

the CRITERION



Annual Thanksgiving clothing collection seeks aid

NEW YORK (NC)—Catholic Relief Services is asking Catholics to give thanks this Thanksgiving with clothes and donations for food.

In its 31st annual Thanksgiving Clothing Collection, in which 94 U.S. dioceses are taking part, the overseas aid agency of U.S. Catholics expects to collect millions of pounds of fabrics through parishes—lightweight clothing, blankets and bolts of cloth are highest priorities—to help clothe the needy around the world.

In addition, CRS is a partner in the Interfaith Hunger Appeal, a three-year-old joint project with the Protestant and Orthodox aid agency, Church World Service, and the American Jewish Joint Distribution Committee, to raise funds through interfaith thanksgiving services to fight hunger in the world.

"This year's collection will help clothe refugees, the handicapped and poverty-

stricken families," said Bishop Edwin Broderick, CRS executive director. "The clothing will also encourage vocational programs in developing countries."

He said that since most of the countries receiving aid have mild climates, light clothing is more needed than heavy clothing.

Blankets are usually one of the first needs when CRS responds to disasters such as earthquakes or floods that leave thousands homeless. Bolts of cloth are used in vocational training programs in Bolivia and Peru, where CRS has programs teaching women sewing skills as a means of supplementing family income.

CRS said it needs practical clothing for both children and adults, but shoes, handbags and belts are not needed.

From those who have no clothing to give, it requested financial donations to help defray shipping costs.

Court orders temporary halt to clustering

Catholic schools sue in case over new playoff system

by VALERIE R. DILLON

Three archdiocesan high schools—Chataud, Seccina and Ritter—were granted a preliminary injunction Tuesday in their suit against a football playoffs cluster plan devised by the Indiana High School Athletic Association (IHSAA).

The suit charges that IHSAA's proposed all-Catholic cluster "isolates, stigmatizes and unduly prejudices" Catholic schools. Witnesses at Tuesday's hearing said the image and integration of Catholic schools—not football per se—is at the heart of the suit.

Under the cluster plan, to begin in the 1983 playoffs, five Catholic schools were grouped together in Cluster 40—later changed to Cluster 42—one of 16 clusters in Class AA schools throughout the state. Chataud, Seccina, Ritter, Brebeuf and Cathedral high schools have worked for a change in the cluster since it was first announced. In its most recent effort, the schools submitted a plan to break up Cluster 42 by making changes in two other clusters, Nos. 41 and 43 in the same geographic area.

In granting the injunction on an emergency basis, Superior Court Judge Michael Dugan found that the Catholic schools had exhausted all administrative remedies to settle the disagreement out of court. He ordered that any further 1983 scheduling in the three clusters be halted until final disposition of the case.

Dugan also granted an IHSAA motion for a change of venue. In ordering that the trial be moved to a court outside of Marion County, Dugan informed those in the courtroom that he is a Methodist not a Catholic, despite his Irish name.

ONE OF Tuesday's witnesses, Frank Velikan, principal of Ritter High School, told of his early efforts to eliminate the all-Catholic cluster while a member of the Football Playoff Study Committee. The group was appointed by the IHSAA in September, 1980, to devise a plan to improve the present playoffs system.

This 12-member committee recommended the cluster system, placing five or six schools in each cluster, with clusters in each of four classes, A, AA, AAA and AAAA, based on male enrollment.

Criteria to be used, said Velikan, was geography and conference alignments. When subcommittees brought in their cluster assignments on June 11, Velikan learned that all five AA Catholic schools in Indianapolis (Roncalli is AAA) had been clustered together. As the only Catholic school representative, Velikan testified that he was joined by several other committee members in objections to putting all Catholic schools into one cluster. Velikan then proposed several changes to remedy the situation, but when the cluster plan was announced, he said, although 12 of 16 had been altered, the all-Catholic cluster remained.

The five schools then appealed to the IHSAA Executive Committee and on Aug. 14 made a formal proposal, offering alternative solutions.

This appeal was rejected in September and the schools were told to complete their 1983 schedules according to cluster assignments.

ON OCT. 29, the suit was filed, charging that "the IHSAA purposefully discriminated on the basis of religion, and the effect of the classification on the Catholic schools is discriminatory."

Father Gerald A. Gettelfinger, archdiocesan chancellor and former superintendent of education, testified Tuesday that an ongoing goal of Catholic schools is "to become integrated into the mainstream of society and school life." This has been spelled out, he said, by Catholic school efforts to be state-accredited, by participation in many community-wide events and by the Office of Catholic Education's support of public school desegregation.

The suit also charges that "there is a history of past discrimination against Catholic high schools by the IHSAA."

Cross-examined on this point, Father Gettelfinger stated that Catholic schools as well as black schools were denied full participation in IHSAA until the early 1940's. He expressed concern that the present dispute could "break away the scars of the past."

Lawrence M. Bowman, principal of Chataud High School, and Raymond F. Riley, principal of Seccina, also testified, describing efforts of their schools and students to be part of broader life in the school community.

The Catholic schools are represented in the case by Harry L. Gonzo and Mary M. Nold of Ice, Miller, Donadio and Ryan, attorneys at law. Defendants in the suit are the Indiana High School Athletic Association, Inc. and Ward E. Brown individually and in his capacity as IHSAA commissioner.

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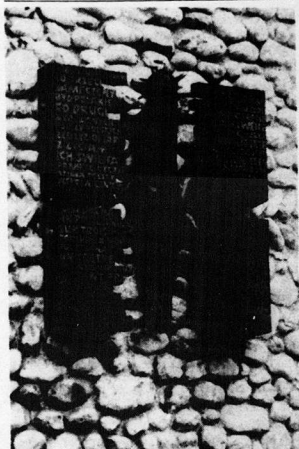
Dachau symbolizes Nazi terror to the world

by VALERIE R. DILLON

A short subway ride from Munich, on the edge of Dachau, West Germany, stands the first Nazi concentration camp which became synonymous with the Nazi reign of terror between 1933 and 1945.

Today, almost 50 years after its erection, Dachau Concentration Camp has become an international memorial. Former prisoners of the camp, financially aided by the Bavarian government, established the memorial in the 1960s. But it is no tourist attraction; rather it is a place ignored by many Germans and shunned by tour guides who say they can't understand why visitors would want to go there.

Not everyone does. Only 13 of the 31 American Catholic journalists on a September study tour of Germany opted to experience Dachau. Those of us who did, hired a bus for the 20-minute trip to the grounds of the camp, which had been converted from a World War I ammunition plant.



MEMORIAL—This figure of Christ is part of a memorial on the stone wall opposite the Catholic church at Dachau. The inscription reads: "Here in Dachau every third victim was a Pole. One of every two Polish priests was martyred. Their holy memory is venerated by their fellow-prisoners of the Polish clergy."

Lying on the outskirts of the quiet town of Dachau, the wall-enclosed camp still has barbed wire running down its length alongside a ditch and flanked by guardtowers in which SS men once sat. If a prisoner stepped on a strip of grass in front of the ditch, the guards shot him without warning.

The camp still retains the "Wirtschaftsgebäude" once housing a kitchen, laundry, storage rooms and the notorious shower baths where prisoners were flogged. This building now is a museum which tells the story of Dachau in a most agonizing way—with blown-up photographs of camp life—and death—scenes which were photographed by Nazi guards and retrieved when the American army liberated the camp.

The museum also houses a library and archives which record that the camp in its 12-year-history registered more than 200,000 prisoners and that some 32,000 of these died—including deaths by mass shootings and from forced evacuation marches.

THE "KREMATORIUM," where thousands of dead were cremated, a gas chamber camouflaged as a shower room (but never used) and a rifle range where some 6,000 Russian prisoners of war were executed in 1944, all remain. But gone are the 15 or so prisoner barracks—including the "Priesterblock" which held clergymen. Most Catholic priests arrested by the Nazis for resistance to the regime were shipped to Dachau from camps all over Germany. Here more than 1,000 of them died.

Political opponents were Hitler's first target when he seized power in January, 1933. Dachau's establishment was announced two months later, and immediately interned were Communist party officials, Social Democratic leaders and Monarchists.

Next came Jews, Jehovah's Witnesses, gypsies and other "enemies of the state." Dachau's first Jewish inmates were arrested because of political opposition to Hitler, but systematic persecution of the Jews resulted in 10,000 of them from all over Bavaria being brought to Dachau in November, 1938.

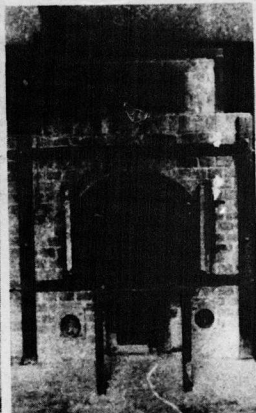
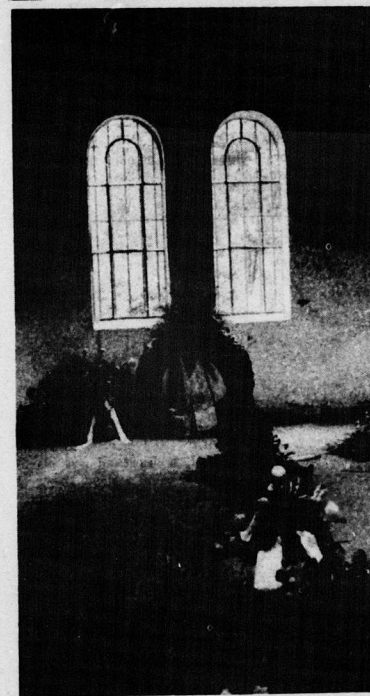
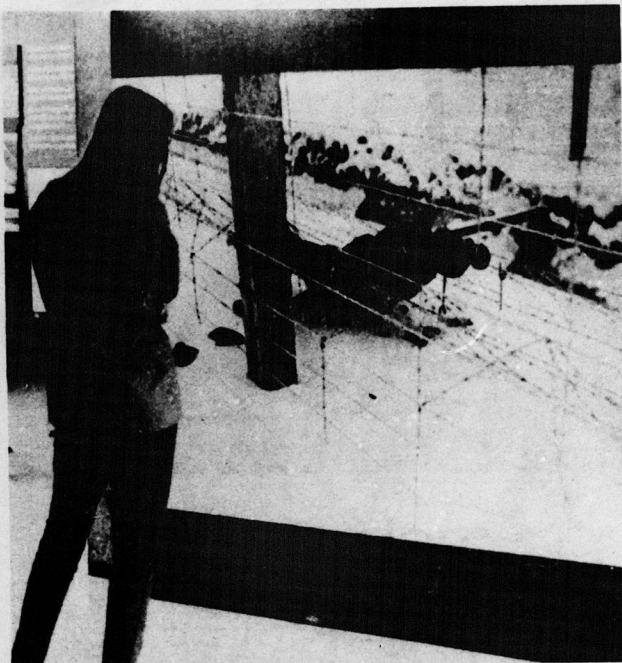
The camp had long since overflowed its 5,000 capacity, with prisoners from Germany itself and from all countries at war or under occupation of Germany. Dachau had been used as a model for hundreds of concentration camps constructed all over Germany.

What was life like at Dachau?

Dachau was a work camp, and inmates were used in road construction, gravel pits, marsh cultivation, and in quarries where no safety precautions were observed. The camp at Dachau alone had 36 large subsidiary camps in which some 37,000 prisoners worked almost exclusively on armaments.

GRUELING OVERWORK under inhumane conditions, starvation meals, the "standing punishment," where a prisoner had to stand for days without moving, floggings, exposure to cold and the ever-present threat of hanging or a firing squad brought despair and deadly illnesses—culminating in death—for thousands of prisoners. Dachau's doctors also used inmates for medical experiments. At first, criminals were the guinea pigs, but later Italians and Russians and especially Polish clergymen were used.

Our touring group spent a long time in the museum. Its photographs paint an indescribable story. One picture which, among others, moved me to tears was of a young Jewish woman, baby in arms and two young children hanging to her skirt. They were being herded to their deaths.



PAGE OF HISTORY—In top photo, a young woman gazes at a museum photograph of a Dachau prisoner impaled in barbed wire. At right, below, is a crematorium still standing at Dachau. At left is the execution room of Plötzensee Prison in Berlin, where some 2,500 persons who opposed the Nazi dictatorship were hanged (note hooks at top of picture). Among those executed was Jesuit Father Alfred Delp, a leader of the Christian resistance movement. (Photos by Valerie R. Dillon)

As World War II came near to its end, the prisoners at Dachau could see Allied bombers in the air and began to hope for liberation. Two prisoners escaped from the camp, made their way to American troops and pleaded with them to come quickly to Dachau. According to a history of the camp, the Americans, who had originally planned to capture Munich first, instead went to Dachau.

On Sunday, April 29, 1945, the first American tanks reach Dachau and shortly afterward—in all languages—the shout of "We are free!" rang out. Individual national flags of the prisoners—from over 30 nations—were taken out of hiding and hoisted.

Today, Dachau has a peaceful air. On its grounds are a Catholic Carmelite church, built

in 1960, a Protestant Memorial Church, built in 1965, and a Jewish Memorial Temple, built in the same year. In 1968, a huge metal sculpture was erected in the roll-call square as an international monument.

But the people imprisoned in Dachau and recorded in its photographs are the real monument—courageous individuals who fought against Hitler's despotism and human beings whose only crime was to be racially undesirable.

At the museum's exit is a sign which quotes Santayana: "Those who cannot remember the past are condemned to repeat it." Unfortunately, it seems clear that in today's disordered world, there still are many who have failed to remember.



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Bishops to study health care, central America at meet

WASHINGTON (NC)—A packed agenda, including major proposed documents on health care and on Central America, faces the U.S. bishops when they hold their annual meeting in Washington on Nov. 16-19.

The 250 bishops who will attend the meeting also will vote on a 1982 budget for their twin organizations, the National Conference of Catholic Bishops and U.S. Catholic Conference.

They will vote on U.S. delegates to the 1983 world Synod of Bishops in Rome, on a new set of accounting principles and reporting practices for church-related organizations, and on the goals, objectives and mission of the NCCB and USCC.

A report on the special committee of bishops studying the possibility of a major new pastoral statement on war and peace and a report on the progress of the new National Catholic Telecommunications Network also are on the agenda.

The meeting will be the first general gathering of the bishops since last November.

In recent years, the bishops had been meeting twice a year, including an annual spring meeting in Chicago. The Chicago meeting was dropped in the interest of economy.

