

# the CRITERION



**WASTE NOT**—Kyle Sherman (left) helps Chris Countryman bag up the left-over bread to be taken to the nearby Salvation Army. The two volunteer Sundays at the Cathedral Kitchen which Kevin McDowell writes about on page 2. Countryman said that the Cathedral Kitchen is designed to be an oasis in a hostile world where one can feel wanted and appreciated, even if it is only for a few hours a week. (Photo by Kevin C. McDowell)

## Chatard and Roncalli completing pass through state tourney

by JIM JACHIMIAK

Football championships in two of the state's four classes will go to Catholic schools this weekend, regardless of whether the winners are from Indianapolis or Fort Wayne.

Chatard High School will play Bishop Luers High School of Fort Wayne for the Class AA championship tonight at Lawrence Central. Roncalli High School will play Bishop Dwenger High School, also of Fort Wayne, for the Class AAA championship tomorrow night at Warren Central.

This is the first trip to the final game for both Chatard and Roncalli. To get there, Chatard defeated Evansville's Mater Dei, another Catholic school, and Roncalli defeated Jasper in the semistate last weekend.

Chatard coach Chuck Schwaneckamp expects Luers to be "the best team we've seen," and he noted that the Knights have "a good defensive unit."

Schwaneckamp has put together a perfect record of 20-0 in his first year as head coach. His first five years at Chatard were spent as assistant coach.

Schwaneckamp noted that his Trojans are "primarily a running team." That worked to their advantage against Mater Dei, and so did Chatard's early 20-0 lead. "Mater Dei had to try to score quickly," Schwaneckamp said. "When you're not used to doing that, it's tough."

Schwaneckamp noted that "our kids played pretty well." But, he added, "that's all behind us now."

The fact that six Catholic schools were in the semifinal round this year is evidence that "we can be competitive with bigger schools," Schwaneckamp said. "I don't think we could beat them all, but I think we can hang in there with them."

For Schwaneckamp, the fact that six Catholic schools were in the semifinal round this year shows that "maybe the Catholic schools are playing better than normal, and maybe it's the other way around."

Bill Kuntz, Roncalli's head football coach, said, "We're just happy that we're one of the Catholic schools in there, and we're also pleased for Chatard."

But like Chatard, Roncalli hasn't started celebrating yet. Looking ahead to tomorrow's game against Dwenger, Kuntz said, "We know that we're going to have our hands full."

Kuntz said that Dwenger, with a record of 13-3, plays "what is basically a very tough four-A schedule."

The Saints are "probably one of the best teams coming out of Fort Wayne. They haven't really been challenged much this year," Kuntz said.

"And we feel that we have one of the best football teams to come out of Roncalli," he added. An overtime loss to Chatard early in the season was "a confidence-builder for us even though we did lose. It was probably as even a game as you could have, and we have gotten better since then."

But the Rebels' confidence could have been shattered early in last Friday's semifinal game against Jasper. "We started off slowly, both offensively and defensively," Kuntz recalled. "For the first time, somebody took control of the game away from us. It was due to (Jasper's) fine play and due to a few key mistakes on our part."

The Rebels were down 6-0 before an 80-yard touchdown by Steve Wilson. That, coupled with Glen Huffman's two-point conversion on a pass from Bryan Kalen, was a turning point in the game. "From then on, we were able to play more our style of football," Kuntz said.

## CHD collection set for this Sunday

On November 20 parishes throughout the archdiocese and the nation will take up the annual collection for the Campaign for Human Development. Seventy-five percent of funds collected go to the national office for allocation to self-help projects while the remaining 25 percent is retained in the archdiocese to support local initiatives. The collection in the archdiocese of Indianapolis last year amounted to \$83,406.72.

To qualify for CHD support projects must benefit the poor, i.e., the majority of those benefiting from a project must be members of the low-income community. The project must also be one directed by

members of the low income community themselves. It must further aim to bring about social change by addressing the root causes of poverty, e.g., unjust practices, laws, or decision making processes that keep people poor.

The Campaign serves also as a resource for information on domestic poverty and provides parishes and schools with materials on education for justice. It produces radio and television public service announcements to heighten public awareness of poverty and injustice. The largest funding agency of its kind in the nation, CHD works to build solidarity between the poor and non-poor to help people help themselves.

Funding requests for CHD are reviewed by diocesan and national staffs as well as a national committee of 40 lay persons. A committee of 13 bishops representing geographic regions of the country makes the final decision on distribution of funds.

"These projects promote human dignity, self respect and fair treatment," according to Father Marvin Mottet, executive director of CHD. "That's what people want; that's what they deserve. That's what the Campaign for Human Development provides."

Most projects are local organizations seeking to improve conditions in their own communities. Grants are made to a wide variety of racial and ethnic groups in both urban and rural areas. Funds are granted on a non-denominational basis.

This year, 20 self-help projects throughout the country have been awarded grants totaling \$7 million. National projects

slated to get CHD aid include the National Association of Atomic Veterans, the National Anti-Hunger coalition; and the Voter Participation Project.

The Voter Participation Project, awarded \$50,000, will be directed in Illinois and Indiana. Indianapolis is a major target city. Its goal is to bring about a coalition effort in voter registration and education in low-income communities.

A second national allocation to the archdiocese was made to United Senior Action of Indiana, Inc. in the amount of \$35,000. The basic aim of this organization is to build chapters of senior citizens throughout the state to address issues affecting senior citizens. The grant's purpose is to enable it to continue to build.

A local allocation of \$2,000 was awarded to United Senior Action to assist in a project to raise community awareness of health care cost issues. Local funds were also directed to sponsorship of a fundraising workshop for community organizations throughout the area and a poster contest in the parochial schools that was based on the theme of the campaign.

CHD grants frequently enable projects to leverage additional resources from other sources. Thus, the total worth of a grant is often many times its initial amount. In urging broad-based support for CHD, Father Mottet emphasizes, "We know that until we have a just social order that respects the human rights and dignity of each and every person, peace cannot be a reality. Thus, justice and peace are bound together. If you want peace, work for justice."

### Looking Inside

St. Michael's at Brookville does something different for its school's open house. Read page 2.

Bridget Hodge has some thoughts for Thanksgiving. Turn to page 10.

Advent begins next week. The Know Your Faith section talks about it on pages 11-13.

St. Leonard Parish in West Terre Haute is the subject of this week's Parish Profile. See page 14.

A Holy Spirit parishioner achieves due recognition more than 50 years after an event. Read page 15.

The Beech Grove Benedictine Sisters have cut a new record album. Turn to page 16.

the CRITERION

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Indianapolis, Indiana

# 'Huddled masses' find food, friends at Cathedral Kitchen

by KEVIN C. McDOWELL

Emma Lazarus' inscription on the Statue of Liberty reads in part: "Give me your tired, your poor." However, the full text does not reveal what we are to do with these "huddled masses yearning to breathe free."

That solution is left to those who can put flesh on the bare bones of ideas, and a hot meal and hospitality to those without.

Such has been the experience at the Cathedral Kitchen, a near-downtown facility where Catholic and Protestant volunteers have been providing hot meals on Sunday since early this year to anywhere from 100 to 250 men, women and children.

Chris Countryman, a member of St. Thomas Aquinas parish, said a group got together last year to seek a way to respond to the social problems they saw.

"We had really strong feelings about the Reagan budget cuts. Some of the members of our group were social workers who saw first hand what these cuts had caused. We had to figure out some way to respond to this need."

The first response was to begin the St. Stephen Alternative Fund last November. The funds are primarily from Federal Income Tax and telephone tax withholdings. The fund has distributed about \$2,000 in assistance to community endeavors, Countryman noted.

It was while delivering monetary assistance that "a lot of us began to see first hand the need. It choked me. We tried to decide what to do, then a little voice said, 'Why don't you start with something simple, like a soup kitchen?' Well, it has been anything but simple, but it has been a heckuva lot of fun."

COUNTRYMAN, a former religious formation teacher at Brebeuf Preparatory School, was directed to the Cathedral Kitchen as a site for the program by Monsignor Gerald Gettelfinger, and "we've been here ever since."

It was slow-going at first. "We had 16

people the first time, and it rained the first four weeks. We thought the Holy Spirit was trying to tell us something.

"But there were good signs. The third Sunday was Easter Sunday. We had a special Easter brunch, and we had over 100 people. We had over 70 for supper that evening."

Countryman stressed that the hot meals are not exclusively for "street people."

"The word spread first among those on the street. They were the first to come in large numbers." There are now senior citizens and families who come in for meals.

"Anyone can come in and eat. That was the first thing we decided on. We will never turn anyone away."

Jim Mozee, one of the volunteers who also helps out at nearby All Saints Episcopal Church's kitchen on Saturdays, said the Cathedral Kitchen averages about 175 meals each Sunday, adding that the numbers are larger at the end of the month because many of the patrons receive some form of government assistance and their resources are running out during that time.

COUNTRYMAN, a 1974 graduate of Cathedral High School, said that the Kitchen depends on faith to make ends meet.

"The Holy Spirit provides generously at times, sparsely at others. All our food is donated or baked. We depend on Divine Providence to provide."

"We feel we have been very blessed. We

have consistently had enough or more than enough."

Some goods are donated by supermarkets and other food outlets. "They give us food they would normally throw away. A head of lettuce with a few brown leaves—we can pick off those leaves and have a perfectly good head of lettuce. I like to think of it as an act of redemption for those who waste."

He added that "when we have needed people to do things, they have always been there." At present, they have over 100 volunteers, many of them whole families who work together on their assigned Sundays. Countryman said the Kitchen is not exclusively a St. Thomas affair. The Kitchen is owned by SS. Peter and Paul parish, and there are a number of other Catholic and Protestant churches involved, including organizations such as the Catholic Widowed Organization. Other volunteers were formerly patrons who "just started helping out. Pretty soon, before you know it, they're doing as much work as the rest of us."

The current hours are 2:30 to 4:30 p.m. "We want to get the people off the street before sundown."

Countryman said that theft has been their main problem. "It has really been a problem the last couple of months. The place has been broken into several times. This is real hard for me to understand. If they had come to us, we would have given it to them."

They have moved as much as possible out of the building, which was previously an auxiliary education building for the now-closed Cathedral Grade School. "We're trying to minimize damage to the building."

The Kitchen will be open from 1 to 3 p.m. Thanksgiving. "The Holy Spirit will provide. Someone has already said they will have a couple of turkeys. We're asking people if they're baking bread for that day to make an extra loaf. If experience holds true, there will be more than enough."

Any excess food is either frozen, given to the senior citizens who have a weekday meal at the center or taken down the street to the Salvation Army. Sometimes a person arrives too late, and the food is gone.

"It does hurt sometimes. Some four or five kids from the neighborhood were trick-or-treating on Halloween. They came here. They were all dressed up. We had just sent the fruit down to the Salvation Army. We didn't have anything to give them."

Countryman isn't sure what is to happen next. "I haven't had the time to do anything. I would like to get a church or other public building opened up downtown so the people will have a place to sleep. Many of them, when they've used up their number of nights at the missions, have no place to go. Many just sleep out on the streets."

The Kitchen did recently get a large quantity of federal surplus food through Community Action Against Poverty (CAAP). Included in the meat and canned fruit were 216 cases of prunes, weighing 25 lbs. a case. "That's 650 lbs. of prunes! We have to use them all by March. That's a lot of prunes."

Countryman feels most strongly about the so-called street people. "Their lives are one intrusion after another. If they go to the library, the guards follow them, always watching them. If they fall asleep, the guards push them, or punch them to wake them up. Their lives are constantly being violated because they are dispossessed. They are the most vulnerable adults in our society."

"We want them to know that they are welcome here, and that we really appreciate them. Let them have some small oasis in a week where they will be safe and wanted, and not pushed around—even if it is just for a few hours."

Perhaps the Kitchen and its volunteers can use the rest of Lazarus' work: "Send these, the homeless, tempest-tossed to me: I lift my lamp beside the golden door."

## Catholic, public schools join hands

by BARBARA JACHIMIAK

St. Michael's School in Brookville has included an unusual feature in its annual parent-teacher conferences which take place around the first of November each year.

For the past several years, the open house held during the conferences has been highlighted by a dinner for the Franklin County Community School Corporation superintendent, principals and other officials. The community meal is planned and hosted by the parents, faculty, students and pastor of St. Michael's and the other five parishes served by the Catholic school. The spirit of cooperation between the public and private schools in Franklin County was the reason for the unique gathering.

"We hold parent-teacher conferences during the first and last part of our open house," explained Franciscan Sister M. Dominica Doyle, principal. "Between the one-on-one meetings, we have a dinner planned, prepared and served by the PTO."

Sister Dominica said that the public schools cooperate in transporting St. Michael's School students by bus to and from school, and to ball games and dances at the public schools. "We also share in Chapter I and Chapter II benefits that the public schools receive from the government under the Educational Consolidation and Improvement Act (ECIA)." She added that under Chapter I, schools are provided with tutors for slow learners and learning disabled students, and Chapter II provides

public schools with instructional material and supplementary aids. These tutors and materials are available to St. Michael's School if there is a need, according to Sister.

"Our board worked to get home economics, shop and band for our students," she said, "so now they are bused to the public schools for these activities and back to our school when they are finished."

The open house dinner was meant to be a time of sharing ideas and solutions to educational problems as well as a gesture of appreciation, Sister Dominica added. She said the public school officials' visit gives them the opportunity to see St. Michael's programs and meet the parents of the students, many of whom will go into the public school system when they graduate from eighth grade.

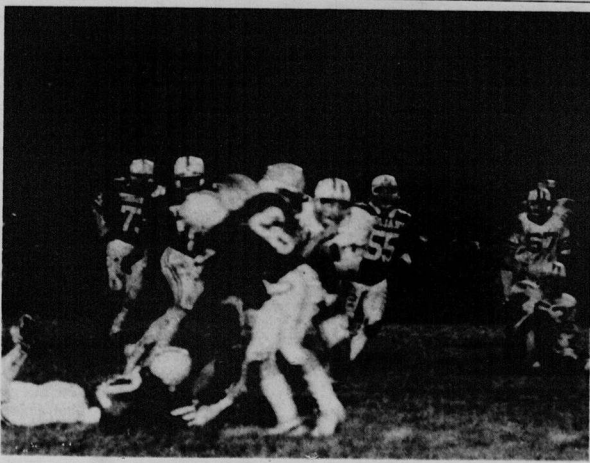
Sister Dominica added, "When adopting textbooks we try to choose the same texts as the public schools."

She went on to say that she is pleased with the high ratio of students from St. Michael's who get on the high school honor roll after they leave the parish school.

Father Louis Schumacher, pastor of St. Michael's, and parents and faculty all credit the close working relationship with the public schools in the area with the variety of programs available because of a mutual understanding of private school needs, according to Sister Dominica. The quality of education is enhanced by being able to share in the greater flexibility of public school curriculum otherwise not available for private institutions, she said.

St. Michael's School has 14 teachers and tutors, including a music teacher, and 289 students in grades one through eight. "We also have students coming from St. Joseph's in St. Leon, St. Peter's in St. Peter, St. Cecilia in Oak Forest, St. Mary of the Rock near Batesville, and Holy Guardian Angels in Cedar Grove. Several are not Catholics," she said.

This year the parent-teacher conferences, open house and dinner were held on Nov. 6.



**CLOSING IN**—The Chataud Trojans surround a Mater Dei player in last Friday night's semistate game between the two Catholic high schools. Chataud went on to win the game 40-6, earning a spot in this weekend's championship round. While Roncalli was defeating Mater Dei, Roncalli High School downed Jasper by a score of 17-6, and also entered the finals. See story on page 1. (Photo by Jim Jachimiak)

### OFFICIAL APPOINTMENTS

Effective November 30, 1983

REV. CHARLES CHESEBROUGH, from co-pastor of St. Jude, Indianapolis, to pastor of Mary, Queen of Peace, Danville.

REV. FRANCIS DOOLEY, from pastor of Mary, Queen of Peace, Danville, to co-pastor of St. Jude, Indianapolis.

From the office of Most Reverend Edward T. O'Meara, S.T.D., Archbishop of Indianapolis.



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**THE CRITERION**

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# Bishops elect new leaders at Washington meeting

by JIM LACKEY

WASHINGTON (NC)—The U.S. bishops' official five-year visits to the Vatican earlier this year took center stage Nov. 14 as the bishops opened their annual general meeting in Washington, where they elected a new president, Bishop James Malone of Youngstown, Ohio, and a vice president, Archbishop John May of St. Louis.

Pope John Paul II's personal representative to the U.S. bishops, Archbishop Pio Laghi, reminded the bishops that the pontiff's reaffirmation of church teaching during those visits "needs to be taken with utmost seriousness."

And the bishops' outgoing president, Archbishop John R. Roach of St. Paul-Minneapolis, said whatever tensions have resulted from the visits "are best understood as the growing pains in a maturing relationship" between the U.S. church and the Vatican.

Both also said the perception that the U.S. church and the pope were in conflict were the result of misperceptions by the media of the relationship between Pope John Paul and the American bishops.

The pope's representative said the pontiff's "words of affirmation, encouragement and support" for the U.S. church went "largely unreported."

During those visits to Rome the U.S. bishops heard the pope address such topics as the church's prohibition on the ordination of women, the duties of priests and Religious, and renewal of penance and Mass participation in the United States.

ARCHBISHOP ROACH said it would be "foolish" to deny that tensions exist between Rome and the U.S. church.

But he said those tensions can in part be traced to the fact that the U.S. church has "an exceptional influence—a ripple effect—on the church in other countries."

Both speakers also referred to a study being conducted in the United States at the request of Rome on the role of Religious.

Archbishop Roach said the study, along with another study on U.S. seminaries, were requested by the pope "largely, I believe, because of his legitimate concern about the consequences for the church elsewhere of trends and developments in this country."

Archbishop Roach also used his speech to defend sponsorship by the National Conference of Catholic Bishops of a two-day workshop on women's concerns immediately prior to the Nov. 14-17 annual bishops' meeting.

"Our aim, while remaining entirely faithful to the church's teachings on the question of ordination, has been to address a serious pastoral issue: that perception on the part of many women that the church does not understand or appreciate their legitimate aspirations."

HE ALSO repeated his earlier defense of U.S. marriage tribunals and said criticism of them by Cardinal Aurelio Sabattani at the recent month-long world Synod of Bishops was based on "misinformation" reaching Rome.

Bishop Malone, 63, NCCB vice president for the past three years, swept to an unusual first ballot victory Nov. 15, getting 150 votes from the approximately 250 bishops at the meeting.

It was the first time a bishop rather than an archbishop had been elected to the post.

In addition to being vice president, Bishop Malone has chaired the NCCB Ad Hoc Committee for Conference-wide Priorities, the committee for follow-up to last year's 10-day retreat by the bishops in Collegeville, Minn., and the NCCB Personnel and Administration Committee.

Bishop Malone hit the headlines several years ago for his efforts to save thousands of steelworkers' jobs following the closing of a Youngstown Sheet and Tube Co. plant. He has been bishop of Youngstown since 1968.

Archbishop May, 61, is a former auxiliary bishop of Chicago and bishop of Mobile, Ala. He has headed the St. Louis Archdiocese since 1980.

As the meeting opened in Washington

the bishops began to discuss a number of agenda items on which they were expected to vote later in the week.

