

the CRITERION

Chatard coach couldn't feel better; Roncalli loss disappoints fans

by JIM JACHIMIAK

Bill Kuntz of Roncalli High School wasn't the only football coach who was disappointed when his Rebels missed the Class AAA state football championship by one point last Saturday.

"I feel real bad for Bill," said Chuck Schwaneckamp, who coaches at Chatard High School. But at the same time, Schwaneckamp said, "I couldn't feel better for myself." Schwaneckamp, in his first year as head coach, had just seen his own team take the Class AA title the night before Roncalli's loss.

Schwaneckamp, who began his coaching career as an assistant at Roncalli, explained that he and Kuntz played football together at Butler University.

But until this year, Schwaneckamp's sympathy for Kuntz during the playoffs might not have been as strong. "It's kind of funny, because we were both Three-A teams last year," Schwaneckamp pointed out. With the cluster plan which took effect this year, new guidelines were established for the class system. Each team was assigned to one of four classes according to each school's male student enrollment.

Chatard's 20-16 victory over Bishop Luers High School of Fort Wayne marks the school's first state football championship. It also gave Chatard a perfect record of 21-0 for the season.

But Schwaneckamp said the win did not come easy, thanks to Luers running back Dave Slater. "Slater's as good as any back in the state," he said. After two long touchdown runs, "I didn't want Slater to run any more. He was making me nervous. I was the oldest youngest coach in the state," the 27-year-old Schwaneckamp quipped.

But, he said, "It was fun to play a great team and come out ahead—in retrospect; not during the game."

Coming from behind was new to the Trojans, who were down twice during the game. "At worst this year, we've been tied. We've always had the early lead. But the kids kept coming. They had the guts and the courage and whatever else it took."

The winning touchdown came on a 48-yard pass from John Sahn to Chris Barnes in the last quarter. Schwaneckamp also credits Mark Newbold for "one that you don't see in the stats column." Newbold stopped Luers quarterback Don Effinger with a tackle that may have saved the game.

Schwaneckamp also shared the credit with assistant coaches Tom Hornbach and Bill Tucker, a former Chatard player himself. "It's just like anything in a team concept—you just can't do it yourself."

"This year, it wasn't just the AA championship," Schwaneckamp said. "It was a good state championship."



WINNERS—These young people were top winners in this year's Indianapolis Serra Club Essay Contest. Writing on the theme "What Part Does God Play in My Future?" the two high school students and two junior high students topped more than 3,000 entries to receive awards at a special luncheon. They are (left to right): Danny Hammerschmitt, St. Barnabas; Donna Oliver, St. Rita; Claudine Debono, Cathedral; Joe Moriarty, Secunia. Their essays are on page 4. (Photo by Father Tom Widner)

But, he added, "I think it would be interesting to see if the IHSAA (Indiana High School Athletic Association) would go back to letting us opt for the class we want to play in." That was the case before the cluster plan.

"It's been real obvious this year that the Catholic schools can compete. In essence it's really not fair to the other schools."

Kuntz, after Roncalli's 22-21 loss to Bishop Dwenger High School of Fort Wayne, said he was "very proud and thankful about the season that we've had. The only thing we're disappointed about is the score."

After building a 21-7 lead, "we thought we were in good shape. But Dwenger is just

a fine football team and they were just able to come up with some key plays."

Kuntz noted that both of Roncalli's losses this year—Saturday's loss to the Saints and a loss to Chatard during the regular season—were at the hands of undefeated state champions. "That's nothing to be ashamed of," he said, adding that "we're just really tickled for Chatard."

When the tournament was over, the IHSAA presented Pat Spencer of Roncalli with the Phil Eskew Mental Attitude Award. The award is given every year to a senior football player.

Kuntz noted that "other schools united to support us" in the tournament. Flowers were sent from Chatard, Secunia and Manual high schools sent student council members to a Roncalli pep rally, and cluster rival Franklin Central sent congratulations.

Caritas matching donors and clients

by JIM JACHIMIAK

Those who donate to the Christmas program operated by Caritas don't know who they are helping—and members say that is what makes the program successful.

Since 1973, Caritas has been matching donors with needy clients, without revealing the names of either party.

Clients in the Christmas program can request specific items. Each client or family is assigned a number for identification. Donors decide how many clients they wish to help, then are assigned to clients accordingly. Donors are told only

the clients' first names and items requested. After gifts are received and sorted, clients will pick them up at The Catholic Center on Dec. 15. If the client is unable to come to the center, Caritas will deliver the gifts.

"This is a really rewarding thing," Patsy O'Connor of Caritas said. "The givers do not confront the people they are giving to."

While donors are needed every year, Mrs. O'Connor pointed out, another need this year is for additional Caritas members. Membership stands at about 35. Caritas volunteers are responsible for

calling previous donors, sorting gifts once they are given, matching donors with recipients, and purchasing items when cash is donated.

Gifts include food, clothing and children's toys, "to make it a complete Christmas," Mrs. O'Connor noted.

Caritas, which is Latin for "charity," was formed in 1969. Later, the organization became affiliated with Catholic Social Services. In addition to the Christmas program, Caritas members meet twice a year, act as hostesses for some CSS functions and sometimes assist in the CSS of food.

Most Caritas clients are referred to the organization by CSS caseworkers, while others are referred by parish priests. Gene O'Connor, president of Caritas, noted that "all of these people are investigated (by CSS caseworkers) and we know they are worthwhile."

Several organizations in the area promote the Christmas program. Employees of Aetna Life and Casualty Insurance, the Catholic Center and the Post Office in Indianapolis are given the opportunity to participate.

Catholic schools which participate include St. Roch and Immaculate Heart of Mary in Indianapolis and St. Malachy in Brownsburg. "Sometimes in the schools, one grade will take a family," Patsy O'Connor explained.

In addition, a group from Community Congregational Church in Indianapolis donates to the program.

Anyone wishing to support the program by giving a Christmas gift or becoming a member of Caritas may call Gene O'Connor at 317-255-3878, or call Catholic Social Services at 317-236-1500 during the day.



CHRISTMAS CHEER—Caritas volunteers have begun preparing for this year's Christmas program, which will aid needy clients in the Indianapolis area. Here, four volunteers call past donors and record the results of their contacts. Pictured left to right are Dottie Lynch, Teresa Fanning, Patsy O'Connor and Gene O'Connor. (Photo by Jim Jachimiak)

Looking Inside

St. Simon Parish aided a refugee family from Afghanistan recently. Turn to page 3.

Our Lady of the Springs Parish at French Lick is the subject of this week's Parish Profile on page 12.

Two recent additions to members of the clergy in the archdiocese are natives of Vietnam and Burma. How they left their native countries and came to this country is the subject of Ruth Alderson's story on page 13.

the CRITERION

Vol. XXIII, No. 8 — November 25, 1983
Indianapolis, Indiana

Director casts Christmas play, inspires positive image among young cast members

by SUSAN M. MICINSKI

Some people may think that casting parts for a play is a very hard-nosed business. However, David Ratts, the music director of "Hans Christian Andersen," Christian Theological Seminary's musical comedy offering for the holiday season, thinks otherwise.

"I think it's important for young people to have good self-concepts," Ratts explained. "Contrary to what some people think, when a play is cast, we are here to see what people can do and aren't out to see what they can't. I told those children right away that each one of them should go home that night and thank God for the talent He has given them. There weren't parts for all of them, but if they weren't chosen, I didn't want them to think it was because they didn't have talent."

According to Ratts, 74 children auditioned for the play. Thirty-six youngsters got call backs, and from these 12 were cast. Final selection was based on the children's eyes, which some people may recall being told "are the windows of your soul." Four of these children are members of the archdiocesan parishes. They include: Tony Gajewski from St. Barnabas, Kori McOmber from St. Michael, Alicia Louise Scheidler from St. Monica and Melanie Canatsey from St. Thomas More, Mooresville.

Ratts, who is a former teacher and choral director at Carmel High School, likened auditioning for a play to trying out for an athletic team. "I've seen so many kids under such pressure in these circumstances," he stated. "No matter what the outcome, if the child makes the team or gets the part, or even if he or she does not, 'I think people should make them feel that it's a positive experience.'"

AND THE former teacher reported that

the 12 children they ended up with are "really talented kids. For a lot of them, this is their first experience with acting or theater, but what they lack in experience they make up for with enthusiasm."

Jean Canatsey, Melanie's mother, stated that her daughter is one of these first timers. "At first we felt like we didn't belong there," she stated. "A lot of the others had long reference lists of other productions they had been in. But David made everyone—parents and children—feel at ease."

Besides putting everyone at ease, Ratts made the play into more than a fantasy for the children. "When they were first beginning their rehearsals, 'David found out that a lot of the children weren't that familiar with Hans Christian Andersen or Denmark. So he gave them little homework assignments to do. Much to everyone's surprise the children followed through and brought their completed assignments in. They really took it all quite seriously.'"

Based on the movie written for Danny Kaye, "Hans Christian Andersen" was then adapted for the stage. "We made even further adaptations to hone it down to size," declared Ratts. "We wanted to keep it fast-paced so it would be enjoyable for both children and adults."

RATTS, A graduate of Ball State and Butler Universities, stated that this production "is really a fun show." Besides being entertaining, "I think it's good for kids to see their peers on stage. This could help make them realize that each and every one of them has a special talent, too. Although it may not be in theater, they could discover that they are really good at doing math problems, spelling difficult words or whatever else they feel is their area."

As far as geographical area is concerned, "we have a good cross section of

MUSIC DIRECTOR AND STARS—David Ratts (center), music director of CTS' musical, "Hans Christian Andersen," is surrounded here by the area youngsters who make up the chorus. Ratts says they're a really talented group. (Photo by Susan M. Micinski)



the Indianapolis area in the play," he explained. "Some of the children come from quite far away. We have some here from Greenfield and Greenwood, while others come from Noblesville, Avon and the far southside of the city. That tells you something about the children's parents. They really care about their youngsters and feel this is something important for them to do. And I think that's highly commendable."

Even the parents of the children who live much closer to the theater have to be credited. "The parents aren't just dumping their kids off here, they stay and watch the rehearsals, too," stated the music director. "I think it is important for the parents to be here so they can see how their children react with other kids. They're with the youngsters a lot more than we are, so they are better able to reinforce them."

Regardless of where the players come from "we do try to be considerate of people's time when planning our rehearsal schedules," Ratts declared.

In assessing the total show, Ratts said "we're trying to make this a special holiday package for parents and children to enjoy together. There's just not enough good live entertainment for children today. A lot of times kids are spending way too much time watching television and playing video games. This will warp their minds for sure."

According to Ratts, this production

"will further cement in the children's minds the moralistic values portrayed in the play. Talking and reading about these ideas is one thing, but allowing the children to visually interact with them is all the better. And if parents and children attend together, they can continue this dialogue on moralistic issues in the home."

Of course, this bringing to life of moralistic issues is "all sugar coated, thanks to the fancy costumes, the singing and the dancing," stated the music director. "But that's O.K., it's drama—like religion we can sometimes get into it better with all the externals that give us that tingly feeling that runs up our spines—like when you hear a great pipe organ in a gigantic cathedral, or smell the burning incense or see flowing banners—it heightens the experience for us."

"I hope there's an audience for this and that people aren't too busy to take the time to spend with their kids. I'm sure they'd be glad they did," Ratts concluded.

"Hans Christian Andersen," which is being directed by Mary Rose Kleiman and choreographed by Betty Butterbaugh, will open on Dec. 2 and run till Dec. 18. Curtain time is 8 p.m. There are also matinee performances on Saturdays and Sundays. Performances at 2:30 p.m. on Dec. 4 and 8 p.m. on Dec. 8 will be interpreted for the hearing impaired. For further information or reservations call the theater at 923-1516 or 924-1331, ext. 142.

Local production of televised Mass to resume

by JIM JACHIMIAC

The Catholic Communications Center has joined with a new Indianapolis television station to resume local production of a televised Mass.

Charles Schisla, director of the Catholic Communications Center, said the TV Mass for shut-ins will be broadcast on WPDS-TV, Channel 59, beginning Jan. 1. The independent station begins broadcasting on Dec. 31. This Mass will replace the one currently being shown on WISH-TV, Channel 8, provided by the Archdiocese of Cincinnati.

Schisla said the Mass on Channel 59 is to be broadcast at 7 a.m. each Sunday. Each liturgy will normally be taped at 7:30 p.m.

on the Friday before broadcast, but the first will be taped at 7:30 p.m. on Dec. 16. Channel 59 is located at 1440 North Meridian Street in Indianapolis, next to the Catholic Center.

Schisla said the televised Mass is a joint project of the station and the Communications Center. "We book the parish and we prepare the script each week. We actually produce the show," he said. A member of the Communications Center staff will be present each week to work with the celebrant and congregation.

The center is also providing half-inch videocassettes to tape each liturgy. The celebrant will receive the videotape "as a token of our appreciation," Schisla said.

Channel 59 will provide a director and production crew, as well as an altar.

Schisla noted that Chris Duffy, who was instrumental in launching the TV Mass on WTHR-TV, Channel 13, is now president and general manager of Channel 59. Before Duffy joined Channel 13 as vice president and general manager in 1976, the station carried the Mass taped in Cincinnati.

"We're appreciative of the offer of Channel 59," Schisla said, "and we want to express our appreciation to Channel 8 for making it possible to continue until we were able to resume local production."

There has been no locally-produced TV Mass since last spring, when the Mass on Channel 13 was dropped after the station's management decided to begin charging the Communications Center for air time.

Like the Channel 13 TV Mass, the Channel 59 Mass will involve parishes from the Archdiocese of Indianapolis and the Diocese of Lafayette.

Schisla expects each liturgy to include a congregation of about 25-30. Since can-

cellation of the Channel 13 Mass, he said, "we've missed the opportunity of having direct contact with the parishes."

He noted that the TV Mass "allows local viewers to see their parish priests, former parish priests and friends. That's a very important contact, especially for shut-ins."

Schisla added that the Communications Center is searching for an organ for the TV Mass. "If we don't have one to begin with, we'll book parishes that have the capability

for guitar accompaniment." Channel 59 may purchase a piano, which could also be used, Schisla said.

While Channel 8 will no longer carry the TV Mass, Schisla hopes the station will continue to provide the half-hour time slot each Sunday for one of several syndicated programs which are available.

Parishes interested in participating in the TV Mass should call the Catholic Communications Center at 317-236-1585.