The pastoral letter on health care, prepared by the USCC Committee on Social Development and World Peace headed by Bishop Mark J. Hurley of Santa Rosa, Calif., includes general reflections on the church's vision of health and healing and expresses the bishops' commitment to the health care apostolate.

But it also includes a controversial reiteration of the bishops' support for national health insurance. The Catholic Health Association, representing 800 Catholic hospitals and nursing homes, once was allied with the bishops on national health insurance but now opposes it and has been trying to convince the bishops to drop their support of the concept too.

LIKE ALL SUCH pastoral letters, the letter on health and healing will be subject to

amendment at the meeting and will require a two-thirds vote of the NCCB-USCC membership for final passage.

The proposed statement on Central America notes that the killings of U.S. missionaries in El Salvador and Guatemala has provided the U.S. bishops "with a vivid sense of our relationship to the drama of Central America."

The statement criticizes U.S. policy in Central America for its emphasis on militarism and focuses particularly on suggested guidelines for U.S. policy in El Salvador, Nicaragua and Guatemala.

The other agenda items include:

—Revision of accounting principles and reporting practices for church-related organizations. The bishops will be asked to approve a 40-page statement revising the accounting manual for Catholic archdioceses and dioceses published by the NCCB in 1971.

The accounting practices committee of the USCC, aided by advisers from six public accounting firms, developed the statement after four meetings in 1980 and two meetings earlier this year.

An NCCB-USCC spokesman said the revision has no relation to reports that a federal grand jury is investigating whether Cardinal John Cody of Chicago illegally diverted church funds to his step-cousin.

—REPORT FROM the NCCB war and peace committee. The committee, headed by Archbishop Joseph L. Bernardin of Cincinnati, was formed after a number of bishops said at last November's meeting that developments in nuclear technology and U.S. defense policy required a new look by the bishops at their teachings on war and peace.

The committee is expected to report on its progress in determining how church teachings

on peace, the moral analysis of war and technical issues of defense policy can be related in a single document expressing the bishops' views.

—Report on National Catholic Telecommunications Network (NCTN). Expected to be operational in 1982, NCTN will be a satellite network which will interconnect U.S. Catholic dioceses. It is expected to support existing church communications efforts as well as aid in the transmission of religious and general programming and supply other telecommunications services at reduced costs.

The report on NCTN is expected to give the bishops an overview of developments to date in the NCTN project.

—Selection of delegates to 1983 world Synod of Bishops. Four delegates and two alternates will be chosen from among the bishops to participate in the 1983 synod, whose theme will be "Penance and Reconciliation in the Mission of the Church."

The synod, the seventh since 1967, is a consultative gathering of bishops from around the world to discuss a single topic chosen by the pope.

—APPROVAL OF NCCB-USCC goals, objectives and mission. The bishops will be asked to approve an overall "mission statement" as a first step in NCCB-USCC effort to begin long-range planning and budgeting. They also will consider a separate set of goals and objectives also aimed at long-range planning.

—Approval of a 1982 budget. A \$20.1 million budget for all NCCB-USCC activities, up from a 1981 budget of \$16.5 million, is being proposed.

—Other elections. In addition to electing delegates to the 1983 synod, the bishops will choose a new treasurer and chairmen for nine NCCB-USCC committees.

church IN THE WORLD

Bishop seeks moderation

WARSAW, Poland (NC)—Archbishop Jozef Glemp of Warsaw and Gniezno asked for moderation and cooperation "in these difficult days for the country" as labor-government tensions moved toward another crisis point. The archbishop spoke Nov. 1 after a series of wildcat strikes had caused the communist government to issue strong threats that it would force the 250,000 striking workers to return to their jobs. The National leadership of Solidarity, the independent labor movement, also appealed for end to the strikes. The government was reacting to a series of strikes in several cities which had begun about three weeks earlier.

Britain enacts law

LONDON (NC)—Britain has enacted a controversial law revising its definition of British nationality after many of the provisions were strongly criticized by the Catholic bishops of England and Wales. The new law deprives 1.5 million persons with British passports of the right to permanent residence in Britain. They are mostly non-whites from British colonies such as Hong Kong and Bermuda. Under the new law, which takes effect next year, children born in Britain to non-British parents could acquire citizenship only after 10 years of residence. The Catholic bishops had recommended that anyone born in Britain should automatically acquire British nationality. That has been the law for 700 years.

'Revolution is serious'

TULSA, Okla. (NC)—The revolution brewing in Latin America is the "most serious crisis to hit the Catholic Church since the Reformation," said a professor who has visited Latin America several times. "There is a revolution within the church, even more than that within the society of Latin America," said William Walker, assistant professor of Spanish and Humanities at Tulsa's Oral Roberts University. Americans do not understand that the repressive Latin American governments are only a notch from fascism, he said, and they depend on the people remaining politically unaware." Priests like the murdered Father Stanley Rother, a missionary to

Guatemala from Oklahoma, are a threat to the repressive systems because they are helping people become aware of their rights, he said.

Sexism called sinful

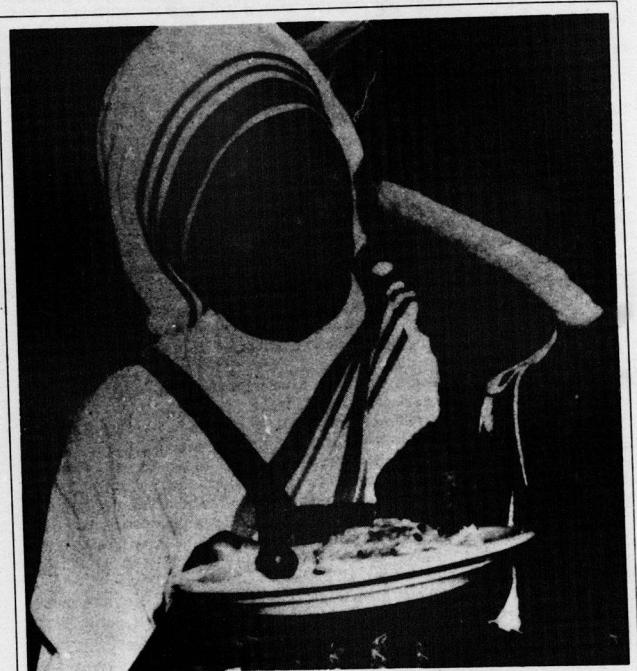
CROOKSTON, Minn. (NC)—In a joint pastoral letter the Catholic bishops of Crookston and New Ulm, Minn., have called sexism "a grievous sin" and have appealed for efforts to eliminate sexist attitudes and practices. In the letter, "Male and Female God Created Them" Bishops Victor H. Balke of Crookston and Raymond A. Luckner of New Ulm said: "Sexism, directly opposed to Christian humanism and feminism, is the erroneous belief or conviction or attitude that one sex, female or male, is superior to the other in the very order of creation or by the very nature of things."

School sues adult theater

PHOENIX, Ariz. (NC)—Brophy College Preparatory School, a Jesuit all-boys high school, has filed suit against an adult theater operator in hopes of evicting him from its property. The evictions suit asks that the Empress Adult Theater be shut down and that its owner, Joseph Tovar, be evicted from the property which was willed to the school in 1975. The school claims that Tovar has failed to pay \$1,340 in past-due rent for the months of May, June and August. Tovar denies the charges and insists that he has paid up to date, citing a possible mix-up in a change of address for the rent.

'Pluralism has limits'

VATICAN CITY (NC)—Catholic social teaching goes beyond the "shifting sands" of political ideologies and systems, Pope John Paul II told about 800 Italian Catholics Oct. 31. In a talk widely interpreted as indicating papal dissatisfaction with the Christian commitment of Italy's overwhelmingly Catholic population, the pope said political pluralism has "intrinsic limits." Pope John Paul was addressing participants at a conference held Oct. 28-31. The conference marked the 90th anniversary of the Pope Leo XIII's encyclical, "Rerum Novarum," the first papal social encyclical of the modern age.



OF HUMAN KINDNESS—Mother Superior Premata of the Missionaries of Charity, one of four sisters who run a soup kitchen at St. Augustine's parish in Newark, N.J., gets lunch for one of the youngsters who came with her mother for a meal. Since Mother Teresa visited Newark in June, her sisters have lived in the parish convent in one of the poorest sections of the city. They now serve more than 200 hot meals a day. (NC photo by D.J. Zehnder)

EDITORIALS

Isolation: mission impossible

Reuters news agency this week reported the opening of the eighth Communist party congress in the tiny Mediterranean nation of Albania. The birthplace of Mother Teresa, Albania is purported to be the "poorest and most isolated country in Europe." Run on strict Stalinist lines since 1944, the nation broke with Moscow in 1961, with China in 1978 and now considers its brand of Communism the only true Marxist-Leninist system.

Though some would like to see it in this nation, isolation of the United States from the rest of the world is nearly impossible. The reality of politics for the U.S. is involvement in the affairs of other governments—whether we aim to or not.

Some view this country as a policeman for the world. We are known for having made decisions which change the course of history in other nations. A recent example is Chile. Hardly anyone even publicly disputes the role of the United States in the overthrow of Allende during that country's revolution in the 1970's. This kind of direct involvement on the part of our government is simultaneously applauded and opposed by our citizens.

Some view this country as physician for the world. Probably never in the course of human history has one nation been called on so often to alleviate the pains of other nations. Barely 200 years old and the United States has become refuge for "huddled masses yearning to breathe free." Would Emma Lazarus have foreseen the practical problems incumbent on such responsibility?

Being the world's policeman is something the present administration seems willing to be. It is all in the name of national security. Whether or not such security is actually at stake is the subject of much debate. But the President is convincing a lot of people that our military needs to be strengthened in order to defend ourselves. It was this point of view which prevailed in Vietnam. We were told by our government that we were defending our own nation by our involvement there. It is not likely, however, that many Americans today could explain exactly what the threat was. Similarly the threat today is being made to seem both real and immediate and there are those who question the reality of both.

Being the world's physician is not something we desire. Especially when it comes to refugees. The Haitian refugees are a case in point. One Justice Department official was quoted as stating, "Haiti is a crummy place." Most people sympathize with those who want to get out of it. Yet the same official said the U.S. can no longer afford to be refuge for those fleeing the crummy places of the world like Haiti. Being the world's "golden door" cuts both ways. There are consequences as well as privileges.

Isolation is a temptation. It would be nice not to have to worry about others. But aside from moral considerations, there are practical ones. We are dependent on the economies of other nations. Not even our nation with its vast resources can subsist without help from others for certain goods and services.

As we carry out our roles of policeman and physician, it is well to remember that our power is more powerful if it makes sense to people. Our government must necessarily be concerned for the welfare of its own citizens. But despite the cries of hard times here, nothing in relation to the rest of the world suggests that we are hurting as much as most of the rest of the world. Our concern must continue to reach out. A popular president with a strong sense of brotherhood and sisterhood could be more than a political leader. He might well be considered a decent human being.—TCW

A House that is home

Father Bruce Ritter is a Franciscan priest who established a home for runaway teen-agers in New York City several years ago. The home, known as Covenant House, shelters children who often become victims of the sex industry in the Big Apple. Ritter's monthly newsletter is rife with stories of children abandoned by their parents or children leaving home who get caught up in prostitution in order to survive.

Recently Ritter opened a house for homeless children in Guatemala. These children are not victims of sexual exploitation but of economic exploitation. According to sources, the children leave their families because they cannot afford to keep them. At the moment the home cares for 21 children aged six to 12. The two houses are financed through private donations. One of Ritter's more prominently known donors to his New York house was the late John Lennon.

Another Covenant House will open soon in Toronto. The archdiocese of Toronto is funding most of the operation there. Requests to establish similar houses have come from cities throughout the world—London, Rome, Mexico City—as well as American cities—Chicago, Los Angeles, Detroit and Miami. Getting them established, however, depends on available financial sources.

That such houses exist may seem tragic and scandalous. That such an endeavor deserves support seems only reasonably Christian. At least one parish in the archdiocese of Indianapolis has sent considerable sums to Father Ritter for the support of his New York house.

The existence of Covenant House means that families continue to deserve greater attention. It is not just that family life needs to be defended. It needs to be overhauled. The tragedy of runaway children is not confined to the poor or to the ignorant. It is found strictly among those human beings who have lost interest in each other. It is gratifying that Father Ritter has decided to care. It would be even more gratifying if the families of his runaways cared far more.—TCW

WASHINGTON NEWSLETTER

Remarks renew nuclear force debate

by JIM LACKEY

WASHINGTON (NC)—The recent spate of anti-war demonstrations in Europe, fueled in part by an off-the-cuff remark by President Reagan that he could envision a limited nuclear exchange on a European battlefield, has resurrected the debate over U.S. plans to upgrade NATO's nuclear forces.



Reagan quickly clarified his position, issuing a prepared statement saying that the "essence of U.S. nuclear strategy is that no aggressor should believe that the use of nuclear weapons in Europe could reasonably be limited to Europe."

And later the administration repeated its contention that the European protestors are in the minority and are having no effect on U.S. plans to deploy the new weapons.

But the new weapons themselves and the strategic policy they represent continue to raise concern about the possibility—expressed a number of times in recent months by various U.S. Catholic bishops—that a minor skirmish could evolve into a no-win nuclear conflagration.

The current debate is over a 1979 decision by NATO, encouraged by the United States, to deploy 572 Pershing II and cruise nuclear weapons in West Germany, Italy, Great Britain, Belgium and the Netherlands beginning in 1983. The new missiles are needed, supporters say, to close the gap which grew after Soviet deployment of modern new Backfire bombers and 250 triple-warheaded SS-20 missiles that can strike anywhere in Europe.

"If nothing was done about this enormous imbalance, the Soviet Union . . . might reckon that it could afford to threaten nuclear attack on Western Europe without risking retaliation against Soviet territory," Britain's foreign secretary, Lord Carrington, said recently.

U.S. officials have been equally adamant about the need for the improved new European-based Pershing and cruise missiles, arguing that "critical realities" of past Soviet actions are being ignored by those who think mutual restraint will increase Europe's security.

"THE LESSON we should have learned from the 1930s is that weakness, vacillation and appeasement start a process which more often than not leads to tragedy," Lawrence S. Eagleburger, the State Department's assistant secretary for European affairs, said Oct. 15 in Munich, West Germany.

Supporters of the deployment also argue that the negotiations with the Soviet Union on European theater nuclear forces scheduled to begin Nov. 30 can only be effective if the Western alliance negotiates from a position of equality or strength.