Archbishop Robert Sanchez of Santa Fe, N.M., chairman of the bishops' Hispanic Affairs Committee, urged support for a proposed pastoral letter on Hispanic ministry.

The pastoral would be "a public statement of recognition of Hispanic Catholics in our country, their importance in the church... and an invitation to them to walk with us," he said.

The bishops were also introduced to a proposed reduction to three holy days of obligation in the U.S. church. Should they approve the proposal, scheduled for final action Nov. 16, only Christmas and the feasts of the Immaculate Conception (Dec. 8) and All Saints (Nov. 1)—would remain holy days on which U.S. Catholics would have a separate obligation to attend Mass.

The proposal also would need the approval of the Vatican, but since holy day practices vary from country to country

backing by the Holy See was not expected to be withheld.

The bishops also heard Bishop Joseph L. Imesch of Joliet, Ill., introduce a proposed pastoral letter on women by saying that the document should address the question of ordination to the priesthood as well as wider issues of justice and equality.

Other items discussed on the first two days included:

—A proposed statement on liturgy which, if approved, would be issued Dec. 4, the 20th anniversary of the promulgation by the Second Vatican Council of the "Constitution on the Sacred Liturgy," and

—A complex priority-setting process designed to rank objectives for the National Conference of Catholic Bishops and its public policy arm, the U.S. Catholic Conference.

The bishops also added two other items to an already packed agenda for the rest of the week, agreeing to talk about ethical issues raised by the U.S. invasion of Grenada and saying they would consider a

proposal to support Archbishop Miguel Obando Bravo of Managua, Nicaragua, who is involved in a church-state battle with the Sandinista government there.

In a report following up publication of the bishops' pastoral on war and peace, Bishop George Fulcher of Lafayette, Ind., said "the ecumenical response has been unprecedented in our experience." He said between 1 million and 1.5 million copies have been printed and it has been incorporated into college courses.

Another informational report told the bishops that relaxed rules for fast and abstinence adopted in 1966 did not need to be voted on anew to comply with the new Code of Canon Law. It prompted a comment from Bishop Thomas Mardaga of Wilmington, Del., that in his "pastoral experience, people do not follow any norms" for fasting or abstaining.

(Contributing to this story were Jerry Filteau, Liz Armstrong, Stephenie Overman and James B. Burke.)



**CYO TOUR**—Youth and adults from the Indianapolis CYO gather together for a group shot during the recent National Catholic Youth Conference held in Washington, D.C. Nov. 3-6. In addition to attending workshops and meetings, they also took in some of the

area's sites, which included the Capitol Building in the background. For a wrap-up of the CYO convention, turn to page 20. (Photo by Gerald Ross)

## Sesquicentennial kickoff draws near

"Plans are well underway for the Sesquicentennial celebration of the Archdiocese of Indianapolis slated to begin in January of 1984," stated Franciscan Sister Catherine Schneider, who is coordinating events in the Sesquicentennial Office at the Catholic Center.

Kicking off the celebration which commemorates the 150th year of the archdiocese is an opening dinner to be held in the "500" Ballroom of the Convention Center on Jan. 15. Archbishop Edward T. O'Meara will be the keynote speaker at this event which is being planned and coordinated by the Special Events Committee, chaired by John Short and Mary Young. Invitations will be sent to the parishes, as well as civic and church leaders of other denominations, for this \$30-a-plate dinner.

But according to the Franciscan sister, the celebration of the liturgy in the Convention Center on June 3 "will be the climax of the celebration." Everyone from the archdiocese is invited to attend. Bishops from all over the United States, in addition to the Apostolic Delegate from Rome have been invited. During the Mass, a hymn, which has yet to be selected by the Liturgical Music Committee from original compositions submitted in competition earlier this year, will be introduced.

Immediately following the liturgy, from 5 to 10 p.m., a Sesquifest, a festival featuring music, crafts, and ethnic dancers and food, will be held at Monument Circle. This big, family gathering is one way members of the archdiocese can celebrate as Church.

In addition to the general celebrations, deaneries will be sponsoring activities for youth. A closing event, yet to be announced, will round out this anniversary year. Further details will be forthcoming.

Ongoing events for 1984 include: a promotional slide show which is now available in all deanery resource centers to all parishes and schools; packets of information provided by the Office of Worship suggesting liturgies, prayer services, etc. to each parish; a commemorative book which is currently being compiled by the Historical Research Committee; and educational component packets which include a brief illustrated history of the archdiocese and worksheets and activities for the classroom.

Other ongoing activities include an Arts Committee, which will produce a commemorative calendar featuring work of archdiocesan artists; also in connection with this, the artist, K. P. Singh has been

commissioned to do a drawing highlighting the architecture of the diocese (prints will be sold from this); a brochure will be made available suggesting trips to historical points of interest in the archdiocese; and souvenirs commemorating the Sesquicentennial will be for sale.

Members of the Steering Committee for the Sesquicentennial are: Providence Sister Loretta Schafer, Father James Bonke, Valerie Dillon, Stephen Noone and Benedictine Sister Ann Janette Gettelfinger.

## Withdrawal urged

HARTFORD, Conn. (NC)—The National Council of Churches Nov. 10 called for replacement of the present multinational forces in Lebanon with a United Nations force. The church group also said that U.S. policies in Lebanon have been an impediment to peace. Meeting in Hartford, the NCC's governing board adopted a resolution declaring that the forces in Lebanon, which include U.S. Marines, have become "increasingly perceived as partisan and supportive of one part of the Lebanese populations against others."

# Many changes pending in leadership of U.S. Catholic Church

by LIZ ARMSTRONG  
NC News Service

"The times, they are a-changing" in the church in the United States.

The major U.S. Sees of New York and Boston await new archbishops. Within five years, 23 Ordinaries (out of 175 Sees) are scheduled to retire.

The New York and Boston appointments "are going to be very critical ones," said Father Robert Johnson, president of the National Federation of Priests' Councils. They will "have a profound impact on the church in this country," he said.

James Robert Henderson, executive director of the National Office for Black Catholics, agreed. "If the cardinals appointed are statesmen, visionaries, broad-minded and sensitive to the needs of the worshipping community... those appointments will be very important to growth of the church in America."

Church historians, theologians and leaders of Religious and lay groups said that the choices the pope makes will reveal his attitudes toward the church in America. They agreed that the selections will help shape the Catholic Church of the United States for years to come but they also cited other phenomena, such as the increasing participation of laity in the church, a vocations crisis and disputes over the roles of Religious, as influencing the church in America as it approaches the 21st century.

AS OF NOV. 11, no successors to the late Cardinals Terence Cooke of New York and Humberto Medeiros of Boston had been named. In addition, Springfield, Ill., and Harrisburg, Pa., were anticipating bishops to replace the late Bishop Joseph A. McNicholas and Bishop Joseph T. Daley, respectively. The See of Dubuque, Iowa, whose Archbishop James Byrne retired, also was vacant.

Other retirements also were pending, including those of Cardinals Timothy Manning of Los Angeles (in 1984) and John Krol of Philadelphia (in 1985), and Archbishops Peter L. Gerety of Newark (in 1987), William D. Borders of Baltimore (in 1988) and Philip M. Hannan of New Orleans (1988).

What will that mean for Catholicism in the United States?

"The obvious thing is that you're going to have that much new leadership coming up. It's a new generation," said Father Charles Curran, professor of moral theology at the Catholic University of America.

"The holy father apparently is turning his attention to the United States more than he has in the past," said William Sockey, executive director of Catholics United for the Faith. If the pontiff is displeased by anything in America, "this would be a way to begin to influence things," he said.

**SALVATORIAN FATHER** Keith Brennan, administrative assistant for the Conference of Major Superiors of Men, noted that likely candidates for New York

and Boston, and other cities, include many men named to the episcopacy under the tenure of Archbishop Jean Jadot as apostolic delegate in the United States. Archbishop Jadot "chose a lot of very good men. It will be interesting to see whether he (Pope John Paul) is putting his stamp of approval on that group of men or whether he isn't," the CMSM official said. He suggested the pope may wish to start fresh in order to build personal loyalty.

Various sources cited diverse qualities they think an Ordinary should have: Intelligence, openness toward Vatican II reforms, adherence to church teaching as explicated in Vatican II documents, a spirit of collegiality, advocacy of the church's social justice principles, the ability to both praise and criticize as needed, and the courage to stand up for what the bishop believes is right—even, some suggested, if that sometimes means disagreeing with the Vatican.

"The man must be unafraid," said Msgr. John Tracy Ellis, professorial lecturer in church history at the Catholic University of America. "He must not tremble every time there is a decision from Rome that runs counter" to the U.S. experience. He must also be "unafraid of change," the historian said. "There are ultra-conservative churchmen who are seemingly frightened to death of it."

**MSGR. ELLIS**, like others, suggested the U.S. bishops will have to explain developments in the total U.S. church to church officials at the Vatican, which he thinks sometimes gets misleading information. "I've the impression that certain Curia officials are listening too much to one side—and that side is usually the far-right," he said.

Msgr. Ellis and other sources said that the Vatican seems worried about the church in America.

"There is an uneasiness about certain trends in the American church," he said. "There's been a kind of steady criticism, no doubt about it," and the pope himself seems to regard as unsettling "certain things going on in our country and in the church in our country," he said. Irritants include many American Catholics' practice of artificial birth control, openness toward divorce, and other ideas which may differ from official church positions, Msgr. Ellis said.

Regarded as open demonstrations of Vatican concern—whether positive or negative is not yet clear, sources said—are the call for studies of religious life and seminaries.

Sister Rita Hofbauer, assistant to the director of the Leadership Conference of Women Religious and member of the Grey Nuns of the Sacred Heart, said some Vatican apprehensions "stem from a real lack of understanding of American culture." She suggested the rising participation of the laity in the church is one important aspect of American Catholic practice that should be further developed, to the extent possible under canon law, by the bishops.

Father Curran, who in 1968 dissented from the encyclical "Humanae Vitae" because he dissented from its teaching on birth control, said he thinks an important job for the bishops will be to "stand up for the American experience," especially "in support of the concept of religious life as American women are now trying to live it out." The priest was dismissed from The Catholic University of America and later reinstated.

In the view of Father Brennan, "We are different from some of the other churches (Catholic churches in other nations)" and have something to offer the rest of the world. He attributed the difference to "the total effect of our living and our culture within the democratic system. That total product has formed an openness and a consultative process," he said.

Sources said the consultative spirit has been characterized by establishment of priests' senates, parish and pastoral

councils; parental involvement with Catholic schools; and collaboration by the bishops collectively and as individuals with lay people and other advisers on important issues.

"The era of someone just making all these decisions on his own is at its death," Father Brennan said.

He said this spirit of consultation and openness is important and that the only thing that could thwart it (but probably not kill it) would be "a lot of official discouragement, strong objections or repression" from high church levels.

"Most of us look at this very seriously as the work of the Spirit and sometimes the Spirit works in ways officialdom can't appreciate, doesn't understand, or quite honestly, doesn't yet see as the work of the Spirit," he said.

Despite their comments over Vatican concern about the United States, several sources also cited positive developments in relations with Rome recently. They described these as Vatican officials' apparent willingness to listen during the U.S. bishops' autumn ad limina visits, the interest in the war and peace pastoral, and the appointment of Cardinal Joseph Bernardin to Chicago.

Msgr. Ellis pointed out as well "aspects of our church that are very bright indeed," including high Mass attendance rates (compared to other nations) and an underlying loyalty to the church which means "there is not even a remote danger of a schism or of a national church" because of disagreements with Rome. "The faith is not dead here," he said.

"I think there's something unique happening to our identity as Catholics," highlighted by development of the war and peace pastoral, said Father Johnson of NFPC. "We're no longer timid or afraid."

Msgr. Ellis said he thinks the U.S. church needs leaders with the vision of 19th century English Cardinal John Henry Newman, who "stood almost alone in championing the role of the laity" and was open to ideas that a century later took shape in Vatican II. "Can that (vision) be translated to a U.S. diocese?" he asked. "It certainly can, if there is such a man. But who's to know that but almighty God?"

## WASHINGTON NEWSLETTER

# Kennedy blazed trail for Catholics

by JIM LACKEY

**WASHINGTON (NC)**—Twenty years after the assassination of John F. Kennedy, his election and subsequent 1,000 days as president is still regarded as a momentous event in the history of American Catholicism.

Though he is still the only Catholic to have served in the highest office in the land, his election and performance in that office diminished but did not erase the anti-Catholicism of his day. According to at least one public opinion survey, it led to a greater acceptance of Catholics in political life.

Another survey, though, found that there still may be significant resistance among Americans to another Catholic president.

Kennedy's election was a "symbolic liberation" for U.S. Catholics, says Msgr. Francis J. Lally, a Boston priest who knew Kennedy and who has worked since 1975 as social development and world peace director of the U.S. Catholic Conference in Washington.

Msgr. Lally, who was editor of The Pilot, Boston archdiocesan newspaper, when Kennedy was senator and president, said Kennedy was conscious of the contribution he was making to the involvement of Catholics in the political process. His election and his service as president lifted forever the stigma that Catholics could not aspire to high U.S. government positions, the priest added.

EXPRESSING A similar view was

Msgr. John Tracy Ellis, the Catholic University of America professor regarded as the foremost U.S. church historian.

Kennedy's election marked a "very real turning of the American mind," said Msgr. Ellis. "People saw that the republic had not been impaired by Kennedy's presidency. It put minds more at ease."

As a result, when Sens. Robert Kennedy (D-N.Y.) and Eugene McCarthy (D-Minn.) sought the Democratic nomination in 1968, there was "anything but an outcry" about their religion, said Msgr. Ellis. Also, states where one might expect continued hostility toward Catholicism have since been willing to elect Catholics to Congress, he noted, citing Sen. Jeremiah Denton (R-Ala.), elected in 1980, as an example.

Kennedy's election also made it possible for a presidential candidate like Sen. George McGovern (D-S.D.) to say explicitly that he wanted a Catholic running mate, according to Msgr. Ellis. McGovern first chose Sen. Thomas Eagleton (D-Mo.) before settling on R. Sargent Shriver when Eagleton withdrew.

But Msgr. Ellis was not willing to attribute the acceptance of Catholics in high public office entirely to Kennedy's election. Another trend of the past two decades has been the "secularization" of American society, he said, with fewer people concerned or aware of the religious beliefs of others.

Though the reasons may vary, there has been extraordinary growth in the number of Catholics in Congress since Kennedy's election in 1960.

In January 1961, when Kennedy assumed office, only 100 of the 535 members of the House and Senate were Catholics. But since then Catholic membership has increased steadily so that after

the 1982 election 141 of the 535 seats were occupied by Catholics, a new record.

But two surveys of public opinion toward Catholic politicians have shown apparently conflicting views.

The Gallup Poll, for one, has found increasing acceptance of Catholic officeholders since 1960. Asked if they would be willing to vote for a well-qualified candidate who happened to be Catholic, 71 percent of those surveyed in 1960 answered in the affirmative. That figure jumped to 87 percent by 1965, according to Gallup, and in a survey earlier this year had risen to 92 percent.

But a Lou Harris survey taken in 1980, when Kennedy's brother, Sen. Edward M. Kennedy (D-Mass.), challenged incumbent President Jimmy Carter for the nomination, found 29 percent of non-Catholic Democrats admitting that they were concerned about the younger Kennedy's religion. That, according to Harris, was only a 1 percent drop from the 30 percent of non-Catholic Democrats who admitted concern in 1960 about John Kennedy's religion.

Harris said the percentage was higher in the South and Midwest and lower in the West and East, helping to explain why Edward Kennedy could win primaries in New York and Connecticut only to lose in Wisconsin and Kansas.

Part of that difference may be due to the way the two polling organizations phrased their questions. But it may also show that while Kennedy's election in 1960 ended nearly two centuries in which Catholics were excluded from the White House, it did not eliminate entirely the anti-Catholicism that before Kennedy was a major stumbling block for almost all Catholic politicians.



## Living the questions

# Church makes full content of law available

by Fr. THOMAS C. WIDNER

I am not so naive as to think that the average Catholic is going to read the new code of Canon Law but it struck me recently that its availability in the English language could have a significant impact on the effectiveness of canon law in the future.

Canon law is, of course, the legal name for church discipline. It is to church society what civil law is to secular society. The two are complementary and one recognizes the authority of the other. Civil law does not encroach on the authority of canon law and vice-versa.

As many Catholics know by now, the Code of Canon Law has been revised from its 1917 status. Father Richard Cunningham, priest of the archdiocese of Boston who recently gave a workshop for archdiocesan Catholics concerning the code, pointed out this is the third revision for the code in its history. This last one was necessary for many reasons not the least of which being that about 50 percent of the 1917 code had already been abrogated by various changes made within it since that time.

But the code was never translated into the vernacular. It was available only in Latin and seminarians never studied the code as such but only commentaries written in English about the code. They

had to go to the Latin source in order to find out what a specific law said.

So what effect will the code have now that it is available in English? I don't think it's likely to become a best-seller even though copies of it sold briskly at the workshop last month. Few people are going to use it for bedside reading although it might have quite a soporific effect. But educated Catholics won't have to depend on the clergy to tell them what is in the code.

Most Catholics know of the code because of the church's laws on marriage. The effects of those laws consume the vast majority of the work of church tribunals. It is possible that many Catholics who have to work through those tribunals are less likely to take this work for granted. It's not a question of the tribunal's honesty or willingness to work with the Catholic. But the laity have something available to them now they didn't previously.

Let's anyone think words do not have a powerful effect, it is not necessary to consider that much of the success of the Protestant Reformation depended on the translation of the Scriptures into the vernacular. This opened doors to possibilities never dreamed by the hierarchy of the Middle Ages. The tragedy of the Reformation is the intransigence which resulted, the lack of faith on the part of the hierarchy which promoted the policy that the average Catholic needed protection from misunderstanding the Scriptures as a result of reading them in translations.

Remnants of this fear occasionally appear even today. In 1964, I became acquainted with a seminarian from a French speaking parish in the Fall River, Mass., diocese whose familiarity with the Scripture was weak because he had grown up forbidden to read the Scripture in English. This was not a family or personal decision. It came out of his parish and parochial experience.

It is not likely that the code of canon law will effect a revolution among Catholics. But what will happen when individuals begin questioning this or that item in the code? Will it be different from a priest and/or theologian questioning it? What about the code's weaknesses? Will they be more visible now that the code is a truly public document?

What, for example, will happen in Catholic practice and in Catholic politics when it becomes evident that assumptions some have made about church law are inaccurate? The code says nowhere that girls cannot be altar girls. It does say that only men can be admitted to clerical orders. Will the male/female issue in the Church become a more burning issue?

Or in marriage cases. What questions will arise from the laity as they become more aware of church law? It's not so much that the rules have changed. It's just that the ordinary Catholic can now know what the rules are.

The Church has taken a marvelously progressive and dangerously revolutionary step. It has made known to anyone who wants to read it, the full content of its law.



## Priest demonstrates that peace can be disturbing

by Fr. CHARLES J. FISHER

The day was bright and crisp, the best fall day in several. I was on my way to the U.S. Penitentiary Work Farm just outside Terre Haute to spend some time with a priest. Where I was going looked more like a group of school buildings. The residents were doing sentences for lesser crimes. My worry level was low. I have been in a maximum security prison and that scared the wits out of me—towers and turrets, barbed wire fences, guns and the like.