Programs educate awareness on Latin America issues

Several events geared toward educating Christians in an awareness of activities in Central America will be taking place in Indianapolis and Terre Haute this coming week.

The Department of Peace and Justice of the Indiana Council of Churches is sponsoring leadership training workshops for churches interested in implementing the study and resource guide "Ecumenical Call to Study and Action in Response to the Crisis in Central America." Among those offered will be one at Central Christian Church on Tuesday, Nov. 29 from 9:30 a.m. to 3:30 p.m. For more information contact Don and Jane McClain, 317-353-1491, ext. 383.

The same workshop will be offered at the Terre Haute United Ministries Center from 1 to 4 p.m. on Thursday, Dec. 1. For more information call 812-232-0186.

A public forum sponsored by the Interreligious Foundation for Community Organization will be offered Friday, Dec. 2 at 7:30 p.m. Contact Don and Jane McClain, 317-353-1491, ext. 383.

The Indianapolis Committee for Peace in El Salvador and all Central America (COMPES) together with the Association of Religious in the Indianapolis Archdiocese (ARIA) is sponsoring an anniversary memorial service honoring the four church women slain in El Salvador. The service will take place Friday, Dec. 2 at 5:30 p.m. in the chapel at Christian Theological Seminary.

A Conference on Public Sanctuary will be held from 10 a.m. to 4 p.m. on Saturday, Dec. 3 at the Indiana Interchurch Center. For more information contact Don and Jane McClain, 317-353-1492, ext. 383.



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Bishops decide to keep six holy days of obligation

by JIM LACKEY

WASHINGTON (NC)—Decisions to retain the current list of six holy days of obligation in the United States and to begin preparing a pastoral letter on women highlighted the U.S. bishops' annual general meeting in Washington Nov. 14-17.

The bishops also approved a pastoral letter on Hispanic ministry and a statement marking the 20th anniversary of the liturgical changes initiated by the Second Vatican Council.

And they elected Bishop James A. Malone of Youngstown, Ohio, as their president for the next three years. Bishop Malone, the bishops' vice president since 1980, succeeded Archbishop John R. Roach of St. Paul-Minneapolis.

This year's agenda for the annual meeting of the National Conference of Catholic Bishops-U.S. Catholic Conference was the lengthiest in recent memory, with dozens of major and minor action items and reports.

Partly because of that, but also because of a desire for more collective prayer and discussion among the bishops, they decided to resume meeting twice a year, beginning in 1985, and to make the meetings slightly longer.

Issues involving women made up one of several themes running through the bishops' meeting. Prior to the meeting about 100 bishops met with 50 women for a two-day discussion on the role of women in the church.

THE PROPOSAL to begin drafting the pastoral on women passed with ease even though one participant in the workshop, theologian Elizabeth Schussler-Fiorenza,

said some women do not want to be treated by the bishops as a "special problem."

The bishops were also reminded by retired Cardinal John Carberry of St. Louis that Pope John Paul II recently had urged the bishops to withdraw support for any group or individual promoting ordination of women to the priesthood.

Bishop Joseph L. Jmesch of Joliet, Ill., chairman of the bishops' Ad Hoc Committee on Women in Society and in the Church, which proposed the initiation of the pastoral, said the document when finally approved would state and respect the teaching of the church.

He also said preparation of the pastoral may take at least four years.

Another issue that could be categorized under women's concerns was the Vatican-mandated study of American men and women Religious, which was discussed by the bishops during a special session Nov. 15.

Archbishop John R. Quinn of San Francisco, a former president of the bishops who was appointed by Pope John Paul to head the study, emphasized in a speech that the purpose of the study was not for bishops to intervene in the legitimate autonomy of religious orders.

RATHER, HE said, the study was for the bishops to be of "pastoral service" to Religious, to get to know them and understand them and to join with them in the common task of the church.

But Sister of St. Joseph Bette Moslander, a member of an advisory committee of Religious for the study, in a separate address warned of a possible fragmentation of religious communities and "intense pain and suffering" because of the study.

She also expressed concern that the study might be looked upon by U.S. women "as another painful example of the inability of the clerical church to receive and honor the experience of women as full members of the church."

Archbishop Roach also referred to the study in his presidential address opening the meeting Nov. 14. He said the study on Religious, along with another study on U.S. seminaries, was 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."

On the holy days issue the bishops debated for nearly an hour Nov. 16 before deciding to retain the current schedule of holy days. The debate was necessitated by the newly revised Code of Canon Law, which lists 10 holy days unless a conference of bishops seeks permission from the Vatican to reduce the number in their country.

THE BISHOPS also had a proposal before them to reduce the current list of six to only three: All Saints' Day (Nov. 1), the Feast of the Immaculate Conception (Dec. 8), and Christmas (Dec. 25).

Most of the debate centered not on specific holy days but on whether or not it would be pastorally wise to change the current practice without first engaging in a broader consultation of the Catholic people of the country on the purpose of holy days and the reasons for changes.

Of the three holy days for which the obligation to attend Mass would have been eliminated or shifted to Sunday, two—the Feast of Mary, Mother of God on Jan. 1,

and Ascension Thursday—received majority support from the bishops for the change. But each needed a two-thirds vote to lift the obligation to attend Mass.

On the sixth feast in question, the Assumption (Aug. 15), the bishops voted 173-132 against removing it from the holy day list.

The Hispanic pastoral, meanwhile, was approved unanimously by the bishops on the final day of the meeting.

The new pastoral focuses on a variety of concerns of the Hispanic community, particularly the needs of Hispanic youth. It urges bilingual education, asks those who employ Hispanics to provide them with decent working conditions, and says one of the most serious problems facing the church is the scarcity of Hispanic priests, brothers and sisters. It also urged a struggle against the "radical evil" of racism.

The pastoral was prepared by the bishops' Hispanic Affairs Committee chaired by Archbishop Robert Sanchez of Santa Fe, N.M.

Earlier the same day the bishops also approved their liturgy statement for issuance Dec. 4, the 20th anniversary of the Second Vatican Council's "Constitution on the Sacred Liturgy."

The statement, titled "The Church at Prayer—A Holy Temple of the Lord," evaluates the liturgy constitution's impact on the American church over the past 20 years and stresses its "continued importance" in the United States.

It also notes the liturgical gains of the period but says many areas of unfinished liturgical business remains.

Afghan refugee who studied in U.S. feared for life

by JIM JACHIMIAC

In 1968, Ghulam Sakhi Sakha of Afghanistan came to the United States as an exchange student. Fifteen years later, that was one reason he feared for his life in Afghanistan.

Earlier this year, Sakha and his family fled from Kabul, Afghanistan, where he was accused of being an American agent. Under the sponsorship of St. Simon Parish, and with the help of parishioners Ed and Dorothy Riha, they have settled in Indianapolis.

Mrs. Riha's parents, of Anderson, were Sakha's sponsors in 1968-69, when he studied in the United States. He attended Madison Heights High School in Anderson as an American Field Service (AFS) exchange student.

Sakha, 35, is known by his middle name. "Sakhi became like a brother to us," Mrs. Riha explained. "We had kept in contact. We knew that he needed a sponsor."

Sakha's family includes his 28-year-old wife, Najla; their five-year-old son, Mustafa; and five daughters—Khatool, 10; Farzaneh, 8; Ferozan, 7; Farahnaz, 3; and Farkhunda, 10 months.

Sakha explained that a Soviet-backed

government came to power there in 1978, and the current ruler is "just a slave of Russia."

Leaders of the country "thought that whoever was educated in the West, especially in America, was an imperialist," Sakha said. "They were capturing people, they were arresting people, they were killing people."

GOVERNMENT officials labeled Sakha a U.S. agent for several reasons. After his year as an AFS student, he worked in the American Embassy in Afghanistan. In 1981, while working for an insurance company, he came to the United States to attend an insurance seminar and settle a claim.

His home in Kabul was searched and he was arrested five different times. His home was seized by the government and his mother, who lived there, was taken into custody. Sakha has received no word about her for more than eight months.

Such actions show that "the Russians should not be trusted," Sakha said. "People should not pay attention to what they say. They should be judged by their actions."

After Sakha's latest arrest, he was held at a military airport near the Iranian

border. "At first I thought I might not live," he recalled.

He was held in a small room for more than 30 days. "I was making friends with the soldiers, especially the ones who I thought were good Moslems," said Sakha, a Moslem himself. Some soldiers allowed him to pray with them.

He discovered that one of the soldiers wanted to flee the country. "It was his turn to stand and watch me, so both of us ran away from that little room." They escaped to an area controlled by Afghan rebels opposed to the communist government. "I was given a second life, actually," Sakha said.

HE NOTED that "the rebels are called American agents." With help from the rebels, Sakha sent a message to his wife, who was expecting their sixth child at that time. She and the children joined him.

"At that time I was lost," Sakha pointed out. "I just wanted to get out of the country." He asked about going to Pakistan, but was told that would be impossible. When he was told that he could go to Iran, "I had to say yes."

Sakha noted that "most of my certificates and diplomas were taken when they searched my home." With his yearbook and diploma taken, his only memento from Madison Heights was a class ring. When he escaped from Afghanistan, Sakha hid the ring in his mouth.

In Iran, the papers he presented for identification included certificates from the American Embassy in Afghanistan and from American and Soviet insurance companies. So he was again suspected of being an American agent. "I said, 'If you think I am an agent, kill me. I would prefer to be killed by a Moslem than by an atheist.'"

Sakha's wife knew a former religious leader who had fled from Afghanistan to Iran. He guaranteed that the family's request for asylum was legitimate.

But Sakha and the family were expelled from Iran when authorities discovered that they had obtained forged passports and visas. If they had stayed, they would have been handed over to Afghan authorities, "which would have been death for me," Sakha said.

They went to New Delhi, India, where they found that people arriving from Iran and Pakistan were not being recognized as refugees.

Knowing that the Sakhas needed a home, Mrs. Riha asked Father Harold Kneuev, pastor of St. Simon Parish, if the parish could sponsor the refugee family. "We said our family could help with expenses," Mrs. Riha said, since the parish could not provide financial assistance.

"Father Kneuev was all for it," she said. When he was pastor at St. Gabriel Church in Connerville, that parish had sponsored two refugees.

The parish council at St. Simon approved the idea and the family arrived in Indianapolis on Sept. 15. Clothing, household goods and furniture have been donated by parishioners and others since the family's arrival.

"Anything you see in this house has been donated," Sakha said, "so I appreciate that."

He added, "I appreciate all of the help from Dorothy and Ed. It's difficult to live with eight people with different customs and culture, but we lived with them for two months. They have been very helpful."

One obstacle remaining for Sakha is to find work in the Indianapolis area. His experience in the field of insurance includes a job as manager of the aviation and marine department of an insurance company. He also has taught English, can teach Persian, can speak several other languages and has worked as an interpreter.

Sakha's wife knew no English, and now attends an English class twice a week. The four older children are enrolled in Francis Scott Key School.

"Almost everything was new for my wife and children," he said. "I was teaching them English and telling them about America and what difficulties there might be. They felt excited, but I didn't believe that I was alive and that I was seeing my American family again. Everyone was so kind here that we forgot our sorrows."

"We dream about things that we experienced in the past. But we know that we are alive now."



NEW HOME—Ghulam Sakhi Sakha (right) gathers with his wife and four of their children in their new home in Indianapolis. With Sakha is his wife, Najla (left); their youngest child, 10-month-old Farkhunda; Khatool, 10; Mustafa, 5; and Farahnaz, 3. Under the sponsorship of St. Simon Parish, they arrived in September after fleeing from Afghanistan. (Photo by Jim Jachimiac)

Award winning essays in Serra contest

I am a Christian and have a strong belief in God. My relationship with God will greatly determine my future. I believe that God will support me in whatever career I choose. Through my faith I feel that it is very important to help others and share God's love.

In college I will be faced with many decisions and responsibilities. In my decision making I will consider my set of Christian morals and what is ultimately the best possibility for me. Having a strong faith will help me get over rough times in college.

I enjoy helping others and feel a need to do so whenever possible. I would like to become a physical therapist. Physical therapy is a difficult field to enter. I will definitely need God's help to get the grades I need in order to be accepted.

Becoming a physical therapist would give me the opportunity to help those that are born with physical disabilities. Helping those people and giving them a promising future would be my main goal.

Because of my high regard for human life this job area would be appropriate. I would be able to share myself and God with those in need.

As I become a person of better faith my values will become more defined; hence, I will be able to have a better relationship with God and others.

With constant support from God and strong faith I feel I could accomplish anything that I want to. Throughout my life my faith will be a major factor in my decisions and actions.

Claudine Debono
Cathedral High School

I have chosen a career that I know God will play a very important, if not the most important part in. I have chosen to become a priest, and I feel already God has worked with me and directed me toward becoming the person I am, and have yet to discover. I feel I have been directed by a calling or vocation from God.

I know when I do become a priest, my life will be devoted to God, in that I will work

with Him in all that I do. He will influence my life and if I have faith and hope in Him, He will lead me in my ways to help others, and to show them the true love of God.

I am sure this work I have chosen has many advantages and disadvantages, but I feel this is the profession I am cut out for. I enjoy very much working with others and helping others. I am sure if God and I have a good relationship together, we can bear my problems, as well as others. A prayer that I feel very well describes my feeling of God in the line of work I have chosen is a prayer called "Footprints." This prayer lets me know at the worst times of my life God will carry me and protect me.

Joe Morlarty
Secena High School

God plays a very special part in my future, by just being there when I need him. God also is there when I'm having a good time with someone special. When I look at my parents, I feel that I will have a good future, because they taught me the things I needed to know. I really feel that when I am down or feeling left out, God is there for me to talk to. God is really someone I can tell my private secrets, because I know that he will not tell anyone what I said. God fills out all the gaps in my heart and soul. I know God will always be in my future to help me when I'm down, or when I have a happy feeling in my heart, that when I feel like it, I can share it with him. God is many things. God is very important. Every person should have God in their future. God is like a brother or sister, because he is always there to help me to do right, instead of wrong. God is a miracle in my life. I would like everyone to ask God to stay in their future until the end of time.

Donna Oliver
St. Rita School

God in my future? That's such a tough question because you never know how long your future is going to be or what kind of future is in store.

I think in my future, God plays a part that is best exemplified in what Jesus would probably term a modern age parable.