But those arguments haven't swayed that portion of the European population which fears the build-up of new nuclear weapons in its own backyard. And they have raised continuing concern here in the United States over the strategy behind the deployment decision and the possibility that new weapons will bring the world that much closer to nuclear war.

Opponents of the Reagan administration's defense policies used the president's offhand remarks as further evidence that this ad-



ministration is not being careful in its handling of nuclear policy and might indeed be willing to wage a "limited" nuclear war under the belief that such a war could be controlled.

The idea of a limited nuclear war also has been implicit in the "flexible response" policy of NATO, which envisions an escalating but controllable "continuum" of conventional and nuclear responses to a Soviet attack. Such a policy always has been the subject of criticism by peace activists.

SOME MILITARY analysts contend too that despite the new Soviet deployment the Russians still plan an all-out nuclear response in the event that their territory is threatened or attacked by a Western nation, even if the threat is only of the limited nuclear variety.

Finally there is the argument that upgrading NATO's nuclear forces might be unnecessary, given the already existing strategic capabilities of the world's super powers. Even if NATO does not deploy the new Pershing and cruise missiles, would the Soviet Union risk an attack on Western Europe with its SS-20s knowing that the United States possesses its own arsenal capable of responding with an attack on key Soviet military centers?

About the only silver lining for the opponents of the new NATO deployment is its effect on the upcoming theater nuclear force negotiations. By forcing the Soviets to the bargaining table the NATO deployment may the long run bring some control to at least a small portion of the ever-growing nuclear arms race.

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LIVING THE QUESTIONS

A 360-year difference makes no difference

by Fr. THOMAS. C. WIDNER

Can something written in the 17th century be of any use to someone living in the 20th? Can something written 40 years ago say anything to someone living today? The possibilities seemed legion to me after seeing two separate productions of two familiar plays over the weekend. One was the Shakespearian tragedy "Hamlet." The other was Arthur Miller's 1947 drama "All My Sons."

The Indiana Repertory Theatre has been presenting "Hamlet" a few weeks now. Christian Theological Seminary's repertory theatre has been offering the Miller play. The two seemingly have nothing in common. Hamlet is nearly 400 years old. Miller's play is nearly 40 years old. Both plays, however, make statements about human beings which are true today as much as yesterday. "What a piece of work is a man!" says Hamlet to his friends at one point in the Shakespearian tragedy. "How noble in reason! how infinite in faculties! in form and moving how express and admirable! in action how like an angel! in apprehension how like a god! the beauty of the world, the paragon of animals!"

SHAKESPEARE'S TRIBUTE to the human being is not said lightly nor is it part of the feigned madness of the melancholic Dane. Hamlet's thoughts reflect something of the

author's belief in the greatness of persons despite acts which dehumanize them. This belief might embarrass 20th century people. Though we certainly are more in control of our lives than ever before, we seem nonetheless to be living in fear, even fear of ourselves. Whether or not our perceptions are correct, we seem to be more aware of our shortcomings these days.

Hamlet is perhaps as much a 20th century man as he is a 17th century one. He is introspective in the extreme, he broods, he is indecisive, he is faced with choices he would rather not face and he puts off acting on the wishes of his father as long as he can. Only because circumstances force him to do so does he finally take the vengeance urged upon him by truth.

Hamlet appears to be a perfect example of contemporary youth. A university student on leave from school following his father's death, the young man spends more than an extraordinary amount of time reflecting on events. The play seems as though it will never end as a result of his musings.

HAMLET DOESN'T FIT into the adult world because he thinks differently. The sense of justice and morality on his part is far more advanced than his elders. The night I saw the IRT production, however, some of the audience audibly snickered at Hamlet's standards. His uncle had murdered his father and then married his mother within a month following the death. Hamlet's complaints about this go nearly ignored.

In the Miller play, another youth, Chris Keller, learns that his father, Joe, escaped imprisonment for knowingly selling the Air Force cracked cylinder heads from his machine shop which resulted in the deaths of 21 pilots during World War Two. Joe

had denied responsibility for the sale and blamed his partner who was imprisoned. Joe's argument is that under pressure the business had to come first, even in war, otherwise his family would have no future. No sale, no money. Chris's argument is that Joe's responsibility is not only to his family but to all those who died serving their country.

In both plays it is youth standing up for responsibility to society and to principle against adults who have compromised principle and consider only individual greed. Some might say most youth today is not like that. I'm not so sure. The despondency found in both Hamlet and Chris Keller suggests their inability to change a situation thrust upon them. I think many youth look at their relationship with their elders (be it parents, teachers, clergy) in the same way.

The adults in both plays sought only their own selfish interests. Hamlet and Chris are both convinced there is more in life. Both have a keen sense of the capacity of human beings for good. Both come to a tragic realization that human beings sometimes destroy this.

Both Shakespeare and Miller remind us of the responsibilities human beings have for one another. It is what the young in heart remind us of today when we hear cries of opposition to the arms race, to air pollution, to the wastefulness of our consumer-oriented lives. Accepting the way things are without question is as insidious as accepting change without question. The young might recognize themselves in Hamlet and in Chris Keller. It would be heartening to recognize the good in ourselves and then to act on it.



Labor encyclical 'so good it will probably be ignored'

by Fr. RICHARD P. MCBRIEN

Pope John Paul II's third encyclical letter is out, and it is a very sophisticated piece of work indeed.

I know that my regular readers will take this as a genuine compliment and not as an expression of fawning praise which some Catholics feel they must utter upon anything the Pope says or does.

The encyclical is so good, in fact, that it will probably be studiously ignored by those Catholics who normally manifest an almost ordinate attachment to everything the Holy Father writes.

This encyclical, *Laborem Exercens*, is a sustained critique of both traditional capitalism and Marxism.

On the surface, it seems like a relatively innocuous document. It argues that work is important to human identity and growth, and that everyone should look upon their work in a fully positive way. So, too, must the church. And of homily.

But *Laborem Exercens* says much more than that. It offers a kind of Marxist critique of economic life in a way that transcends Marxism.

IN OTHER WORDS, it accepts some basic Marxist assumptions about the world (i.e., that it is systemic and institutionalized), but interprets those assumptions in light of the Gospel. It then turns around and criticizes Marxism itself in light of those reinterpreted principles.

Laborem Exercens does not give us the usual moral pabulum about business' obligation to pay fair wages and the workers' obligation to do an honest day's work for an honest day's

work. Nor does it accept Marxism's simplistic diagnosis of the world's problems as essen-

tially a question of class struggle: the haves against the have-nots.

The class question, Pope John Paul II insists, has yielded center stage to the world question. The world, he acknowledges, is a "sphere of inequality and injustice." Our efforts to build justice on earth cannot ignore the existence of unjust structures. They must be examined and transformed.

So it is no longer a question of labor-management in the old, naive sense of the employer on one side of the bargaining table, and the worker on the other.

INDEED, THERE are more than "direct employers." There are also the unseen, "indirect employers," e.g., the multinational corporations.

The multinational corporation wants to sell its products with as much profit as possible. This means that it needs to obtain the raw materials (often from poorer countries) at the cheapest possible rate. And this means, in turn, that the workers in those poorer countries have to be paid according to the lowest possible wage scale.

Is the local company for which the worker toils his only employer, or is there not also an indirect employer, who has perhaps the more decisive role in setting wages and working conditions?

Catholic conservatives in the United States will be silently appalled by the central and subsidiary arguments of this encyclical.

The Pope declares, for example, that capital and labor are not equal. Labor has priority over capital. Capital, in the strict sense, is "only a collection of things." Labor alone can give them shape and meaning.

THE POPE ALSO repeats that basic principle of Catholic social doctrine that the right of private property is subject to the demands of the common good. Property rights are never absolute. Goods are meant for everyone.

The only legitimate title to their use is "that they should serve labor, and thus, by serving labor, that they should make possible the

achievement of the first principle of this order, namely, the universal destination of goods and the right to common use of them."

For this reason, one cannot rule out the socialization of certain means of production. But the Pope's critique remains always even-handed. He reminds us that the mere socialization of property is no solution in itself if what replaces the private owners is a new managerial class which dictates to the workers in the same way as the old capitalists dictated to them.

Contrary to one prevailing opinion in Washington, D.C., Pope John Paul II insists that people are entitled to such supports as unemployment benefits, not as a matter of charity but as a matter of justice.

Medical benefits, too, must be available to

workers, at low cost or even free of charge. So, too, with pensions, insurance, and a working environment that is safe.

The Pope speaks as well of the workers' natural right to unionize, and to strike. These rights are not to set workers against others, but to advance the cause of social justice and to build community.

Finally, those who emigrate from one country to another to find work are not to be treated as second-class citizens in their new home. Emigration must in no way become "an opportunity for financial or social exploitation."

This is not the kind of document for which the American Enterprise Institute would want to hold a symposium.

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RETIRING CELEBRATION—Archbishop Edward O'Meara talks confidently with retired priest Father John Betz, formerly of St. James parish, Indianapolis. Nearly 100 clergy showed up for the annual Retired Priests Luncheon held last week at the Indianapolis South Side K of C. (Photo by Charles J. Schisla).

TO THE EDITOR

'Evangelism is overdue,' says Survil

Evangelism, understood as outreach, is long overdue for the U.S. Catholic Church. In my travels around the U.S. I've heard too many clergy confess: "We don't even know where to begin."

Father Waldon and his committee should review Bishop James Armstrong's new book; "From the Underside: Evangelism from a 3rd world vantage point." (Orbis Books, Maryknoll, N.Y. 10545, \$4.95)

Bishop Armstrong warns of an evangelism that promotes an "individualistic and hedonistic faith, rather than a 'prophetic faith.'" The former is made to fit in comfortably with American secular culture. In contrast, inviting people to become part of that prophetic community that remembers that two thirds of humanity doesn't share the advantages of most white America, is to ask people to (1) believe in reality, (2) understand that faith in Jesus is a call to help change that reality, and (3) know that it's possible for individual believers, in community with other believers, to change that reality.

I'm writing this "from the underside" where this very week U.S. military maneuvers along the Honduran Caribbean coast have forced Nicaragua to mobilize its regular troops and militia at a terrible expense to its very

weak economy. Rather than harvest coffee, manpower is siphoned off to guard the borders against Somoza ex-national guardsmen just waiting in Honduras for that signal to begin the "counter-revolution."

President Garazo of Costa Rica says: "We don't need military bases nor military aid, nor neutron bomb threats. We need economic aid so that we can be productive . . . paying us justly for the products we produce." The waste represented by the maneuvers, according to Carazo, president of one of the few full democracies in Latin America "is like sitting down to eat surrounded by starving people."

While it seems "too much, too soon," we have to ask born Catholics and potential "converts" to specify their faith by confronting questions such as: Do you renounce your government's worship of military superiority as contradictory to its motto: "In God We Trust?" Do you renounce your participation in maintaining or increasing a military budget while millions of human beings lack the minimum for survival? If I read Bishop Armstrong right, there is the kind of Evangelism that needs promotion.

Fr. Bernard A. Survil

Tipitapa, Nicaragua

Fifth Wheelers are wondering

We, of the Fifth Wheelers Organization (organized in 1964) are Catholic widows and widowers and have recently included Catholic single and practicing divorced Catholics to our group. We are wondering why we need another organization when many of the recently-formed organizations belonged to The Fifth Wheel previously?

We have a regular meeting place on the first Saturday of every month and whatever night we can plan wholesome entertainment.

We have officers and conduct a meeting and have entertainment afterwards.

We have a roster of 66 widows, widowers and 12 couples who have found mates within our organization.

Our club asks for no funds from any other

organization. We have money-making projects that fund us.

Father Herman Lutz is our chaplain. Widows and widowers and yes, divorced Catholics, must have some help through that trying period but we believe "Life is what you make it."

The purpose of this letter is to inform Criterion readers that our organization is still together after 18 years.

We again extend an open invitation to all. Our next meeting is Saturday, Nov. 7 at 8 p.m. at 1520 E. Riverside Dr., Indianapolis.

Theresa R. Walters
Fifth Wheel Organization

Indianapolis

Farrell thinks Reagan is determined

The Reagan Administration set a fine example for the American people by properly dealing with an unlawful strike. That action will reaffirm the United States citizens' confidence that our government really stands by the people and I would think the USSR now knows that the Reagan Administration is for real—look out!

However, how can the government stop unlawful strikes, acts of violence and

vandalism at construction sites when our Supreme Court ruled in the case of U.S. vs ENMONS, that the Hobbs Act has little application to activities of employers or union officials in labor disputes. Even though their means are violent, the end they seek—higher benefits—is a legitimate one. Is seeking higher benefits always a legitimate means to an end? I say, "No," and if the Reagan Administration really means what it says, that is another "No!"

Do we really live in the "land of the free and the home of the brave" when unlawful strikes, job site violence and vandalism are commonplace? It seems to me we have a right-not-to-work situation that permits a "free-bee attitude" that curbs production and allows people who will not take jobs to draw unemployment insurance payments.

Honest, hard-working people pay for this waste with tax dollars. If the main purpose of labor was for the common good of the people, maybe we could run with the ball tossed by the Reagan Administration. It is time for everyone to put the past behind, quit blaming everything but ourselves and work together for the good of our country.

Charles R. Farrell
President, C. R. Electric

Indianapolis

Principal enjoyed vocations issue

I really enjoyed the layout and articles in last week's issue. The vocation section was uplifting and inspiring. I was able to grasp that sense of all elements working together.

Father Widner's comments were well received. By virtue of our baptism we all are called to an active ministry in the church. I too, retain an optimistic feeling that religious vocations and laity commitments, working together, will be guided in fulfilling the ever changing needs of the church.

David Record, Principal
St. Louis School

Batesville



PRO-LIFE DANCE—Co-chairpersons Maria Panozzo, left, and Patricia Bova, and volunteer Carol Meigel check last minute program details for the upcoming second annual Pro-Life Benefit Dance to be held at 8 p.m., Saturday, Nov. 14, at the Hyatt Regency Hotel. Congressman Henry J. Hyde (R-Ill.) will be the featured speaker and Criterion news editor Valerie R. Dillon will be honorary chairman. For reservations call Margaret Mooney (317-849-3844).

Why not create rosary committees?

Some questions: How many of our older people say it? How many of our priests deliver a sermon on the Rosary at least once a year?

How many archbishops and bishops direct their priests to emphasize the value of the Rosary to their people? How many know that in times past the recitation of the Rosary saved towns and countries from destruction?

According to ancient tradition, the Rosary was given by Our Lady to St. Dominic in the 13th Century. "What you ask through my Rosary, you shall obtain," is one of the promises made by Mary to St. Dominic.