Maryknoll Father Roy Bourgeois appeared at peace and was quite animated throughout our conversation. I was his first visitor since his sentencing about three weeks earlier. Prior to January, 1983, he worked in Central and South America. Earlier this year he gave talks on El Salvador to interested groups in schools in the southern states.

A couple months ago a group in Columbus, Ga. requested resources on El Salvador in particular and Central America in general. Roy was invited to come. A core group of people committed to justice and peace was formed including Oblate Father Larry Rosebaugh who, with Roy, spent prayer and retreat time at the Trappist monastery near Conyers, Ga. They wanted to discern what action they should take to inform others about such issues and to help others become committed to peace and justice.

Near Columbus is Fort Benning. Over 500 El Salvadoran troops were being trained by U.S. military advisors to return to their country to fight. One Sunday Roy attended Mass at the base chapel. In his homily, the base chaplain told the U.S. recruits it is the duty of all soldiers to lay down one's life for one's country and that soldiers point guns toward their enemy not out of hate, but out of love of God, country and home.

ROY LATER talked with the chaplain and asked him how it was possible for a Catholic priest to speak as he did when the American bishops had recently called for military chaplains to do "everything you can to assure that every peaceful alternative is exhausted ... to reduce violence, destruction, suffering, and death ...". According to Roy the conversation went nowhere. He sought permission to

preach at a Mass for the El Salvadoran troops or at a separate talk or provide them with a copy of Archbishop Oscar Romero's final homily or show them the movie "Gods of Metal." The response was negative.

Finding some way of communicating with the El Salvadorans was difficult. They were located in a section of the base not open to the general public. Roy's group wanted them to know Archbishop Romero's last words. Dressed as military personnel, they walked into the Spanish language Mass scheduled for the El Salvadorans on Saturday evening. For some reason no Mass was being celebrated—many of the men were gone.

The group went to the barracks and gave leaflets to soldiers present and placed leaflets around the other barracks. They contained messages from the slain archbishop, messages from his last homily. Roy and the two other members of the group were caught and driven to the gate of the compound by the military police.

ANOTHER ATTEMPT was made. This time the group planned to broadcast a tape recording of the archbishop's homily. Most El Salvadorans regard Archbishop Romero as a prophet and holy man. Roy felt the impact would cause many of the troops to take to heart his message to "lay down your arms. Cease killing your own brothers and sisters."

Sneaking into an area near the place the troops were billeted, they climbed a tree and secured a battery-powered tape recorder and speaker. Following a prayer, the 30-minute tape commenced bringing immediate attention to the intruders. It was another 30 minutes before the M.P.'s located the group. They were again expelled from the camp after being strip-searched and beaten.

Soon afterward the group sent a letter to the commanding general asking to meet with him and anyone else to exchange information and speak with the El Salvadorans. There was no reply nor any indication the general received the letter. Joined by five other peace activists, a small, quiet protest took place in front of the general's headquarters. All were arrested, charged with criminal trespass and disturbing the peace.

After a month in a Columbus jail, the group was sentenced to 18 months in a Federal penitentiary. Roy was sent to Terre Haute. The others were sentenced elsewhere.

The group wanted to protest American involvement in El Salvador and in particular the U.S. training of El Salvadoran troops to return and kill their

own brothers and sisters. These troops are members of the same groups suspected and charged with the brutal rapes and violent deaths of the four American church women, the assassination of Archbishop Romero, and the deaths of hundreds of other clergy, Religious and lay people.

The city of Columbus greatly depends on Fort Benning for its economy. A question arises about proportional justice on the part of the judge in the case. Would the outcome have been different if the case was tried in a location far from a military installation? To be tried and found guilty for disturbing the peace when the goal was to communicate peace and encourage the El Salvadorans to make correct and responsible moral judgments smacks of injustice and confused moral values in our country.

The American bishops have encouraged "the conversion of the human spirit to God who alone can give authentic peace. No society can live in peace with itself, or with the world, without a full awareness of the worth and dignity of every human person, and of the sacredness of all human life." Roy wanted to give the side of peace a hearing. Instead, he's in a Federal prison work farm.

In the penitentiary, prisoners are expected to work at menial tasks for 11 cents an hour. Roy has decided to resist. He would rather, he says, help some of the men who speak only Spanish to learn English. He would like to teach others to use the library. He wants to pray and reflect, to counsel and discuss—especially about peace. He thinks he will be removed and placed in another Federal facility. Ministry is his training and his life's work. It is unjust to be deprived of that call.

ISOLATED and cut off from family and friends, Roy says few people know his whereabouts. The sense of aloneness is somewhat debilitating for him, yet it seemed to me he reflects a certain inner peace and is convinced of the rightness of his actions. He does not believe he has done anything wrong in the light of the Gospel. The intensity of conviction varies from believer to believer, but it is important for everyone to be open to a deeper conversion of the heart. The courage to witness to the Gospel comes from the gifts of the Holy Spirit. That will lead others to act with greater urgency in order that the Gospel message be heard and known.

Roy believes God is directing his life. His peacefulness seems to be a great witness to others in prison. It is to me. I discovered my own conviction that the hope

of a Christian is always the vision of God present in every moment.

TO MY observation that he seemed calm in his spirit, Roy responded it was difficult without support of friends, family and others who share those convictions. I assured him there are many.

We talked about his earlier work. Roy is concerned about the young people he spoke with. Among youth in Catholic schools he found a disregard for the promotion of peace. He found a greater sensitivity among public school students. In one Catholic school, after they had seen some film footage of the holocausts of Hiroshima and Nagasaki, some students stood and yelled, "Nuke 'em! Nuke 'em!" At another Catholic school, a young woman, responding to a film's criticism that too much money is spent on weapons against the problem of starvation and poverty in the world, suggested mockingly that 50 percent should be given to the poor and 50 percent to build nuclear weapons. Students cheered and applauded the idea.

The local bishop, learning Roy was showing the film "Gods of Metal" in Catholic schools, informed the priests of his diocese that he did not have permission to show the film or speak in the schools. Such permission was, of course, not necessary.

It is harder to work for peace than to drift into war. A person of moral strength is the one who works diligently for non-violent solutions to our global problems. Public opinion can be shaped but our faith needs to be checked and examined. War represents a loss of faith in God's view of the whole of creation. It is a denial of hope for the future and the refusal to make love the core of life and humanity.

I believe the work of Roy Bourgeois and prophetic religions which proclaim the Good News show it is only through God's immeasurable grace that we have been freed from our sin and can work together to make a world free from war and injustice and secure in peace.

Some will remain convinced of Roy's being a criminal. I hope others would understand his side. It says many are willing to risk civil disobedience and freely live with the consequences in order to demonstrate that peace and its work is disturbing. In a violent world it is dangerous. In the midst of injustice it is absurd. It is, however, the work of Christians, indeed, of all believers of God. It is following in the footsteps of the Master.

(Father Fisher is pastor of Sacred Heart Parish, Terre Haute, and administrator of St. Ann's Parish there.)



# Editor recounts his life with almanac

'King of Cornography' pushes old-fashioned values

by JIM JACHIMIAK

Ray Geiger has granted more than 15,000 interviews in the last 50 years, but who's counting?

Who's counting? Geiger is. "I tallied them up once," says the 73-year-old editor of the Farmers' Almanac, "and this is probably the 15,351st interview."

Geiger, of Lewiston, Maine, was in Indianapolis recently to promote his publication. He came here from Rochester and Syracuse, N.Y., ending a weekend of 65-70 newspaper, radio and television interviews.

Geiger has been editor for 50 of the almanac's 167 years. He calls it "a wholesome publication done on a high moral plane."

And Geiger himself espouses the same values as the almanac. He and his wife, Ann, are members of St. Joseph Parish in Lewiston. "I guess I could say that I am enjoying a good marriage," he says. The Geigers marked their 35th wedding anniversary last weekend. They have four sons and a daughter.

"I am incurably romantic," Geiger points out. For their 15th anniversary, he rented a billboard for a message to his wife. Ten years later, he "borrowed" the

Goodyear blimp to convey his message. For their 35th anniversary, a banner greeted Mrs. Geiger as the couple boarded the Queen Elizabeth II for a cruise.

Geiger notes that "Ann is part of the team." She compiles household hints and recipes for the almanac. They are combined with the witty sayings, jokes, puns and puzzles, plus calendars and weather forecasts, which make up each almanac.

THE GEIGERS' four sons are also part of Geiger Bros., the 106-year-old firm which produces the almanac and a number of advertising specialties. Geiger carries a supply of the company's materials with him when he makes his annual tour of the country, which takes him to roughly 400 cities in three months.

His collection includes—but is certainly not limited to—business-sized cards carrying various messages, and decks of playing cards with a caricature of Geiger and the title, "King of Cornography."

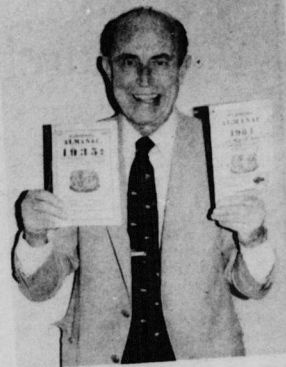
And it includes almanacs—the Farmers' Almanac and the larger American Farm and Home Almanac. The larger version is sold at newsstands, while the Farmers' Almanac is distributed free by banks and other businesses around the country.

"That's the secret of my success," Geiger declares. "I sell it to them and they give it away."

The Farmers' Almanac is distributed locally by Indiana National Bank. "They give them out like they're giving away gold pieces," Geiger quips. "I almost had to sign my life away to get a bundle of them."

The almanac's weather forecaster, Caleb Weatherbee, uses a secret formula passed on since 1817. It has been called 80-85 percent accurate, and Geiger likes to claim some of the credit for that: "I have three sisters who are nuns and one brother who is a priest, so I do a little lobbying in the hereafter with the weather."

(See EDITOR RECOUNTS on page 6)



Ray Geiger

## TO THE EDITOR

### Church must face chemical abuse

I am feeling very concerned about the lack of concern and awareness within the Catholic Church of today's growing problems of chemical abuse (alcohol/drugs)!

I am a committed and faithful Christian Catholic who is trying to be an evangelizing follower of Jesus Christ, and I am a person affected by alcoholism. I am also the mother of five children and know that my children, as well as all children are being influenced by a readily available supply of drugs and alcohol.

I also feel that the Catholic community uses alcohol (a drug) too often in social events. I also feel that grape juice instead of wine, or at least to offer a choice of either would be appropriate use in our liturgy celebration.

I believe we all have a moral obligation to join in the present opportunity of the Chemical People movement, now being launched in most communities across the nation. If you really care about the welfare of our children, can you honestly not see

this opportunity as something of a high priority? What keeps you from getting involved? Do you use alcohol, tranquilizers, or any mood altering drug to cope with life's stress? Or do you model to your children and others that Christ will provide strength and courage to face life's problems, if only you ask through sincere prayer?

Our words of wisdom intended to teach our children are empty if they see us behaving in ways contrary to our words. Please, please accept the fact that alcohol is a drug! We cannot tell our kids that using marijuana and other street drugs are wrong while we tip the martini or beer glass to "unwind" from the day's stress.

Let's stop denying we have an alcohol/drug problem and get honest with ourselves and get involved with the Chemical People movement and help our kids grow to be all that Our Heavenly Father created them to be—free from the chains of chemical dependency

Marlene Sage

Columbus

### Other options for Father Cos

An open letter to Fr. Cos Raimondi:  
Oh, Father Cos, this is not only for you but also for those you may have persuaded to behave as you have. I certainly agree that you have every right to your opinion although it is different from my own. It is your method of demonstrating your belief that I quarrel with. There are many ways to solve a problem. May I suggest another?  
Please, "Give to Caesar what is Caesar's . . . etc." Since, in this case, you don't like the way "Caesar" is behaving, by all means do something positive. Did you vote Nov. 8? If you are strong in your political belief run for office or campaign for someone you believe will do the job the way you would have it done.

At the very least, have a letter writing campaign to the elected officials involved. In this way, you may have an impact on decision-making. Breaking the law has little or no effect. For my case, I feel like deducting part of my taxes—I send a child to our parish school and have no intention of ever using the public school system. Do you really think this type of action would have an effect on the law? I think I would get what the law says I would deserve—a fine or imprisonment. By changing the law, maybe I can soon take my deduction. In the meantime, I hope you enjoy riding the Metro.

Paulette M. Anderson

Indianapolis

### Spirit moves at conference

I have just returned home from one of the most exciting, profitable Saturdays I have spent in my whole life. The occasion was a deanery wide lay leadership conference. Most of the parishes were represented and for once, thank God, we were encouraged to formulate realistic, concrete methods for our specific parish to reach out, to spread the Gospel, and to take responsibility for our growth in and management of our church.

We are indeed the Body of Christ and as such we respond to our call to service in many varied ways. To be allowed, even encouraged, to use these talents in leadership roles is breathtaking. To be servant/leader as Jesus was means I can realize more of my potential and find bigger and better ways to share my lively gift of Faith.

Layty and clergy can benefit from mutual goals, shared work load and loving Christ-like support for each other.

It says something about the growth of

our church for this kind of gathering to be held openly and with a measure of blessing for our Catholic Church. Could it be the Spirit is a movin'? Wow!!

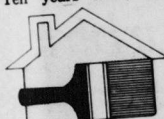
Marie Secret

Terre Haute

### Stamps sought

The Oblate Mission Stamp Bureau, c/o 26 Winstead Rd., Lackawanna, NY 14218, would appreciate receiving cancelled stamps of all denominations, both United States and foreign, and old post cards. The stamps and post cards are used to help support our overseas missions in the poverty stricken areas of many countries. Stamps should be left on paper, with a margin of ¼ inch, and separated into U.S. and foreign. The stamps should be sent by third or fourth class mail.

Jim Dundon, Coordinator  
Lackawanna, NY



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## CORNUCOPIA

## Twins cause little commotion today

by CYNTHIA DEWES

We have these arresting examples: Purdue's Silver Twins, jiggling across the playing fields of the Big Ten; and two or three toothy pairs of actors causing doubletakes among viewers of Doublemint Chewing Gum ads. But, aside from them, how many identical twins have wormed themselves into your consciousness lately? In an age when fertility drugs make multiple births seem ho hum, twins don't create the same interest they once did.



For one thing, treating twins as a pair, dressing them alike and buying two of everything the same are practices now frowned upon. Little Myrt and Gert might lose their identities and flounder through life not knowing who they are (welcome to the human race).

Nevertheless there is a lot of research afoot which tends to prove that identical twins are indeed alike in more mysterious ways than appearance, even if they are raised apart from babyhood. They often choose spouses similar in name and type, they go into similar professions, and they like to live in similar areas.

Everyone has heard of the eerie intuition shared by identical twins: when one is hurt or sick the other develops the same symptoms, or at least feels uneasy and distressed. Another characteristic is that one twin is usually aggressive and talkative while the other is passive and quiet. They are two halves of one personality.

They are also double trouble, as my poor grandmother used to say of my mother and her identical twin sister. Known in our little town simply as "The Twins," Pearl and Carrie established a reputation (note the singular noun) which lasted long beyond their residence in that area.

The Twins were born into a comfortable German-Swiss-descended family who proudly had them photographed at an early age, just alike in their long, hand-embroidered christening dresses. There they are, brown eyes alertly observing the camera from square, bald heads, their hands clutching the claws of the ornate chair arms as they sit propped closely together.

In their next photograph, at age one and a half, they stand demurely but somehow ready for action on either side of their

three-year-old brother. Stern duty is written on his face as he clasps their hands tightly.

And well he might. The two were already hatching a lifetime of mischief behind their baby smiles. There were the times when Pearl would report for Carrie in class, or vice versa, and many teachers were none the wiser.

Or they would steal candy by having one twin distract the store owner while the other did the deed. The man finally told Grandma, although he thought the twins were so cute that he'd let it go a long time. She taught them a hard lesson by making them eat candy until they were sick. From then on, they never touched chocolate again.

As teenagers learning to drive on the sly against Grandpa's wishes, they would crank over the motor, take the car out and practice, turning back the odometer when they returned. But truth prevailed one day when the brakes failed and the car jumped the curb and smashed the front window of the hardware store. When Grandpa found out, the car was not the only thing experiencing damage that day.

The Twins were the stars of their high school basketball team long before girls' sports became popular generally. "Come on, Twinnie!" was the cry as locals followed their games with the kind of admiration given pro-teams on television today, and more faithfully than they did the boys' football or basketball. A couple of dusty silver loving cups dated 1921-22 still occupy a back row in the high school trophy case.

Pearl played the piano and Carrie the violin, and their duets were a mainstay of the Sunday School recitals and the school convocations. When one twin started a sentence, the other finished, and when one began a joke the other laughed after only three words. They laughed a lot.

The Twins remained two halves of one person throughout life. And when my mother died, her sister suffered a stroke which conveniently erased her memory of that event. She continued to live with and love my mother in her imagination until she joined her. They must be laughing now at their little ruse.

## vip's...

✓ Bryan Zindren, former Gibault Counselor, has assumed the position of Director of Planned Giving for the Gibault School for Boys. He will aid friends of

Gibault School to structure their estates for maximum benefit to themselves and their families in the new Deferred Giving/Estate Planning program at the school. Call 812-299-1156 for information.

## check it out...

✓ The Catholic Communications Center is looking for an Organ to be used during the TV Mass for Shut-Ins which will resume production on Friday, Dec. 16 at Channel 59, 1440 N. Meridian St., second floor. The Mass will be aired for the first time at 7 a.m. EST on Sunday, Jan. 1, 1984, and each Sunday thereafter on Channel 59, which begins broadcasting on Dec. 31, 1983. The Center will begin booking interested parishes and celebrants who wish to participate in taping the Masses, by mid-November. Call 236-1585 regarding the organ and Mass participation.

✓ St. Vincent Stress Center will sponsor a two-session Seminar on "Holiday Blues" on Thursdays, Dec. 1 and 8, from 7 to 9 p.m. Fee is \$10. To register call 875-4628.

✓ St. Vincent Hospital and Health Care Center will begin a 20-week program on Weight Control developed by Dr. Judith Rodin at Yale University, on Monday, Nov. 21. A free, no-obligation presentation to explain the program will be offered on Thursday, Nov. 17 at 5:30 and again at 7 p.m. in St. Vincent's classroom #2. Call 871-2349 to register for the orientation meeting.

✓ The Indiana State Nuclear Freeze Conference will be held Saturday, Nov. 19 at First Friends Church, 3030 E. Kessler Blvd., beginning with registration at 9:30 a.m. State Coordinator Holy Cross Brother William Mewes will keynote the conference at 10 a.m. Call 925-1539 for more information.

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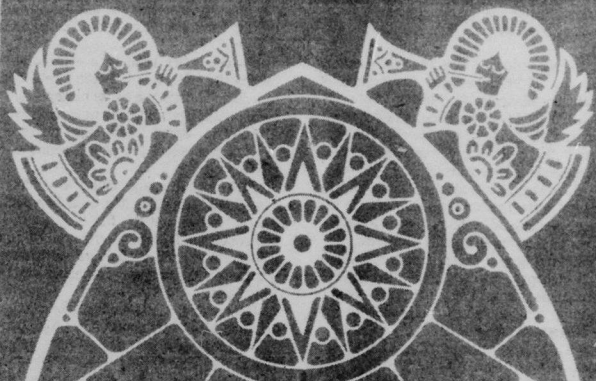
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## Editor recounts (from 6)

And Geiger's circulation of nearly 6 million also gives him clout on earth. For 1984, he has launched a campaign dealing with the metric system. "We're not against metrics by any means," he explains. "It's just that people don't think metrically."