I am like a car which serves great purposes. My responsibilities are to transport people and be as much of a help as I can to my owner. God, though, is my gas, my backbone, my purpose. Without good gas, I can't make it up the hill of troubles. Without good gas, I'm inefficient, and with no gas at all, I sit, rust, and serve no purpose. Jesus then must be the gas station attendant who pumps the gas, and tunes me up to be a better more efficient automobile. I then by being truthful with God and by showing a good interest in Him, can let my headlights shine the way to God for others' futures.

Danny Hammerschmitt
St. Barnabas School

WASHINGTON NEWSLETTER

Archbishop's tenure was landmark

by JIM LACKEY

WASHINGTON (NC)—Archbishop John R. Roach of St. Paul-Minneapolis, whose term as president of the U.S. bishops' organizations expired Nov. 17, guided the American hierarchy through a historic period in which the church more than ever was involved in the public policy arena.

The bishops' pastoral letter on war and peace, launched just after Archbishop Roach assumed office in 1980 and completed earlier this year, is only one example of the U.S. hierarchy's increasing participation in public policy debates. During Archbishop Roach's three years as president the bishops also found themselves speaking in new ways on issues as varied as Central America and abortion.

The reasons for such episcopal outspokenness can sometimes be traced to the bishops themselves and sometimes to outside events. But in either case the American hierarchy has emerged from Archbishop Roach's administration as more assertive on public policy and as more certain of its role in dealing with the moral aspects of political issues.

"I think that for many years the conference (of bishops) was hesitant to get involved in public policy issues," said Archbishop Roach at a news conference



concluding the bishops' Nov. 14-17 meeting in Washington.

But in recent years, he added, the bishops have become "very comfortable" in their dealings with public policy, partly because of their experience with the war and peace pastoral and partly because of the unprecedented 10-day retreat the bishops made together last year in Collegeville, Minn., to explore in depth their role as bishops.

ARCHBISHOP Roach said his fellow prelates found they could confront such policy questions "as long as we did our homework."

The bishops' newfound outspokenness in part is the result of two unrelated events late in 1980, one only a week before Archbishop Roach's election as president, one less than a month after.

The first was the U.S. elections that sent Ronald Reagan to the White House and gave control of the Senate to the Republican Party. That election resulted in a new debate over U.S. economic policy and a new effort by Republicans in the Senate to reverse a nearly decade-old policy of abortion on demand.

On the economic issue the bishops now find themselves deeply immersed in a pastoral letter being developed by an ad hoc committee headed by Archbishop Rembert Weakland of Milwaukee. Archbishop Weakland was appointed committee chairman by Archbishop Roach in response to the desire by some bishops that they examine capitalist systems as closely as they examined Marxism in a 1980 pastoral.

THE ABORTION debate, meanwhile, brought the bishops' first-ever endorsement of specific wording for a constitutional amendment on the subject. Archbishop Roach, appearing before a Senate subcommittee in 1981, said the amendment might not be perfect but that it had the "great merit" of being politically achievable.

The second event in late 1980 that influenced the bishops during Archbishop Roach's administration was the murder in El Salvador of four American churchwomen. Though the church in the United States already had been critical of the course of events in Central America, the

churchwomen's deaths solidified church opposition to U.S. policy there and led to repeated condemnations by Archbishop Roach and others.

Archbishop Roach's influence over the bishops' war and peace pastoral was also considerable. One of his first actions as president was the appointment of Archbishop Joseph L. Bernardin of Cincinnati (now cardinal in Chicago) to head the pastoral's drafting committee.

Also during Archbishop Roach's three years as president a new style of con-

sultation in the preparation of bishops' pastorals was implemented. First tried in the development of the war and peace pastoral, in which dozens of weapons experts, theologians and other witnesses appeared before the committee to give their views, the consultation process is now the norm for the development of upcoming pastorals on the U.S. economy and on women in the church and society.

In his news conference wrapping up the bishops' 1983 annual meeting Archbishop Roach remarked that he expects the bishops' conference to become even stronger in addressing the moral aspects of public policy. If that is the case then church historians may eventually view Archbishop Roach's tenure as a landmark period in which the bishops began an innovative effort to relate broad areas of public policy to moral goals.

Strict nuclear deterrence ok, says cardinal

by ROBERT NOWELL

LONDON (NC)—Nuclear deterrence on strict conditions and as a temporary step toward disarmament is emerging "as the most widely accepted view of the Roman Catholic Church," according to Cardinal George Basil Hume of Westminster.

In an article in the Nov. 17 issue of The Times of London, the cardinal also stressed the need to halt the increase in armaments and said those opposed to nuclear weapons do not have the right to break the law.

However, the cardinal said there was room for different opinions in the "agonizing and unclear situation," adding: "People everywhere have a right to know in what ways their governments are pursuing policies that will lead to disarmament. Without such policies, deterrence has to be condemned."

The cardinal's article was published three days after the first U.S. cruise missiles were delivered to the American air base at Greenham Common, the site of a women's peace camp. The week the missiles were delivered, police arrested more than 600 protesters, and more were arrested following protests in London.

"All of us must retain the right to our conscientious beliefs," the cardinal said. "And I would judge that this does not give us the right to seriously defy the law in the present situation."

The cardinal said that to accept deterrence as the lesser of two evils there must be, to retain moral credibility, "a firm and effective intention to extricate

ourselves from the present fearful situation as quickly as possible."

"If any government, in the East or West, does not take steps to reduce its nuclear weapons and limit their deployment, it must expect its citizens in increasing numbers to be doubtful of its sincerity and alienated from its defense policies."

The cardinal suggested that governments were approaching disarmament from the wrong angle.

"Our representatives have spent many hours of negotiation over the contents of successive disarmament proposals," he said. "But disarmament will follow the lowering of tension and the building of confidence, and not vice versa."

Cardinal Hume did not condemn the use of nuclear weapons in all circumstances.

"Nothing could ever justify the use of nuclear arms as weapons of massive and indiscriminate slaughter," he said.

"It would be wrong to apply to the policy of nuclear deterrence the same moral condemnation that would be given to the actual use of nuclear weapons against a civilian target."

The cardinal also said too much money was spent on the defense budget, diverting money from other needs.

A recent opinion poll shows 50 percent of the British against U.S. cruise missiles in Britain, with 38 percent favoring their location there. In May, 46 percent of the British opposed the missiles, and 42 percent favored them.

Living the questions

Catholics regard holy days as "obligations"

by Fr. THOMAS C. WIDNER

By failing to acquire the necessary two-thirds majority, the American bishops at their annual meeting retained the six holy days of obligation we know in the American church. More than half the bishops voted in favor of dropping Jan. 1 as a holiday and transferring the Ascension to its following Sunday but a two-thirds majority was required for it to go into effect. A proposal to change the Assumption was voted down 173-172.

The action was necessary because the new code of canon law names 10 holydays of obligation for the universal church beginning in 1984 and the bishops had to either add four (Epiphany, St. Joseph, SS. Peter and Paul, Corpus Christi) or authorize a change.

The emphasis, I dare say, among most Catholics in this country is on the "obligation" rather than the "holy." In news reports following the vote the bishops said they wanted to promote the holydays as "celebrations of faith." Some people regard them rather as nuisances which are either resented or ignored. Calling them "celebrations of faith" doesn't say much since all liturgical worship ought to be a celebration of faith. Many bishops indicated they didn't want to change anything without a further study of the thinking of



Catholics on the matter. Would that the bishops would consider the thinking of Catholics on a number of other matters as well!

What American Catholics think about holydays should be evident from the half empty churches one often finds on holydays. Of course, that is usually balanced by the massive crowds which turn out on Christmas and Easter. The once or twice-a-year Catholic appears at that time and the majority of Catholics who attend regularly are often indifferent about the other holydays.

It is January 1 which is the oddball in the holydays. Most of us old enough to know remember it as the feast of the circumcision. Most Christians would be hard put to celebrate something which is a routine surgical procedure in hospitals at birth. So Rome has tried to beef it up by giving it other titles.

Pope Paul VI designated the feast to honor Mary in her title as the Mother of God. That didn't catch on either. It has also been designated the World Day of Peace. I've appreciated that one. When it's been up to me, I've always chosen the specific readings for that Mass. Certainly the feast can be seen as an appreciation of Mary, the mother of God, who pleads for peace. Her association with the apparitions at Fatima is indeed an important facet of peace in the Church. The basic problem though is that January 1 for Americans of every faith is New Year's Day. Faith doesn't enter into it.

We are told in our history that early Christians made over pagan feasts into Christian ones as one means of Christianizing society. We don't seem to be able to do that very well in our own. Some have suggested making Thanksgiving Day a holiday because that more properly fits with the experience of Americans in relating our everyday life with our faith. We are stretching any association we make with New Year's Day and any faith consideration.

So our holydays remain the same—for the time being. This has come up before and the bishops talked about studying it among the faithful but they didn't do it then and I doubt if they'll do it now. If they are going to mean anything to anybody, the bishops are going to have to listen to somebody and come up with some better thinking on celebrating them. Why, for example, can't we think of the feast of All Saints as a time for honoring living saints as well as dead ones? Why can't the feast of the Ascension be more properly aligned with the American experience of honoring those who give their lives for their country as Memorial Day does? Why can't the feast of the Assumption mark the change which occurs for most people between summer and fall, between vacation and going back to school?

Do the bishops really expect Americans to celebrate things which bear absolutely no relation to their faith life? I think not. But as it stands, it seems to me most Catholics still regard holydays as "obligations" and not as "celebrations of faith."

Church needs more effective financial administration

Renewal has made many gains; important work still to be done

by Dr. ERNEST J. COLLAMATI

Money is seldom a matter of difference in conversation. The very mention of it usually causes ears to stand erect, receptive to any new tidbit of information which may be passed along. Our fascination with money may be due in part to the power that money possesses. We learn early in life that "big money" also means "big power." Money is sufficiently powerful to buy people, both body and soul. It is also the same instrument which can free people from the oppression of hunger, thirst, illness and ignorance. Rare is the person who remains unaffected by it.



The power and ambivalence of money make it a difficult matter for us to deal with. From the viewpoint of morality, it may well be the root of evil. But we would have to add quickly that it is the root of good as well. This two-sided nature of money poses a particularly acute challenge to institutions, because the stakes are so high. Incompetent or uninformed decision-making reaps a harvest of pain. By contrast, enlightened and benevolent administration of funds multiplies the good many times over.

The Church like any other institution must deal with the power, ambivalence and "high stakes" of money.

I have the sense that there has been relatively little study done on the topic, despite the seriousness of the question. Our weakness in the area may be due to a mistaken conviction that the Church is exempt from such secular concerns. Some may think that serious research and theological reflection are not needed, but only good will and grace. Others may regard the ministry of money as a matter of minor concern, because they see the institutional Church as a nickel and dime operation. Certainly another contributing factor to this situation has been the secrecy in which so much of our past financial dealing and accounting has been shrouded.

THE RENEWAL OF Church life brought about by Vatican II has caused us to reassess our posture on a number of issues, not the least of which is the raising and administering of funds. The fruits of

that renewal are already in evidence. Increasingly, financial decisions are made collegially; we rely more heavily on professionals to provide expert advice and services; most parishes now provide detailed financial reports to their parishioners. There remains, nonetheless, much work of renewal still to be done. I offer the following brief commentary in the hopes that it might fuel the on-going reform.

While most parishes now use such bodies as a parish council, a finance or administration committee to share the work of fiscal decision-making; other parishes have no such representative body. With some 20 years between us and Vatican II, isn't it time to call the leadership of these parishes to task for such an omission? If it be not the fault of the leadership, shouldn't the community at large be challenged from without for such a failure to live out the mandate of Vatican II, viz. to be the People of God in every work and ministry of the Church?

RECENT CHURCH scandals involving money argue strongly not only for an "open books" policy throughout the Church whether on the local, diocesan or international level; but also for a policy of mandatory auditing on a regular basis. One only has to look at the disasters that can occur when parishes, dioceses and religious orders exempt themselves from practices that are considered standard procedure in the corporate world. We cannot presume that greed, abuse of power, or incompetence occur only outside the institutional Church.

The headline-making activities of the Pallotine and LaSalette communities involving the mismanagement of funds do not need to be repeated. They will be repeated if more demanding accounting, auditing and disclosure requirements are not implemented. When a noted Vatican financier is found hanging from a bridge in London, when Vatican officials refuse to honor subpoenas from Italian authorities investigating the failure of Banco Ambrosiano; it is time for reform of procedures at the highest levels.

What is most tragic about any scandal involving Church money is that it casts a shadow on the whole Church and every one of its agencies that engage in fund raising. From my experience of working within the institutional Church, it is the rare agency or operation that does not need more money; in fact they need many more

dollars to continue their activities. It is these schools, religious orders and parishes which must suffer suspicion and possible loss of income because of the activities of a few.

We ought to utilize excellent accounting, auditing and disclosure procedures because as Church we see their inherent value, not simply because we are fearful of another scandal or because we are coerced. We ought to insure that all significant financial decisions in our diocese are made collegially because we are committed to the truth of the Church as the People of God.

When officers of the Church reserve to themselves all financial decisions without provision for the community's involvement, they proclaim ownership of a Church which morally does not belong to

them. When they exempt themselves from collegial authority, they proclaim that the Church as People of God is only an abstraction; it has nothing to do with policy in matters financial. And whenever this occurs, the Body of Christ suffers and so does its mission to the world.

To change habitual ways of behaving is never easy, so too in the area of finances. Our churches, schools and agencies deserve a great deal more support than they currently receive. My hope is that the merit of their needs will be recognized through more effective financial administration and by a community of believers who know they are responsible for them.

(Dr. Collamati is chairman of the philosophy and religion department at St. Mary-of-the-Woods College.)

Sandinistas anti-Christian, says former Nicaraguan

WASHINGTON (NC)—The Sandinistas, ruling party in Nicaragua, often carry out anti-Christian policies "in the very name of Jesus Christ," said Humberto Belli, a Nicaraguan Catholic who left the country in 1982.

In a 51-page criticism of the Sandinista regime, Belli said that "Christians in Nicaragua today confront a government that is committed to manipulating, dividing and crippling the church," although it claims to be supportive of religion and includes priests in cabinet-level positions.

"The Sandinista leaders want a Marxist-Leninist Nicaragua," Belli said in his report. "They created their movement with that dream in mind; they fought for it; and now they are working to make it a reality."