Several popes have advanced devotion to the Holy Rosary. The two apparitions of Our Lady in Lourdes in 1858 and Fatima in 1917 gave the greatest impetus to this devotion.

Since there are committees for about everything in our church today, why can't our priests appoint a Rosary committee to try to initiate the custom of saying the Rosary before each Mass? It would mean arriving 15 minutes early. And what is that for the return of Christianity to our country or everlasting eternity?

New Albany

M. Early

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Does anyone ever wonder what my life has been like?

by RUTH ANN HANLEY

Once in a while when you're working on a story it takes hold of you. It moves everything personal off the TV screen of your mind: kids, husband, meals.

It's that way for me with an upcoming story on refugees.

I keep putting myself in the position of the Cambodian families recently brought here through Archdiocesan Social Ministries: in a new, unfamiliar country, wanting to start a new life, not knowing customs, neighbors, geography ... having only those belongings which are given to you ... walking out your front door, wishing to speak to a neighbor, but unable to ... seeing the buses go by and wondering where ... looking in vain in stores for the foods which could bring familiar comfort ... not understanding a new currency ... hoping for jobs in an economy which is not exactly extending itself to native Americans who understand time clocks and social security and coffee breaks and car pooling.

And living still with the pain they have tried to leave behind.

Fifteen years ago when we lived in South Bend, while keeping a dental appointment, I called home to check with the baby sitter.

To my great dismay, I got the news that a fire had ravaged a part of our house. All the children were out. Damage was not extensive.

But I remember the raw resentment that gripped me as I hurried to get back home. I passed leisurely shoppers who seemed to have no care in the world, while back home my

world was partly destroyed. I wanted to shout and tell them about the fire. Why didn't they care?

I recognized, even at that time, my emotion was purely irrational. My misfortune certainly wasn't their fault.

But I can't help wondering now what my own feelings would be if I had seen my home leveled, all my possessions confiscated, my children and parents, perhaps a husband or wife die to malaria, guns or starvation.

Would I have a few irrational moments in this country? Would I wonder if the effort to survive was worth it? I mean, all the extra effort at hiding from soldiers, at searching everywhere for food after a hard day's work when all I would have wanted was to lie on the dirt floor of the camp and die?

Would I wonder why all those I meet do not understand what my life has been?

Probably. All that I could tell a refugee is that people here are trying. Sponsors and helpers are in short supply; hopefully time and the inspiration of the Spirit will heal that.

check it out...

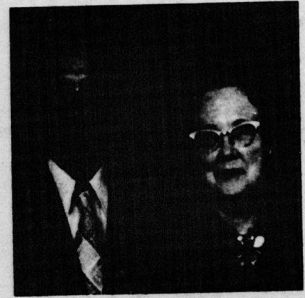
Registrations are still being accepted for the RCIA study day to be held at St. Andrew Church, Indianapolis, on Wednesday, Nov. 11, from 9 a.m. to 3:30 p.m. Adult catechists, sponsors, parish staffs and all interested persons are invited to attend the presentation on the Rite of Christian Initiation of Adults. For information call Kathleen Batz, 317-283-5508, or make reservations by contacting Alma Mocas, 4711 Rookwood Ave., Indianapolis, IN 46208.

The Indianapolis Chapter of the United Ostomy Association meets regularly at Winona

Hospital, Indianapolis. This month's meeting will be Sunday, Nov. 8, at 3 p.m. Approximately 1,000 people in the Indianapolis area have ostomies but membership in the chapter numbers 230. The not-for-profit organization is dedicated to the aid and related problems of the ostomate. The Indianapolis Chapter is making an effort to reach interested persons in the work of the Ostomy Association. The meeting scheduled for this Sunday will be held in Conference rooms A, B and C at Winona.

A homecoming Mass and reception to honor Providence Sister Anne Doherty will be held Friday, Nov. 20, at St. Philip Neri parish, Indianapolis. The Mass will be celebrated at 7 p.m. followed by a reception in the parish community rooms. Sr. Anne, recently elected general superior of the Sisters of Providence of St. Mary-of-the-Woods, is a graduate of St. Philip school. Her parents, Hannah and Patrick Doherty, were long-time members of that parish. The public is invited to attend the celebration in Sr. Anne's honor.

M. Desmond Ryan, executive director of the Indiana Catholic Conference will continue a dialogue with the Indianapolis Serra Club at a noon luncheon on Monday, Nov. 9, concerning state and national issues facing the concerned Catholic in 1982. In a previous meeting, Ryan discussed the Ministry for Justice within the church and the role of the ICC in bringing that ministry to public policy issues. Serra Club is dedicated to seeking and supporting religious vocations in the church.



Mr. and Mrs. Merle L. Cassidy will celebrate their 50th wedding anniversary on Sunday, Nov. 8, with a noon Mass at St. Christopher Church, Speedway, and a buffet from 2 to 5 p.m. at the west side K of C. Their children will host the buffet. Merle Cassidy and the former Gladys Reed, both of Perry County, were married at St. Anthony Church, Indianapolis, on Nov. 10, 1931. Their children are Wayne Cassidy of Brownsburg, Mary Ann Greeley and Charles Cassidy of Indianapolis. They have five grandchildren.

St. Vincent Wellness Center: Carmel is hosting its first wellness support group Friday, Nov. 6, at 7:30 p.m. Michael McClay, Ph.D., will give a talk on successfully making changes that result in healthier lifestyles. The fee, payable at the door, is \$3.

St. Luke's to break ground for new church

Archbishop Edward T. O'Meara will officially break ground for the new St. Luke Catholic Church Sunday, Nov. 8, according to Fr. Paul Courtney, pastor. The 16,000 square foot structure is budgeted at \$2.5 million and is expected to seat 600 in the main part of the building with additional seating of 100 in a blessed Sacrament chapel.

Exterior of the building is stone and includes a 71 foot high bell tower. The interior

ceiling is sloped with wood beams and decking. Clerestory windows extend throughout the church and a large glass transom window extending 39 feet high will separate the chapel from the main church. Provisions for the handicapped are included in the building's design as well as special parking. The air conditioned church includes a bride's room, cry room, usher's room, reconciliation room and confessionals. An adjacent parking lot will have room for 320 cars.

The architectural firm of Pecsok, Jelliffe and Randall designed the church. F. A. Wilhelm is the general contractor.

Archbishop O'Meara's Schedule

Week of November 8

SUNDAY, November 8—Parish visitation and groundbreaking ceremony at St. Luke Parish, Indianapolis; Masses at 10 and 11:15 a.m. with reception following.

MONDAY, November 9—Parish visitation at St. Catherine parish, Indianapolis; Mass at 7:30 p.m. with reception following.

TUESDAY, November 10—Parish visitation, St. Mary Parish, Greensburg; Mass at 7:30 p.m. with reception following.

WEDNESDAY, November 11—Visit with Sisters of Providence, St. Mary-of-the-Woods Convent and Motherhouse; Mass at 11 a.m.

THURSDAY, November 12—Parish visitation, St. Joseph Parish, Terre Haute; Mass at 7:30 p.m. with reception following.

SATURDAY, November 14—NCCB/USCC Administrative Committee/Board meeting, Washington, D.C.

Brebeuf to host dinner dance

Brebeuf Preparatory School will host a President's Dinner Dance, 6:30 p.m., Nov. 13, at the Holiday Inn North. According to Fr. James P. Gschwend, S.J., President, it will benefit current library expansion plans, and each dollar contributed at the event will be matched by a major local foundation.

Brother James Kenneth McCauley, S.J., who is celebrating fifty years as a Jesuit will be honored during the evening with the presentation of the President's Medal. Brother McCauley has been on the maintenance staff at Brebeuf since 1964.

Father Gschwend says support of the fund drive is necessary if Brebeuf "is to continue to provide the high level of education for which it has become known."

Chairperson for the event is Mrs. David Givens. Reservations may be made through the President's office at 317-872-7050.

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THE QUESTION BOX

What became of fear of the Lord?

by Magr. R. T. BOSLER

Q Scripture says: "The fear of God is the beginning of wisdom." But our new religion books for little children mention nothing about the fear of God. I mentioned this failure to a priest. He laughed and said we don't frighten little children anymore, we teach them God is a loving Father. What are we doing to our little children?

A Wisdom and fear of the Lord come only with age. Before infants learn respect and awe for their parents, they must first discover that their parents love them, feed them, protect them. As their intelligence grows, they then develop the sense of awe and respect for those upon whom they depend.

The same process would seem best for learning about God. Little children must first learn that God loves them and supports them. Then as they grow and their intelligence develops, they must be taught that the response to this love is respect and awe and fear of displeasing so great a lover. And that's what the new religion textbooks do for older children.

Six- or 7-year-olds are not ready for wisdom. When they are is the time to teach them fear of the Lord.

To introduce little ones to God by immediately teaching them to fear him might have much the same disastrous results as trying to teach parental respect by spanking a week-old baby.

Children must have trust and love for their parents before they can ever learn the proper fear that leads to respect and obedience. Without this trust and love, the fear children have leads to disrespect and disobedience and sometimes even hate.

There are too many bitter adults today who turned from God and religion because they were taught to fear him before they learned to love and trust him.

Q I have been reading the psalms in the Old Testament and find a lot of them curse enemies in very strong words. Is it good to read the Old Testament? If so, how should one be disposed to read it?

A It is not only good but necessary to read the Old Testament for a proper understanding of the New. We read it as the Word of God, but as we read we must always be aware of the

fact that it is the Word of God sifted through the thought patterns and limited knowledge of a primitive people.

The more we know about how primitive they were, the more we marvel at the wisdom and insight of these ancient writers and the more convinced we become that God did inspire them.

But the more we read, the more we realize we need help from Scripture scholars to comprehend the manner of writing and thinking we find in the Old Testament. That is why we need modern translations of the Bible with ample notes of explanation.

The psalms are poems—though quite different from what today we think of as poetry—and highly stylized. Evil and good

are contrasted in black and white, much like the good guys and the bad guys in our TV westerns. What seem to be curses upon enemies are meant to be condemnations of God's enemies rather than statements of personal vengeance.

Psalms 109 used to disturb me no end until the new translations, based upon corrected texts, made it clear the curses were not proclaimed by the psalmist upon his enemies but were descriptions of how the psalmist himself was cursed and maligned by his enemies.

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

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LIVING YOUR FAITH

Spiritual development needs goal setting

by DON KURRE

Open most any popular magazine or professional journal and you will find an article on the importance of goal setting for improving your life or achieving the success you desire.

These articles encouraged readers to set goals for their work, their family, and their educational activities. Spirituality, or the spiritual life, is one dimension of life most often overlooked in these discussions.

However, if goal setting is effective for most activities in our life, and I am inclined to believe it is, then why not set goals for our spiritual development as well?

For one thing, the depth and quality of our spiritual life depends, like every other aspect of life, on the amount of time and energy we give to it. To grow spiritually requires that we spend time and use the resources available to us providing for that growth. Goal setting is the process we use to allocate our time and energy. It seems appropriate that some time should be set aside in a consistent and orderly manner for our spiritual development.

Further, human development experts generally maintain that—without written goals—very few people have reached even 10 percent of their potential. Establishing goals, including those for our spiritual life, helps to ensure we will use the gifts we have received to their greatest potential. Writing goals for our spiritual development is the first step in realizing our full potential to know, love, and serve God.

DR. DENIS E. Waitely, in his cassette tape series, "The Psychology of Winning," states: "Since we always move in the direction of our currently dominant thoughts, whatever we are thinking of, we are unconsciously moving toward." By writing out the goals for our spiritual life, we are making our spiritual life at least one of our currently dominant thoughts. Thereby we are also benefiting from a more conscious awareness of God's presence and activity in our lives.

Despite the many advantages of applying goal setting to our spiritual life, there seem to be some reasons why the art of goal setting is not applied to our spiritual journey.

The most significant reason seems to be the apparent lack of clear role models. In contrast, a casual observer can sight abundant examples of successful business people upon whom dreams and subsequent goal setting can be modeled. But, where, one might ask, are the models of a successful spirituality? While these models are not as obvious today as those in the business world, they do exist.

A further reason why goal setting is not applied to spiritual development may rest in the misconceived belief that it is somehow wrong to use so called worldly means to attain a spiritual end.

RELUCTANCE To apply goal setting to our spirituality may also result from a lack of familiarity with the variety of spiritual ac-

tivities and methods that are available. Programs, books, and spiritual counselors exist to help us over this hurdle.

If you are interested in goal setting, there are many systems that you can use in a process of goal development.

If you are not familiar with goal setting you would do well to refer to either: "The Three Boxes of Life And How To Get Out Of Them," by Richard N. Bolles (Tea Speed Press), or "How to Get Control of Your Time and Your Life," by Alan Lakein (Signet).

As you begin or continue to set goals for your life, questions like those that follow will help you incorporate your spiritual life into your overall plan.

—What attitudes do you have that keep you from planning for spiritual development?

—How much time do you want to spend per day/week in prayer?

—How do you want your prayer life to connect with the rest of your life?

—In what ways do you want to see God at work in your life and in others lives?

—In what ways would you like for your relationship with God to develop?

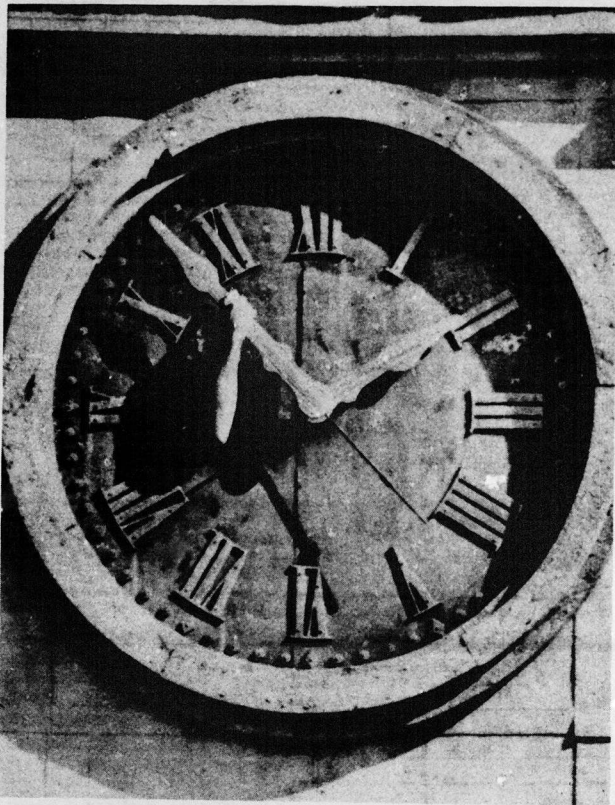
—What resources, people, books, and time are available to help you improve your spiritual life?