To illustrate his point, he displays several posters. One depicts a 10-gallon (37.86-liter) hat. Wearing the hat is a 6-foot, 3-inch (2.13-meter) tall Texan. Another poster shows a woman with measurements of 36-24-36, which translate to 90-60-90. "That's as close to sex as we get," Geiger points out.

Geiger claims success with similar campaigns in the past. Several years ago, the U.S. Postal Service eliminated city names from postmarks. "By a two-year campaign purely in the almanac, we were able to get them back," he says.

More recently, the almanac opposed the nine-digit ZIP code. Geiger believes that was one reason for a postal service decision to make the nine-digit numbers optional.

Geiger has also attempted to revive chivalry. He says, "I had quite a time with that. Except for a few chauvinistic women, I got along fine."

Almanacs and other Geiger Bros. products carry the name "Ray Geiger, Philom." Geiger explains that the title is an

abbreviation of the Greek word "philomath," meaning lover of learning.

Geiger majored in philosophy at the University of Notre Dame, and was graduated magna cum laude in 1932. "I never thought I was very smart until I got to Notre Dame," he says.

After graduation, he returned to New Jersey, where the family business was located until 1955. Almanac editor Will Jardine retired in 1934 and picked Geiger as his successor.

"I didn't know anything about journalism," Geiger concedes. "But he (Jardine) did tell me I was born in the wake of Halley's Comet, which makes me something of an astronomer, and I was born as Mark Twain died, so maybe he nudged me on the way out."

Geiger also notes that his 50th year as editor coincides with the 100th anniversary of the beginning of standard time; the 400th anniversary of the development of the Gregorian calendar, which introduced leap years; and the 500th anniversary of the birth of Martin Luther.

He plans to edit the publication for at least 22 more years. "If I make it, I will have put out more almanacs than anybody else. And I'm not so sure I don't already have that record."

## FAMILY TALK

## Kennys suggest gift ideas

by Dr. JAMES and MARY KENNY

**Dear Mary:** My son is to celebrate his 10th birthday soon and is talking about presents he would like. Everything on his list involves soldiers, guns and warfare. My husband and I are sensitive to the violence in society. I don't know where his attraction to war figures comes from, and I don't want to encourage it. Any suggestions?

**Answer:** An enterprising student could write a cultural history of our country based on the changing taste in children's toys over the years. War toys were extremely popular during the early 1960s. Opposition to involvement in Vietnam and sensitivity to violence in society grew, and war toys fell out of favor. As we have moved into the 1980s, war toys are again on the ascendency.

Often television is blamed. Like most easy answers, blaming television is inadequate.

While television cannot explain our interest in war toys, it certainly capitalizes on this interest by promoting war in stories and cartoons and by selling war toys through commercials. Dealing with this

requires effort on the part of parents. Forbidding television or condemning the child's choice of programs often makes the forbidden item more attractive. While you might limit your child's viewing hours, counteracting television demands that you find other activities to replace it.

Encourage your son to invite his friends over after school. Having several children around for snacks and playtime will require extra parental effort, but it will also get children away from the after-school cartoons. If they sit in front of the TV screen, get them interested in something else.

Schedule a trip with your son to a toy store. Although he may head straight for the war toys, other toys will undoubtedly catch his eye. Attractive new toys will also catch your eye. Find out what other than war toys seems to interest him.

Find something better than a war toy for his birthday. Ten-year-olds often like sets with many figures and parts.

Electronic toys, the kind that move and make noise and require lots of batteries, are frequently poor toys because they are cheaply made and break down easily. On the other hand, most 10s are enchanted by

movement and lights and beepers. A pocket calculator or pocket electronic game might be welcome.

Tens are just approaching the age when sports equipment and sports clothing are welcome. Special sports shoes, warm-up suits and sports equipment are possibilities.

Do not overlook your own special interests. Tens can begin to share activities with parents. If you enjoy a hobby such as photography or fishing, you might buy your son some equipment for a beginner in this field.

Talk to other parents. You are not the

only parent disturbed by war toys. Pool ideas. If other children do not have war toys, they will diminish in importance.

Persons concerned about violence have formed local and national groups. You might join such a group to gain support, to promote ideas and to join others in finding ways to raise your family in a less violent climate.

Personally, I would not forbid a child to buy war toys with his own money. This only makes the forbidden item doubly attractive and causes arguments. Given the cost of toys and the limited resources of most 10s his purchases will be few.

But, like you, I would not betray my beliefs by purchasing war toys as gifts. If parents and grandparents refuse to purchase them, war toys will soon disappear from the market.

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

## Tensions reflect growth, archbishop says

by JIM LACKEY

WASHINGTON (NC)—Current tensions between the U.S. church and the Vatican are the growing pains of a maturing collegial relationship, the president of the U.S. bishops told his fellow prelates Nov. 14.

In an address opening the annual meeting of the National Conference of Catholic Bishops, Archbishop John R. Roach of St. Paul-Minneapolis said it would be "foolish for me or anyone else totally to deny" the existence of tensions between Rome and the U.S. church.

But he said those tensions can in part be traced to the fact that the U.S. church has "an exceptional influence—a ripple effect—on the church in other countries."

Referring to a recent series of talks to U.S. bishops in Rome by Pope John Paul II, Archbishop Roach also said the pope is calling on the U.S. bishops to be "altogether exemplary."

"That is not harsh criticism, it is not picking on us, it is fraternal encouragement," said Archbishop Roach. "And the minimally appropriate response is for us to make a conscious effort to measure our words and actions against this standard."

Archbishop Roach defended the sponsorship by the NCCB of a two-day workshop immediately prior to the Nov. 14-17 annual meeting on women's concerns even though the pope, in one of the addresses to the U.S. bishops, urged them to withdraw support from groups advocating the ordination of women.

He said the workshop was a "concrete application" of principles espoused by the pope that compassion should accompany fidelity to the church's teachings.

"Some have been quick to accuse us of defying the holy father... but that misses the point," said Archbishop Roach.

"Our aim, while remaining entirely faithful to the church's teaching on the question of ordination, has been to address a serious pastoral issue: that perception on the part of many women that the church does not understand or appreciate their legitimate aspirations."

"That problem will not be solved by ignoring it or failing to address it for fear that our motives will be misunderstood."

Archbishop Roach said current studies of U.S. seminaries and of the role of Religious were requested by Pope John Paul "largely, I believe, because of his

legitimate concern about the consequences for the church elsewhere of trends and developments in this country."

The NCCB president, whose three-year term was to expire at the end of the four-day meeting, also said the tensions are not signs of a confrontation but of "collegiality at work."

"Suddenly we read of a confrontation supposedly underway between a rebellious American church, led by its bishops, and a stern pontiff bent on taking us to task," said Archbishop Roach, referring to recent news stories about the pope's remarks to U.S. bishops.

"The pundits are right in thinking something important has been happening lately," he continued. "But it is not mere confrontation. It is the emergence of a new, important, and—I believe—ultimately positive chapter in our relationship with the Holy See."

He added, "If collegiality means anything, it means doing things together—sometimes difficult and even painful things. Tensions of the present moment are best understood as the growing pains in a maturing relationship."

Archbishop Roach said the studies of seminaries and religious life conducted jointly by the Vatican and the NCCB were practical expressions of collegiality.

Another expression of collegiality, he said, was the meeting earlier this year between representatives of the U.S. bishops and European bishops' conferences to discuss the pastoral letter on war and peace approved by the U.S. bishops earlier this year. Instead of moderating or weakening the pastoral, Archbishop Roach said, the consultation at the Vatican, which was organized by the Holy See, helped strengthen the document.

But Archbishop Roach also said collegiality is "a two-way street."

While part of the task of the U.S. bishops is to interpret the pope's teachings for the church in the United States, "another part of our task is to interpret the experience and insights of the church in the United States to the holy father and those who collaborate with him in Rome," said Archbishop Roach.

Archbishop Roach also commented on the collegiality among the U.S. bishops themselves, saying the 10-day retreat the bishops held in Collegeville, Minn., last year brought about a "collegial vision" that the bishops have been attempting to nurture ever since.

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# Scientists told to build peace

by Sr. MARY ANN WALSH

VATICAN CITY (NC)—Scientists should "abandon the laboratories and workshops of death" by not engaging in research leading to "war, tyranny and terror," said Pope John Paul II Nov. 12.

The pope asked scientists to work instead in "laboratories of life" that help build peace and improve living conditions.

The papal plea to "disarm science" came in a speech to the Pontifical Academy of Science. The audience included 15 Nobel Prize winners.

Work to see that "the discoveries of science are not placed at the service of war, tyranny, and terror," the pope said.

"While it is inevitable that certain research will be used for aims of aggression, the scientist ought to choose a field that contributes to the good of mankind, to the building of peace," he added.

"By refusing certain fields of research, inevitably destined, in the concrete historical circumstances, for deadly purposes, the scientists of the whole world ought to be united in a common readiness to disarm science and to form a providential force for peace," said the pope, who has often called for disarmament agreements by the nuclear powers.

"Prophets of disarmament have been objects of derision in every age, especially on the part of shrewd politicians, the supporters of power," he said. "But today must our civilization recognize that humanity has need for them?"

The pope did not specifically mention nuclear arms, but he warned that contemporary man is living in "a grave moment in history" when all of humanity is threatened with death.

"Faced with this great patient in danger of death which is humanity, scientists, in collaboration with all other members of the world of culture and with the social institutions must carry out the work of salvation analogous to that of the doctor who has sworn to use all his powers to heal the sick," the pope said.

The pontiff asked "for the success of the only war that must be fought: the war against hunger, disease and the death of millions of human beings whose quality and dignity of life could be helped and promoted with 7 percent of the amount spent each year for the incessant and threatening rearmament of the richest nations."

The pope asked scientists to help in the process of building peace by directing their research toward "the promotion of justice" and by resisting efforts "to exploit your research and discoveries against justice and peace."

"The scientific community, a community of peace, must be extended to all nations, through the foundation everywhere of institutes for research and sound technological application," he said.

"It is not enough that political colonialism has ceased; every form of scientific and technological colonialism must cease as well," the pope added.

The speech was part of the pope's continuing effort to engage scientists in efforts to reduce the arms race. In 1981 the pope asked the Pontifical Academy of Sciences to prepare a study on the effects of nuclear war on the world's population.

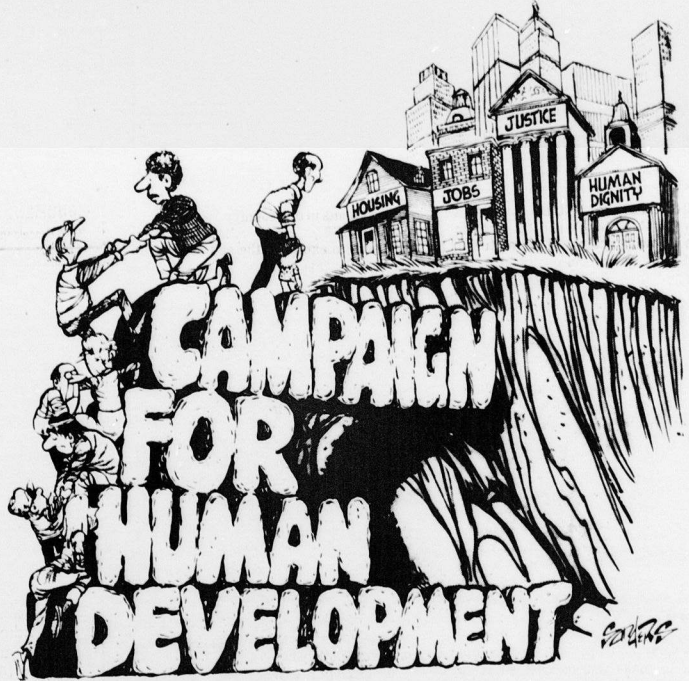
The study argued for nuclear disarmament.

"The conditions of life following a nuclear attack would be so severe that the only hope for humanity is prevention of any form of nuclear war," the study said.

In December 1981 the pope sent a delegation of scientists to present the study to world leaders, including U.S. President Ronald Reagan and the then Soviet President Leonid Brezhnev.



**CRULLER MAGIC**—St. Joseph's Church in Rockville offered a cruller stand at this year's recently held Parke County Covered Bridge Festival. It is one of the most popular at the ten-day festival. Proceeds from the sales are being used to assist in the construction of the new parish-community education building. While Madge Reed and Sherry Millikan twist the cruller dough, Jeff Millikan and Dick Harney fry crullers in 340 degree lard. (Photos by John Fuller)



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# We should be thankful for our freedom

by BRIDGET TYNAN HODGE

"Give me your tired, your poor, your huddled masses yearning to breathe free . . ." In 1903, when Emma Lazarus' sonnet, "The New Colossus," was inscribed on a tablet at the main entrance to the pedestal of the Statue of Liberty, America had not yet risen to the impressive social and economic status she now enjoys in the universe.

Most of us have not ever known the weariness of a life of ceaseless, undignified toil, nor have we experienced the dreadful desperation of absolute poverty. Our freedom is an integral facet of our living in these United States, and is evident in all areas of our lives.

If it was within our capabilities to step outside our blessings, to view our secular and spiritual prosperity as it is seen by some of our number—unattainable—perhaps our morning sun would not shine quite so brightly upon the beginning of our day.

Our labors, whether they are undertaken within the home or at another location, are performed in physically

comfortable surroundings, and rewarded with incomes adequate to provide the basic necessities of life—and some of the luxuries.

We do not shuffle upon bruised and blistered feet from rice paddy to Quonset hut, to while away the night-time remembering the hungry eyes of our children, the death-tired apathy of our neighbors. Until we have stood, beaten in body and soul, upon the line that divides frugal existence and certain death, degradation will be merely a word in our dictionaries.

THOSE OF US who have accepted the vocation of motherhood have done so in an atmosphere conducive to the production of healthy children, whose futures are just as promising as we and they may wish to make them. Well-equipped facilities, staffed by dedicated, caring personnel, are readily available to attend to their needs in all areas of mental and physical health.

This is a land of hope, for our cherubs did not enter the world in a gutter of Calcutta, there to whimper in sickness and hunger, relying only upon the godliness of a

Mother Teresa to bring to fruition all that the Creator intended.

As I strive to protect the innocence of my children, I am mindful of those little ones, on the outskirts of Cairo and in the slums of Hong Kong, who have had to surrender their purity in order to survive. That the beauty of childhood would be prostituted in the cause of obtaining the bread by which to sustain life is a fact that most of us are unable to comprehend, and yet it is a stark reality for thousands of our fellow parents. Perchance they wish that their children would labor under the same burdens as ours, with a preoccupation for leisurely pursuits replacing the relentless struggle for survival?

EDUCATION is available to us, so that, by exercising our right to be informed, we may ensure that, not only are we developing all of the talents with which we have been gifted, we may also apply ourselves to the task of easing the physical, mental and economic burdens of our less fortunate brothers and sisters. This is indeed a privilege.

When we open a book, enriching ourselves with the knowledge contained therein, I wonder if we ever consciously consider the gift of reading ability. As the words of a psalm spring forth from the pages of our Bibles, bringing us comfort or hope, or enforcing our belief in all that awaits us, do we pause to consider those whose degree of literacy prevents them from enjoying such a luxury? When I take pen in hand to bridge the 4,500 miles that separate me from cherished relatives, I confess that I take for granted my ability to traverse miles and years through the written word, for I have not ever walked in the shoes of one who is denied this pleasure.

As we regret, rightfully and morally, America's eight-year military involvement in the Vietnam War, perhaps it would

behoove us to contemplate those whose every dawning is a "Vietnam." At the time of this writing, confrontations are in progress in some 106 areas of our world. Some of those wars are of such dimension as to involve each one of us, either directly or indirectly. And some affect only one or two tribes or groups in a far-off land.

As a citizen of the Republic of Ireland, my thoughts often turn to my divided land, to the plight of Ulster's citizens. In the midst of the peaceful atmosphere in which I live, I frequently wish to be with my people, possibly to give back a little of the joy with which my heritage has endowed me. For peace is not at all a commodity to be enjoyed and accepted as a right, unless every single member of the human race is at liberty to savor it.

Current news from Lebanon and the island of Grenada indicates that not every nation's policies embrace the immediate concern of peaceful coexistence with her fellows. Since I am not physically involved in either situation, I hope I will remember, on this Thanksgiving, that the power of prayer is without limit. Yes, indeed.

When, in need of private, prayerful communication with the Creator, we step inside the doors of our spacious, well-appointed churches, perhaps we might remember those whose belief in God must be kept within the recesses of their hearts, for the dictates of immoral men have excluded the right to worship publicly. When we criticize our religious leaders, could we consider the direction our faith might take without the guidance of a spiritual leader? For us, the rock upon which Jesus Christ built His church some 2,000 years ago still stands. Thank God!

Yes, there is much for which we may be grateful, for we are not "the wretched refuse of some teeming shore, homeless, tempest-tossed . . ."

But we could have been.

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## Advent penance services held in archdiocese

Several parishes have announced Advent penance services.

The services will be offered in the Indianapolis North and East deaneries and other areas on a parish cooperation basis. Parishioners are encouraged to make use of the sacrament of reconciliation at a parish and time which is convenient. Several confessors will be present at each of the following locations:

Sunday, Nov. 27—St. Simon, 7:30 p.m.  
Monday, Nov. 28—St. Simon, 7 p.m.  
Sunday, Dec. 11—St. Joan of Arc, 4 p.m.  
Tuesday, Dec. 13—Christ the King, 7:30 p.m.  
Wednesday, Dec. 14—Little Flower, 3 p.m. and 7:30 p.m.

Thursday, Dec. 15—St. Michael, Greenfield, 7:30 p.m.

Sunday, Dec. 18—St. Maurice, Decatur County, 2 p.m.; Immaculate Conception, Millhouses, 4 p.m.; St. Maurice, Napoleon, 7:30 p.m.

Monday, Dec. 19—St. Philip Neri, St. Lawrence and Holy Spirit, 7:30 p.m.

Tuesday, Dec. 20—St. Matthew and Nativity, 7:30 p.m.

Wednesday, Dec. 21—Our Lady of Lourdes and St. Andrew, 7:30 p.m.

Thursday, Dec. 22—St. Bernadette, 7:30 p.m.

For further information, call the individual parish.

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# Woman faces death with anticipation

by Fr. DAVID K. O'ROURKE, OP

A few weeks ago Ellen died of cancer. It was one of those terrible, drawn-out deaths, the yielding of a strong, young body that loved life.

Like many priests I've seen other people die. But most of them I'd come to know well as sick people. My friend Ellen was different.

I had met Ellen and known her as a laughing, alert and vital young woman. Illness to her was like an old man's heavy black stormcoat thrown askew over a child. It was crazy, out of place. It didn't fit.

She was baffled and unbelieving when first given the biopsy report. "Cancer! How can I have cancer? I don't look sick. I don't even feel sick."

But when her doctors began talking in non-sentences and then started to look in on her at the end of their hospital rounds instead of at the beginning, she told me she realized her situation.

As the disease progressed, this purposeful and energetic young woman had the initiative and direction of her life wrenched from her hands. She fought for control for a long time, until she realized that she wasn't going to win that fight. It was a devastating realization.

