

Training Package Helps Chest Drive

Solicitors for the year's United Community Chest Individual Subscriber Division (ISD) campaign are going out fully armed with facts and figures about the Chest and the Community needs for the coming year. These people have also received a bit of sales training to help them do a better job.

To date about half of the 1200 ISD solicitors have attended a training session. Fifteen different meetings have been held, ranging

in size from 8 people in a Hilton Church to 250 at a downtown auditorium.

The package, which takes about an hour and a half, opens with a presentation about the Chest organization and this year's campaign goals. A role-playing segment follows in which the solicitors learn a few techniques from taped soliciting situations. The mechanics of filling out pledge cards and other campaign materials are then covered and

finally solicitors are given a quick pep talk by a volunteer leader. The program closes with a short film, "The Turning Point," starring Cliff Robertson, which describes the help received by one man from the United Way.

The Individual Subscriber Division solicits self-employed persons, retirees, and businesses with fewer than 25 employees. The ISD is responsible for raising the third largest dollar amount in the campaign, has the second largest number of contributors of any of the campaign divisions, and has the largest number of volunteers.

This year the United Community Chest/Red Cross Campaign is attempting to raise a record goal of \$12,857,000. The campaign, which started April 5, will close May 14.



In ISD solicitor training, small groups listen to taped soliciting situations and offer their own responses. Here ISD Campaign staffer Joe Calabrese elicits a response from a trainee.

THE CHURCH 1974

Father Andrew Greeley

There is only one good reason for not being a Christian: the Good News is rejected because it is too good to be true. The generous, passionately loving God for whom Jesus claimed to speak is simply not credible. His promise — that not even death can triumph over his love for us — goes against much of the existing data and cannot be accepted by cynical human skepticism.

Thus, to believe in the Christian revelation we must make a leap of faith that transcends cynicism and accept joy. It isn't easy, as every Christian knows.

Similarly, there is only one good reason for rejecting Catholic Christianity (if you happen to be Catholic): you are not able to accept that principle at the core of the Catholic heritage which marks it as different from other strains of Christian belief.

The genius of Catholicism (as Henri de Lubac reminded us two decades ago) is the recognition that salvation is corporate. One responds to the good and joyous news that Jesus has revealed not as an individual but as a member of a community. Collective support is needed not because it is nice to be in a community but because the challenge of the Good News is so overpowering that normally we can respond to it only if others are sustaining us.

The community to which the Christian belongs is both contemporary and historical. In its contemporary form it is called the Church, and in its historical form it is called Tradition. We belong not only to the community of those who are presently responding to the Good News but to the community made up of all those who ever tried to respond. Aquinas and Augustine are as much a part of our community (though in a different way) as are Karl Rahner and Bernard Lonergan.

But once one grants that community is essential for Christian response, one must face the fact that communities must be organized or they quickly collapse into chaos. Like all human communities, the Church must have some sort of structure, not because structures (established patterns of relations) are nice but because you can't have a community without them. Since structures are composed of human beings, and since human

EFP SESSIONS

Auburn — Elementary Formation Program comes to St. Mary's Parish the first three Monday evenings in May for potential members of the parish human development committee.

Father George Wiant, field coordinator, Office of Human Development Secular Mission in Wayne County, will conduct the sessions revolving around why a Church should be socially involved, the Christian concept of poverty, the theological bases to human development, the relationship of the human development committee to the parish and how the committee functions.

beings are substantially less than perfect, it follows inevitably that church structures will be flawed, sometimes more and sometimes less. The "Catholic principle" then, has built into it the inevitability of flawed human behavior.

In other words, if you have to have a corporate response to the Good News, you are going to be stuck with an ecclesiastical structure that will be human — and hence imperfect. If Jesus chose to have a response to the Good News that did not involve flawed human institutions, the Catholic position would argue, he would have made that response unique among human activities; it would be the only kind of social behavior that a human being could do alone.

The Catholic position, then, ought not to be rejected because the people who run the Church just now frequently seem to be less than wise. The principle concedes that such a condition is inevitable as long as church leadership is not made up of seraphs. The Catholic position should only be rejected for its basic premise: salvation is corporate. All the other doctrines which distinguish the Catholic position from that of other church bodies are ultimately reduced to that single issue. How essential is the corporate nature of the Christian community?

Paradoxically, the Catholic principle seems to have triumphed today — almost always in practice and frequently in theory. Not only are the other denominations organized (some better than we are), but they have also formed international bodies which, in their elaborate structures (if not in organizational style) are not all that dissimilar to ours. In addition, many non-Catholic theorists are ready to go much further than their predecessors in the respective traditions in conceding the importance of both church structure and tradition.

But this victory of the Catholic principle is relatively recent. Much of the rigidity of the structure of the Church is a residue from an age when the Catholic principle was a threatened and minority position among Christians. The rediscovery of the Catholic principle is what has made ecumenism possible and eventual church unity very likely.

But mark it well, you are always going to have imperfect and flawed institutions in any community made up of human beings. The leadership of Christianity will sometimes be sensitive and brilliant, other times much less impressive.

FATHER ATWELL ILL

Father Henry Atwell, former editor of the Courier-Journal and author of the Towards Tomorrow column, has suffered a heart attack and is in Genesee Hospital. Those wishing to send cheer-ups may do so to Father Henry Atwell, Genesee Hospital, 224 Alexander St., Rochester, N.Y. 14607.

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How to measure

For accurate results always use a metal tape to take measurements.

First, decide just where the rod is to be placed. Remember, you should extend the rod past the window frame for more light, best ventilation and a more pleasing appearance.

After you have decided on location of the rod, measure from one end of the rod across to the other. This is your bracket-to-bracket measurement. Now add 3 more inches for the right side return, another 3 inches for the left side return, and 6 inches more for the center overlap. This figure will be your finished measurement. Be sure your finished measurement includes all these measurements: the bracket-to-bracket measurement plus the two side returns and the center overlap.

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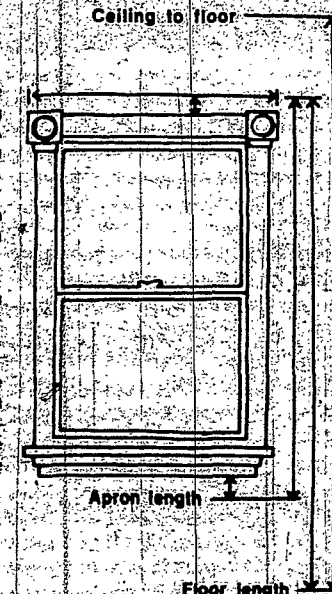
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Rods should be at least 4 inches above the window so that hooks and pleating can not be seen from the outside. A similar 4-inch allowance at the bottom will keep the bottom hem out of sight.

Apron length draperies: Measure from top of rod to desired length, add 1 inch for finished length.

Floor length draperies: Measure from top of rod to floor or carpet. This is finished length; no allowance necessary.

Ceiling to floor draperies: Measure from ceiling to floor and deduct 1 inch for finished length. Repeat measurements at two or three places across the span. Remember to measure from the ceiling and not from the rod.



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