,  
For The United Catholic Group Insurance Trust

*Virginia Alexander*  
Virginia Alexander, Secretary

*John M. Cooney*  
John M. Cooney, President

UNION FIDELITY LIFE INSURANCE COMPANY, UNION FIDELITY OFFICE PARK, TREVOSE, PA 19049