But then she began to change. She let go. No longer in defeat but in what I can describe, inadequately, as anticipation.

Concern for this life was replaced by curiosity about the next. In the time that Ellen had left she lived as though she believed there really is a life after death.

Now, let me shift my focus to Advent. You might think that this is a strange, even morose, way to introduce a discussion of Advent. Why do I speak of such a sad subject as death at this time of preparation for Christmas? Isn't this not only bad timing but downright dreary as well?

I think of Ellen because of the words of John the Baptist. In Advent, the figure of John the Baptist looms large. This strange

desert man called the people to the wild waters of the Jordan. And he called them to repentance.

It is this repentance that connects John and the Advent season with my friend Ellen. Why? Because repentance involves the kind of personal change best described by dying.

A few years ago I asked a biblical scholar to give a retreat to my parish in Berkeley, Calif. He challenged us, highlighting a number of New Testament teachings we tend to soft-pedal. We gloss over them because they are hard teachings, very difficult to realize in our lives.

But we can realize these hard teachings if we change, if we repent. And the scholar went on to describe repentance.

Repentance is like a dying. It means no longer being the person you are and becoming a new person, a different person. It is a basic and fundamental change. It is a death, yet it is a birth.

It is this type of change I saw in my friend Ellen. And it was brought about in her both by the realization of her own forthcoming death and her faith in a new life.

During Advent we prepare for the birth of Christ. We also celebrate this birth by anticipation, for in this land Christmas has become a feast of anticipation and Advent a joyous time.

It strikes me that in this anticipation and joy we can see some glimmer of what it is that awaits us in that dying to self that we call repentance. A beginning—new birth—waits in our anticipation.

Granted, it is very hard to talk of joy and dying in the same breath. But after Ellen came to accept the fact that she was dying, I saw in her a glimmer of the anticipation I've described. Perhaps we can see this same glimmer in our hope and anticipation



**WAITING SEASON**—Advent is the season for awaiting peace. In the U.S. bishops' recent pastoral on war and peace, they wrote that the time of waiting for peace is not a time for passivity. The time of longing for peace is the time to make peace—to create it. As the words of the popular hymn remind us, "Let there be peace on Earth, and let it begin with me." (NC photo from KNA)

as we look forward to Christmas during the weeks of Advent.

The life that came into the world on that very first Christmas, so our faith teaches, is the very same life that will sustain us and enliven us in eternity. Our own repentances, greater and lesser throughout our

lives, can be seen as preparations for the ultimate dying to self that comes at the end of our lives.

But that dying is not the end. It is also a beginning.

It is a preparation for a new birth, like the birth we prepare for at Christmas.

## Isaiah's words still applicable today

by GABE HUCK

### Discussion Questions

1. Are you puzzled by Advent? Is it a difficult season for you to keep?

2. Have you developed any special Advent customs for your home? Do you know anyone else who has done so? What are the customs?

3. Father John Castlot writes that it is difficult to understand Advent if one thinks it looks ahead to an event that has already occurred. What does he mean? And what does he think Christians are awaiting?

4. Gabe Huck's article is all about Isaiah. Why?

5. What are some of the suggestions in Katharine Bird's article for helping children observe Advent?

6. Think about your life in the weeks before Christmas. Is there anything you could change to make Advent more real to you?

7. Where can you locate helpful resources for Advent? Who in your community could help direct you to books, records and other materials to use during Advent?

### Resources

"Arise, Jerusalem: a Family Advent Program," by Gary Giombi, Kathleen G. Connolly, Kathleen Szaj, J. Janda, and Father Lawrence Boadt. The paperback book includes five chapters and words for some Christmas carols. An adult discussion section presents a theme for each Advent week along with a reflection and discussion questions. Another section presents instructions for making items such as an Advent wreath and calendar and an Advent game. A chapter called the "family sharing program" focuses on story telling. Its aim is to make people aware of the stories that are important to them as families, friends and as Christians. (Paulist Press. 545 Island Rd. Ramsey, N.J. 07446, \$3.95.)

If you're in church for the first reading on Sunday, Nov. 27, you're going to hear Isaiah.

The next Sunday, Dec. 4, the same: Isaiah.

Same thing the next two Sundays, Nov. 11 and 18: Isaiah.

The next Sunday is Christmas. But, whether you come then for the Vigil Mass, the Midnight Mass, the Mass at Dawn or the Mass during the Day, you'll have to listen to Isaiah.

New Year's Day is the only Sunday between now and Epiphany, Jan. 8, 1984, when you won't see the lector opening the book to find Isaiah.

Jews and Christians have been listening to Isaiah for a long, long time. The synagogue Jesus attended regularly unrolled the scrolls where Isaiah's already ancient words were written down. When church and synagogue parted ways, no one ever thought of leaving those sacred texts behind. Followers of Jesus treasured the Law and the prophets, read them in public, loved them and needed them.

So through the year we open to the Book of Isaiah now and then. But in the weeks around Christmas it seems we depend on the book of this prophet.

Isaiah gave us words for what is happening. And for all the words written since—poems and visions, Gospels and letters, hymns and studies—we have yet to find any words strong enough to make us say: We can put away Isaiah's book forever, it's been replaced, updated, modernized.

We have Paul's letters and Luke's Gospel; we have hymns by Handel and by anonymous medieval poets; we have reflections by Trappist Father Thomas Merton and poems by Gerard Manley Hopkins. But when we gather in December, it is Isaiah who has the words for Advent and Christmas.

He gave us words for what is happening now, not only for what happened long ago.

Christians read Isaiah because these poems help us hear about one certain Jew, Jesus, (or to use the name he would recognize, Joshua); they help us hear about Jesus and help us understand what was in his heart.

Jesus knew his Isaiah. He grew up conscious of the words and how they sounded in the Roman-occupied land.

Words that eight and five centuries earlier had been strong—full of longing, empty of sentimentality—were still strong. They fit. They spoke truth. Not facts, truth.

Listen to Isaiah hard enough and you will know something of our times today, of ourselves, of how to listen to Jesus. Isaiah said: This is not all there is—this state of the world, this suffering of the poor, this hunger, this persecution, this luxury of the few, this killing and greed or self-righteousness.

He found the words to tell people to treasure their longing for a time when a

crowd would gather around to watch the swords of the army being heated in the fire until the skilled hands could pound them, pound them, pound them into farm implements, kitchen utensils—good, simple and useful things for ordinary life.

And the people treasured the words. They kept copying the scrolls, kept holding onto the promise, keeping their minds set on a time to come.

Who listens to Isaiah? In our tradition, Advent comes and Christmas, year after year. Keeping these days through our lives we slowly become a people. We learn the words that are ours, the words with which we can then confront our world and times.

We are learning to await our Messiah, to recognize the Messiah. Isaiah has the words to teach us.

Come January 1984, will you have learned a little more from Isaiah of how to walk through your day? How to pray to our God? And where to take your stance?

## GOD in the human situation

There is a season of great expectations known as Advent. In the weeks before Christmas it encourages people to take some time out to focus on the meaning of the coming holy day.

Gabe Huck is with the Liturgy Training Center in the Archdiocese of Chicago. In churches during Advent, he writes, we hear the words of Isaiah over and over. Read Huck's article to discover why the church continues to value the prophet so many centuries after his words were first heard.

Dominican Father David K. O'Rourke has an interesting story for Advent. This season urges people to change, he indicates. And he tells of a young woman who really did change greatly, developing a sense of hopeful

anticipation about the future. Father O'Rourke is with the Family Life Office in the Diocese of Oakland, Calif.

Katharine Bird interviews Dominican Sister Kate Dooley about how to help children find the meaning of Advent. Parents, catechists and others will find Sister Dooley's insights about Advent's meaning helpful. Ms. Bird is associate editor of the Know Your Faith series.

And Father John Castlot offers a biblical perspective on Advent. It is difficult to find Advent's meaning, he writes, when people feel that what Advent anticipates has already occurred. Do we really look ahead to something in Advent? If so, what is it?

# Sister suggests how to prepare for Advent season

*Primary students are of special interest for this Dominican sister*

by KATHARINE BIRD

Sister Kate Dooley teaches in the religious studies program at Rosary College in River Forest, Ill. A member of the Dominican Order in Sinsinawa, Wis., the author and lecturer has extensive teaching experience on all levels but says that primary students are of special interest for her. The following comments are excerpted from an interview in which she discussed the Advent season.

Sister Dooley, what do you keep in mind in helping parents and teachers prepare for Advent?

I like to reflect on the meaning of the incarnation—the coming together of God and man in Jesus Christ. The incarnation is a reminder that God is present in the world. It gives us a new way of looking at this reality.

Too often people don't see the unity between the creation and the incarnation. They see the incarnation as a separate event. Yet the incarnation is the culmination of God's act of creation.

Christmas is a high point but what we do in Advent should be done throughout the year. Even after Christmas is over, the incarnation means looking at life in a different way because the coming of Jesus has made the world different. The question is: How can we live Christmas for the whole year?

How would you celebrate Advent with primary age students?

1. Use the Advent liturgy. A fun way of celebrating Advent is through people who bridged the gap between God and humans. Advent shows us people like Jeremiah and Isaiah who really believed in Emmanuel—that God is with us.

We can talk about John the Baptist, his work and convictions... his way of recognizing God's presence in his world.

2. Sometimes it is helpful to pick a

motto or a theme from the Sunday liturgy to use each week. For John the Baptist, the theme of announcement could be used, since children are always waiting for announcements.

3. Draw on family life. Look at family books and point that these are your ancestors, the people in continuity with you. This helps young students see we can't understand Christianity unless we know its background and the important figures in it. They begin to understand that faith is the culmination of a long line of people calling us to believe, that our faith depends on Jeremiah and Isaiah and the apostles.

Can you suggest an activity for helping teachers and parents keep the religious message of Advent alive despite hectic Christmas preparations?

Every day I would plan a very short

service which stresses as much as possible the religious meaning of the season. In my primary teaching days I often had students memorize the Christmas story. Then we did a dramatic reading. The same thing can be done with the Baptist and the prophets.

Have a short prayer service. Sing or hum appealing religious songs or Christmas carols. Include a little silence. Make this a quiet time for everyone, when students can focus in on the season's religious significance.

What do you see as the most important message of Advent?

I stress the notion of the incarnation as an ongoing reality, something that takes place all around us. When we look at God becoming man, it shows us something about God, but also something about who

we are and what we are called to be. The Vatican II document on the church testifies that in revealing the mystery of God, Christ also reveals humans to humans.

Faith isn't like a Vitamin B shot, an isolated event. Advent reminds us that we belong to a community and urges us to look for God present in the community that worships together.

Could you recommend a book that you find helpful during Advent?

I always reread Father Carroll Stuhlmueller's "Biblical Meditations for Advent and the Christmas Season," published by Paulist Press. He does there what I want to do so desperately—he makes the Gospels come alive. He always brings the meditations into my own life, he bridges the gap between the secular and the sacred.

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## Advent prepares us for future coming

*Jesus comes into our lives in the most surprising ways*

by Fr. JOHN CASTELOT

If there is something a bit unreal about our Advent celebration, it may be that we seem to be preparing for a coming that has already taken place.

As Paul put it: "How is it possible for one to hope for what he sees?" (Romans 8:24)

Of course, we can very realistically relive the experience of the entry of Christ into our history. Jesus constantly is coming into our lives, sometimes in the most surprising ways.

Most important, he will come again to call each of us into his Father's kingdom. This gives us solid reason to prepare for him with eager anticipation.

However Advent climaxes with the celebration at Christmas of Christ's

historical coming in time almost 2,000 years ago. The excitement surrounding Christmas rejoicing can easily obscure the fact that this coming was actually an anticipation and pledge of his definitive, triumphant coming in the future.

However, D-Day is not V-Day. By his life, death and resurrection, Jesus inaugurated God's reign. Still he incessantly preached the need to prepare for that reign.

Dawn is not high noon. Toward the end of his ministry Jesus gave his famous discourse on the end-time, in which he repeatedly urged his listeners to be on guard, looking forward to the day when people would "see the son of man coming in the clouds with great power and glory." (Mark 13:26)

But Jesus also said: "As to the exact day or hour, no one knows it... only the Father." (Mark 13:32)

And during his trial, Jesus told the court: "You will see the son of man seated at the right hand of the power and coming with the clouds of heaven." (Mark 14:62)

In Luke we read that on the evening of the resurrection, Jesus gave the disciples this instruction: "Thus it is written that the Messiah must suffer and rise from the dead on the third day. In his name penance for the remission of sins must be preached to all the nations, beginning at Jerusalem." (Luke 24:46-47)

The death and resurrection of Jesus

brought God's plan to its climax. But a great deal of work remained and a long, indefinite period of time had to elapse before that plan would be fully accomplished.

It was to his future coming that the first Christians looked forward anxiously. It would mean God's ultimate triumph over the forces of evil and the definitive establishment of his reign in the universe. It was for this that they prayed: "Your kingdom come, your will be done on earth as it is in heaven."

Paul congratulated his Thessalonian converts for having "turned to God... to await from heaven the Son he raised from the dead—Jesus." (1 Thessalonians 1:10)

Paul summed up the awaited fulfillment of the divine plan this way: "Just as in Adam all die, so in Christ all will come to life again, but each one in proper order: Christ the first fruits and then, at his coming, all those who belong to him. After that will come the end, when, after having destroyed every sovereignty, authority and power, he will hand over the kingdom to God the Father."

"Christ must reign until God has put all enemies under his feet, and the last enemy to be destroyed is death... when, finally, all has been subjected to the son, he will then subject himself to the one who made all things subject to him, so that God may be all in all." (1 Corinthians 15:26-28)

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## Custom Made Suits

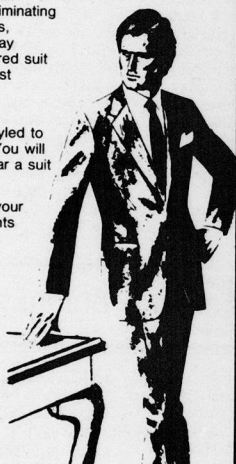
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## THE WORD

by PAUL KARNOWSKI

Today's column is both a first and a last. It's the first time that I've so radically ignored the readings of the day, but it's also the last time I'll be writing this column.

I'm not sure whether it's an urge that comes with being a writer or not, but I have an urge to tell you about myself and why I wrote the column as long as I did. The observant already know quite a bit about me (and they suspect even more).

They know that I was once in the seminary; that I am married and my wife's name is Gale; that we live in Indianapolis; that we subscribe to Newsweek and National Geographic; that we're Democrats. They suspect that I might be a birdwatcher; that I might be an English major (too many references to people like Chaucer and Blake); and that I like art.

I never revealed much of myself in the column because I always thought it was irrelevant. And since I still feel that way, the most I'll do is confirm the suspicions above. They're all true.

As to why I wrote the column, you're much more likely to get a good response. I

Fest of Christ the King (C)  
NOVEMBER 20, 1983

II Samuel 5:1-3  
Colossians 1:12-20  
Luke 23:35-43

wrote the column as a starting point, a springboard for your personal reflection on the Scripture readings of the day. Not knowing any of you well, I tried to touch those things that we are all familiar with: movies, books, family reunions, grade school memories, adolescence and nature. I touched these things in an attempt to show how each of us is accountable to God and to ourselves.

The funny thing is, I tried to do it knowing less about you than you know about me. I knew only that you lived in Anchorage, Atlanta, Covington, Erie, Indianapolis or Louisville; that you subscribed to any number of magazines; that you were married, unmarried, widowed, divorced or celibate; and that very few of you had attended the seminary.

But you know, for knowing so little about one another, I think we had a pretty good thing going. I enjoyed it, and I hope you did, too. May God bless all of us.

(Editor's note: Next week beginning with the first Sunday of Advent, Fr. James Black will offer weekly reflections on the Sunday readings.)





TURN AWAY—The crowds grew larger each day as John continued to preach on the bank of the Jordan River. After preaching a while, John would wade into the river and call to the people, "Turn away from sin. Come down into the water and be baptized. Then you will be ready for the Lord when he comes." (NC sketch by Beryl E. Newman)

## THE QUESTION BOX

# What do I tell 'born again' in-laws?

by Msgr. R.T. BOSLER

Q Why would my brother-in-law and sister-in-law give up their Catholic religion just from reading the Bible? They read it with other people in houses or halls. Now they say worship in the Catholic Church is false and not according to the Bible. They tell me I can't be saved unless I worship as they do. I don't believe this, but what do I tell them?



A Yours is one of several letters I have received from Catholics who are bedeviled by born-again friends or relatives threatening damnation for all who remain in the Catholic Church.

I use the word "bedeviled" intentionally, for I find it inconceivable that the Holy Spirit would move Christians to denounce other Christians and thus destroy rather than promote Christian unity.

I do not question the authenticity of the experience of many good persons who have been touched by the Spirit and claim to have been born again or to have received the baptism of the Spirit.

There are hundreds of thousands of Roman Catholics in all parts of the world who have had this experience as charismatics.

They read the Bible and pray together. They can be better Catholics than ever, leaders in parish life and enthusiastic participants in the Mass, the Lord's Supper. The attitude toward the Lord's Supper is the measure of authentic Christianity.

Ninety-nine percent of the Christians of the world consider the Lord's Supper the principal worship of Christians.

You should point this out to your in-

laws. As Catholics participating in the Mass, they once were worshipping according to the Bible.

Ask them to open their Bibles to I Corinthians 11. There St. Paul describes how Christians are to worship. They come together for the Lord's Supper and thus fulfill the command: "Do this in remembrance of me."

Show them the passages in Acts that tell how Christians devoted themselves to the "breaking of the bread and prayers" (Acts 2:42) and the quote: "On the first day of the week when we gathered for the breaking of the bread" (20:7).

As Catholics your in-laws once took seriously the words in John's Gospel: "For my flesh is real food and my blood real drink" (6:56).

Ask them whether they might not be a little uneasy finding themselves now among those who said, "This sort of talk is hard to endure; how can anyone take it seriously?" (6:60).

They may explain that they no longer understand these passages according to the man-made traditions of the Roman Catholic Church.

And you may counter with the accusation that they are understanding the passages according to the traditions of their new Bible teachers.

Everyone reads the Bible out of some tradition.

It should be comforting for you to know you read it out of a tradition as old as Christianity itself and shared today by the vast majority of all Christians.

Pray that your in-laws return to it—or at least give up their weird notion of God.

How can they worship a God who, according to I Timothy 2:4, wants "all men to be saved" and then allows 99 percent of all Christians to be left out?

(Msgr. Bosler welcomes questions from readers. Those of general interest will be answered here. Write to him at 680 N. Alabama, Indianapolis, IN 46204.)

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# Children's Story Hour

by JANAAN MANTERNACH

"I wonder if God is ever going to hear our cries?" the people of Jerusalem asked one another. "The Roman soldiers oppress us. Our own religious leaders make life hard for us with so many laws and rules. Has God forgotten us, his chosen people?"

The people were eager to hear any word of hope. They thirsted for a sign that God was still with them. They longed for someone to lead them to freedom from so many burdens.

"If only God would send us a prophet," people said. "When will God send the Messiah to set us free?"

Then one day a remarkable man appeared in the desert near the Jordan River. A man who spoke words of hope. His name was John. He wore a rough camel's hair robe, pulled together around his waist by a leather belt. He ate the food of desert nomads—grasshoppers and wild honey. His face was dark from the sun.