—To whom could you look for spiritual guidance?

—What role will the sacraments play in your spiritual life?

—What knowledge about faith, Church, and God would you find helpful to your spiritual development?

By answering these questions, writing out your goals and taking the action necessary to accomplish the goals you have set, you will be on the road to a fuller and more meaningful life through an enriched spirituality.



TIME AGAIN—In his article Don Kurre addresses the need for setting goals for our spiritual development. "To grow spiritually requires that we spend time and use the resources available to us providing that growth," he says. As if to emphasize the point, the caretaker of this clock in Omro, Wis., sets the time. (NC photo from Wide World)

Nevada bishop sells evangelization

by GERARDE. SHERRY

LAS VEGAS, Nev. (NC)—"Christ is management and I'm in sales. This is my business. We're out to broadcast the Good News."

That is how Bishop Norman F. McFarland of Reno-Las Vegas described the current evangelization campaign being conducted through the media throughout the state of Nevada in conjunction with the 50th anniversary of the diocese.

A gift from an anonymous donor made possible the campaign, which uses prime time on radio and TV as well as advertisements in daily and weekly newspapers. The media messages invite non-practicing Catholics to return to the church and non-Catholics to become interested in the church.

Bishop McFarland said the campaign is not an effort to rebuild a diminishing Catholic community. "Indeed, it's quite the opposite," he stated, saying that his biggest problem is coping with the population increase in Nevada.

"Nevada has grown tremendously in the past decade," he said. "It's the fastest growing state in the union. It has had a 64 percent in-

crease in population. Las Vegas has had a 69 percent increase and is the second fastest growing city. Reno is the seventh fastest growing city with a 63 percent increase."

The church, in the midst of a financial crisis during this growth, had to attend to the Catholics already resident in the state and to expand to meet increases in the Catholic population, Bishop McFarland said. "We've been building churches; we've been enlarging churches; we've been adding on to our schools. But our biggest problem is still to take care of the needs of all those coming into the state."

"People say 'What are you looking for more for?'" the bishop continued. "Again, I can only answer because it is our business. We cannot be satisfied if there are people out there whose needs we can supply. Christ is the answer to all our problems, so we reach out to these people. We don't sell them. Christ said to go out to the whole world. He didn't say take a little percentage of them and be satisfied with a small group."

"The point about Nevada," Bishop McFarland said, "is that only one-third of the population has any affiliation, even nominal, with organized religion. And the significant thing about the church here has been

significant since the founding of the state—challenge."

Noting that the state, with extremes of heat and cold and a lack of water, is "a harsh and forbidding land to live in," the bishop said: "There is today as of old a challenge in the vastness of the land and the spread of its people."

"When the diocese was formed 50 years ago the entire population of the state could have been seated in the Pasadena Rosebowl and only 8,000 of them were Catholics, spread over 110,000 square miles—an area twice as large as England."

Recalling that the diocese, formed at the height of the Depression, was then caring for shepherders in the mountains, miners in the gold and silver mines and those working in the gambling centers of Las Vegas and Reno, Bishop McFarland said the state's population has grown eight and a half times since then, but the Catholic population has grown 18 times. "We started with 13 priests and now have over 100," he said. "But the need for more priests is evident and it is related to our need for expansion. We need more parishes; we need more churches, even though we've opened new parishes and built new churches."

Scholars debunk religious problems

by Msgr. GEORGE G. HIGGINS

A disturbing aspect of the troubled times in which we live is the way religious differences are used to fuel political conflicts. Iran, Lebanon, Northern Ireland and the recent assassination of Anwar Sadat are good examples.

Should we conclude from this that religion itself is the problem? Not according to a group of Jewish, Christian and Moslem scholars who condemned the political misuse of religion in a recent statement.

Their message is a timely one and, because they were able to overcome ancient animosities to speak to us with one voice, a message of hope as well.

That they can speak with one voice is the result of the dialogue or, better, "trialogue" in which these scholars have been engaged. Working under the auspices of the Kennedy Institute of Ethics at Georgetown University, they have met regularly for the past four years to probe the possibilities and problems of interreligious reconciliation among the three great monotheistic traditions, Judaism, Christianity and Islam.

"While it is easy enough to see that religion has contributed toward creating or aggravating a number of current problems," they say, "it is not so easy to see its healing and reconciling power in a world which is more and more divided by hatred and hostility blasphemously proclaimed in the name of God." Strong words these, but essentially accurate ones.

The triologue scholars maintain that in all

too many cases where conflicts have erupted between and within the three religions, religious ideals and symbols "are being manipulated to distort and sometimes even destroy the fundamental truth of our religious traditions"—the call to peace and justice.

Despite these abuses the scholars say they "continue to believe that God, who created all human beings, extends his care and compassion to all who believe in him and strive earnestly to act in accordance with his revealed will and that it cannot be pleasing to God that those who profess to love God do not love each other."

Their hope stems from their experience of growing trust with one another over the years. "Surrounded as we are by tensions and dissensions, we have found in our continuing meetings that we are able to affirm each other as Jews, Christians and Moslems," they report.

Being able to affirm one another as spiritual communities is perhaps the key. Our three traditions are inextricably linked in their historic origins. Viewed in a positive way, these links can help us harness the reconciling power of our religious traditions.

The triologue scholars hope their experience will be duplicated on both national and international levels.

"If we can remember how greatly we are all in need of the compassion of God, perhaps it would help us to find within ourselves and our religious traditions the resources for transcending that 'history of conflicts' which makes it so difficult for us to enter into a cooperative and loving relationship with each other and hence with our Creator," they suggest.

Dare we say no?

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THE WORD

NOVEMBER 8, 1981
32nd Sunday in Ordinary Time (A)
Wisdom 6:12-16
1 Thessalonians 4:13-18
Matthew 25:1-13

by PAUL KARNOWSKI

There's something inherently sad about a Boy Scout. It's not his enthusiasm out in the woods on his camping trips; nor is it his merit badges so proudly displayed on his uniform.

It's his motto: Be prepared.

Sad, because we adults know how ill-prepared he is for the remainder of his years. Even if we could, we wouldn't have the heart to tell him of the hours of preparation that await him. He wouldn't understand the financial security that insurance companies offer, or the perils they "protect" us from: sudden death, lengthy illness, auto accidents, business interruptions, destructive storms.

Statistics will tell him soon enough that his marriage will have a fifty percent chance of success; that he will probably be underemployed most of his life, not enjoying his work. Before we know it he'll be grown and spending large amounts of time preparing himself for a state that will never exist (perfect security), or for an inevitable event that seems cruel, no matter how prepared he is (death).

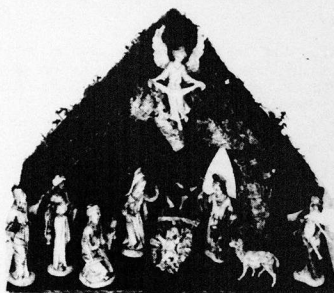
There's nothing wrong with trying to be prepared. In today's gospel, Jesus extols the virtue. Five sensible bridesmaids and five foolish bridesmaids await the arrival of the groom. The sensible ones bring extra oil for their torches and the foolish ones do not.

When the groom finally arrives the foolish bridesmaids realize that they do not have enough oil for their torches. While they scurry off to find more, the groom comes and takes the five sensible bridesmaids into the wedding feast. Upon their return, the five foolish bridesmaids find themselves locked out. "The moral is," Jesus says, "keep your eyes open, for you do not know the day or the hour."

In the midst of all of our other preparations we sometimes forget to prepare ourselves for God's arrival. We know that He will come at the end of the world and we prepare ourselves in a general way for that event. But we forget that He appears in the most unexpected places, in the most surprising faces. Unlike the groom in the parable, He usually is not melodramatic. He usually shows up in the middle of an ordinary day.

The funny thing is, He still catches us unprepared.

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How can one

by Dr. JAMES and MARY KENNY

Dear Dr. Kenny: My closest friend was divorced recently. Her ex-husband has left the area. She is alone with three small children. We have had some long talks, and I know she feels lonely and overwhelmed. However, when I have invited her over for a party or to accompany us on trips, she has declined. How can I support her? I know she needs her friends now, and I want to be of help.

Answer: You are surely correct in sensing that your friend needs support. Being a single parent today is very difficult. Decisions about parenting, criticism from the children, joys over their growing up, worries about their health and behavior, all must be faced solo. To make it worse, with a divorce there is often the gnawing thought that somehow one has failed.

Apparently your friend's primary needs at this time are not social. What kind of support does she need? Ask her: What can I do to make your life easier?

Then use your head. Remember that her

Unwed mothers in Albany program come from varied backgrounds and ages

CHICAGO—The youngest is 11 years old. The oldest, 41. The richest, the daughter of a millionaire. The poorest, a penniless runaway whose parents have asked her not to return. The smartest, a graduate student who can work out the Sunday New York Times puzzle in 20 minutes. The weakest, a 32-year-old woman from a state institution who is still learning to spell her own name.

Radical as their differences are, they all have something in common. They are pregnant, unmarried, and making a decision about the life of their unborn child. All have come to Community Maternity Services, a program for unwed mothers and single parents in Albany, N.Y.

"Keep the baby!" "Have an abortion!" "How can you give up your child!" I heard that all the time," 17-year-old Karen explains. "That's why I came here. I need to be able to think. It's my decision, but it gets so involved at home. This is my first child, my parents' first grandchild."

Karen's "here" is the maternity residence where hundreds of single women, most of them teenagers, have come to make what could be the greatest and most difficult decision of their lives.

Decisions are hard. Adoption means giving up part of life—a child. Single parenthood means giving up freedom—the chance to pursue dreams built since childhood.

Twenty-two-year-old Amy recalls her feelings when she surrendered Michelle for adoption the week after she was born. Amy was 16.

"ON HER FIRST birthday I cried and cried," Amy remembers. "My boyfriend walked in on me and said that I had to stop torturing myself because I knew that I had made the right decision. I don't cry anymore, but I still think of her, especially on her birthday. Right now she's 6 years old. When I think of her, I imagine her standing there with blond curls, blue eyes, a bright smile, and wearing a red dress."

Why did Amy give her up?

"I was going to keep her," Amy says. "In fact, that's what my father wanted me to do. But when I held her in the hospital, I realized that she was alive, not a doll. I became frightened and realized that she needed more

than I could give her. I knew I could give her love, but love wouldn't give her a father. I knew how much my own father means to me. I wanted her to have the love of both a mother and a father."

Nationwide, about 90 percent of the pregnant teenagers who don't abort their children decide to raise them by themselves. But only 50 percent of the teenagers at the maternity center do. The difference may be because the center stresses being realistic. Girls are taught that although motherhood is holy, they should not romanticize it. It's too serious a responsibility.

Those who come to the group also learn about childcare. But they learn about much more than giving a child a bath.

Many teenagers were abused when they were children, and they need to learn a way of parenting which they've never experienced. The girls are taught how to care for a baby tenderly, what to expect developmentally, and how to play with their children. For those who've been abused as children, playing doesn't come naturally.

EGO-BUILDING is a strong part of every aspect of the maternity home. It's vital to make a free decision. Many at the maternity home don't believe they are capable of being loved by family, friends, or even God.

"I wanted someone to love and to love me," 16-year-old Sheila says. "Everyone I ever loved in my life stopped loving me. I thought that by keeping Stephen, I'd always have someone to love. He's 2 now, and it's not the way I thought it would be. When I hug him, I want him to hug me back, but sometimes he tries to wriggle away from me and would rather be on the floor with his toys. That hurts. I think that if I had to do it over again, I'd give him to two people who are ready for a baby. But I could never give him up now."

The maternity center deals with all kinds of children. The mothers are children. They're young. Many are immature. Many have never had ordinary nurturing themselves. But for many of the girls, pregnancy has been a rebirth. It's turned them from a collision course.

Looking back on her pregnancy, 22-year-old Sharon explains.

"Before the baby was born, I was a dishonest person. I lied. I stole. I thought that life was one big game. But having a child made me grow up quickly. My values changed. Now I realize that my life is on my own shoulders. Now I value people, especially children. I cherish every moment with them."

(Excerpted from a photo essay in U.S. Catholic and used with permission of the publisher, The Claretian Fathers and Brothers.)

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St. Martin Parish

Yorkville, Indiana

Fr. Lawrence Voelker, administrator

by Fr. THOMAS C. WIDNER

In the 1830's German speaking Catholics who settled York township in Dearborn county made a weekly trek from their village to St. Paul's church at New Alsace for Sunday Mass. According to the historical records at St. Martin's parish in Yorkville, Catholics processed three miles as a group to this nearest church at that time.

"These processions would start at the John Heimbürger house and the people would usually be led by Joseph Schnetzer carrying a banner. While walking or riding in an ox-drawn cart, the time was spent saying the rosary. A meal would follow after their return from Mass, and then the families would go back to their homes for another week of work on their farms."

It was in 1850 that Joseph Schnetzer got some of his fellow Catholics together to form a committee to meet with the bishop of Vincennes about the possibility of establishing a parish in Yorkville itself. Permission was granted to organize and on May 12 of that year Heimbürger gathered in his home all who would constitute the parish. Heimbürger himself donated two acres of land for a church which opened in 1852.

One of the first things one notices about St. Martin's today is that the family names are still those of the early pioneers—Aust, Fox, Fuchs, Heimbürger, Hoffmeier, Hornbach, Joeger, Kuebel, Miller, Nordmeyer, Rauch, Scantz, Schiebel, Steinmetz, Schott, Vogelsang, Weber, Widloff, Wiedeman, Winter, Zerr and Zimmer. It indicates that both the parish and the small community surrounding it have retained their strong family ties and love for the land which holds people here. As part of an adult education program during the past Lent, parishioners were asked where they would live if they had a choice. All 55 who began the program said they'd live nowhere else but Yorkville.



FATHER LARRY Voelker is the parish's administrator who divides his time between the church and his weekday responsibilities as archdiocesan director of Catholic Charities. According to Father Voelker, members of the parish have a genuine love and concern for one another despite occasional disagreements. "For most of the parishioners here," he says, "there is no distinction between the community and the parish."