Belli is described in an introduction to the report as a former Marxist and a Sandinista adviser, who converted to Catholicism in 1977 and became an associate of the Nicaraguan bishops. He left Nicaragua "to speak and write about the experience of Christians in Nicaragua and to draw attention to Marxist manipulation of the church in Latin America."

Since the Second Vatican Council and the 1968 Latin American bishops' conference in Medellin, Colombia, Catholics

there have raised the concern for justice and social involvement by the church, Belli said.

The approach of Catholics and Protestants regarding social justice issues take three forms in Nicaragua, he said. They are conservative, progressive and radical.

"The conservative Christians are distrustful of the new emphasis and sympathetic to the status quo," Belli wrote.

The progressives, he said, are led by Archbishop Miguel Obando of Managua and seek to promote the human rights of the poor, but see a need "to provide a distinctly Christian response—neither uncritically capitalistic nor communist—to the immense economic and political problems."

The radical Christians advocate "Marxist revolution as the only way to true liberation," Belli wrote. "Working together with the Sandinistas, they have become the spearhead of a strategy to politicize the Gospel and divide the churches."

Belli's report, "Nicaragua: Christians Under Fire," was placed on a table outside the room where the U.S. bishops met Nov. 14-17 with a cover letter calling it to the bishops' attention. It came from the American Catholic Conference, headed by Philip F. Lawler.

TO THE EDITOR

St. Meinrad Scripture professor objects to language ridicule

The Nov. 11 issue of *The Criterion* contained a letter to the editor and a column, "Cornucopia," addressing the National Council of Churches document "An Inclusive Language Lectionary." New translations of the Bible have historically been met with ridicule and rejection. Jerome's Vulgate, a masterful Latin translation, was attacked by no less a personage than Augustine. Yet in time, Jerome's translation, which sounded so foreign and strange to Augustine, became the official translation.

Let me turn first to the letter of David Jackson. He says that the new translation is diabolical. Why the devil should be behind inclusionary language remains unclear. By implication does God side with exclusionary language? The whole point of Pauline theology is that God shows no partiality (Gals 2:6). There is neither Jew nor Greek, slave nor free, male nor female

(Gals 3:28; Cor 12:13). God reconciles all (Rom 5:10; 2 Cor 5:18). Thus the language truest to God is that language which includes, not excludes.

Mr. Jackson apparently believes that the author of Matthew's gospel wrote in King James English. The text does not read, as he says, "Lord, is it I?" but "meti ego eimi, kurie;" (Matt 26:22). The original text was written in Greek, not English (and Jesus probably spoke Aramaic). There is nothing sacred or permanent about a translation. English, by the way, is a more gender bound language than either Greek or Hebrew. Thus gender specific translations often overtranslate the underlying Greek or Hebrew text.

Mr. Jackson objects to the translation of "hyios tou anthropou" (traditionally in English "Son of Man") by "Human One." But the Greek phrase used here is quite foreign to Greek ears and the suggested English translation is good since it has the same foreign ring, the redundancy accentuating humanity.

Similar translation problems exist with the Greek words traditionally translated by king, kingdom, etc. Kingdom is clearly not the correct translation for "Basileia tou theou" since it gives a notion of territory. The underlying construction is a participle, denoting the ruling activity of God (cf. the New American Bible translation "reign of God").

Both Mr. Jackson and Mrs. Dailey seem obsessed with the necessity for the masculine identity of God. Again this is a misconception. Scholars today agree that Jesus' characteristic name for God was "Abba" which should be translated "Daddy." It's the child's name. It denotes



INMATES' GIFT—Although somewhat isolated from society, some of the inmates at the Indiana Women's Prison remember those less fortunate on the outside. Recently the group made craft items for Holy Cross Church's Christmas bazaar. Here inmate Geri Morse, second from left, presents Mildred Ward and Martha Cole, workers from the Holy Cross Food Pantry with a check for \$200 raised from the sold craft items. Other inmates include: Shirley Rock (front row, far left), and (top row, left to right) Joey Alleyn, Jan Kelly, Maureen McLean, a representative of Institute of Women Today, a non-profit organization that helps women in prison, Judy Van Orden and Lorraine Petro. (Photo by Susan M. Micinski)

intimacy, familiarity, closeness. Jesus tells his disciples to use this name (cf. Luke 11:2). It makes fun of the formal "Father," which distances God from his children. The insistence upon the formalistic necessity of the masculine, hierarchical name is inimical to the intention of Jesus.

Both Mr. Jackson and Mrs. Dailey are apparently unaware of the frequent use of female metaphors for God in the Bible. In Isaiah God's love is greater than that of a mother for the child in her womb (Is 49:15). Furthermore in English we are impoverished by having only one word for God, namely "God," whereas Hebrew has many, thus indicating that no one name or title can ever in any way stand for God. The first commandment says God has no image. That includes a verbal image. For this reason Jews did not pronounce the tetragrammaton. When Moses asked God for his name in order to control him, God gave him a riddle, "ani asher ani," a phrase that has defied translation.

Finally I must say something about the personal, vitriolic tone of Alice Dailey's column, "Cornucopia." Mr. Jackson seems to lack a good understanding of Greek and Hebrew, an understandable problem. One

can reply to his letter with factual information. Alice Dailey uses the form of argument that Aristotle found most offensive, *reductio ad absurdum*. Her attack cannot be answered because it is not based upon misunderstanding but upon making people look ridiculous. The members of the committee who proposed the new translation are Protestant. I am sure they would be surprised to discover they have secret desires to be priests, popes or presidents. Furthermore, in objecting to "The Human One" she fails to see its value. Like its corresponding Greek term, it suggests the power of incarnation. The council of Chalcedon would not have approved of her term "mixed" to describe the incarnation.

The problem of what to call God has been a problem ever since "adonai" became involved in our story. Elohim calls, not separates. Language is only a pale reflection of mystery and never will it contain "ani asher ani."

Bernard Brandon Scott
Professor of New Testament
St. Meinrad School of Theology

St. Meinrad

'Take up God's tools of prayer'

Re: the open letter to Father Cos Raimondi and the Holy Cross Parish Council by Father Jeff Godecker and the recent letter to the editor by activist priest Father Peter.

I notice that neither of the priests suggested another course of action by Father Raimondi other than not paying a part of his Federal Income Taxes and that is to use prayers. During the recent so-called Marian Age of apparitions, the Blessed Virgin Mary has called for the use of prayers and especially for the use of the rosary as a means of helping us on earth.

Unfortunately some priests do not believe in the apparitions of Lourdes, La Salette, Fatima and more recently Garabandal in Spain. In all of these she encourages prayers, Mass and communion as well as the rosary (Read: "A Woman Clothed With the Sun" by John J. Delaney).

She said at Garabandal in 1961 to pray for cardinals, bishops and priests as many are leading themselves and others into perdition. Christ said in the Bible, "Give unto Caesar the things that are Caesar's and unto God the things that are God's." Taxes are Caesar's (government) and should be paid to Caesar.

We must remember that the whole question of nuclear power is not only a social issue but a major political issue between the two major parties. Father Godecker said in his letter that those who believe that the issue of world peace will be solved by ideas and discussions alone are sadly mistaken. He then says that the action of Father Raimondi is the type of action we needed. I agree with his first statement but not the last statement of not paying taxes. The course of action should be prayers and not reading about a car of

Father Raimondi's being impounded to pay taxes due the government.

Trappist Father Dom Jean-Baptist Chartard wrote a book called "The Soul of the Apostolate" that Pope Pius X kept at his bedside at all times. It reads "humility, meditation and prayers to offset the evil of the world." If priests must have action for their beliefs, then let them take up God's tools of prayer and encourage others to do likewise.

M. Gregory Callahan
Indianapolis

Corydon reader impressed

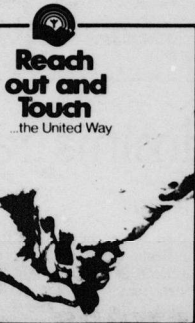
I was really impressed with your editorial in the Nov. 11 issue entitled "We are called to seek out the lost among us." I am a member of a parish evangelization team which is trying to seek ways to do exactly that. I am so grateful that you wrote the very things that I have been feeling and thinking and that you expressed them so eloquently. (I wish I had said them.) Thank you!

The whole article bears repeating but since that would no doubt take up too much space to have it printed again so soon, I'll just end this letter of gratitude by quoting your last paragraph.

"Who are the lost among us? The answer is not definite. The point is that we look for them. Each one of us is called to go and look for the lost and not to ignore them. We can't wait for the lost to come to us looking for us. Jesus always went out of his way to do so."

Corydon

Mrs. A.B. Haggard



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"Once a Marine, always a Marine"

by JACK R. MILLER, Jr.

As an American citizen, a father of four, and an ex-Marine, I am deeply saddened by the deaths of each and every serviceman killed in Lebanon and Grenada.

Even though I've been out of the Marines for almost nine and a half years, there lies in me a part that will always be a Marine. I remember once hearing the cliché, "Once a Marine, always a Marine." I never understood what it meant then.

But I do now.

It means during times such as the present, you hurt more than the average person.

It means when you see the pictures on television and in the newspapers of the Marines killed in Lebanon and Grenada, you see the faces of Marines you knew that were killed in Vietnam.

It means that sometimes you wish your three sons were your three daughters. So you wouldn't have to worry about them dying in a "peacekeeping mission," or "a conflict," or for a piece of vital, strategic "dirt."

Whenever I meet someone and the fact that I'm an ex-Marine eventually comes up, if that person doesn't ask verbally, they ask with their eyes—what was it really like?

I tell them the best thing about the Marines was the friends I made. My second son's middle name is that of a fellow Marine. My son, Scotty Douglas Miller was named after Sgt. Doug Fordham.

I named Scotty after Doug for a good reason. Ten years ago my dad died during heart surgery at a Louisville hospital.

I was at the hospital when he died. However, my wife and 13-month old son were at our home in Beaufort, South Carolina.

I called my wife to give her the awful news, but I was crying too hard to talk so my uncle told her the news.

She wanted to bring our son and be with me as soon as possible. Yet she knew we didn't have the money. So she called a good friend of ours—Doug. He didn't have the money, but he said not to worry. He would get it.

Doug went into the barracks and explained the situation to the Marines there. They didn't even know me, except that I was a Marine who needed help. They responded by loaning us the money which we could pay back whenever we wanted.

Then, at two o'clock in the morning,

Doug took my wife and son to the airport 40 miles away. He sat and waited until they had safely taken off. Doug went back home to catch a few winks sleep before he had to be at work at 6 a.m.

Doug and other fellow Marines, as well as Marines of today, have one thing in common. They all had to earn the honor to be called a Marine.

They started earning that honor in boot camp.

Unfortunately, some had to pay the price for that honor in Lebanon and Grenada.

vip's...

Trinity Missionary Father Thomas Stepanski has joined the staff of St. Francis Hospital's pastoral care department,

according to an announcement made by Franciscan Sister Mary Henrita Laake, executive director of the hospital center in Beech Grove, and Don D. Hamacheck, administrator.

Father Stepanski, who along with the other department members cares for the spiritual needs of patients, their families and hospital staff, stated that "it is satisfying work in the sense of being able to help people just by being there—sometimes just to say 'I care.' It doesn't make any difference what faith they are; everybody looks toward God at these times."

The new pastoral minister brings with him 21 years of service as a missionary, during which time he worked as a spiritual director, retreat master and teen counselor. He also does marriage counseling and has been selected as a leader for Worldwide Marriage Encounter in this area.

Mr. and Mrs. Hugh J. Smith will celebrate their 50th Wedding Anniversary with a Mass of Thanksgiving on Saturday, Nov. 26 at 5:30 p.m. in St. Augustine Church, Jeffersonville. Hugh Smith and the former Gennell Gootee were married Nov. 28, 1933 at St. John's Church, Logansport. They are the parents of five children (one deceased); grandparents of 14; and great-grandparents of four.



The New Albany Santa Maria Circle 570 of the Daughters of Isabella celebrated their 50th Anniversary on November 6. 50-Year pins were presented to charter members Kathryn Phelps, Edith Franconia, Flora Copier, Mary Byrne, Anna M. Miller and Sylvia Gregoire.

New officers for the Ladies Society of St. Mary of the Rock parish, Batesville, include: president, Catherine Baker; vice-president, Marilyn Rennekamp; secretary, Karen Faust; and treasurer, Marie Meyer.

The National Catholic Association of Broadcasters and Allied Communicators recently honored Charles J. Schisla for the "outstanding and selfless contribution to the Gabriel Awards" made by the staff of the Catholic Communications Center and the Archdiocese of Indianapolis. From 1978 to 1982, Schisla, Director of the Center, was chairman of the Unda-USA Awards Committee which honors outstanding radio and television programs reflecting positive human values.

Lynne O'Day was recently appointed assistant administrator of nursing service at St. Vincent Hospital and Health Care Center. A magna cum laude Bachelor of Science in Nursing graduate of Marian College, Ms. O'Day has been associated with St. Vincent's since 1971. She is currently working toward a master's degree in health administration from St. Francis College in Illinois.

check it out...

St. Vincent Wellness Center will sponsor a one-session course on Communicating with Teenagers from 7 to 9 p.m. on Wednesday, Nov. 30 at Riverwood Apartment Clubhouse, 5830 Riverwood Drive, Castleton. Fee is \$5 per person or \$7 per family. To register call 846-7037.

Archbishop O'Meara's Schedule Week of November 27

SUNDAY, November 27—Mass at SS. Peter and Paul Cathedral, 11 a.m.

—Confirmation, St. Thomas Aquinas Parish, Mass at 4 p.m. followed with a reception.

MONDAY, November 28—Denominational Leaders breakfast, Rev. Carl Smith's residence, 7:30 a.m.

TUESDAY, November 29—350th anniversary celebration of the founding of the Daughters of Charity of St. Vincent de Paul, St. Vincent Hospital, 11 a.m.

—Holy Year celebration for the Terre Haute Deanery, Vespers at St. Margaret Mary Church, Terre Haute, 7:30 p.m.

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Cathedral renovation work enters its second phase

Renovation of SS. Peter and Paul Cathedral has entered its second phase, according to Father Stephen Jarrell, director of the Office of Worship. Phase one was completed with the creation of the Catholic Center.

Originally conceived by Archbishop George Biskup in 1972, the renovation was launched by Archbishop Edward T. O'Meara and a nine-member committee headed by Msgr. Gerald Gettelfinger last year. Since the development of a mission statement, the group has participated in an extensive education program which has included a study of church documents regulating worship structures and two trips to renovated churches in the Midwest. They also reviewed summaries of eight other cathedral renovation projects.