"He is a prophet," people whispered to one another. "Maybe he is the Messiah."

Crowds from Jerusalem and all the nearby villages came out to hear John preach. His message was full of hope and challenge. John said the Lord was coming to set people free.

"John looks and talks like one of the old-time prophets," people began to say. "He's like Isaiah or maybe Elijah."

The crowds grew bigger each day. John's message was always the same. "The Lord is coming," he shouted. "Turn away from evil and sin. Make ready the way of the Lord. Clear him a straight path. Repent of your sins."

After preaching a while, John would walk down into the Jordan River. Waist deep in the cool water John called out to the people. "Turn away from sin. Come down into the water and be baptized. Then you will be ready for the Lord when he comes."

Hundreds of people went down into the river with John. He sprinkled them with water, or dunked them underwater for a moment. The baptism was a sign to

everyone that they were serious about changing their lives.

After the baptisms, John usually sat down beside the river. He continued to preach to the people. His message was always the same.

"Someone greater than I am will come soon," John promised. "I am not good enough even to bend down and untie his sandals. I have baptized you with water. He who is to come will baptize you with the Holy Spirit."

"Who is this man who is to come after John?" the people asked each other.

As people left John beside the river, they walked back to their homes wondering. "God has heard our cries. John says the Lord is coming to set us free. Thanks be to God. But who is the man God is sending after John? We must be ready when he comes."

## Questions

1. Have you ever really had to wait a long time for something you wanted? Was it hard to do?

2. Can you imagine how the Jewish people felt as they awaited the Messiah?

3. Draw a picture of John the Baptist. What is he saying in your picture?

## Children's Reading Corner

"Nadia the Willful" is written by Sue Alexander. Nadia's beloved brother, Hamed, dies in the desert. This grieves their father. He decrees that no one is ever to utter Hamed's name again.

But Nadia finds that impossible. She can't keep Hamed's name locked silently within her. She begins to speak about what Hamed meant to her. Then she begins to feel at peace. Later Nadia teaches her father how important it is to remember Hamed. An evocative and marvelous story! It shows that children can help to free themselves and others from fear and trouble, and how hope is reborn for them. (Pantheon Books, 210 E. 50th St., New York 10022, 1983, \$10.95.)

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## ADVENT PUZZLER

Circle 14 Advent related words, horizontally, vertically or diagonally.

R	C	M	O	Z	R	W	X	A	T	C	I	O	T
H	A	I	S	S	E	M	O	U	S	A	F	T	S
O	N	D	G	M	L	T	V	R	W	L	N	N	I
P	D	B	V	J	R	M	C	D	L	E	A	T	T
M	L	E	H	E	R	O	D	T	M	N	J	I	P
E	E	B	N	S	N	G	S	G	P	D	F	R	A
E	L	P	R	U	P	T	D	U	N	A	T	I	B
R	B	C	O	D	Q	U	W	P	L	R	Q	P	E
T	L	K	M	Y	J	R	E	R	O	S	E	S	H
E	B	C	H	T	I	K	N	M	E	K	J	Y	T
S	U	M	S	G	N	I	M	O	C	A	R	L	N
S	G	A	I	N	E	R	O	N	I	L	T	O	H
E	L	G	F	A	S	T	I	N	G	K	R	H	O
J	O	B	I	N	T	K	S	L	F	O	O	N	J

ADVENT WREATH, LAST JUDGMENT, MESSIAH, HEROD, COMING, CANDLE, FASTING, FISH, HOLY SPIRIT, ROSE, ADVENT WREATH, LAST JUDGMENT, MESSIAH, HEROD, COMING, CANDLE, FASTING, FISH, HOLY SPIRIT, ROSE

# St. Leonard Parish

West Terre Haute, Indiana

—Fr. Edward Gayso, pastor—

by SUSAN M. MICINSKI

"If a new person walks in our church, we're going to take notice and make that person feel welcome," stated Agnes Brunette, a parishioner of St. Leonard of Port Maurice in West Terre Haute. "We're a lot closer as a group than a lot of other larger churches."

"Small parishes are the best," declared Father Edward Gayso, pastor of St. Leonard. "I learned that in the seminary and it's the truth."

Although there are only approximately 108 families or about 220 people belonging to this parish, Father Gayso, who has had this pastorate since 1974, believes that "the percentage of people involved with or working on church projects in a smaller size congregation is always greater compared to a larger one." Still this "parish has got to and will grow from the younger people."

Speaking of the younger people, after each Mass the children in attendance "stay after and pick up the hymnals and missalettes," stated parishioner Mary Boyll. "They feel like they're really doing something, and it's good for them to learn early to help the church out in any way they can."

Joseph Mangia, the director/coordinator of religious education at the parish, cited the development of the area west of West Terre Haute as a real boon to potential parish growth. "I live in that area and I can see things are really growing."

SINCE ST. Leonard is located directly off Interstate 70 or highway 40 on North 8th Street, and is only six miles from the Indiana/Illinois state line, "we get a lot of traffic back and forth—even more so now since this expansion is taking place," explained Mary Steppe, a parishioner of the sole Catholic Church in West Terre Haute, who teaches at South Vigo High and Honey Creek Junior High School.

In spite of its size, there are activities available to parishioners, as well as organizations for them to join. Some of them include: the parish council, steering committee, ladies club, a monthly parish meeting that all are invited to attend and

pitch-in dinners usually held two or three times a year that serve as social and fund raising events.

This year, as a rallying point for young children, the ladies club will sponsor a Christmas party after one of the Masses. "The young children will be singing carols and everyone will join in," stated Miss Steppe. "This is the first time that a Christmas party will have been held since the closing of the school in the late '60s, and its purpose is to provide the children as well as adults with a sense of family, friendship, support and self-worth. For in a parish so small each person's contribution is a vital element. Each week people are assuming more responsibilities that used to be duties of the Religious."

"I THINK the people are definitely getting more organized," exclaimed the pastor. "The church, ours as well as any other one, has to be a mutual helping organization now. Everything is changing—changing for the better. People can now do what they should have been doing since their baptism, what they previously weren't allowed to do."

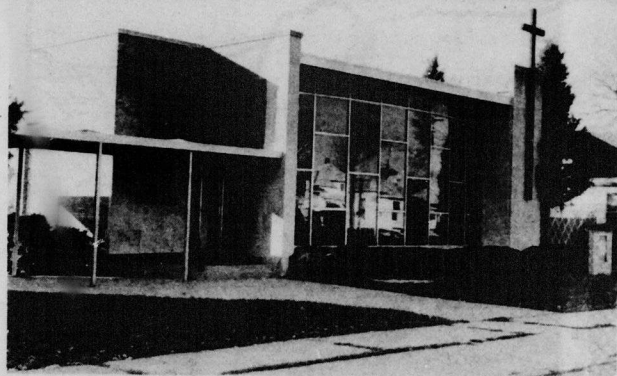
According to the teacher, "our parishioners have a living devotion to our church community, and put in many hours caring for it." To further help this community, "some new committees have been established and they are the liturgical, social and maintenance committees. We also are reorganizing the financial and educational groups."

Although certain individuals may be in charge of an area of responsibility, "there's a lot of overlap in the actual carrying out of the work," stated the CRE. "Everybody helps with everything."

As one parishioner put it, "it's easy to belong here because there's always something to do."

Parishioners here feel that joyful as well as sorrowful occasions are ones the community should share. For example, the parish makes special efforts during a time of bereavement to provide the grieving family with support and repast.

Since St. Leonard of Port Maurice is part of the Terre Haute Deanery, members here make use of religious education opportunities offered by the deanery



religious education resource center. However, a CCD class does meet on Sunday mornings before the 10 a.m. Mass and has 35 youngsters from first to eighth grade. Pre-schoolers meet in the basement of the old school house, while the older children gather on the other two floors.

It has been difficult, however, for this parish to gear religious education programs for adults and teens. "It's been really hard to schedule anything on a mutually agreed upon day," stated Mangia. "There is interest, but some people work while others have other obligations, so maybe a group could make it one week, and then a totally different group would show up the next. But we are trying to build things back up."

Named after a missionary born in 1676 in Imperia, Italy, this parish was founded by immigrants of 14 nationalities who were committed to preserving the proximity and locale of this former mining and railroad center. Prior to its founding, these early parishioners were faced with the hardship of travelling across the Wabash River to parishes in Terre Haute, the closest being either St. Joseph's or St. Mary's Village Church.

Before the original combination church/school building was erected in 1911, several families in the early 1900's held Mass in their homes. These early parishioners were John and Mary Gropp who had Father Thomas Hoffman celebrate Mass for the community then of 60 families in their four room house for over a year. In this same spirit, John and Elizabeth Foradori opened their home to the Sisters of Providence whose motherhouse was only a few miles away. The sisters taught religious education classes to children in the Whitcomb Heights area. Mass was also offered there.

Today, this church, a modernistic red brick and Bedford stone one story structure, dedicated in 1959, offers all parishioners, especially the elderly and handicapped, an easy access place of worship. The interior of this utilitarian designed building has a vivid green mosaic altar area depicting various scenes from both the New and Old Testaments.

As the church was being built, many thought the art rather stark and simplistic at first appearance, but the years have illuminated the wisdom the altar area magnifies.

## Dare to Share '83' Las Vegas Night

St. Simon's Church

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ST. LEONARD PARISHIONERS—Members of St. Leonard of Port Maurice in West Terre Haute always make newcomers feel welcome in their church. Some of them who gathered around the magnificent mosaic altar area include (top photo, top row) Father Edward Gayso, pastor, Edward Brunette; (front row) Joseph Mangia, Mary Boyll and Agnes Brunette. Below, are Father Gayso and Mario Foradori, and (front row) Mary Steppe, Paula Gresh and Mary Phleging. (Photos by Susan M. Micinski)



# Holy Spirit parishioner gets recognized for early idea

by SUSAN M. MICINSKI

Selling a product can often pose a problem, but selling an idea can be met with even more resistance. Seventy-eight year old Frank Della Penna of Indianapolis, a parishioner of Holy Spirit Church, is one man who found this out many years ago.

Over 60 years ago, a much younger Della Penna, who has no musical background whatsoever, but does profess a love of fine music, used to go to symphony orchestra concerts and marvel at the wonderful sounds the musicians would produce. Although awestruck by the beautiful cacophony, he thought "there must be a way to replace the man directing all the musical instruments. One man could be the whole orchestra—with a small unit at his fingertips for a symphony orchestra."

Obsessed with his idea, and hardly discussing it with anyone, the music lover started making plans and drawings. What he virtually ended up with was a rudimentary, but accurate invention of the present day electric organ. Jim Barrick, Charles Boehn and Ramon Secrest of the Indiana Wurlitzer Organization give credence to this statement. It is their opinion that Della Penna's hand drawn keyboard is amazing and accurate in all details to most organs today.

So with his idea in hand, or rather on paper, the young man began soliciting various musical companies. Of course, like many other inventors of yesterday and today, he got numerous rejections.

"But I kept trying," stated Della Penna.

However, it seemed to all be to no avail. Both in person and in correspondence with Farney Wurlitzer in 1934, and C. Norris Bristol, also of Wurlitzer in 1973, Harry Bennett of the Starr Piano Company in 1925, the Laboratory of Thomas A. Edison in 1924, Mr. Sarnoff of RCA and G.G. Conn Ltd., all concurred in their assessment of Della Penna's brainstorm. They concluded that Della Penna "had a wonderful idea or invention, but that the method was too far in advance of the others and that there was no possible way to manufacture the organ at that time."

Naturally, before Della Penna, many other organ inventors, and their early methods attempted to produce imitations of the sound of instruments. One of his early predecessors included Carl Nystrom of Carlstad, Sweden, who in 1894 did secure a patent from the U.S. Patent Office for such an organ that produced imitations of sounds. He was followed by others in the United States as early as 1905.



Frank Della Penna

## Workshop will focus on South Africa

The Indiana Interreligious Commission on Human Equality (IICHE) and South Indiana United Methodists and Others in Support of Southern Africa (SUMOSSA) will sponsor a consultation on South Africa, as well as workshops and sessions on related topics on Nov. 21 from 9 a.m. to 3:30 p.m. at the Christian Theological Seminary, 1000 W. 42nd St., Indianapolis.

Dr. Dennis Brutus, well known for his resistance to the racial separation practiced in South Africa, known as apartheid, will be the featured presenter at the consultation. A teacher and poet, Dr. Brutus served a prison term in South Africa for his opposition to apartheid

and was shot in the back while trying to escape. In 1983 he was featured on ABC's Nightline program as a result of his trial within the U.S. Immigration and Naturalization Service's court system.

This program is being held as a follow-up to a similar one held last year. At the request of participants, this event is planned to offer continued support, more in-depth information and additional strategies for action involvement.

The cost of the consultation/workshops is \$5 and this includes lunch. To register or for further information call IICHE at 317-924-4226 or 812-332-9888.

However, Della Penna's idea was not to produce imitations of sound, but rather to create an instrument that would produce the sounds of real instruments by the method of recording one instrument's note at a time.

According to Della Penna this could have been manufactured by electromagnetic tape and its sound system or photoelectric cell with its beam of light pick up of sound control. But these methods are now perfected and the notes are stored in a micro processor memory unit of a computer, which is manufactured by the Hohner Company of Germany which owns the rights to this design.

To put it simply, the computer organizes these sounds into complex patterns and musical expressions. The rights to manufacture these units have been sold to the Wurlitzer Company who builds the Omni 6000 organ in its Cornith, Miss. facility.

Recently, Della Penna attended a factory showing of Wurlitzer organs at their 25th and Arlington store. Although his plans have been shelved for many years, he was eager to

talk to a company engineer to see how his idea compared to present day models.

"The engineer was actually quite amazed with my book of drawings," explained Della Penna, "and he took it and showed it to Mr. Barrick, Mr. Boehn and Mr. Secrest of the Indiana Wurlitzer Company. They told me they'd like to do something to honor me for my early methods in regard to the organ. They later called me and said they'd like to present me with a 1984 Wurlitzer Omni 6000 organ for this past achievement."

Although this story would have a much different outcome had Della Penna been able to afford the cost to secure the patent rights for his invention back in those early days, without a doubt, Della Penna was elated to receive such an honor. However, since he does not play the organ he has decided to sell this instrument. An advertisement describing the organ can be found on page 10 of this issue.

All and all Della Penna was pleased to learn that Wurlitzer employs a method quite akin to his.

# SESQUICENTENNIAL SOUVENIRS

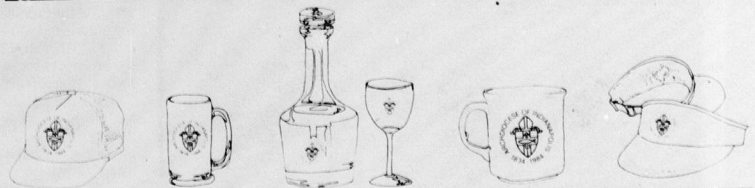


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**DEADLINE FOR CHRISTMAS ORDERS — DECEMBER 14, 1983**

# Second album recorded by Benedictines, to be available soon

by KEVIN C. McDOWELL

Music may be the only true universal language. If it is, then the Beech Grove Benedictines have not only mastered the language in their just-released second album, but have, as well, expressed a timeless prayer.

The eight Benedictine sisters' first album, "Time, Don't Run Away," sold 2,000 copies, while the just-released second album, "I Have Loved You," will have an initial release of 1,000 albums and 1,000 tapes with songbooks available soon.

Sister Mary Sue Freiburger, who wrote all the songs on the first album and eight of the 10 selections on the second, said the

group began some 17 years ago when most of them entered the convent.

"We started singing together just for fun. We began going to a Methodist college—Indiana Central—which is not far from Beech Grove, and they asked us to share our music with some of their churches."

At the time, the group did not have a guitar player. A Methodist singing group, "Dust and Ashes," asked if they could come over to the convent and play some of their songs. Later, the Methodist group sent the sisters a guitar, and soon several members had mastered the instrument.

Sister Mary Sue, who is a math teacher at Providence High School in Clarksville,



**I HAVE LOVED YOU**—Benedictine Sisters Marian Yohe, Mary Luke Jones and Mary Sue Freiburger discuss the Beech Grove Benedictines latest album with WIBC newsman Bill Donnelly, who interviewed the three for a radio show sponsored by Tabernacle Presbyterian Church in Indianapolis. The art work, which is from the album's cover, is by group member Sister Mary Kay Greenawalt. (Photos by Kevin C. McDowell)

said the inspiration for her songs generally comes from her daily meditations.

"PART OF OUR day is dedicated to prayer. Sometimes this prayer leads to a phrase that stays in my mind. That phrase blooms, becomes a full song, or stays a part of the meditation."

She often uses her guitar during her meditations. "Often the words and music come together, but generally the phrase comes first."

The Floyds Knobs native also said that her family deeply affects her. "I came from a very strong Catholic family. I was raised in the country. I often spent time in the woods, by the creeks. It came to me young that God loved me very deeply, that I was special, that all my life I belonged to Him."

This is a recurring theme throughout the second album, which is designed to help one nurture a dialogue with God.

Sister Marian Yohe, a special education teacher at Mount Tabor School in New Albany, developed the harmonies for the second album and wrote two of the selections.

"Music brings me closer to my Lord," she said. "Singing is my greatest joy." A 1966 graduate of Chatham High School, Sister Marian also plays the guitar.

**THE SONGS ON "I Have Loved You"** all have special meaning.

"Keep Us Safe, Lord," written by Sister Mary Sue, resulted from a sleepless night. "I couldn't sleep. We had a new pipe organ in the chapel, so I went up to it and tried to play softly. It just came. It is definitely a night song." The song asks God to give us strength when we're weary, assurance when we doubt, and courage when we are afraid of the creatures that seem to come in the night.

"Father, I Ask Your Forgiveness" is a dialogue between a penitent child and the Father. "I used to live at St. Joe Hill, where I was baptized," Sister Mary Sue said. "I was with a guitar group and we were getting ready to play for a penance service. Two minutes before the service started, this song just popped into my mind. There were a lot of people there. There were candles all over the place, a real sense of people coming before God to ask forgiveness."

"We Come Together To Pray" was written by Sister Mary Sue for the dedication of the remodeled chapel at Beech Grove. "The song was to be played as the archbishop blessed the altar, the walls, every little piece." Sister Mary Sue thought she would be able to play while she watched the archbishop's movements, but the piano she was to play was facing the wall. "I couldn't see what he was doing, but everything just fell together. Everything just flowed."

"You, My God, I Follow" was written for Sister Mary Kay Greenawalt's final profession. Sister Mary Kay, a member of the singing group and an art instructor currently studying at Indiana University, designed the album cover for "I Have Loved You." Sister Mary Sue blended the scriptural passages Sister Mary Kay chose with Sister Mary Kay's talent.

"My life's a sculpture from your hands,

carved gently in Your image. You, my God, I follow. You, my God, I love."

"Let Me Stay Awhile" evolved from a community meeting where the older sisters in the order spoke candidly to the younger ones about their fears, and about a seeming conflict between wanting heaven but not wishing to leave earth with so much to do.

"Here I am an earthly being; I love the life that is mine. So though I long to be with You, Let me stay awhile."

"It was an emotional setting. It was honest, sincere. It just surrounded me. I just cried," Sister Mary Sue added.