As evidence of the 100 family parish's strength and stability, a new multi-purpose building opened this year which will help meet the practical needs of religious education. "Up till now," he said, "we've used the church basement, the sacristy, and the choir loft to hold classes."

The priest sees an increasing need for someone to administer the religious education program. This he believes to be of particular importance in order to give the parish's teachers greater confidence in their efforts.

As a result of the Lenten program, Father Voelker wrote an Easter letter in the manner of the apostle Paul. Having discussed their feelings about the community and the parish, the adults were challenged to be thankful for their gifts and urged to continue their service to God and the parish. For the fall parishioners have asked to strengthen the liturgy and to develop more adult education programs. "They want to better understand changes in the sacraments," Father Voelker said.

THIS PAST YEAR the parish formed a new youth group. "We've gotten the kids together camping and on picnics," the priest said, "and the teens have learned they're welcome in the rectory. I brought some youth down from St. Matthew's parish in Indianapolis where I lived during the week to get them to know one another."


Dearborn county has experienced population growth the past few years with the influx of people moving out of Cincinnati. St. John's parish at Dover, in particular, has benefited from this. "People have come looking for land in Yorkville," Father Voelker stated, "but there are no subdivisions being built here. We've had some newcomers but people are mostly looking for a few acres to buy."



The parish produced a history during the year which fulfills one great need. St. Martin's receives numerous requests for genealogical information from parish records. So Father Voelker now simply sends copies of the parish history. Alma Widloff, a lifelong parishioner, claims the history has to be used wisely though. "Names are not always correct," she says. "Families may have given their children one name while the records show another. That's because previous pastors would record a saint's name for the baptism if the family didn't request one. My own baptismal record lists me as 'Elvira,' for example."

Yorkville's history is like that. A determined, proud people makes the individuality of its small community felt.





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A TIME FOR CELEBRATING—Following the dedication of the new multi-purpose building at St. Martin parish, Yorkville, parishioners feasted on homecooked food. The structure receives the blessing of Archbishop Edward O'Meara while parish administrator, Father Larry Voelker, looks on. (Photos courtesy of North Dearborn Journal Express)

Family retreat is 'best for the money'

by DOLORES CURRAN

"We save up all year for the family retreat and it's the best deal for our money anywhere," a young dad told me as he left our annual Labor Day family retreat last fall.

I agree. I rarely laugh as hard as I did at the young teens' talent show skit on Adam and Eve being put out of The Garden for throwing apples at one another and going back to the city "to raise a little Cain as soon as they were Able." Or reflected so seriously with 18 couples on how to pass on good morals and faith in a bewildering climate. Or experienced a family liturgy as simple and moving as the one designed by three volunteer couples who had never done so before.

"A family retreat?" others exclaimed when I told them where we were spending Labor Day weekend. "Ugh." But they're dead wrong when they judge before they experience.

Wander with me, if you will, through the

weekend. Take a beautiful spot—El Pomar (meaning apple orchard) Renewal Center at the base of Pike's Peak in Colorado Springs. The scene of usually more sedate gatherings, this Center, run by the Sisters of Charity of Cincinnati, becomes a mecca for families one or two weekends a year. There's an elegant old mansion with an oak library with actual moving bookcases that reveal hidden passageways—right out of a Gothic novel, which the kids love. (Director Sr. Barbara Counts said it took her a year to discover a bell that it took enterprising kids two hours to ring.)

And acres of gardens and shrubbery disclosing Stations and statues and hiding places for nightly Kick and Can, plus a lake, a swimming pool and an assortment of grottos, patios, and other surprises. To this, add a balance of learning, fun and spirituality designed to make families with a desire to share the Good News with each other and others like themselves.

Basically, it works like this. We start at 10 a.m. Saturday with opening prayer and instructions. Then we intersperse nine hours of peer learning with six of shared family activities fostering communication and spirituality. The remainder of the 2½ days are devoted to leisure and sharing.

Exiled Salvadoran priest to speak at forum here

A grass roots citizens group, anxious to educate themselves and others on human rights violations in Latin America, is sponsoring a free forum by those who have witnessed religious and trade union suppression there, 7:30 p.m., Saturday, Nov. 7, at the UAW 933 Union Hall at Tibbs and Raymond Streets.

The Committee for Democracy in Latin America has invited exiled El Salvadoran priest, Father Jesus Nieto, exiled Guatemalan editor Julia Esquivel, journalist Michael

Luhan, and United Auto Workers International representative Bob Lopez.

Congressman Dave Evans (D-IN), a co-sponsor of HB 1509, a bill to completely eliminate military aid to El Salvador, will outline his reasons for that stand at the forum. Evans is among 90 Congressmen co-sponsoring that bill according to Tim Quigley, program coordinator. In Indiana he is joined by Congressman Andy Jacobs, Jr.

Father Jesus Nieto is sponsored by the parent or national group, the U.S. Committee in Solidarity with the People of El Salvador, of which the Indianapolis Committee for Democracy is a member. Father Nieto is one of the original organizers of the base Christian communities which have spread throughout Latin America. Exiled after thirteen years of serving the rural poor, he is now working in refugee camps along the Honduran border.

Julia Esquivel, the exiled editor, is sponsored by the National Council of Churches, and also in this area by the Disciples of Christ. She is known as a theologian, ecumenical worker and human rights advocate who has worked among the rural Guatemalan poor.

Bob Lopez, International UAW representative has just returned from a fact-finding trip to Central America.

Journalist Michael Luhan spent four years working and living in rural Guatemala.

Dr. Victor Wallis, political science professor from IUPUI is coordinator of the local group described by Quigley as "a broad spectrum, interfaith group begun in Bloomington about three years ago by Third World students ... moving to Indianapolis in January '81 ... and now including professors, union people, the unemployed, social workers and teachers."

The avowed purpose of the local committee is educational and "lobbying to eliminate military aid in El Salvador." In a recent press release the group warns that "the political situation is now deteriorating rapidly in Guatemala and the U.S. will soon be facing the same situation there."

evening talent show, which is worth the price of the weekend.

When I look at the weekend in retrospect, it tells me that this is the way to go with families today. We live in an ad hoc culture—one that is increasingly difficult to get parents out for a six or eight week course on faith, parenting or anything else.

In a pure time sense, it's the equivalent of 15 weeks of CCD or adult classes. Add to that the bonus of being able to share what families learn in the relaxed yet structured climate and the charge they get for increased family faith on their return home, and it's easy to understand why that dad said it was "such a deal."

Center hosts program for disabled

A daylong program on "The Church's Role in Ministry with the Developmentally Disabled" is scheduled for Tuesday, Nov. 10, at Our Lady of Grace, Beech Grove.

The program, set for 9:30 a.m. to 3 p.m., will be open to priests, ministers, religious education directors, principals, teachers and parents.

A panel on the church's role will open the conference, followed by workshops on mainstreaming in the parish and in the classroom, use of art and song, what can happen in a classroom and a session on adult education and advocacy.

For further information, contact Marji Venneman at the Office of Catholic Education.

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Terre Haute hosts peace week

Oblate of Mary Immaculate Father Darrell Rupiper will lead an interfaith prayer service for peace in the Terre Haute area on Tuesday, Nov. 10. Father Rupiper, a member of the Omaha, Neb. chapter of Pax Christi, was among those who visited the American hostages in Iran in February, 1980, and again in April of that year.

The prayer service is the first of several events during Peace and Justice Awareness Week sponsored by the Wabash Valley Coalition for Peace and Justice. Other events include: a public meeting on Nov. 11 entitled "The Arms Race: A Faith Perspective"; a brown bag lunch and talk on the campus of Indiana State University at noon on Nov. 12; a talk by Fr. Rupiper at St. Mary of the Woods Motherhouse the same evening; and a training session for those interested in becoming knowledgeable on issues related to the arms race to lead home and parish study and discussion groups. The last event will be held on Sunday, Nov. 15.

In addition Father Rupiper will speak at some of the weekend liturgies at Terre Haute area parishes.

Further information may be obtained by calling Diane Carver at the Terre Haute District Center of Religious Education, 812-232-8400.

THE ACTIVE LIST

November 6

St. Mary-of-the-Woods Alumnae Club will present a Pope Concert at St. Matthew school cafeteria, Indianapolis, at 7:30 p.m. Tickets are \$10 per family or \$2.50 per person in advance. For reservations call Gay Scherrer, 253-9853.

November 6, 7

Msgr. Downey K of C is having a benefit dinner theatre

Powell films highlight series

John Powell films will form the nucleus of a three-session series on family life at Holy Spirit Church on Monday evenings at 6:30 p.m. in the parish chapel.

The topics will be "Messages"—What kind of

at the council hall, 511 E. Thompson Rd., Indianapolis, beginning with cocktails at 6:30 p.m. The play is Eugene O'Neill's "Ah, Wilderness." Tickets are \$10 per person. Call Ann Wohlhieter, 861-3198, for information and reservations.

The fall festival at Our Lady of Lourdes parish, 5333 E. Washington St., Indianapolis, will commence at 5 p.m. and continue until midnight.

A rummage sale benefiting St. Paul Hermitage will be given by the Ave Maria Guild at the Hermitage, 501 N. 17th Ave., Beech Grove, from 9 a.m. to 3 p.m. on Friday and 9 a.m. until noon on Saturday.

The annual Christmas bazaar for St. Augustine Home, Indianapolis, will be held at 2345 W. 86th St. from 10 a.m. to 5 p.m.

A "Country Christmas" bazaar will be held at St. Thomas parish on state road 37, Fortville, from 9 a.m. to 5 p.m.

November 7

A Monte Carlo will be in progress at St. Andrew parish, 4058 E. 38th St., Indianapolis, from 7 p.m. to 1 a.m. Admission: \$1.50.

A hayride will be sponsored by Single Christian Adults in Indianapolis. For information call John Herp, 542-9565.

Women in Christian Service and the P.-T.O. of St. Barnabas parish, Indianapolis, will jointly sponsor the annual boutique and chili supper at the school, 8300 Rahke Rd. The boutique will run from 10 a.m. to 7 p.m. and chili will be served from noon until 7 p.m.

November 7, 8

St. Agnes parish, Nashville, is announcing its Christmas bazaar from 10 a.m. to 7 p.m. on Saturday and 9:30 a.m. to 2 p.m. on Sunday.

November 8

A turkey dinner will be served at St. John parish, Enochsburg, from 11 a.m. to 4 p.m. A stillboard shooting match will also be held from noon until 4 p.m.

The Bacchic Trio will open the season's Festival of Arts at St. John Church in downtown Indianapolis. The program will begin at 4:30 p.m. and is free to the public.

The Women's Retreat League of Fatima Retreat House will have its Italian Fiesta from 1 to 7 p.m. at Fatima, 5353 E. 56th St., Indianapolis. Reserve advance tickets by calling 545-7681. Adults are \$4.50; children under 12, \$2.

Brebeuf Preparatory School, 2801 W. 86th St., Indianapolis, will have open house from noon until 4 p.m.

Roncalli High School, 3300 Prague Rd., Indianapolis, will host its open house from 1 to 3:30 p.m.

Holy Rosary parish's Italian Fiesta will be held at the parish, 600 S. East St., Indianapolis, from 1 to 6 p.m. Entertainment will be held throughout the afternoon and early evening.

St. Matthew parish, Indianapolis, is holding a newcomers' party at 8 p.m. in the school cafeteria. All parishioners are invited to welcome the 1981 newcomers.

November 9

Classes beginning this week at St. Vincent Wellness Center, Carmel, include An Evening with Bill Hettler, Preparation (Continued on page 15)

Fr. Davis to lecture

Father Clem Davis, associate pastor of Holy Spirit Parish, will conduct a series of lectures on St. Paul and his writings during November and December.

These will be held in the parish chapel at 6:30 p.m. on Thursday evenings: Nov. 12 and 19 and Dec. 3 and 10. A fee of \$2 will be charged.

Father Davis studied Scripture for four years in Munich, Germany, with a specialization in New Testament Exegesis. He also has taught Scripture and helped to found adult Bible study classes.



LOVE CALL—Carol Valant and Don Stuhldreher find romance in the production "When Cotton Comes-A-Callin'" to be presented by Christ the King parish's drama club on Friday and Saturday, Nov. 6 and 7 at 8:30 p.m. in the school auditorium. Tickets are \$3.

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OBITUARIES

† **BRENNER, Leo J.**, 92, St. Paul, Tell City. Nieces and nephews survive.

† **BRINKER, Irene E.**, 80, St. Andrew, Richmond, Oct. 29. Mother of Angela Brinker, Ruth Stearns, Rose Morrison, Fred, Robert, Paul and John Brinker; sister of Loretta Scheidler, Hilda Meier and Andrew Isen.

† **CHAPMAN, Margaret**, St. Ann, Indianapolis, Oct. 30. Wife of John A.; mother of Pamela Sauer, Janice Sue Lee, John A. Jr., Patricia and Judith Chapman.

† **COFFEY, Charles A.**, 73, St.

Anthony, Clarksville, Oct. 27. Husband of Helen (Moore); father of Susan Harris and Chuck Coffey.

† **COSSEY, Katherine M.**, 86, Holy Cross, Indianapolis, Oct. 24. Mother of Rollin Cossey; sister of Anthony Regan, Marion Calef, Rita Smith, Della Burton and Gertrude Taffe.

† **DANT, Emma Ward**, 76, St. John, Logansport, Oct. 8. Mother of Margaret Wehlage, Helen Griffin, Ann Bova; sister of Ernestine Nally, Bernadette Dietz, Ann Schocker, Ed, Matthew and Joseph Doyle.

† **DINE, Jesse F.**, 76, St. Andrew,

Richmond, Oct. 29. Husband of Sarah; brother of Elsie Feester.

† **DIXON, Norman V.**, 52, Christ the King, Indianapolis, Oct. 26. Husband of Janet; father of Joanne Griffin and Lisa Wildgrube; brother of David, John and Raymond Dixon and Loretta McClarnon.

† **DRANSFIELD, Francis A. Sr.**, 76, St. Martin, Martinsville, Oct. 31. Husband of Margaret; father of Mary Margaret Hicks, Francis Jr., and Richard Dransfield.

† **EICH, EDWARD J.**, 67, Little Flower, Indianapolis, Oct. 27. Husband of Margaret; brother of Loretta Newton; step-father of Nicholas Christoff, Catherine Whitney, Mary Helen Menikheim.

† **GISLER, Matthew T.**, 79, Holy Spirit, Indianapolis, Oct. 31. Husband of Ann; father of Matthew T. Glaser Jr.; brother of Lucille Lett and Frank Glaser.