In addition, the committee conducted an evaluation of using the Cathedral for liturgical celebrations last spring. They also determined selection criteria for choosing an architectural firm.

The Sovik Mathre Sathrum Quanbeck architectural firm of Northfield, Minn., started the preliminary design of the project last July. Assisting them is the Indianapolis firm of Reid Quebe Allison Wilcox and Associates.

An educational program on the renovation is presently being developed. Through a series of deanery meetings scheduled for early 1984 everyone in the archdiocese can learn about the program's progress.

Importance of the Cathedral to the archdiocese is described in the committee's mission statement. It is "the central church for Catholic Christians of the Archdiocese... a symbol of unity of the people... it is the Archbishop's church... where he invites his flock to join with him in prayer and celebration of the sacraments... where he exercises his leadership as teacher... it is also a parish church... a place where noble beauty is exemplified... to this place believers and unbelievers alike, who wish to tarry awhile, are invited."

Other members of the committee are: Father Gerald Kirkhoff, Franciscan Sister Sandra Schweitzer, Roberta Duffy, Frances Clouser, Ron Shouten, all of Indianapolis, Joan Hillenbrand of Batesville and Kenneth Stella of Martinsville.

The renovation is tentatively slated for completion in early 1985.

FAMILY TALK

Does ex-priest owe explanation?

by Dr. JAMES and MARY KENNY

Dear Mary: For so long I have believed in a certain person and all that he stood for. He was a priest and a very good one for 25 years. He had guided me back to the church without his even knowing it. He had such a way with words that truly you felt Jesus speaking through him.

He left the priesthood to get married. (So I hear.) Doesn't he have an obligation to his parishioners and others for some kind of explanation or apology or anything? Or is it invading his privacy?

For someone like myself who is trying so hard for something to believe in, I find this hard to swallow. Granted, I at least can give many, many thanks for very reassuring words while he was a priest. But I still feel a great sense of sadness and loss, as in the death of a loved one. In a sense, in my eyes he has died. I feel so cheated, let down, empty and so shattered.

More than ever, I need reassuring that I'll overcome this great hurt and my faith will be restored. Help!

Answer: You describe graphically the shattering effect of a human loss. Many families describe a similar reaction when close friends announce they are getting a divorce.

Your letter underscores that commitments we choose to make are not merely personal matters but reverberate throughout the community. A couple's marriage vows or a priest's vows are highly personal choices, of course. But the effect of those commitments is to establish ties throughout the community where the person lives and works.

The committed person is needed, wanted, counted on. And a choice to

abandon those commitments is more than a personal choice. It ruptures the community involved.

You mention that the experience seems like death. The steps for getting over your grief are like those which occur after a death.

First you ask why. Doesn't he owe you an explanation? Logically, he does. In actual practice, no.

As an outsider you do not and cannot know all the circumstances. His actions are apparently best in his judgment. Do not second-guess when you know so little. Do not judge him.

Second, let your feelings out. You are doing this now when you describe your grief, regret, anger, confusion.

Third, get used to life without the person. You may be starting to do this when you realize that you can be grateful for the time you knew him.

Fourth, get on with your life. A charismatic person can lead us to faith. There is nothing wrong with that. The apostles were so gifted at Pentecost. But after such persons leave, the faith remains alive in the community where it was planted.

As you come to accept the loss of this priest, begin to look around your parish. Where are there fellow Christians you might join—in a study group, a social action group, a religious education program for children or adults? Look for people with a faith commitment that matches your needs, interests and talents. Then join them.

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

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Advent invites Christians to goodness of waiting

by MITCH FINLEY

Advent often is left lying in the corner. All around, the world goes mad over how many shopping days are left until exhaustion, while Christian tradition invites us to mark the goodness of waiting.

That's what Advent is about, but it is very tough to live such a spirit in a society that starts shoving a commercialized Christmas down our throats even before the Thanksgiving table has been cleared.

The Christian conviction is that Christmas can't be known for real, down deep, unless we immerse ourselves fully in Advent. In a world that has given itself, heart and soul, to instant everything, Christians believe that waiting is good.

We set aside weeks to do nothing but revel in the wonder of waiting.

We wait—as the watchman waits for the dawn, as the expectant couple waits long months for the baby to be born.

Without the waiting of Advent, Christmas turns into little more than a blip in the parish schedule, a bit of tinsel, some torn ribbon and a toy already broken.

Advent can be Advent in parishes only if it is lived, daily, by God's people in their homes. Unless Advent conditions the way of life of ordinary families, it will be little more than a quirk in the usual parish schedule.

Parish leaders may knock themselves out, run themselves silly to make Advent special in the parish. But that isn't where Advent happens, most fundamentally. Unless Advent is observed and celebrated by families in their homes the other six days of the week, efforts of parish staff members will be mostly razzle-dazzle.

Advent is a family season. It is a time when the very roots of the local church are nourished in special ways among families.

Frequently, however, families appreciate help from parish resource people.

So if Advent is to have significant impact on people's lives, the best step parish staff members can take is to provide practical resources and ideas for families to use at home.

There is, for example, the parish Advent fair. It is a time to provide materials for making Advent wreaths and other resources for Advent. A parish can make a party of it. Develop materials for families to take home. Invite a religious goods store to display Advent materials for sale after all Masses that same Sunday.

Then, in Sunday homilies people can be alerted and challenged to resist the commercial burial of Advent by making it a "big deal" at home.

Here are a few tips for home celebrations of Advent:

—If you don't have an Advent wreath tradition in your home, start one this year. Each evening light the appropriate candles on the wreath before your usual table prayer. Then, by golly, clear out the old lungs and sing. Try the refrain from "O Come, O Come, Emmanuel." Pretend you aren't embarrassed and after a few evenings you won't be embarrassed. Simple ideas like this can make a world of difference.

—And resist celebrating Christmas until Christmas is outside banging on the door. Fight the urge to buy and decorate a tree until Christmas Eve. Break the mold of Christmas past; start a new tradition. Milk Advent for all it's worth.

Advent is loaded with meaning and blessings. But Advent must be embraced for its own sake and lived fully if its meaning and these blessings are to be ours.

This year, give Advent a chance!

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HAPPY EVENT—These happy catechists and parishioners seem relieved now that Confirmation has passed at St. Anne's Parish in Jennings County. Left to right, they are Mildred Kreutzjans, Annette Reitman, Jeff Reitman, Archbishop O'Meara, Denise Reitman, Delores Reitman. (Photo courtesy Mrs. Thomas Vogel)

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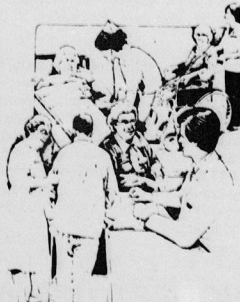
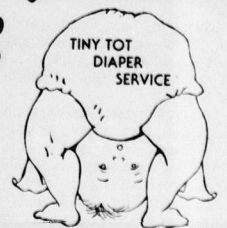
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Doing something for stray dogs

by Fr. JAMES YOUNG, CSP

A friend of mine, Harry Fagan, tells of a woman who called him looking for help when he was chairman of the Catholic Commission on Community action in Cleveland. The woman's problem: some fairly dangerous, stray dogs on her block.

"Why don't you people come over and do something about these dogs?" she asked Harry on the phone.

"We are in the helping business," Harry said. "But we'd prefer that you take care of the dogs yourself. I'd be happy to come over and meet with you and some of your neighbors and help you develop a plan for dealing with the dogs."

The lady didn't like Harry's offer at all, and hung up. He was all talk and no action, she said.

Several days later she called back. A dog had bitten an 8-year-old girl on her way home from school. "OK, I'm ready to get the neighbors together for your meeting!" she explained to my friend.

Harry met several times with the neighborhood group and helped them develop a plan of action. They soon pressed the city for help with such persistence that the city—which previously was unresponsive—decided to take action and cleared up the stray dog problem.

Since that modest beginning at community action, the woman has become a neighborhood leader and helped her neighbors deal with some much more complicated problems.

That woman once was powerless in her community. Now she is full of plans for the betterment of her neighborhood. She has acquired the experience and skills to make a difference.

Harry could have been a nice guy and taken care of the stray dogs himself, leaving the woman alone and ineffective. By challenging her to take responsibility for her own and her neighbors' problem, he helped her discover gifts she didn't know she had—gifts for action and leadership.

President John F. Kennedy used to say, "Here on earth God's work must be truly our own." He recognized that God calls us to take our own lives and the lives of others into our hands and give them shape and meaning.

Many of us have seen the humorous sign which says, "The future lies ahead." The problem with the sign, as I recall, is that the final two words run off the end of it—obviously suggesting that the sign maker didn't plan ahead.

The future is certainly before all of us, but will it include a significant place for us? That depends on us.

Christians believe that God values each person. God has given each one of us dignity and value beyond our dreaming. God the creator has made us most like himself in that he has given us a real role in shaping our future. He is always with us, gently, respectfully nudging and urging us on.

Yet God gives human beings real scope to shape their own lives and the world around them, at least to some extent.

Resources

"What Do You Mean, I Have a Drinking Problem?" U.S. Catholic, October 1983. The magazine's editors interview Father Joseph Martin, a nationally known speaker on alcoholism. The priest points out that alcoholics feel alone and isolated, suffering gigantic frustration from being cut off so completely from family or friends, or even from themselves. The article describes the Alcoholics Anonymous program which helps alcoholics find a new future for themselves by concentrating on one day at a time. (U.S. Catholic, 221 W. Madison, Chicago, Ill. 60606, single issue, \$1.25.)

God is like fresh air on a sunny day or an unexpected burst of energy; he fills out our capacities yet never coerces or forces us.

—So when we dream of becoming a doctor or a firefighter or a welder, we are doing something very Christian.

—When we go to school and gain education and skills, we are doing something very Christian.

—When we marry or choose to live a single life, when we make vocational decisions that shape our lives, we are doing something very Christian.

—Even when our plans need revision, making revised plans is a very Christian thing too.

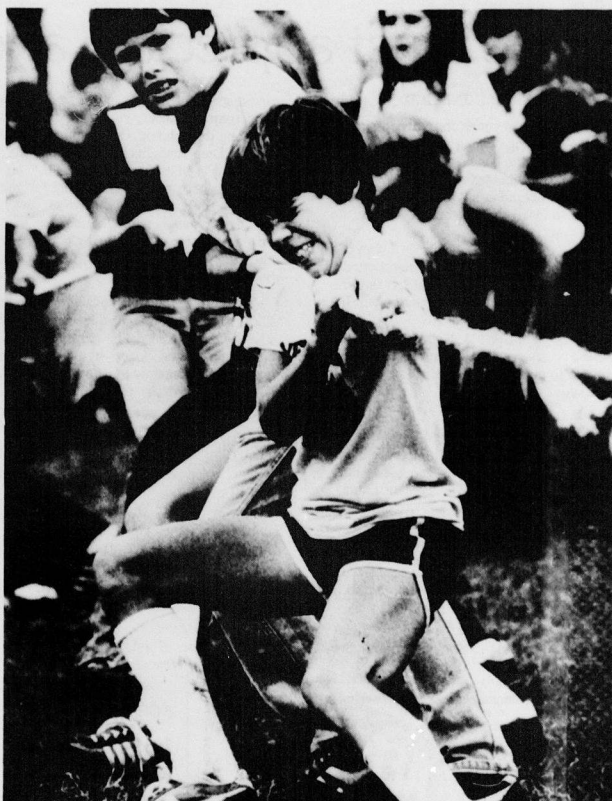
Making plans for the future, plans for our family, plans for a safer world free of war, plans for constructing a more humane society, all these flow from trust in God. The same God shapes, guides and challenges us throughout the planning process, helping us build the new heaven and a new earth.

George Bernard Shaw once said, "Some see things as they are and say why? I see things that never were and say why not?"

Faith in a loving, supportive God enables us to dream boldly about ourselves and our world, and say, "Why not?"

Turning those dreams into reality—laying plans for a better future for ourselves and others draws us into God's own creative energy.

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TUG OF WAR—Concern with the present and concern for the future often are like a tug of war pulling our lives in two different directions. If we pay too much attention to one and ignore the other our lives can become out of balance. (NC photo by Michael Hayman)

Certain events alter view of future

Some snap us to attention and force us to clarify priorities

by DAN MORRIS

Three recent events strongly altered my view of the future:

—A good friend, a recovering alcoholic, fell off the wagon with a vengeance.

—I saw a film about how to manage one's time;

—And, our son was hit and nearly killed by a car.

I've long been intrigued by a passage in Matthew's Gospel which seems to distill Jesus' attitude toward planning the future:

"I am telling you not to worry about your life and what you are to eat; nor about your body and how you are to clothe it . . . Look at the birds in the sky. They do not sow or reap or gather into barns; yet your heavenly Father feeds them. Are you not worth much more than they are? Can any of you, for all his worrying, add one single cubit to his span of life?"

The passage is from Matthew's Chapter 6. I've tended to handle it by convincing myself it is simply a case of dramatic biblical style which the author did not intend to be taken very literally. But I've also been tempted to test Jesus on it.

"OK, Lord," I mumble to myself, "I'll give up worrying about the bills this month. You pay them." This is particularly attractive when a month's bills arrive, greeted by only two week's salary.

Interestingly enough, I've noticed over the years that staring at the ceiling in the middle of the night didn't help much in matching available resources to current demands.

The time-management film I saw centered on setting priorities. It delivered a simple message: Define what is most important and concentrate on those things.

For a Christian, knowing what is important is basic: Love God, serve neighbor.

However, knowing what is right and doing what is right can be birds of a different feather. That's where my friend's confrontation with alcoholism comes in.

The up-close weeks we shared with our friend as he battled and lost, battled and tied, and, won, small victories

against the power of this disease were real eye-openers. His final victory, be it for however long, was an inspiration.

It took an awesome amount of courage and strength. Yet it was clear that he did not have a future until he controlled the alcohol overpowering his life. In the deepest of spiritual journeys, he had to become convinced he was important enough to save; that he could, with God's help, overcome alcoholism.

His priority would have to be each hour as it came along. If he lost his grip on today, he risked losing tomorrow.

He had to come to the bedrock

realization that his life was worthwhile, just as it was, with all its limitations, unmet goals, half-articulated dreams, wrinkles, bumps, scars and bruises.