"Life Up Your Eyes to the Mountains," written by Sister Marian, is based on Psalm 121, "which speaks of the mountains. Mountains have always been a strong symbol for me."

"Bless the Lord, O My Soul," also by Sister Marian, was inspired by a retreat. "It was a gorgeous day outside. I was on retreat, it was in the summer—I just felt like my whole being was going out." The selection depicts that day and the feeling it gave Sister Marian.

Other members of the group are Sister Angela Jarboe (string bass), a sixth grade teacher at Christ the King in Indianapolis; Sister Karen Byerley, a first grade teacher at St. Paul's in Tell City; Sister Gwen Goss, a staff member at the Beech Grove Benedictine Center; Sister Juliann Babcock (guitar), also on the staff at the Benedictine Center; and Sister Mary Luke Jones, principal of Christ the King.

Sister Mary Luke, who describes herself as the "token non-talented one in the group" (which is denied by the others), is the marketing manager for the second album.

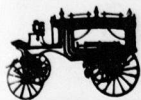
"I Have Loved You" was recorded at the Pinebrook Studios in Alexandria, Ind., a studio dedicated primarily to the recording and producing of Christian groups. While the first album's music was provided entirely by the sisters, the second one is more professional, with Steve Millikan producing and arranging the selections in conjunction with an 11-member orchestra.

Sister Mary Luke said the albums and tapes will sell for \$7.98. Any profits will go to the community's operating fund.

The primary purpose, Sister Mary Sue noted, "is to reach out to people, especially in the archdiocese. This is an outreach for us. This is the primary purpose for the record."

## Rome treaty may be modified

ROME (NC)—A draft version of a new treaty governing relations between the Vatican and Italy specifies that Catholicism will no longer be Italy's state religion, an Italian newspaper reported Nov. 11. Other main modifications of the 1929 concordat (treaty) include optional religious instruction in state schools and the legal review of church-granted annulments before a civil annulment is granted, the newspaper said. The newspaper, La Stampa of Turin, Italy, quoted a "sixth draft" of revisions to the 1929 Lateran Pacts, which include the concordat.



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Left to Right: Sister Mary Luke Jones, Sister Mary Sue Freiburger, Sister Angela Jarboe, Sister Karen Byerley, Sister Juliann Babcock, Sister Mary Kay Greenawalt, Sister Gwen Goss, Sister Marian Yohe.

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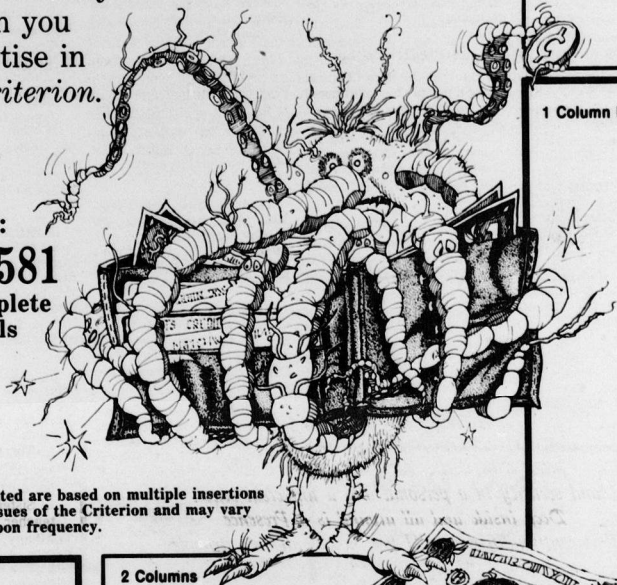
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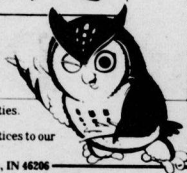
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# The Active List



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

Send To: The Active List, 1400 N. Meridian St., P.O. Box 1410, Indianapolis, IN 46206

## November 18

Little Flower Parish, 13th and Bosart, will sponsor a Monte Carlo for the benefit of Little Flower athletes from 7 p.m. to midnight in the cafeteria. Admission \$2 which includes a free drink and sandwich.

Southside K of C, 511 E. Thompson Rd., will hold a Monte Carlo from 7 p.m. to 1 p.m. for persons aged 21 or older. Admission \$2 per person.

## November 18-20

A Men's Weekend Retreat on "Spirituality for Knights of St. Peter Claver" will be held at Fatima Retreat House, 5353 E. 56th St., under the direction of Benedictine Father Cypryan Davis. Call 545-7681 for information.

Franciscan Father John Ostleik will conduct a General Retreat at Alverna Retreat Center, 8140 Spring Mill Rd.

A Day by Day Retreat for Alcoholics will be held at Kordes Enrichment Center, Ferdinand. Call 812-367-2777 for more information.

Mount St. Francis Retreat Center will sponsor a retreat weekend for Juniors in High School. Call 812-923-8817 for information.

A Married Couples Retreat will be held at Mount St. Francis Retreat Center. Call 812-923-8817 during business hours for information.

## November 19

The Fifth Wheeler Club will make a trip to Churchill Downs, Ky., leaving the K of C parking lot at 511 E. Thompson Rd. at 8:30 a.m. SHARP. Bus will stop for dinner at the Blue Boar in Shelbyville. For reservations call Mary 862-6510 mornings or Betty 784-3239.

The Terre Haute Deaneers will hold a regional workshop on the Revised Code of Canon Law at St. Margaret Mary Church, Terre Haute.

A Day of Reflection is offered at Kordes Enrichment Center, Ferdinand from 10 a.m. to 4 p.m. Call 812-367-2777 for more information.

St. Augustine Parish, Jeffersonville, will sponsor a

Christmas Bazaar in the parish hall, 316 E. Maple St. Silent auction, handmade items, booths.

Separated, Divorced and Remarried Catholics will enjoy a Family Wiener Roast at Eagle Creek Park at 2 p.m. Bring wieners, buns and side-dish to share. Call Bob Lawless 546-3453 for information.

Catholic Widowed Organization (CWO) will hold a Poll Party (honest!) at the Wellington Green Condominiums Clubhouse, 1841 Wellesley Blvd. Hostess is Marian Elliott. Bring snack food and \$1 for drinks.

Cardinal Ritter High School Music Department will sponsor a Holiday Bazaar from 1 to 9 p.m. Roast beef dinner served from 5 to 7 p.m. Adults \$4.50, children \$2.50.

A Dance will be held at Holy Cross, 125 N. Oriental, from 8 p.m. to 1 a.m. \$4 per couple, \$2.50 per person. Leonard Lime D.J., Danny and Mona Lime singing.

St. Gabriel's Men's Club and the Westside K of C are sponsoring a Monte Carlo Horse Race Extravaganza at 7 p.m. at the K of C, 220 N. Country Club Rd. \$1 donation for Monte Carlo alone. \$8.50 for steak and wine dinner, music and Monte Carlo. Free snacks, suds, door prizes. For reservations call Elsie or T.C. at 271-3682.

Madonna Circle of Our Lady of Perpetual Help Church, 1752 Scheller Lane, New Albany, will hold a Christmas Bazaar from 10 a.m. to 3 p.m. in the church basement. Complete lunch \$2.50 or ala carte.

## November 19-20

St. Thomas Aquinas Singles will go camping in Brown County cabins. Approximate cost: \$10 plus one meal pitch-in. Call Sarah 251-2914 or Jenien 299-0502 for information.

St. Monica Women's Club will hold a Boutique featuring "A Houseful of Christmas" in the school cafeteria from 11 a.m. to 7 p.m. on Sat. and from 8 a.m. to 4 p.m. on Sun.

## November 20

Westside Group of Separated, Divorced and Remarried Catholics will meet at 2 p.m. in St. Gabriel's cafeteria. Discussion on "Dealing with Tension." Call Mary Jane Oakley 293-5176 or Rosie Schock 247-0286 for more information.

St. Anthony Church, 379 N. Warren Ave., will hold its annual Thanksgiving Dinner Smorgasbord from 12 noon to 2 p.m. in Ryan Hall. Adults \$3.75, children under 12 \$1.50.

The third and last free session on "Wisdom Literature of the Bible" will be offered at Little Flower Church rectory, 4720 E. 13th St., at 10 a.m.

Benedictine Father Conrad Louis will conduct a Scripture Workshop on "The Chroniclers' History of Faith in the Coming Messiah" from 3 to 9:30 p.m. at Fatima Retreat House, 5353 E. 56th St. Call 545-7681 for more information.

The Altar Society of Holy Name Church, 89 N. 17th St., Beech Grove, will sponsor a Christmas Bazaar and Chili Supper from 1 to 6 p.m. Adults \$2.50, children \$1.50. Drawings, games, comedy kitchen. Santa arrives at 3 p.m.

Sacred Heart, designated Pilgrim Church for the South Deanery, will hold an Opening Celebration of the "Jubilee of the Redemption" Holy Year at 4 p.m. in the church, 1530 Union St.

Chatared High School will emphasize the theme "A Celebration in Thanksgiving" at its annual Open House for eighth



graders and parents from 1 to 3:30 p.m. Two scholarship door prizes will be awarded.

Holy Cross Central Alumni will meet for a Homecoming Mass at 9:30 a.m. followed by a Pancake Breakfast at 10:45 a.m. Adults \$2, children \$1, Families \$7. For reservations call Pauline Graf 359-7696 or Kathryn Monaghan 359-0032.

St. Patrick's Conference of St. Vincent de Paul Society will hold their annual Poultry Card Party in the parish hall, 936 Prospect St. Raffle at 12 noon, cards at 2 p.m. Admission \$1.25 which includes refreshments and door prizes.

St. Vincent de Paul Church, 1711 S. "I" St., Bedford, will conduct a Eucharistic Celebration and exposition of the Blessed Sacrament, beginning with Mass at 10 a.m. and ending with a para-liturgy at 6:30 p.m. The day's theme will be praying for separated and alienated brethren who have fallen away.

## November 21

St. Thomas Aquinas Singles will hold their monthly meeting at 7:30 p.m. in the Parish Center. Election of new officers.

The Northside group of Separated, Divorced and Remarried Catholics will meet at 7:30 p.m. in St. Thomas Aquinas Parish Center. Topic is "Spirituality for the Divorced Catholic," presented by Fr. Jim Farrell. For information call Jan Mills 259-4422 or Sara Walker 259-8140.

Greensburg Separated, Divorced and Remarried Catholics will hold a sharing and support meeting at St. Mary's Church at 7:30 p.m.

The Adult Catechetical Team of St. Joe Hill parish, Sellersburg, will sponsor the last of Msgr. Raymond Bosler's "Speaking on Vatican II" sessions from 7:30 to 8:30 p.m.

(Continued on next page)

## HOLY CROSS DANCE

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- Nov. 18-20 Healing Past Hurts  
Robert Nogosek, CSC, Beth Ann Hughes
- Nov. 29 Advent Talks on Peace, Justice, Hope  
Fr. John Schoettekotte, Gwen Goss, OSB
- Jan. 2-6 Directed Retreat  
Gwen Goss, OSB, Beth Ann Hughes, Robert Nogosek, CSC
- Jan. 11 A Day of Reflection for the Unemployed  
Fr. Jim Byrne, The BGBC Staff
- Jan. 14 The Dynamics of Prayer  
Gwen Goss, OSB
- Jan. 18 When Communities Become Destructive —  
A Workshop for Parish Staffs  
Tim Fallon
- Jan. 21 Leading Small Groups  
The BGBC Staff

For Further Information Call: 788-7581  
Or Write: Beech Grove Benedictine Center  
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## 'Day After' discussed

A public forum examining the controversy and public debate over ABC's broadcast of a television movie about nuclear war will be held Saturday, Nov. 19 from 2 to 4:30 p.m. at St. Paul's Episcopal Church, Indianapolis. Admission is free.

The forum's purpose is to inform people about the movie "The Day After" before it is shown and to examine the nuclear debate and controversy in an

impartial arena. Those in attendance may participate in the discussion. The movie will be broadcast by ABC on Sunday, Nov. 20.

Among the participants will be Dr. David Mason, professor of political science at Butler University; Dr. Dick Fredland, chairman of the department of political science at IUPUI; Dr. Richard Curtis, professor of speech communication at IUPUI; and, Dr. Robert Brown, rector of St. Paul's.

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# the ACTIVE List

9:30 p.m. in the Parish Hall Activity Room.

\*\*\*

Our Lady of Everyday, Circle #1133 Daughters of Isabella, will hold their monthly meeting at 7:30 p.m. at St. Elizabeth's Home, 2500 Churchman Ave.

## November 22

Fr. Jeff Godecker's IUPUI series on The Spirit of Thomas Merton continues on the theme "Faith and Violence" from 7:30 to 9:30 p.m.

\*\*\*

The last Focus on the Family Film to be presented at 7:30 p.m. by the Adult Catechetical Team of St. Mark's Church, 6047 S. East St., will be "What Wives Wish Their Husbands Knew About Women: Money, Sex and Children."

\*\*\*

The last Baby and Me II post partum program sponsored by St. Vincent Wellness Center: Carmel will be offered from 2 to 2:45 p.m.

\*\*\*

Catholic Social Service's Children of Divorce Program continues from 7 to 9 p.m. in the Catholic Center, 1400 N. Meridian St.

## November 23

A city-wide meeting of Separated, Divorced and Remarried Catholics will be held at the Catholic Center at 7:30 p.m. Annual Mass of Thanksgiving will be celebrated by Fr. John Buckel. Bring wine or snack for social gathering afterward. Call Cheryl Andressen 846-6697 or Fran Lutocka 898-8003 for more information.

## November 24

St. Patrick Parish, Terre Haute, will serve a traditional Thanksgiving Dinner to anyone spending the holiday alone. Thanksgiving Liturgy at 11 a.m. will be followed by dinner at noon in the school cafeteria, 449 S. 19th St. Senior Citizens are special guests.

## November 25-27

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

\*\*\*

An Overeaters-Anonymous Thanksgiving Retreat will be held at Mount St. Francis Retreat Center. Call 812-923-0817 between 9 a.m. and 4 p.m. for information.

## November 26

Separated, Divorced and Remarried Catholics will hold an Adult Social at 5 p.m. with dinner at the Old Spaghetti Factory. Call Bob Lawless 546-3453 for information.

\*\*\*

The Bloomington-Seymour Deaneeries will meet at St. Columba Church, Columbus, for a Regional Workshop on the Revised Code of Canon Law.

\*\*\*

A Christmas Bazaar will be conducted in Sacred Heart Parish Hall from 9 a.m. to 3 p.m. Crafts, baked items, gifts.

## November 27

St. John's Festival of Arts will present Perry Smith, tenor, and Gretchen Smith, pianist, in a free musical program at 4:30 p.m. in St. John's Church, 126 W. Georgia St.

## Socials

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

# Death blamed on politics

VATICAN CITY (NC)—Pope John Paul II and the president of the Guatemalan Bishops' Conference denounced the murder of a priest and linked it to Guatemala's political violence.

News of the death of Franciscan Father Augusto Ramirez Monasterio in Guatemala City "filled my heart with acute sadness," said Pope John Paul II Nov. 13 during his Sunday Angelus talk.

The pope called the death an "assassination" and asked prayers for the priest and "the numerous victims of violence" in other parts of the world.

The killing is "a new bead in our rosary," said Bishop Prospero Penados del Barrio of San Marcos, Guatemala, president of the Guatemalan Bishops' Conference.

The bullet-ridden body of Father Ramirez Monasterio was identified Nov. 8 after being found on a roadside.

The people of Central America live in "daily terror" and the church "cannot remain indifferent to the situation," said Bishop Penados del Barrio in an interview

published Nov. 12 by the Vatican newspaper, L'Osservatore Romano.

The bishop denounced violence against his country's poor.

"Ours is a small country. Our people are poor. Our land is rich only with our sweat," he said. "And yet we find ourselves in a geographic zone that is convenient for confrontation between the two super-powers."

"We, like other peoples in Central America, live in daily terror, in a constant situation of emergency. The one who pays is always the common man, and above all the poorest among men."

The bishop criticized the country's economic order, saying that while land was in the hands of a few, most of the work was done by poorly paid Indians, who were increasingly "ghettoized" and deprived of human rights.

"The church cannot remain indifferent to this situation," he said. "It wouldn't be faithful to its divine mission if it neglected the human part of man, his problems and even his physical sufferings."

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# YOUTH CORNER

## Representatives attend national meeting

by SUSAN M. MICINSKI

Over 2,500 youths and adults representing over 60 dioceses, including 87 from the Archdiocese of Indianapolis, attended the 17th Biennial National Catholic Youth Conference held Nov. 3-6 in Washington, D.C.

Carl Wagner, coordinator of youth ministry, stated that 19 adults and 66 youths made this eastern trip. "We had participants from all the Indianapolis deaneries as well as New Albany, Terre Haute, Batesville, Bloomington and Seymour.

I'd have to say that we had a pretty good cross section of people."

According to Wagner, this year's conference, "Build, Connect, Celebrate," was more than just a conference theme; it was a living ideal. "You are supposed to build in your own diocese, connect with others making Christ's gospel come alive, and finally celebrate with others," he explained.

This conference was much more than a vacation away from home for the delegates. Its purpose was aimed at "bringing the youth involved

in youth ministry together to learn, be affirmed and have fun," declared Wagner.

And the archdiocesan youth did just that. "The delegation we took up was into the whole spirit of the conference," exclaimed Tony Cooper, coordinator of youth ministry at St. Mary's Parish in New Albany. "These young people really paid attention to the sessions, and weren't just up there to party. They got a chance to meet new friends, and at the same time reflect on why we are here. I could see a lot of relationship building going on."

One of the highlights of the four-day event was a multi-projector/multi-image slide film presentation entitled "The Progression" by Sam Smith, who is the founder of Heavy Light Productions and who has been producing multi-media experiences since his return from Colombia, South America where he did missionary work. For this presentation, Smith incorporated 26 projectors, a computer, pyrotechnics and many other special effects into an entertaining and provocative story plot designed to point people toward the answer to life's great dilemmas.

But according to Wagner, the real thrill was having Ed Durkee from St. Patrick's in Terre Haute chosen as the Region 7 representative of the CYO. "We are very proud of him and he knows he has our total support," he said.

As a result of his election, Durkee will serve on the National Youth Council, whose purpose is to meet, plan and discuss activities and issues it feels are important to the youth of the nation, for the next two years. The group's first meeting will be held in Dayton, Ohio from Jan. 30 to Feb. 2. At this time, they'll choose a national chairperson. And "Ed hopes to be that national chairperson," declared Wagner.

In addition to the scheduled workshops, sessions and general meetings, the archdiocesan youth took a tour of some of

the sites in the Washington D.C. area. They visited the Capitol Building, the National Shrine of the Immaculate Conception, the Washington Monument, the Kennedy Performing Arts Center, the Smithsonian and Arlington National Cemetery. "We also stopped at the National Archives where we viewed the Constitution and the Declaration of Independence," stated Wagner. "We all got a real feeling of our country's history looking at those two documents."

The groups' last stop was the Lincoln Memorial. Here, "several people were especially touched by this," stated Wagner. "Maybe it was one of those situations where you had to be there to appreciate it, but I think all those present really felt proud at that moment to be a citizen of the United States of America."

The conference drew to a close with a Mass celebrated by Father John Enzler, director of CYO/Youth Ministry of the Archdiocese of Washington, D.C.