† **GORDON, Bartley A.**, 82, Holy Family, Richmond, Oct. 30. Father of Nancy Daleiden.

† **KENNEDY, John W.**, Holy Name, Beech Grove, Oct. 26. Husband of Amelia; father of Chris Alderson, John, William and Michael Kennedy; brother of Margaret Winkler, Helen Gilkey and Paul Kennedy.

Sr. Marie Cecile succumbs

ST. MARY-OF-THE-WOODS, Ind.—The Mass of Christian Burial for Providence Sister Marie Cecile Stricker, 76, was held in the Church of the Immaculate Conception here on Saturday, Oct. 31. She died on Oct. 28.

Sister Marie Cecile, an Evansville native, entered the Congregation of the Sisters of Providence in 1924 and made her first profession of vows in 1927. During her years of active

† **McCORMICK, Marguerite**, 64, St. Philip Neri, Indianapolis, Oct. 27. Sister of Helen Jackson, Thomas and James McCormick.

† **MANNING, Thomas E.**, 67, Our Lady of Lourdes, Indianapolis, Oct. 31. Husband of Margaret M.; father of Ann Manning and Patricia Hall; brother of Alice Schmitt, Mary Schmitt, Edith and Dolores Manning.

† **MILLER, Genevieve**, 55, St. Paul, Tell City, Oct. 24. Wife of Porter; mother of Shirley Parker, Patricia Keller, Quentin, Gary and Larry Miller; sister of John and Robert Hess, Mrs. Turner, Gertie Williams and Jane Inglet.

† **MONTANI, Marshall D. Sr.**, 84, St. Peter and Paul, Indianapolis, Oct. 28. Husband of Emma; father of Joan Baynes, Marshall D. Jr. and Raphael Montani; brother of Helen Blum and Lenore Campbell.

† **MORAN, Julia A.**, 76, St. Anthony, Indianapolis, Oct. 31. Nieces and nephews survive.

† **REIBEL, Frank (Eddie)**, 100, St. Louis, Batesville, Oct. 21. Brother of Ida Hoehn.

† **REINWELS, Lillian R.**, 91, St. Catherine, Indianapolis, Oct. 29.

† **ROBERTS, Lois Ann (Bottorff)**, 51, St. Anthony, Clarksville, Oct. 27.

Wife of Dallas; mother of Mrs. Lanny Ross, Mary Lou, Barbara Ann, Douglas, Patrick and Frank Roberts; daughter of Mr. and Mrs. Lester Bottorff Sr.; sister of Mrs. Addison L. Messer, Lester Jr. and James Bottorff.

† **ROMWEBER, Anna K.**, 77, St. Louis, Batesville, Oct. 26. Mother of Angela Rose Hearty, Sophia Gilligan, Therese Grote, Gretchen Lammers and Anthony Romweber; sister of Leonora Malony.

† **SAUER, William C. Sr.**, 56, St. Roch, Indianapolis, Oct. 29. Father of Kathleen, David and William Sauer Jr.; brother of Edward Sauer.

† **SHEPPARD, Lena (Mitchell)**, 71, St. Joseph, Indianapolis, Oct. 31. Mother of Dorothy Smith, Patricia Berfinger and Frederick Mitchell.

† **STERGER, Hubert J.**, 73, Little Flower, Indianapolis, Oct. 31. Husband of Patricia; father of Paul Sterger; step-father of Anna, Michael, Jean and Kathleen Schoppenhurst; brother of Raphael, Edward and Richard Sterger.

† **SULLIVAN, Patrick D.**, 74, Holy Cross, Indianapolis, Oct. 28. Brother of James Sullivan.

† **SWEANY, Hazel**, 71, St. Ann, Indianapolis, Oct. 29. Wife of Roy; mother of John Sweany.

† **TARGONSKI, Marguerite (Bielec)**, 83, Sacred Heart, Jeffersonville, Oct. 31. Mother of Marjorie Sangalli and Sigmund Targonski; sister of Elizabeth Weidner and William Bielec.

† **TAYLOR, Ruth M.**, St. Luke, Indianapolis, Oct. 29. Mother of Virginia Francisco and Alice Granfield; sister of Mildred Dendorff.

† **WEAVER, Verda J.**, 73, Holy Family, Richmond, Oct. 28.

† **WEBB, Irma E.**, 75, Holy Trinity, Indianapolis, Oct. 29. Step-sister of Juanita Micks.

† **WELLINGS, Charles A. Sr.**, 64,

St. Andrew, Richmond, Oct. 29. Father of Chuck and Norman Wellings.

† **WILLIAMS, Margaret M.**, 75, Our Lady of Lourdes, Indianapolis, Oct. 31. Sister of George B. Foster and Elizabeth Schroeder.

† **WOODS, Mary E.**, 74, St. Philip Neri, Indianapolis, Oct. 31. Mother of Margaret Alice Winters and Mary Frances Winters; sister of William Donahue, Margaret Rose Heede and Catherine Tremaine.

Mother of priest dies

VINCENNES, Ind.—Funeral services for Mrs. Irene E. Ottensmeyer, 65, were held at the Old Cathedral here on Friday, Oct. 30. Mrs. Ottensmeyer was the mother of Benedictine Father Hilary Ottensmeyer, archdiocesan director of priestly spirituality.

More than 25 priests of the archdiocese, the Evansville Diocese and St. Meinrad Archabbey celebrated the funeral liturgy.

In addition to Fr. Hilary, Mrs. Ottensmeyer is survived by another son, Edward J., of Vincennes. Her husband, Edward J. Ottensmeyer Sr., died in 1961.

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Nov. 9, 10

"A Peak at Holiday Festivity," the annual holiday bazaar sponsored by the Auxiliary of St. Francis Hospital Center, Beech Grove, will be held from 10 a.m. to 7 p.m. in the hospital auditorium.

November 10

The Women's Guild of St. Matthew parish, 4100 E. 56th St., Indianapolis, will present its "Annual Autumn Antics" card party and fashion show at 7:30 p.m. For reservations call 257-6906 or 842-2831.

The Ave Maria Guild will meet at 12:30 p.m. at St. Paul Hermitage, 501 N. 17th Ave., Beech Grove.

November 11

The monthly 11:30 a.m. luncheon and 12:30 p.m. card party will be held at St. Mark parish hall, U.S. 31S and Edgewood, Indianapolis.

Nov. 12-15

A women's retreat and a married couples' retreat are scheduled at Mount St. Francis Retreat Center, Mount St. Francis, Ind. Registration is limited. Call 812-923-8818 for reservations.

November 13

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

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Sr. Cleophas dies here

BEECH GROVE, Ind.—The Mass of the Resurrection for Benedictine Sister Cleophas Wolf, 80, was celebrated in the chapel of St. Paul Hermitage here Monday, Nov. 2. Sister Cleophas, a member of Our Lady of Grace Convent, died at the Hermitage on Oct. 30.

A native of Evansville, she entered the Convent of the Immaculate Conception, Ferdinand, Ind., where she professed her religious vows in 1926. She taught for nearly 50 years in both the Evansville Diocese and the Indianapolis Archdiocese including schools at Floyds Knobs, Corydon, Columbus, St. Pius X and Christ the King, Indianapolis, and Our Lady of Grace Academy.

In 1960 she was appointed from the Ferdinand community to Our Lady of Grace Convent as one of its founding members. She served as sub-prioress of the then newly established Beech Grove Community from 1961 to 1967.

Sister Cleophas is survived by two sisters, Madeleine Miller and Marie Wolf, and one brother, Art Wolf, all of Evansville.

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YOUTH CORNER

Shy student seeks security

by TOM LENNON

Question: I am so shy it hurts. I'm afraid to go to a party or to a dance. I'm even afraid to ask the teacher to explain something after class. How can I get over this?

Answer: Like many people, you'll probably get over it slowly. It may surprise you to learn some adults experience shyness at times. For example, a grownup may be at a party where almost everyone is a stranger, and he or she has to work at conquering an unexpected feeling of shyness.

Here are a couple of ideas that may help you gradually to conquer your shyness:

1. Put yourself in other people's shoes. Try to imagine what they're thinking and feeling.

Try to realize they are not looking at you through a

microscope to detect your tiniest faults and failings. Some may envy a particular quality you possess.

Bet on it that some of them are much more concerned

about themselves than what you are wearing or how you look or act.

Bet on it, too, that some of them are having feelings of shyness. Bet on it that some of them are insecure and scared.

What are some ways you might help these other shy people feel not so scared? A smile to start with. A warm, "How are you doin' tonight?" Or try a compliment: "Your teeth look great, Steve. I'll bet you're glad to get rid of all that metal."

2. Be willing to take risks. But realize that sometimes

you'll figuratively fall flat on your face.

Instead of standing with the other guys and feeling foolish, ask a girl to dance. Take that risk, and if she says no, take another risk. Ask another girl. Keep trying.

One high school student asked a girl for a date and was turned down in no uncertain terms. Instead of quickly taking another risk, he let two years go by before he asked another girl.

Older now and less shy, he regrets those two years and all the fun he might have had if he had risked another phone call.

3. Love people. Instead of concentrating on what impression you are making on others, try to think about how you can be helpful to others.

What might you contribute to the parish youth group or to some class project?

Take note of the people in your class who seem to be lonely. How might you make



SLEEPING BEAUTY—Witch Janna Pictor from St. Louis Parish, Batesville, gloats as Princess Kim Padway pricks her finger in the Immaculate Conception Academy of Oldenburg's Nov. 8 drama club presentation of "Sleeping Beauty."

friends with them and ease their loneliness?

Often a loving spirit that cares about the needs of others is most useful in conquering shyness.

Again, risk will most likely be involved. And so will the courageous willingness to risk again if you happen to fall flat

on your face.

With a brave heart, you can, little by little, overcome your feelings of shyness, even as some adults have to, from time to time.

(Questions may be sent to Tom Lennon, 1312 Massachusetts Ave. N.W., Washington, D.C. 20006)

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Academy to present 'Sleeping Beauty'

The drama department at Immaculate Conception Academy, Oldenburg, will present one public performance of "Sleeping Beauty" at 4:15 p.m. Nov. 8 following the academy's open house.

For six weeks a cast of 35 students has been in rehearsals for a traveling children's

theater, which will present the play to children of five elementary schools—Oldenburg Elementary, St. Nicholas in Summan, St. Louis in Batesville and Holy Family and Seton in Richmond.

Among performers are Virginia Voelker of St. Cecelia's, Oak Forest; Jodi

Gillman, St. Michael's, Brookville; Julie Carson, Tina Deddens and Lisa Phillips of St. Paul's, New Alsace; Barb Taylor and Mary Dorsett, St. Mary's, North Vernon; Dianne Lecher, St. Mary, Greensburg; and Lisa Folkman, St. Bartholomew, Columbus.

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Alphabet ends with 'U' to 'Z'

by JENNIFER PETRONE
Illustrated by VIRGINIA POWELL

This is the final week in the "Kids' Kingdoms" Alphabet of Love series, as you can see from the last six letters of the alphabet shown in today's artwork. The words each of the letters stand for will be discussed in this column. It is hoped that by creating a word for each letter you will be better able to remember the alphabet, incorporate the meanings of the words into your life and attain a greater sense of love.

"Understanding" individuals are those who are able to know how you feel. They are usually able to make just the right remark which can make you feel better. Understanding people are easy to talk to and make very special friends.

"Valiant" people possess great courage and are very brave. A hero of some type could probably be referred to as valiant. Such people are not afraid to stand up for what they believe in. Christians should certainly strive to be valiant.

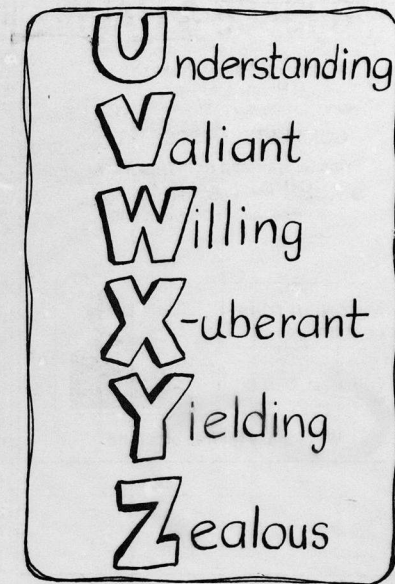
"Willing" is an important word. A person who is willing is always ready to act gladly for someone else. A willing individual is happy to help or lend a hand. He or she does not make one feel guilty for asking assistance. To be willing to serve others is to be Christian-like.

"X-uberant" spelled in this way is not really a word but it satisfies the "X" letter of our alphabet. The word is really spelled "exuberant." We will use the same meaning in discussing it. X-uberant people are full of high spirits and enthusiasm, and it is good to be this way. Emerson once said, "Nothing great was ever achieved without enthusiasm." In many ways this is true.

"Yielding" individuals are willing to give a little. They are not so stubborn that they aren't willing to admit a mistake. It is much easier to deal with a

"Zealous" people are like X-uberant people. They are full of energy and enthusiasm and are always ready to tackle a new project.

The words chosen for this alphabet were meant to encourage love. Try to be like each word. As you work on each one from this week, color in the first letter of the word. Tape these final letters to the bottom of the ones from previous weeks in order to have a complete Alphabet of Love.



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Polish director talks about film

by MICHAEL GALLAGHER

NEW YORK (NC)—Krzysztof Zanussi, the distinguished Polish director who made "From a Far Country," the film biography of Pope John Paul II, was in New York in early October for the New York Film Festival. One of his latest films, a biting satire of contemporary Polish life called "Contract," was an entry and, in fact, turned out to be one of the festival's best received films.

I went up to Zanussi after a press conference and seized the opportunity to ask him if he would be kind enough to put in an appearance and say a few words at an ecumenical film seminar held at Fordham the next afternoon. He not only came to the seminar, where he spoke briefly but effectively about the differing pressures a director has to contend with in the East and in the West and of the need to resist compromise and to make moral choices, but he gave me an interview afterward. This despite his suffering from jet lag, his being scheduled to leave New York early the next morning and, finally, with the gala festival screening of "Contract" being little more than two hours away.

Zanussi, who for the most part has done quiet, understated films probing motivations and aspirations, had been considerably less than overjoyed, he said, when approached on the subject of doing a film on the pope. And even after he had consented to the project, he had hoped for some means of escape.

"LIKE a coward," he said, speaking in fluent, precise

English, "I dreamed that one of the great powers involved—the Polish government, the capitalists who were putting up the money or the Vatican—would have second thoughts on it. But not one of them did."