This is where our son's accident comes in. Most people experience events in life that snap them to attention and force them to clarify priorities. The accident did that for us.

When I received the phone call from my wife that our Michael had been hit by a car, the critical staff meeting I was running suddenly lost meaning. Office concerns, car loans, pressing projects did not even

(See EYES ALTER on page 11)

GOD in the human situation

Week in Focus

One of life's ordinary dilemmas stems from the tension between two powers that greatly influence people's lives: the attraction of the present moment and the attraction of the future. Where should we focus our attention?

Many husbands and wives, parents and children, friends and even co-workers experience the push and pull of those two attractions. There are people who believe primary attention should be focused on planning for the future. Others believe the present moment and present relationships hold values that get overlooked when too much attention is focused on the future.

Our gaze is pulled this way and that. If we're lucky, these forces within our personal relationship complement each other. If not, these forces become a source of trouble.

This is the theme our writers explore this week. Katharine Bird

presents a fictionalized account of how the story of the Prodigal Son might end. She presents the story's two brothers as men who need to come to terms with their differing perspectives on the here-and-now and on the future. Ms. Bird is associate editor of the Know Your Faith series.

Paulist Father James Young examines how efforts to plan for our future draw us into God's creative energy. Father Young is rector of St. Paul's College in Washington, D.C.

Dan Morris tells of three recent events which reminded him of the values in the present moment. An accident involving his son snapped Morris to attention in this regard, he explains. Morris is editor in chief of the Catholic Voice newspaper in Oakland, Calif.

And Father John Castellet's ongoing scripture series presents biblical perspectives on planning for the future. He shows that this theme arises frequently in the Bible.

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We must appreciate another's view

by KATHARINE BIRD

The penniless young man accepts a job feeding the hogs when a young woman familiar with the business reminds him the economic indicators are down. Furthermore, Wanda says, this is "your chance to learn the hog business from the bottom up."

The young man becomes Wanda's friend. But after a while, he remembers the comfortable life on his wealthy father's farm. He decides to return home, taking Wanda with him.

His father orders a scrumptious meal, hires a country rock band and invites all his friends to celebrate the return of his long lost son.

A discordant note sounds when the young man's brother, returning from his usual long day's labor, finds a party in full swing and confronts his father indignantly: "Hey, dad, remember me? I'm the one who's been here all along, working for you faithfully. He's the one who went away, who wasted your money. When did you ever throw a party for me? And why'd you have to kill the fattest calf? Heck, I'm the one who fatted that calf for you!"

I listened to that modernized version of "The Prodigal Son" on a recent public radio broadcast of "The Prairie Home Companion." And, once again, I found myself wondering how the story ended. So, taking up where the radio show left off,

here's my version of what might have happened.

It's noon the next day and the brothers, their father and Wanda are having lunch. The tension is thick between the brothers.

Wanda, skilled in management from her business experience, sizes up the situation quickly. She senses the older brother is filled with resentment at the way her friend has come back. She decides to play peacemaker.

She guesses that the brothers are at cross purposes. Far different in personality, each has pursued a plan of action aimed at reaching certain goals. But their goals were dramatically different. Neither understands the point of view of the other. Wanda speculates that part of the conflict between the brothers comes from this lack of understanding.

Gently, Wanda draws each brother into conversation, asking each to explain what is most important to him.

The older brother, grumpily at first, explains that he has always valued staying close to home so he can live up to his father's expectations. For him, planning for the future means husbanding his father's fields and herds.

It becomes clear that the older brother's focus is on the future. For him life is a serious business, filled with goals to achieve and quotas to make. He explains a little defensively, "There's no time to play, I have too much to do." Anyway, he says,

"There's always time to enjoy life tomorrow."

The younger son remarks that, until recently, he'd always valued the here and now. For him, planning meant thinking no further than the present day, the next good time with his friends. He adds, "I didn't worry about the future—the future takes care of itself."

But, the younger son admits, a little hesitantly, having his friends abandon him once his money ran out had been a real shock. More hesitantly, he says that sorry experience made him wonder about his concentration on the present moment.

At this point, lunch ends and everyone disperses. Wanda is satisfied. She figures a beginning has been made: at least the brothers listened, however reluctantly, to what the other had to say.

Furthermore, she muses, her friend has made an initial effort to reach out to his brother. And she finds herself wondering if the older brother too has any doubts about his exclusive concentration on the future and whether he feels badly because of his inability to enjoy the present.

She realizes, finally, that both brothers have been victims—the one a victim of the future, the other a victim of the present. She decides she will pursue that line of thought delicately with the two brothers in hopes of bridging the gap between them.

The conflict I have described is an ordinary occurrence. People often find themselves struggling in relationships because their perspectives on life differ. And it can help for them to develop an appreciation for another's point of view.

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Discussion Points and Questions

1. Do you find yourself perplexed sometimes at having to choose between future goals and present plans? Do you think this is a common problem?

2. Why does Paulist Father James Young tell the story about the encounter between his friend, Harry Fagan, and the woman troubled by stray dogs?

3. What does Father Young mean when he speaks of being drawn into the creative energy of God?

4. How did three recent events cause Dan Morris to re-evaluate his perspective on the future?

5. In Katharine Bird's fictional account of the day after the Prodigal Son's return home, what is the point on which the brothers have differed?

6. In what sense does Wanda see the brothers as victims in Ms. Bird's story?

7. Do you think of your work in the world as a way of living out Christian values? Why? Why not?

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THE QUESTION BOX

Do people go straight to heaven?

What does the church say?

by Msgr. R.T. BOSLER

Q The Bible speaks of the end of this world and the resurrection that will bring the judgment of both the living and the dead. I conclude that no person except the Virgin Mary has yet gone to heaven. Why do we so often hear about people going to heaven immediately? Shouldn't the church make a definitive statement about this?



A The church has committed herself on this problem. The faith of the church is expressed in her manner of worship. From the earliest years Christians have observed special days honoring the saints and sought their intercession, as well as that of the Virgin Mary.

Moreover, the church has made definitive statements on the issue. Vatican Council II quoted the words of the 15th-century Council of Florence to proclaim that the dead who have been purified already enjoy the "clear vision of God himself, true and one as he is."

This surely seems to be supported by the New Testament:

"I assure you, this day you will be with me in paradise," Jesus is quoted as promising the good thief on the cross. (Luke 23:43)

And St. Paul appears to have the same convictions:

"For to me 'life' means Christ; hence dying is so much to gain . . . I long to be freed from this life and to be with Christ, for that is the far better thing, yet it is more urgent that I remain alive for your sake." (Philippians 1:21-24)

"We know that while we dwell in the body we are away from the Lord. We walk by faith, not by sight. I repeat, we

are full of confidence and would much rather be away from the body and at home with the Lord." (2 Corinthians 5:6-8)

There are difficulties about this belief. The Bible and the church do, indeed, teach that there is a resurrection of the body to come at the end of time.

Christian theologians have long struggled with the problem of how the soul could exist without some relation to the body before the final resurrection. Could it be happy, though not complete, until that resurrection?

Modern Catholic theologians are looking for an answer in the Gospel of John. There they find the teaching that even in this life there is union with the resurrected Christ.

After death, this union becomes more intimate. In this union with the resurrected humanity of Christ the separated soul could begin to experience the life of the resurrection that will reach its completeness on what is called the day of the resurrection.

Some modern Protestant theologians hold that at death an "immortal" soul does not separate from the body and live on, but rather that the whole human being is shattered in death.

In this view the resurrection at the end of time is a completely new creation and humans live on between death and resurrection in the mind of God.

The experience of death in this explanation, therefore, would be a falling asleep and waking up without any sensation of the passing of time into eternity.

Perhaps the source of our problem is our inability to recognize that eternity is not an unending extension of time. There may be a clue to all this hidden in the theory of relativity.

What it all comes down to is "Credo"—I believe.

(Monsignor Bosler welcomes questions from readers. Write to him at 600 N. Alabama, Indianapolis, IN 46204.)

1983 by Universal Press Syndicate



QUESTIONS—Jesus was sitting there with the Jewish teachers listening to them as they talked about God's words. He asked them many questions and they were impressed with the answers he gave to their questions. (NC sketch by Beryl E. Newman)

Planning is necessary for good living

by Fr. JOHN J. CASTELOT

Jesus recognized and acknowledged that prudent planning is a necessary ingredient of intelligent living. In Luke's Gospel we read: "If one of you decides to build a tower, will he not first sit down and calculate the outlay to see if he has enough money to complete the project?" (14:28).

However, there are right and wrong ways to approach planning. One can become so absorbed in it as to forget the old adage: "Man proposes, God disposes."

To think we are in complete control of our lives and destinies is an illusion. There are so many contingencies beyond our control: illness, accident, financial recessions and depressions. Plan we must, but always with the realization that we need God's help to plan or to achieve, help to cope with failure and disappointment.

"That is why I warn you, do not be concerned for your life, what you are to eat, or for your body, what you are to wear. Life is more important than food and the body more than clothing. Consider the ravens: they do not sow, they do not reap, they have neither cellar or barn—yet God feeds them. How much more important you are than the birds!"

Those are words from Chapter 12 of Luke's Gospel where we find Jesus' very picturesque way of saying that our planning must be done with complete trust in God's love and concern. We must not be "anxious." We are to "stop worrying." Don't worry; work. If we "seek out his kingdom" as a top priority, the rest will fall into place, maybe not exactly as we planned, but eventually for our best interests.

"We know that God makes all things work together for the good of those who

love him, who have been called according to his decree" (Romans 8:28). This takes faith, deep trust, but, after all, it is as people of faith that we make our way in this world. God does not "promise us a rose garden," but he does promise to care for us.

"Do not live in fear, little flock . . . Wherever your treasure lies, there your heart will be" (Luke 12:32,34). If one's heart is set on the accumulation of wealth and the amassing of possessions, one is doomed to disillusionment. There is cold comfort in cold cash. "You cannot give yourself to God and money" (Luke 16:13), and only God can assure peace, security and deep-down happiness.

Jesus once told a devastating story about a man who, already rich, had an exceptional harvest. Not knowing what to do with the surplus, he decided to build larger grain bins:

"All my grain and my goods will go there. Then I will say to myself: You have blessings in reserve for years to come. Relax! Eat heartily, drink well. Enjoy yourself. But God said to him, 'You fool! This very night your life shall be required of you. To whom will all this piled-up wealth of yours go?' That is the way it works with the man who grows rich for himself instead of growing rich in the sight of God" (Luke 12:16-21).

Work we must, plan for the future we must, but with complete trust in God. Selfish planning is self-defeating.

To plan without any regard for fellow human beings is not the way to "grow rich in the sight of God." Ultimately that's what really counts.

"Wherever your treasure lies, there your heart will be."

1983 by NC News Service

Events alter future (from 9)

come to mind. Our son's life was the total focus.

Why do we keep so focused on what our children mean more rather than on what they are—incredible gifts and responsibilities to be loved and enjoyed and nurtured now?

I've begun to wonder: Do people invest too much time and energy on planning for that nicer car some day and next year's vacation? Can we become so focused on the future that when we reach what we've planned, we don't really enjoy it? Either we

find it anti-climactic or are so geared to the next thing we can't enjoy the present.

Surely the Lord's message in Matthew shouldn't be twisted into a philosophy against all planning. Even the birds build nests and the flowers produce seeds for another day.

Yet, a proper perspective on the future does not seem possible for the Christian until he or she comes to accept the gift and potential of today.

1983 by NC News Service

Children's Story Hour

by JANAAN MANTERNACH

Jesus was excited. He was 12 years old and going to Jerusalem for the great feast of Passover.

It took several days to walk from Nazareth to Jerusalem. Jesus enjoyed being with his family and friends as they laughed and talked along the way. He also liked to have some time to himself.

During quiet moments along the way, Jesus thought about the future. He felt God was calling him to some special work. He hoped to think and pray about that in the temple at Jerusalem.

During the feast days in Jerusalem, Jesus went each day with Mary and Joseph to the temple. He liked the singing, the smell of incense, the beautiful prayers. There in the temple Jesus felt very close to God. He liked to call God, "my Father."

When the feast days were over, Mary and Joseph started back home. So did all their relatives and neighbors from Nazareth. But Jesus did not go with them. He stayed back in Jerusalem. His parents took it for granted that he was walking with one of their friends or relatives, so at first they did not miss Jesus.

At the end of the first day of travel Mary and Joseph discovered that no one had seen Jesus. None of their relatives or friends knew where he was.

They rushed back to Jerusalem. For three days they searched through the big city for Jesus. Finally on the third day they found him in the temple.

Jesus was sitting there with the Jewish teachers. He listened to them as they talked about God's word. He asked them many questions. The teachers were impressed with the answers Jesus gave to their questions.

As Jesus listened, and thought, and prayed, he knew better what God wanted him to do. He saw more clearly what he would do in the coming years. He would become a teacher of God's word.

Mary and Joseph were relieved to find

Jesus in the temple. But they were puzzled and hurt, too.

"Son, why have you done this to us?" his mother asked him. "We have been looking all over for you. We were terribly worried."

Jesus felt their pain and disappointment. He had not wanted to hurt his family. But he felt so much at home in the temple and so taken up with God's work, that he was surprised they would not realize he had stayed in the temple.

"Why did you have to look for me?" Jesus answered. "Didn't you know I had to be in my Father's house?"

Mary and Joseph did not understand what Jesus meant. They did not understand what Jesus meant by calling God "my Father."

They wondered what Jesus had talked about with the teachers in the temple. Somehow they sensed that it all had to do with Jesus' future.

Questions:

1. If you were in this story, what would you have talked about with the temple leaders? Would you have asked them any special questions?

2. Some adults play an important role in your life. What do you like to discuss with adults?

Children's Reading Corner

"Hazel Rye" is a story by Vera and Bill Cleaver (J.B. Lippincott Junior Books, 10 East 53rd St., New York, N.Y. 10022, 1983, Hardback, \$11.89). Hazel is 11 years old and hardly able to read. But she has a good head and strong hopes. In telling this story, the authors share Hazel's discoveries of the powers within herself as well as the powers around her. Parents and other adults who spend time reading Hazel Rye's story can be challenged by what it shows about the influence they often have on their own children and other children they know well. It is a story that helps to show how unique each child is.