The Mass, offered in the hotel ballroom, which Wagner described as being about the size of the Catholic Center, was the ideal setting for this closing liturgy. "This gave everyone a large sense of Church. These young people, infused with a common purpose, clapped their hands, sang, stomped their feet and fully enjoyed this closing celebration."

"Something different touched each one of these kids," declared Cooper. "It was really special."

"We all had a good time and are proud of our superb group of adults and youth," exclaimed Wagner. "Now we're all looking forward to 1985."

## Exert influence, laity told

VATICAN CITY (NC)—The Catholic laity has a responsibility to exert a Christian influence on

secular society, especially regarding social and economic policies, said Pope John Paul II Nov. 11. The pope spoke to a group of Australian bishops making their required five-year visit to the Holy See to report on the status of their dioceses. The "distinctive Christian responsibility" of lay people involves participating in social and economic life, military affairs, science, the arts and the mass media, the pope said.

## Lifesigns

Sunday, Nov. 20, the new and exciting "Lifesigns," the radio show for youth, will feature "Friends" with youth from St. Christopher in Indianapolis. The program is aired at 11:35 a.m. on WICR 88.7 FM.

## DORIS ANSWERS YOUTH

## Parents' authority is in best interest of child

Dear Michael:

Many thanks for your letter. I'm afraid it was too long to use. And it might confuse young readers. However, some of your points are well taken. Love is patient. But parents are only human and can not always exercise unlimited patience in dealing with every day problems. They also have a responsibility for their children. So at times they may seem authoritative. But that authority is used in your best interests; and no matter what anyone thinks or says, time and experience count for a great deal.

Children also have a responsibility to exercise patience—and to listen. Teenagers should try to remember that their parents do love them; and that they "lay on" strict rules only to protect them. Developing into the person you are takes time, and it is not accomplished all by yourself. You develop in a world of

many influences and various environments. Not all good. Your parents, home, church and school all play a part in your development. They also guide you through the teen years so that you make the right decision when you are ready.

Dear Doris:

There's this club that was formed in our neighborhood. It is for sports and cultural events. My parents are real strict and only let me go to things sponsored by our school or the church. My girlfriend says why tell my parents, after all what they don't know won't hurt them. I hate to be left out. But I hate sneaking around behind their backs. But it is the only course. What do you think I can tell my friend?

Feel Guilty

Dear Feel Guilty:

Tell her that what parents don't know can hurt them—and you. You are compounding a very real problem

with an unreal burden of guilt. And in your teen years placing yourself in any kind of dangerous position legally or psychologically in which you cut yourself off from parental protection is dangerous.

Suppose this group or club turns out to have programs and aims that were not what you thought they would be? Suppose the club was busted and you were brought to the police station? And suppose you needed bail money? In any of these situations you would need an open door back home and the help and support of your parents.

Perhaps more important than the physical protection is that covert action is simply not good for your soul nor for your character. You won't like yourself if you deceive your parents, even when you try to convince yourself that it is the only course. Go along with their decision. Your honesty and integrity will help solve the problem.

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"I never heard the call to priesthood in any dramatic way. But it was always there. Quiet yet firm."

Fr. Joe Pelletier, Ordained December 1982





**SAY CHEESE**—Ann Papesch of the Archdiocesan CYO Office takes a picture of the photographer while delegates (left to right) Sally Shackelford of Indianapolis and Tonya Nation, Becky Scully and Molly Hoffman, all from Terre Haute, get in on the fun and smile pretty for the camera. In the right photo, the Archdiocesan Youth Officers take time from their busy touring schedule to snap a picture in front of the Washington Monument. They include: Jim Kukolla, vice president; Mary McClure, corresponding secretary; Jeanette Warholak, president, and Mike Battles, recording secretary. (Photos by Gerald Ross)



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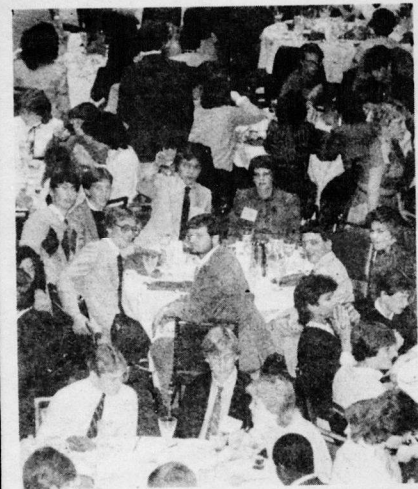
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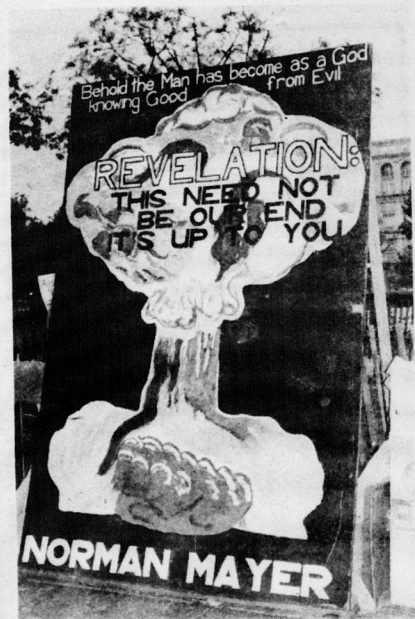
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**HERE'S LOOKING AT YOU**—Young people from throughout the country who attended the youth conference in Washington, D.C. enjoyed the wide range of activities available. Here, St. Catherine youth (center table) take a look around during a group banquet.



**CONSIDER THIS**—This dramatic sign CYO members encountered while walking in downtown Washington, D.C. gave them something to think about. All agreed it's essential to work for peace.

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**COLLECTION SUNDAY—NOVEMBER 20**

IN THE MEDIA

# 'Day After' may bring change

by JAMES BREIG

"The most chilling scene is not the destruction. It's when the people in the movie look up at a clear, blue sky and see intercontinental ballistic missiles on their way. You know that's the end of the world."

That assessment of "The Day After" comes from one of the actors in the ABC film about a nuclear war's effects on one small town in the Midwest. He is John Cullum and I spoke to him by phone recently about the movie.

I doubt if anyone has not heard of "The Day After." It has been written about, commented on, argued over and publicized for six months—ever since the original air date last Spring was dropped in favor of the Nov. 20 showing.

The made-for-TV film also stars Jason Robards, Jobeth Williams and John Lithgow.

Mr. Cullum spoke to me from Los Angeles where he was appearing in a play, "Private Lives," with Elizabeth Taylor and Richard Burton. Before the matinee, he shared his thoughts about "The Day After," in which he plays a pig farmer with a wife and three children.

"I'm a well-to-do Midwestern farmer," he told me. "I'm more self-reliant than others in the film. I get my family underground and have food for them. I don't survive, but that doesn't put me in a special category. What's different is that I die in an unexpected way. The story of my family is of the side-effects of war and the reversion to barbarism."

IN THE movie, the town of Lawrence, Kansas, is devastated by a nuclear

attack. Mr. Cullum revealed that the realism of the movie, which has been called grim, dark and despairing, included a little pretense. "We had to use an old-fashioned bomb," he explained. "If a present-day bomb had been used, there wouldn't have been a story. So the bomb used is the megaton equivalent of 20 years ago. Otherwise, there wouldn't have been a day after to talk about."

Some people who have

previewed the film suggest that children under 12 not watch it, but Mr. Cullum questioned that recommendation.

"I'm of two minds on that," he said. "There is no kid under 12 who hasn't thought about nuclear war. They have been paying more attention to it than adults. My son, who was 16 at the time, was beside himself thinking that I might not do this film. He thought it was the most important thing I could do because the subject has been on his mind all his life like a big bogeyman. Children are aware and frightened of it."

While parents can decide for their children about the film, Mr. Cullum wonders how the parents will decide for themselves. The publicity, he thinks, could cause people not to tune in at all.

"It's up against the Kennedy story," the actor noted, referring to the first installment of a three-part NBC mini-series on John F. Kennedy. (I suggest you find a friend with a video recorder to spare hard decision-making.) "People have asked me, 'If you weren't connected with the movie, would you watch it or Kennedy?' I answer honestly that I would probably switch back and forth between them. The beginning of 'The Day After' is slow-moving to get viewers interested in the characters. There's an everyday, humdrum kind of pace. It's not dramatic until the bombs drop."

It's projected that 20 million people at least will choose to watch the movie and Mr. Cullum is hopeful that their voices could bring about change.



ONE KANSAS MORNING—Survivors move painstakingly through the devastated remains of a Kansas community after a nuclear attack is unleashed in "The Day After," airing Nov. 20 on ABC. Jason Robards stars as a doctor who survives the blast. (NC photo)

"Seeing the film is not going to change any individual," he explained, "but the fact that it is seen at the same time by 20 million people who will talk about it could have a strong, telling effect. That's my hope for the film. I don't think anything will be done unless there is a huge awareness on the part of people. We need to have a major portion of the country clamoring for change. It can't be a minority or radicals or those who say Reagan is a war-monger. "It's shocking to me that I

can get riled up about the subject while making the movie and then it recedes to the back of my mind until the show date approaches. Unfortunately, that's how it will be until everybody thinks about it at the same time. We need a revival of awareness to galvanize efforts" against nuclear arms.

What makes "The Day After" terrifying, the actor believes, is not the scenes of death and destruction. "There have been films with more frightening holocaust scenes," he said.

"But this is not about the sinking of the Titanic. It's about the sinking of the world when everybody goes down. We can now destroy all that went behind us and any possibility of the future."

(After the film, a special segment of "Nightline" will be presented on ABC to comment on the movie. In many communities, peace groups are planning activities to give people action steps they can take. Other groups will offer counseling to those disturbed by the movie.)

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# Priest discusses pastoral in Tell City

by PEG HALL

The U.S. bishops' letter on war and peace contained a number of "absolute, moral imperative 'No's,'" a Louisville priest told a Theology Night Out crowd of 122 persons in Tell City recently.

Father Flynn, a member of the Peace and Justice Commission of the Archdiocese of Louisville and inner city

pastor, was guest speaker November 2 in the series which was begun three years ago at St. Paul's parish.

Father Flynn said he presumed most persons in the audience had not read the bishops' letter. His purpose, he said, was to help them "understand what the bishops are saying."

A major portion of his program was devoted to what he termed the "absolute,

moral imperative 'No's'" contained in the letter. Among them, according to Father Flynn:

—No to nuclear conflict. "There would be no stopping it once it got started," he said.

—No to all other weapons of mass destruction.

—No first strike. "That is, the nations are not allowed to develop, deploy, let alone use weapons designed as first use weapons," he said. As an example, he cited the MX missile.

—No counter population nuclear exchange "no matter what guise it is under. It is not allowed as policy, let alone practice to target populated areas."

—No retaliatory strikes, even if the U.S.

is attacked with nuclear weapons.

The U.S. and Russia must begin work on bilateral disarmament as of last April, the priest stated. If there is no progress in disarmament talks, "the bishops are leaving the option open to ask the U.S. to unilaterally disarm," Father Flynn said in his judgment.

The bishops called the arms race "one of the greatest curses on the human race; it is to be condemned as a danger, an act of aggression against the poor and a folly which does not provide the security it promises," he said.

Father Flynn interpreted the bishops' letter as a message of passive resistance and pacifism. Passive resistance is the only way we know, he said, but there may be other ways as yet undiscovered to avoid war. Our example, he explained, is Jesus. "He seemed to lose the day. But we don't believe in Good Friday; we believe in Easter," Father Flynn said.

## OBITUARIES

† ALAR, Dr. Alda C., 51, St. Michael, Indianapolis, November 4. Wife of Larry A.; mother of Brigitte, Josefina, Marie Theresa, Linda and Alberto; daughter of Prudentio Cichon.

† ALVEY, Clara, 53, St. Paul, Tell City, November 3. Mother of Judy Taylor, Monie Paris and Rick; daughter of Mr. and Mrs. Russell Jones; grandmother of five.

† BURKE, William J., 77, St. Anthony, Clarksville, November 5. Husband of Mary Magdeline (Newton); father of Donald J., William R., Dr. Kevin R., Shawn E., Mary Sue Mann and Ellen K. Simon; brother of John R. and Kathleen; grandfather of 22.

† CLAFFEY, Mae Rose, 71, Our Lady of Lourdes, Indianapolis, November 3. Niece of Lawrence R. Kuhner.

† CROFT, Joseph H., 74, St. Paul, Sellersburg, November 5. Father of Louis Michael.

† GARDEWING, Magdalen, 93, St. Lawrence, Lawrenceburg, November 6. Mother of Rosemary and Robert.

† GOEBEL, Mary E., 77, St. Joseph, Shelbyville, November 4. Wife of Louis R.; mother of one; great-grandmother of two.

† HORNUNG, Charles E., 75, St. Anthony, Clarksville, November 2. Husband of Pearl; father of Joseph, John, Martha L. Felton

and Charlotte Parker; brother of Virginia Brooks; stepfather of Bud, Bob, Don and Bill Detenber; grandfather of 17; step-grandfather of 12; step-great-grandfather of six.

† KAISER, Elizabeth Ann, infant, St. Michael, Brookville, October 27. Daughter of Bruce and Cheryl; sister of Mary Jo; granddaughter of Louis and Betty Schneider and Mr. and Mrs. Leo Kaiser; great-granddaughter of Lulu Whitney and Barbara Monroe.

† LORENZ, Dora, 91, St. Michael, Brookville, October 29. Mother of Mary, Edna Kraemer, and Robert; sister of Paul Walpe.

† MARTOCCIA, Vincent, 80, St. Michael, Indianapolis, November 2. Husband of Marie; father of William; brother of Frank.

† MOHR, Dorothy Reiman, 83, St. Philip Neri, Indianapolis, November 4. Wife of Al; mother of Patricia Lewis and David.

† O'BRIEN, Louis J., 74, St. Gabriel, Connersville, November 2. Husband of Lucille; father of Lubeth Pflum; brother of Josephine Krekeier, Frances and Cecelia; grandfather of two.

† PHILLIPS, Elizabeth Martha Meyers, 77, St. Michael, Charlestown, November 3. Mother of James D. and Charles W.; grandmother of two.

† SCHILLING, Marilyn L., 56, St. Philip Neri, Indianapolis, November 5. Mother of Francine and Pamela Cavazos, Karen Powell, Madeleine Crouch, and Joseph, Mark, Tony, James and Stephen Schilling.

† SNYDER, Mary Grace, 84, St. Gabriel, Connersville, November 2.

† STRITTMATTER, Patricia, 45, St. Andrew, Richmond, November 3. Wife of Neal; mother of Vicki Elstro and Paul

M.; grandmother of one; daughter of Mr. and Mrs. Paul Denton; sister of Tommy and Ronald Denton.

† WALTER, Dr. Gustav, 83, St. Paul, Tell City, November 3. Husband of Elvelda; father of Lucille Bosler.

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# A film for Zapata Syndrome

by JAMES W. ARNOLD

"The world isn't divided into East and West anymore. It's divided into north and south."

—Under Fire

The Zapata Syndrome is alive and well in the movies, if not in the Pentagon, or in what the Kremlin likes to call the "higher ruling circles in the U.S."

The Zapata Syndrome is one way of identifying the love affair Americans have with charismatic Latin revolutionaries, especially if they are young workers or peasants, battling to wrest control of their homelands from greedy landowners or fat generals or decadent middle-aged tyrants in impeccably tailored white Panama suits.

Several generations of American presidents haven't understood this. They're willing to accept Zapata types in Europe, like Lech Walesa, but not south of the border. They keep supporting the generals and landlords, and fighting the popular heroes. Some day one of our guys will realize that Americans want desperately to love a Third World patriot (like Gandhi, 35 years after his death), and they will also realize that such a leader almost has to come from somewhere Left of the Chase Manhattan Bank, and probably doesn't play golf.

The movies have always known this.

The latest case in point is the 1979 Sandinista revolution in Nicaragua, which arrives at what could be called an



awkward historical moment. It's about a trio of hardbitten American journalists (Nick Nolte, Joanna Cassidy, Gene Hackman) who do what comes naturally: they fall in love with what was then called the "revolution of the poets."

(That name's a "bunch of crap," somebody says. Nolte replies, "But it's great PR.")

The Sandinistas, of course, had no single leader of Zapata status, so the movie invents one, a symbolic hero named Rafael, whose name and image are plastered all over posters and walls. The crunch moment comes when Nolte, who plays a world-famous news photographer, learns that Rafael is dead, and he's asked by the rebels to produce a fake picture so that the Americans will be persuaded not to send more arms to the teetering dictator, Anastasio Somoza. It is, for a cameraman, the worst conceivable violation of journalistic ethics.

BUT he does it. "I think I finally saw too many bodies," he says. But he has also seen the brave housewives and the likeable Sandinista teenagers in their baseball caps fighting combat troops and tanks, and he has seen the cruelty and corruption at Somoza's palace. (The chubby dictator, played by "Hill Street's" Rene Enriquez, likes to hang around with slinky Miss Panama.)

In movie terms, the answer is simple enough. As his perceptive correspondent friend and lover Cassidy tells Nolte, "You've won a lot of prizes, but (until now) you haven't won a war."

Like "Missing," also shot

in Mexico, "Under Fire" is a propaganda film. It doesn't get into political issues, but deals strictly with the real life good guy-bad guy imagery. This is its obvious weakness as an argument, though certainly its strength as a movie. There is much more ideological debate even in "Missing," and compared to the agonized moral complexity of "Beyond the Limit," "Under Fire" is as complex as All Star Wrestling.

That doesn't mean, however, that it's dumb or without moments of intelligent irony. People will attack this film because the Sandinistas may look like good guys but they are supposed to be bad guys. The film is over-simplified, almost by definition. But part of the truth is here. To get the whole truth is probably impossible; it may not be achieved even in State Department handouts.

As a fictional plot, ex-journalist Clay Frohman's story is structured around six professionals who make a living off wars in Third World countries.

Beside Nolte and Cassidy, they include Hackman, a veteran reporter and friend who is harder to convince ("I've seen hundreds of Somosas and Rafaeles"); a suave French "perhaps CIA" agent (Jean-Louis Trintignant), whose total cynicism seems to reflect official thinking on all sides ("We have a choice of tyrants"); a foul-mouthed mercenary (Ed Harris) who kills for the highest bidder; and an American public relations expert (Richard Mazur) who is dedicated to polishing Somoza's image. Hackman's major function is to be shot by Somoza troops in a cold-blooded sequence that is disturbingly reminiscent of recent history.

Thus the story on a deeper level is not about Nicaragua but the moral question of involvement: at what point must the "detached" professional decide he must work for a higher goal than money, fame or even



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professional ethics? The photographer, clicking away amid every human tragedy, is the perfect metaphor for the uncommitted observer who turns misery and horror into news or art. In the end, he must decide if that is enough.

Director Roger Spottiswoode is no Costa-Gavras in creating a mood of terror, but there is enough action and random violence to satisfy

the non-politicals who may wander into the theater. This is certainly no mall movie. Mostly, it's for those smitten by the Zapata Syndrome. On the screen at least, they're allowed to love those who fight gallantly for social justice.

(Rough language; satisfactory for mature audiences.)

USCC rating: A-III, adults.

## Recent USCC Film Classifications

\* **The Ballad of Gregorio Cortez**. A-II, adults and adolescents (Recommended by the USCC)  
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