He took an example from recent ecclesiastical events to explain his state of mind. "The new bishop of Milan, Italy, is a Jesuit. When the pope informed him that he had been chosen, he refused twice, since Jesuits are

not supposed to become bishops. But then, when the pope asked him a third time, he had to consent. The situation was much the same with me."

But, I asked, why did he have to consent, because, unlike the Jesuits, Zanussi certainly hadn't taken any special vow of obedience to the pope?

"If I didn't consent to make the film, the chances are that it would be done by a non-Polish director, perhaps an American, and probably filmed in Yugoslavia. It would be the loss of a unique opportunity. I'd be severely blamed by my compatriots and other people whom I care about. I felt this pressure.

He smiled. "I suppose it's hard for somebody who is not Polish to understand my state of mind. Especially in countries like France and Italy where individualism is so intense. I wonder about America, which is a mysterious country. I wonder how many American writers and directors would ever feel obliged to make a sacrifice for America?"

I WAS tempted to give him a rough estimate, but instead I asked him why he was so reluctant to take on a film about the pope.

"I thought a film of this kind was unnecessary and im-

possible. But then I began to see that I was probably wrong about its being unnecessary, as I'll explain in a moment.

"As to the problem of impossibility, I hit upon a way by which it might be possible. I was inspired by the Andrei Tarkovski film, "Andrei Rublev," about the great Russian painter of the Renaissance. Since next to nothing was known about the painter's life, Tarkovski took a panoramic view of Russian history. So I decided to do the same with the pope—to make him a witness of his times. To show the times that helped make him the way he is."

And how did Zanussi come to see that the film was necessary, after all? "Perhaps such a film, I thought, would help the pope in making his message understood. Because—and I see this clearly—his message is not well understood. His words are deformed and his intentions misunderstood.

"I KNOW because, being Polish, coming from a different part of the world, my intentions are misunderstood in the same way.

"So what I wanted to do in this film is to show the conditions that helped to make the pope the way he is," Zanussi said. "By so doing, I hoped to do something useful. First for him, secondly for our country too. For Poland is not well understood, and today we stand desperately in need of the world's understanding."

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Vietnam tragedy won't go away

by HENRY HERX

NEW YORK (NC)—The tragedy of Vietnam and its aftermath continue to trouble the American conscience with questions that some would rather not examine too closely. That they won't go away, however, is apparent from "The Vietnam Veteran: A Matter of Life and Death," a special airing Wednesday, Nov. 11, 9-11 p.m. (EST) on PBS.

Various articles and news stories have reported that Vietnam veterans are having greater difficulty than those of previous wars in readjusting to civilian life. Their problems include a high rate of suicide, divorce, alcohol and drug addiction, an inability to hold a job and, most recently, some life-shortening physical disabilities attributed to the chemical defoliant Agent Orange.

The PBS special, originated by WGBH-Boston, makes it possible for some of these veterans and their families to talk about their problems in trying to resume their preservice lives. "Warriors' Women," a half-hour documentary by Dorothy Tod, looks at the situation from the viewpoint of four wives who have few illusions that things will ever return to normal. There is also a segment on black veterans and one on the large number of veterans in prison.

In a number of different ways these veterans express the feeling that the nation has neglected them because they are unpleasant reminders of an unpopular war, the feeling that the public doesn't want to hear about the nightmares they have from what they did in Vietnam. This is made clear in "Frank: A Vietnam Veteran," a remarkable one-hour interview that provides the context for the rest of the special.

Frank, talking directly to the camera, describes his experiences as a sniper on a Navy river patrolboat and then how he lost control of his life when he returned home in 1971. Decorated for his actions in Vietnam, in the past decade he has gone through a divorce, bouts of alcoholism, drug abuse, violent rages, recurring nightmares and psychiatric hospitalizations.

However singular or unrepresentative his experiences may be, the interview is important in showing how different Vietnam was from other American wars and that these veterans need more recognition of public concern rather than what they interpret as indifference.

A group of children and a group of senior citizens come together in a joint chorus, lifting their voices in "Close Harmony," a presentation of

WNET-New York, airing 9:30-10 p.m. (EST) on PBS. The founder of this unique intergenerational chorus, now in its fifth year, is Arlene Symons, a music teacher of fourth and fifth graders at the Friends School in Brooklyn who also works with a chorus of the Council Center for Senior Citizens, operated by the National Council of Jewish Women.

She had the idea that both groups would benefit from working to perform in concert.

It was a simple idea, but its personal reward for all participants is heart-warming and the most important part of the film. The concert is a pleasure to hear but the reward of the film is seeing, rather than only hearing, the harmony of sharing between people regardless of age.

Sunday, Nov. 8, 5-6 p.m. (EST) (CBS) "A Tale of Four Wishes." In a program combining live-action and

animation, Rick Nelson plays a storyteller whose gentle tales help a young girl, a habitual daydreamer, to understand that action, patience and flexibility can obtain more than mere wishing.

Tuesday, Nov. 10, 9-10 p.m. (EST) (PBS) "Myths and Moundbuilders." People used to think that the huge earthen mounds scattered throughout the central United States were built by a "lost" civilization, but from them we are learning much today about the early American Indians who actually constructed them.

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Archie Bunker and the Muppets win Gabriel awards

NEW YORK (NC)—Jim Henson, creator of "The Muppets," has won the 1981 Personal Achievement Award and CBS-TV's "Archie Bunker's Place" has been named the best national television entertainment program in the 10th annual Gabriel Awards Competition conducted by Unda-USA, the national association of Catholic broadcasters and allied communicators.

The awards are given annually to television and radio stations, programs, spots and individuals considered to exemplify best the broadcast art and to contribute to a deeper understanding of the human values that will improve the lives of viewers and listeners.

(The archdiocesan Catholic Communications Center, headed by Charles Schisla, is the Awards Office for Unda-USA's annual competition).

Thirty-four national and local stations, programs and spots were selected to receive Gabriels from a total of 639 entries in this year's competition. Awards are presented in separate classifications according to market categories.

The silver Gabriel statuette will be presented to winners on Nov. 12 at the Waldorf-Astoria in New York City during the annual general assembly of Unda-USA.

Paulist Father Ellwood Kieser, executive producer of Paulist Productions, was also selected for a Personal Achievement Gabriel Award in recognition of his 21 years of "affirming the dignity of man by motivating and inspiring the finest of talent to express values through the medium of television." Father Kieser is executive producer of "Insight."

THE CHRISTOPHERS, Inc., marking its 30th anniversary season as producers of the weekly nationally syndicated television series "Christopher Closeup," will receive a Special Corporate Achievement Gabriel Award.

KING-TV of Seattle and KMOX Radio of St. Louis won Gabriels for their overall standard of high quality in creative programming. This is the third consecutive year KING-TV has won this award.

The Canadian Broadcasting Corporation and CBC Radio, English Services Division, won a Gabriel for top selection in the nationally distributed radio category for "Black Music in Nova Scotia."

Other winners among nationally distributed TV programs were:

—Dawnflight Productions, KQED-TV in San Francisco and PBS, for "The Hidden Struggle," as best in the informational or educational category.

—The Canadian Broadcasting Corporation, best religious program, for "Man Alive: Freeman Patterson: The Revealing Eye."

—Capital Cities Television Productions and Paulist Productions, best youth-oriented program, for "Girl on the Edge of Town."

—KYW-TV, Philadelphia, and Group W-Westinghouse Broadcasting Company, in the features category, for "Evening Magazine: 'Lourdes I and II.'"

OTHER WINNERS among nationally distributed radio programs were:

—ABC Radio News and the ABC Entertainment Network, in the informational or educational category, for "No Bands, No Parades."

—A.C.C. Productions and the Armed Forces Network, in the religious program category, for "Love on the Rock: 'Fear.'"

—KGW Radio and the United Presbyterian Church, Portland, Ore., in the youth-oriented category, for "Open Door: 'Aging.'"

—In the feature category, the dual winners are Robert Keeshan Associates and CBS Radio Network for "The Subject is Young People: 'Grandparents'" and Catholic Media Ministry, Santa Rosa, Calif., for "Codebreakers."

Woods college chorale performs this week

Saint Mary-of-the-Woods College Chorale and Madrigals will perform a medley of popular songs Friday, Nov. 6 at St. Matthew's Parish hall, Indianapolis, between 5 and 11 p.m. All Indianapolis area alumnae, family members and friends are invited to attend the concert.

The 50 member Chorale, under direction of Providence Sister Sue Pietrus, will present a medley of family favorites,

including show-tunes "There's No Business Like Show Business," "Seventy-Six Trombones" and "Oklahoma." The Chorale will sing "Bless This House" with soloist Marie Brendan Harvey, S.P., Director of Alumnae Affairs.

College alumnae interested in attending the concert are invited to contact Mrs. Gay Sherer at (317) 253-9853 for more information.

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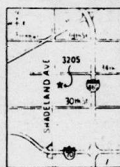
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VIEWING WITH ARNOLD

Unconventional woman

by JAMES W. ARNOLD

The film of "The French Lieutenant's Woman" is an intriguingly complex version—with considerable reverse spin on it—of John Fowles' highly acclaimed and complex 1969 novel. Several Chinese boxes appear to have been added to a work which already had as many puzzles and layers as an onion has skins.

Fowles' book was, on its basic level, a Victorian-styled romance about one of those deathless, star-crossed passions. A proper young English gentleman, already betrothed to a properly shallow and well-to-do young lady, is bewitched by a mysteriously disturbed beauty of questionable past and intentions. He resists nobly, but finally succumbs, breaking off his engagement at great personal cost. But then the woman of his dreams abruptly disappears, and his anguished search, mostly in dreadful places, fails to locate her. Years later, she contacts him, and their relationship is somehow resolved.

Fowles amused himself by telling this old-fashioned tale in the old-fashioned way, but played several added games. His narrator was a modern man with an educated perspective on Victorian culture and values, as well as on the literary conventions that developed from them. Among many other devices, he gave the story three endings, each reflecting a different attitude toward life and literary style. They were "happy" or "unhappy," depending on how one's values ranged on a scale between Victorian and modern.

There is also no doubt that Sarah, Fowles' memorable heroine, symbolized evolutionary progress. Fowles is a Darwinist, and both novel and film are spiced with Darwinian references. SARAH survives by deliberately breaking the



Victorian mold and becoming a moral outcast. She is a liberated woman—a Darwinian leap—well ahead of her time, and encourages the hero to break away as well. At the end, they may or may not be together, but they are free of the Victorian dungeon. For Fowles, God is freedom, and free will is the highest human good. Sarah is existentialist heroine.

This is obviously a difficult novel to film, and after several false starts during the 1970's, we finally have this clever concoction by playwright Harold Pinter and director Karel Reisz, both formidable figures on the higher levels of international cinema. Don't be misled by the dazzling presence of Meryl Streep. This is not a movie for folks with a simple affection for costumed love stories.

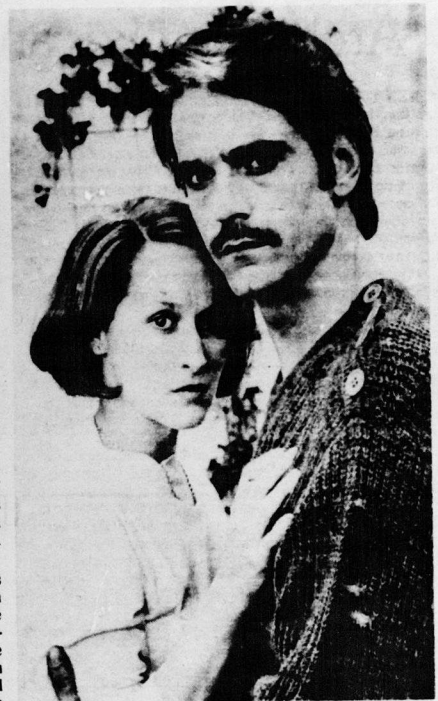
Pinter finds the equivalent of a modern perspective by intercutting the Victorian story of Sarah and Charles with a very contemporary affair between the actress and actor (Streep and Jeremy Irons) cast as Sarah and Charles in a film being made of "The French Lieutenant's Woman."

Pinter and Reisz achieve Fowles' multiple endings, or at least two of them, by having one occur in the past and another in the present. Again, the extent to which the second is "unhappy" depends very much on who the viewer is and how he perceives it.

"French" is not, however, a conventional moral tale, and it is probably that for all its open-endedness, many will find the film obscure, hard-to-take, or both. It's worth noting that one of the book's famous scenes has not been filmed. That's the one in which Charles has a vision of the crucified Christ, who urges him to accept his humanity and life and not the Calvinist model of godliness and martyrdom.

While the movie is challenging, it's not wholly an intellectual exercise. The performances are as wonderfully multi-leveled as the script, and the lovely English seacoast locales, photographed to the music of Mozart, are marvelous to look at. The time machine glimpses of the Victorian past are guaranteed to fascinate and bewilder.

USCC rating: A-3, unobjectionable for adults.



LOVERS—Meryl Streep and Jeremy Irons play modern-day actors who fall in love while playing the roles of Sarah Woodruff and Charles Smithson in "The French Lieutenant's Woman," a United Artists release. The U.S. Catholic Conference said the film includes some good acting but it is too "pretentious and humorless for its own good." (NC photo)

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THE possibilities for irony, indeed, multiply. The modern characters are already married or committed to other people, but they are the self-centered specimens Sarah and Charles have now become. There is a sharp contrast in moral attitude and behavior, but the actors are partly aware of what's happening as they study and learn their 19th century roles. Many of the modern lines have delicious double meanings, cutting several ways at once, and the blatant contrast exposes the artifice of the Victorian story.

Heady stuff, right? At first the point seems simply to show us what a difference a hundred years have made in sexual mores. (The first cut is from a timid marriage proposal in an elegant old greenhouse to the modern adulterous lovers waking up casually in bed).

Pinter has made the point before that the "past is a foreign country" (in "The Go-Between"). Modern viewers are likely to see the present as better, more open, honest, free of all that depressing pre-Freudian inhibition and outrageous sexism.

BUT IT soon becomes clear that for all this freedom and honesty moderns have paid a price. Liberated people just suffer in different ways. Being-able-to-do-anything is as troublesome as being stuck with having-to-do-something. Freedom without compassion can be destructive.

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

True Confessions; The French Lieutenant's Woman; Victory; Only When I Laugh; First Monday in October; Moscow Does Not Believe in Tears; Body Heat; Rich and Famous; Blow Out; Continental Divide.

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