1983 by NC News Service

The SUNDAY READINGS

by Fr. JAMES A. BLACK

Isaiah 2:1-5
Romans 13:11-14
Matthew 24:37-44

FIRST SUNDAY OF ADVENT

November 27, 1983

Background:

The church opens the new liturgical year next Sunday with a profound sense of anticipation. That anticipation is reflected in all of the Scripture readings for the First Sunday of Advent.

The Old Testament reading (also found in Micah 4:1-3) indicated Isaiah's ultimate hope for his nation: that Israel would center her entire life on God. Isaiah described a universal reign of peace, free from any anxiety or fear.

In the Gospel reading from Matthew, Jesus told his disciples to be prepared for the day of the Lord. He reminded them of what had happened to the people of Noah's time, and how they had been unprepared for the flood.

The newly-formed Christian church expected the parousia (the Lord's return) imminently. Scholars tell us that the Gospel passage may reflect more accurately the situation when the Gospel was written, rather than that of Jesus' lifetime.

The second reading comes from Paul's letter to the Romans. This letter indicates that Christians believed they were already living in the final times. Because the Lord was near, they were to avoid sin. Also, they were to put on the Lord Jesus Christ.

Reflection:

It's already happening. Christmas decorations are going up in stores all over the city. In one location, there was even one Christmas scene on display before Halloween (although I tried to ignore it).

Reporters on the evening news have mentioned the "Christmas buying season" in the same breath as the phrase "economic upturn," almost as though one might cause the other. "The next two months will make or break us," one merchant said.

Many of today's merchants seem to have an obvious enthusiasm for the Christmas season because it's highly profitable for them.

I've often wondered what would happen if today's Christians had the same enthusiasm for the coming of the Lord.

The "Christmas buying season"—I prefer to call it by its proper name of Advent—is actually a season of preparation for the Lord's coming. Indeed, this preparation helps us to become more aware that the Lord is present among us now.

But would you know it by the way our society—allegedly Christian—prepares for Christmas?

I may be hopelessly out of touch with reality. But it seems to me that the only way to make Advent meaningful is to make Christmas meaningful. And the only way to make Christmas meaningful is to make it spiritual.

The "catch" is that we can only make Christmas spiritual by our preparation for it. That's why we celebrate the season of Advent in the first place.

Our Lady of the Springs Parish

French Lick, Indiana

Fr. Andrew Diezeman, administrator

by JIM JACHIMIAK

The stone wall in front of Our Lady of the Springs Church in French Lick contains some of the history of the Catholic Church in the area. But it wasn't intended that way.

The wall encloses the stairs which lead to the church, on a hill overlooking the town's business district.

Father William Blackwell, associate pastor of Our Lady of the Springs and three other parishes, explains that the wall was rebuilt this year. "We got to the end and we were missing four stones," he says. To replace them, stones from St. Meinrad and from the ruins of a Catholic church at West Baden Springs were used.

Our Lady of the Springs shares some other history with the West Baden church. Jesuit priests from West Baden Springs once served both parishes. The Jesuits owned the hotel building in West Baden Springs, which most recently was Northwood Institute, a culinary school.

In 1932, the Jesuits built the present rectory at French Lick. "But this was not built as a priest's house," Father Blackwell points out. "The Jesuit policy was to have a cabin or a place to get away." The house at French Lick served that purpose until it was enlarged and converted into a rectory.

When Father Blackwell moved into the rectory in 1981, he was the first priest in several years to live there. "And my official address is really St. Croix," he points out.

Father Andrew Diezeman, pastor of Holy Cross Parish in St. Croix, is administrator of the French Lick parish, as well as Christ the King, Paoli, and St. Joseph, Crawford County. Father Blackwell is associate pastor of the four parishes, but his primary duties are in French Lick and Paoli.

THE FRENCH Lick rectory, which is attached to the church, was damaged by two fires earlier this year. Then, in August, Father Blackwell suffered a heart attack and underwent open heart surgery. "It has been a tough year for us," he says.

But "the people jumped right in and took care of things." He notes that he suffered his heart attack on a Saturday afternoon, and eucharistic ministers organized a communion service for that evening since no priest was available for Mass.

"It says a lot for the parish here that they do carry on," Father Blackwell notes. "The parish really takes care of itself."

Eucharistic ministers were also helpful in the past. "They take communion to the sick," Father Blackwell explains. "That was a blessing to me when I came and I didn't know where anybody lived."

The parish council and women's club at Our Lady of the Springs are "both very active," he says. Elizabeth Maloney is secretary of the council and president of the women's club. "So the activities of the two groups are coordinated," according to Father Blackwell.

"As far as organizations go, that's about it," he continues. "They do everything and we don't really need anything else." If there were other groups, "you would end up with a lot of the same people in every organization."

The major activity of the women's club is an annual chili supper. "They usually clear about \$800 with that," Father Blackwell says. The women's fund raising projects finance the religious education program. Parishioners are largely responsible for operating the program, but Father Blackwell teaches grades 10 through 12.

FATHER Blackwell says he was surprised at the amount of prejudice against Catholics when he came to French Lick. He recalls finding anti-Catholic comic books in the church shortly after his arrival.

He attributes some of that prejudice to jealousy, since the Jesuits "had a stronghold" in the area. "That jealousy aggravates any kind of prejudice you already have," he says.

He believes that the number of converts to Catholicism may also have contributed to jealousy. The Jesuits were responsible for a number of converts, and so was Father Richard Terrill, who was pastor from 1964 to 1971. "He was known for his converts, being a convert himself," Father Blackwell says.

While the prejudice still exists, "you don't seem to have that parochialism among the parish." He adds that outsiders are welcome and "we have to depend on the tourists because we're a very small parish." Our Lady of the Springs includes about 100 households.

A hotel in French Lick attracts tourists in the summer and a nearby ski slope attracts them in the winter.

The church itself is also a tourist attraction. "There are always people stopping to take pictures," Father Blackwell says.

TRIAL BY FIRE—Elizabeth Maloney and Father William Blackwell stand in the rectory at Our Lady of Springs Parish in French Lick, which was damaged by two fires earlier this year. Mrs. Maloney is president of the women's club and secretary of the parish council at Our Lady of the Springs. Father Blackwell is associate pastor. (Photos by Jim Jachimiak)



The church was dedicated in 1887, about five years after the parish was organized. Except for plastered walls around the altar, the interior is finished in wood. Large timbers support the choir loft in the rear of the church.

Near the ceiling, several tie rods extend across the inside of the church. Father Blackwell explains that they were used because the church was built on a steep hill. "As the hill shifts, those tie rods shift," preventing damage to the building.

While the building has served many tourists over the years, Father Blackwell is aware of a variety of needs among his regular parishioners as well. "It's rather interesting," he says, "because you are dealing with the tourists, you are dealing with the people who are connected with the hotel, and yet at the same time, along these streets, there are those who haven't really been reached by the church yet."



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Asian priests describe life before coming to U.S.

by RUTH ALDERSON

"The battle became so fierce in Saigon that I and a few of my parishioners fled out to sea about 10 miles on a small fishing vessel to escape being killed. All night as we clung to the boat and watched as the battle lit the sky and raged with loud gun fire, we not only prayed for our safety but for our families and members of our church still in Saigon. The next day a large American ship picked up all of us on the fishing vessels and I was never to see my family or parish again. For a year and a half I had no idea who of my Vietnam family had survived. My family thought I had died and had Masses said for the repose of my soul."

The speaker was a sober Father Mark Tran Xuan from the Diocese of Dalat, South Vietnam. He was reliving the horror of battle and invasion.

Born in the province of Ninh Binh in North Vietnam, Father Mark was a member of a family Catholic for generations. The French and Spanish influence resulted in a nation 25 percent Catholic, and 50 percent Buddhist.

The Richmond area priest trained for the priesthood at age 11 in North Vietnam. Under French control, the nation began rebelling in December, 1946, thus continuing a war that would rage another 30 years leading to changes affecting all of Indochina.

When the French were defeated in 1955, most Catholics fled south leaving land and most possessions. They were mainly middle class people. All seminaries were closed in North Vietnam, and so Father Mark fled south to continue his studies. Ordained March 7, 1959, he was assigned assistant at a church in Saigon whose members had all left North Vietnam. He served parishes in both the diocese of Saigon and the neighboring diocese of Dalat. He was also director of a school.

From these cities the war seemed remote. United States' involvement gave a

confidence which also brought prosperity to the area. Life in the parishes was happy and war for about five years was only fought in the jungles and forests. The cities were considered safe.

But gradually the war came nearer and that led to Father Mark's escape. His presence with the other Vietnam refugees was helpful to them but he found the ordeal heartbreaking personally. Progressed from three months in a Pennsylvania refugee camp, he went to St. William Parish in Boston, Mass. where he studied English for a year. Some relatives and three priests from South Vietnam eventually introduced him to Catholic Charities. Two of these fellow priests reside in Covington, Kentucky, and Cincinnati, Ohio.

Today Father Mark is associate pastor at St. Mary's. He has Permanent Residency in the United States. He administers to the sick of Richmond and visits the Vietnamese of the archdiocese for confessions and to help them in their new lives in America.

He cannot return to the land and people he loves and misses so deeply. He prays that Communism soon eases its threat to Catholics in his homeland—some areas of Vietnam repress religion but other areas let Catholics practice their religion. Sadly, he learned of his mother's death through letters.

NEARBY VIETNAM is Burma. In the 1700's Portuguese missionaries arrived there. Portuguese merchants from Bombay, India, soon crossed over to Burma and intermarried. Other European missionaries arrived. Today two archdioceses and eight dioceses exist there. All had foreign bishops, some Portuguese, some Irish and some French.

The first native Burmese became a bishop in the 1950's. Still Catholics made up only 10 percent of the population. From 1948 to 1955 more Catholic schools were built. But mistrust between the 90 percent Buddhist population and the Catholics also



Father Mark Tran Xuan Thanh



Father John Maung

built up. In one incident angry Buddhist monks burned down the first Catholic monastery built in Burma. It was soon rebuilt but the dislike between members of the two religions remained.

Father John Maung, associate pastor of St. Gabriel Parish in Connorsville, is a native of Burma and has some Portuguese ancestry. His family too has been Catholic for many generations. They were wealthy landowners and three of his nine brothers became priests and two of his four sisters became nuns. Father John studied for the priesthood in India at age 12 and did not return to Burma until after his ordination in May, 1963. But much had happened in the years preceding his return.

Burma had been under British rule since 1862. The Japanese invaded in 1942. After World War II Burma struggled with

social unrest, but won an uneasy independence in 1947. Some feared the influence of Communism but Burma had new intelligent leaders and the government seemed stable.

At midnight on March 2, 1962, 900 people were seized from their homes, mostly high ranking government officials. In the morning government offices were seized. The families of the hostages knew nothing of their whereabouts for eight months. Most received five year jail terms.

Father John was teaching in a 2,000 pupil boys' school in Mandalay in 1963. In Burma both Catholics and Buddhists felt government interference. Indoctrination under threat of death was mandatory for all. These lessons conflicted with scheduled times of worship for both religions. This

(See ASIAN PRIESTS on page 15)

Father Bruce Ritter



don't know how. What kids say is often inexpressibly beautiful—but more because of the ingenuous simplicity and honesty of it. (When a little kid says "I love you" and "thank you," you know he means it.)

Gratitude is better if it's simple and straightforward: the gratitude of a kid—like the 17-year-old runaway who left us this note. I never met her. She was with us only a few weeks and wrote these few sentences just before she left.

Dear Staff:

I'd like to write a few things before I leave. First, I'd like to thank you for providing me with a clean and comfortable place to live. Attitude has a lot to do with atmosphere. It's hard to be ambitious living in a dump, that's all. I'd also like to thank you for not making it too comfortable.

I'd like to thank you for putting up with me. Whether you realize it or not it has had an effect on me. Sometimes you may throw your hands up in disgust but this place is useful. Even if I do flunk school or lose my job or get run over by a herd of stampeding guinea pigs I'll always have the satisfaction of knowing I tried and that's worth more than never trying.

I'd also like to express my respect and admiration for the people who undertook this project and those that keep it running. I think that if no one cares for a kid's future, a kid's dream, then this world is in big trouble.

Again, thank you very much.

Eva

I didn't change a word of her note. It's simple, straightforward, uncomplicated. Like her need.

I wish it were as easy and uncomplicated for us adults. As we get older saying "I love you" and "thank you" isn't quite as simple and straightforward. I mean, it should be easy, on Thanksgiving, to thank God for giving us this

Father Bruce Ritter, OFM Conv., is the founder and President of Covenant House/UNDER 21, which operates crisis centers for homeless and runaway youth.

GIVING THANKS

chance to praise and glorify Him. It should be easy to thank Him for His endless mercies and gifts and the overwhelming beauty of His providential love for us.

But then, when I write to you about my kids—the endless stream of the forlorn, helpless and hopeless burned out kids: the Bills and Tonys and Marys and Mikes and Jills and Bobs and...The stupefying misery of these children confronts the terrifying mystery of God's providential love that, to us, seems incomprehensibly selective.

Anita: 16, from Columbia, South Carolina...prostitute since 12...her mother a prostitute...came to UNDER 21 running from a pimp...raped in a Times Square flop house...hospitalized for several serious illnesses. Prognosis: unfavorable.

Christina: 17, from Iowa, running from her pimp...in New York for two weeks, raped and forced to work out of the Stadium Hotel in the South Bronx...flooded out of New York to a safe house in a western state. Prognosis: questionable.

"When a little kid says 'thank you,' you know he means it."

Marty: 14, involved in prostitution on 42nd Street for one week prior to intake at UNDER 21...returned home to Kansas two days later...basically intact. Prognosis: good.

Walter: 18, worked as a stripper at the "Follies" (a male strip joint) for ten days prior to intake at UNDER 21...flooded to his home in West Virginia. Prognosis: bleak.

Erica: 17, working peep shows and the streets of Times Square...returned home to her mother in New Jersey...supportive counselling for the family arranged. Prognosis: very poor to poor.

The lives of these kids boggle our minds and strains our faith. And giving thanks on Thanksgiving gets all mixed up with some strong guilt feelings (we do have so much, after all). Our simple desire to help kids gets complicated by an urgent need to justify our lifestyle. And especially on Thanksgiving, we don't like having our guilt chords plucked and strummed like a banjo even for the best of causes. The simple assumption of "I'm a good person" that we are helping needy kids out of their own needs, fills us

with resentment. Who, on Thanksgiving, wants to feel defensive about something as dear to us as our love for children?

That kind of guilt poisons and destroys love. It has nothing at all to do with an authentic sorrow that we are led to feel for not loving the poor enough. Our sorrow is, in fact, the very love of God Himself in us drawing and impelling us to love more totally, more wholeheartedly. Repentance evokes gratitude and love, not guilt and remorse. For love is joyful and gratitude is joyful and helping my poor kids out of love is joyful—and that is what Jesus said loving Him and the Father is all about.

The number of kids coming to our doors is increasing at a frightening rate. Whatever you can do to help would mean so much.

Peace and joy and happiness to you and your family on Thanksgiving. And an authentic, simple gratitude to you for helping us. We pray for you all the time, thanking God for you all the time.

I thank God for all He has given to me and my family.

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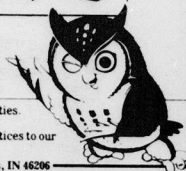
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The Active List welcomes announcements of parish and church related activities. Please keep them brief listing event, sponsor, date, time and location. No announcements will be taken by telephone. No pictures, please. Mail or bring notices to our offices 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 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 812-923-8817 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 Deaneries 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.

Mrs. Raymond Bosler will speak on "Vatican II" at St. Vincent de Paul parish hall in Shelby County at 7 p.m.

The St. Vincent de Paul Society of St. Vincent de Paul parish, Bedford, will sponsor an Arts and Crafts Sale from 9 a.m. to 3 p.m. in the school cafeteria, 1711 S. "I" St. Coffee and doughnuts available.

November 28

Northside Meeting of Separated, Divorced and

Remarried Catholics will be held at St. Thomas Aquinas Parish Center at 7:30 p.m. Topic is "Stress: Controlling It Before It Controls Us." For more information call Jan Mills 259-4422 or Sara Walker 259-8140.

November 29

The first of three Advent Talks on Peace, Justice and Hope will be conducted by Benedictine Sister Gwen Goss and Fr. John Schoettlekotte at the Beech Grove Benedictine Center, 1402 Southern Ave., Beech Grove, from 7:30 to 9:30 p.m.

The last session of the Children of Divorce Program sponsored by Catholic Social Services will be held at the Catholic Center, 1400 N. Meridian St., from 7 to 9 p.m.

Fr. Jeff Godecker's IUPI series on The Spirit of Thomas Merton continues on the subject "Merton and the East" from 7:30 to 9:30 p.m.

November 30

Fr. Patrick Kelly begins the Advent Bible Study Program "Christmas Celebration: Prophecy and Fulfillment" at St. Joan of Arc Church, 4217 Central Ave., from 7:30 to 9 p.m.

December 1

The Married Women's Growth Group sponsored by Catholic

Social Services will meet at St. Luke Church from 9 to 11 a.m.

Kordes Enrichment Center, Ferdinand, will hold a Support Group Meeting from 7 to 8:30 p.m.

December 2-3

St. Ann Church, Terre Haute, will sponsor a Divorced and Separated Seminar at the Religious Education Office of the Terre Haute Deanery, 2931 Ohio St., Terre Haute. Hours are 7 to 9 p.m. Friday and 9 a.m. to 3 p.m. Saturday. Call Jane Hellman 812-232-6832 for information.

December 2-4

An Advent Retreat will be held at Kordes Enrichment Center, Ferdinand. Call 812-367-2777 for more information.

December 3

A Regional Workshop on the Revised Code of Canon Law will be held for Indianapolis North and West Deaneries at Chataud High School.

The Athletic Association of Holy Name Church will sponsor Armchair Horse Racing for adults in Hartman Hall, 89 N. 17th Ave., Beech Grove, at 8 p.m. Refreshments and games.

The Fifth Wheelers Christmas Party will be held at 1522 E. Riverside Dr. beginning with cocktails from 5:30 to 6:30 p.m. followed by dinner at 7:30 p.m. and dancing to live band music.

Beech Grove Benedictine Center, 1402 Southern Ave., Beech Grove, will sponsor Pancakes with Santa from 9 to 11 a.m. Preschool to age 7 \$1.25, adults \$2.50. Reservations by Nov. 28. Call 788-7581 or 786-5363.

December 3-4

Holy Angels Church, 740 W. 28th St., will hold their Christmas



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Bazaar from 10 a.m. to 5 p.m. on Saturday and from 10:30 a.m. to 2 p.m. Sunday. Korean imports, door prizes, gifts.

December 4

St. John's Festival of Arts will present the Bacchic Trio (flute, harpsichord, recorder) in a free concert at 4:30 p.m. in St. John's Church, 126 W. Georgia St.

A Prayer Workshop will be held at Mount St. Francis from 9 a.m. to 5 p.m. \$15 includes lunch. Call 812-923-8817 for information.

An eight-day Directed Retreat will begin at Kordes Enrichment Center, Ferdinand. Phone 812-367-2777 for more information.

Socials

MONDAY: St. Ann, 6:30 p.m.;

Our Lady of Lourdes, 6:30 p.m.; St. Thomas, Fortville, 7 p.m. TUESDAY: K of C Plus X Council 3433, 7 p.m.; Roncalli High School, 6:30 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; St. Simon, 6:30 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Bernadette School auditorium, 5:30 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K of C, 6:30 p.m.; Westside K of C, 220 N. Country Club Road, St. Peter Claver Center, 3110 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, 1505 N. Delaware, 4:30 p.m. SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

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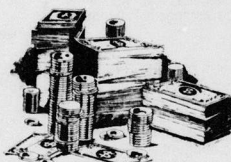
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Marian sets Christmas play

Marian College's Young People's Theatre and the Indianapolis Shakespeare Festival will present "The Christmas Revel" on Dec. 1

and 2 at 10:30 a.m. in the Marian College Auditorium.

A Young People's Theatre Production, the play relates an old English Christmas with William Shakespeare and Queen Elizabeth. Vignettes of some of Shakespeare's work along with songs and dances of the period add to the production.

For reservations or further information call 924-3291, ext. 268. Special rates are available for groups of 10 or more.

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OBITUARIES

† **BERNHARDT, Julia**, 84, St. Anthony, Indianapolis, November 19. Mother of June Vaughn, Patricia Snow and Lawrence H.

† **BRAMBLE, Anna Kely**, 84, St. Ann, Terre Haute, November 2. Mother of Jack R., William E., Robert, Rita Kendall and Florence Williams.

† **BURKE, John M.**, 69, St. Augustine, Jeffersonville, November 11. Brother of Mary Catherine Cowman and William P., Jr.

† **CARTER, T. Jack**, 80, St. Andrew, Richmond, November 12. Husband of Elizabeth, father of Nancy Tally; brother of Ralph; grandfather of two.

† **CLARK, Lauretta C.**, 88, St. Philip Neri, Indianapolis, November 15.

† **DIMATTEO, Marie L.**, 71, St. Gabriel, Connorsville, November 12. Half-sister of Mrs. Robert Persons.

† **DUKE, Orval N.**, 71, St. Columba, Columbus, October 24. Husband of Laura M.

† **ENDRIS, August W.**, 75, St. Vincent de Paul, Bedford, November 11. Husband of Rhea Dawn; father of August, Jr., Louis E., Morris D. Frederick A.,

Michael A., Howard V., Carl W., Paul, Sue Graves, Tooty Leggio, and Dinah Purlee; brother of Leo, Louis, and Gertrude Beretta.

† **FLYNN, Mary Ann (Mac)**, 88, St. Mary's, New Albany, November 15. Aunt of Dr. Lloyd P. and James E. Walk.

† **HARMAN, Frank**, 56, St. Columba, Columbus, October 24. Husband of Dorothy Mae.

† **HERMESCH, Robert C.**, 88, St.

Mary's, Greensburg, November 14. Husband of Kathryn; father of Ralph, Donald, Robert and Walter.

† **HOCKMAN, Winnie**, 92, St. Philip Neri, Indianapolis, November 14. Mother of Ruth Lingenfelter and Thomas; sister of Jean Williams and Raymond Mack.

† **KEILLOR, Ronald G.**, 67, St. Mary's, Greensburg, November 13. Husband of Esther; father of

Sister Conrad Marie dies

OLDENBURG, Ind.—The Mass of Christian Burial was celebrated for Franciscan Sister Conrad Marie Carle on Nov. 16 at the Sisters of St. Francis motherhouse Chapel here. Sister Conrad Marie, who died Nov. 14, was 81 years old and had been a member of the Oldenburg Franciscan Community since 1923.

Sister Conrad Marie taught elementary school at Our Lady of Lourdes, St. Mary, Aurora, St. Mary, Greensburg, and St. Michael,

Brookville, before her retirement in 1981. She is survived by a brother Ralph and one sister, Hilda Eichhorn, from Cincinnati, Ohio.

Benedictine monk succumbs

INDIANAPOLIS—Benedictine Father Harvey Shepherd, 69, priest and business manager at St. Maur Hospitality Center, died on November 18 and was buried from St. Monica Church. Father Shepherd, a

native of New Orleans, La. and a graduate of the University of Notre Dame, entered St. John's Benedictine Abbey in Collegeville, Minn. in 1940 and was ordained a priest in 1948.

After being assigned to St. Maur Seminary, South Union, Ky. in 1949, Father engaged in educational and parish work. In 1975 he was elected prior by the monks at St. Maur, which had relocated to Indianapolis. During his tenure a youth day camp and a theological journal were established.

† **KRAMER, Albert J.**, 77, St. Michael, Indianapolis, November 11. Husband of Kathryn E.; father of Joseph E.; brother of Fr. John and Mary Guedel; grandfather of Timothy.

† **MCNAMARA, Joseph F.**, 54, Christ the King, Indianapolis, November 15. Husband of Mary L.; brother of Margaret M. Chiplis.

† **MILLER, Arthur B.**, 68, Little Flower, Indianapolis, November 5. Husband of Winifred T.; father of Winifred A., Terry, and David J.; brother of Beckam, Alton and Tensil.

† **MILLER, Minnie Atkins**, 80, St. Mary of the Knobs, Floyds Knobs, October 27. Wife of Maurice; mother of Melbert, Donald, and Lucille Koopman; sister of Evelyn Sullivan, Sophia Stucky, Lillian Sprigler and Elsie Baumann; grandmother of two.

† **PUTERBAUGH, Wilbur**, 73, St.

Columba, Columbus, November 12. Father of Mary Schaefer, Thomas, and Blanche Dohner.

† **PUTERBAUGH, Ruth**, 66, St. Columba, Columbus, November 12. Mother of Mary Schaefer, Thomas, and Blanche Dohner; sister of Elizabeth Meyer and Doris Scurlock.

† **SELZER, Christian W.**, 55, St. Columba, Columbus, November 3. Husband of Betty Jean; father of Christi Ann and Missi Lee.

† **STENFENAGEL, Jerome**, 53, St. Paul, Tell City, November 11.

Husband of Patricia; father of Anna Merkel, Lynn, Tom and Jan; grandfather of one.

† **SUSEMICHEL, Ruth**, 65, Holy Rosary, Indianapolis, November 11. Mother of Stephen.

† **THIESING, Dorothy**, 72, St. Anthony, Indianapolis, November 6. Wife of Byron; mother of Frederick, John, Joseph, Edward, Michael, Dorothy Jean Robertson, Julia Judith Witte, Marian Joyce, Mary Joanne Doyle and Jacquelyn Marie Felter.

Providence sister buried

ST. MARY-OF-THE-WOODS—Providence Sister Ann de Lourdes Haefling, 79, who died on Nov. 13, received the Mass of Christian Burial on Nov. 15 here. The former Kathleen Margaret Haefling was born in Decatur, Ill. and educated in Fort Wayne and at St. Mary-of-the-Woods College. She entered the Congregation of the Sisters of Providence in 1926 and completed final vows in 1933.

Sister Ann de Lourdes

taught school in Illinois, North Carolina, and Indiana. She continued to tutor at Gibault School for Boys from her retirement in 1975 until August of this year. Sister is survived by one sister, Mrs. E.J. Gallmeyer of Boca Raton, Fla. and Ft. Wayne, and one brother, James, of Delray Beach, Fla.

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Asian priests describe life before U.S. (from 13)

resulted in a sort of alliance between Buddhist monks and Catholic priests.

In considering Buddhist teachings, Father John explains, "Buddhists feel that America is a Christian nation. When the 1969 moon landing by American astronauts was successful, three leading Buddhist monks took instructions to become Catholic. They believe that the moon is God's to control and if God let the astronauts land on it, it must be a sign God favored Christians."

The government seized Father Maung's parents' wealth, took control of private schools, and nationalized the country over several years. In 1965 all foreign priests were expelled from the country. By 1967 life for a priest was dangerous and in 1969 he was granted a visa to come to America.

He settled in northern California as a parish priest and became a citizen in 1976. He has been a priest in the Archdiocese of Indianapolis for three and a half years and wants to remain.

In 1962, armed with his American passport, he decided to try and visit Burma. He had never seen all of his

brothers and sisters together at the same time, and his parents are elderly so he longed to see them. He was to go to Bangkok, Thailand where one sister who is a nun lived. It was only 200 miles from his parents' home in Burma. He was denied a visa at the border and refused entrance. In desperation a telephone call was set up between a sister in Thailand and the other sister who is a nun in Rangoon, Burma. The whole Maung family traveled 500 miles to Rangoon to talk on the phone to Father John.

His father spoke first, then it was his mother's turn. She became so emotional she could not speak. Father John could hear his father scolding her. "For years you want to talk to your son, now go to the end of the line and compose yourself!"

A steady stream of relatives talked on the phone and last came his mother. Now she was composed and spoke of his childhood and her love for him. It brought back memories of things he had forgotten. She sounded so frail it nearly broke his heart. He wanted to see them so much. Now back in America he is still trying to get a visa to see them while they still are alive.



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YOUTH CORNER

Seminar focuses on issues of peace

by SUSAN M. MICINSKI

"Youths will have a chance to meet other youths from throughout the archdiocese, and I think it's going to be good," stated Mike Carotta, archdiocesan director of adolescent catechesis and adult catechists from the Office of Catholic Education (OCE), in describing the seminar, "Peace on Earth," scheduled for Dec. 17 and 18.

According to Carotta, this seminar, which is geared for key youth leaders who are 16 years old and over, plus for adults who are interested in reproducing the program in their churches, is based on a pilot program, Youth for Peace, created by Dr. Mike Warren from St. John's University in New York.

Last year Carotta attended a seminar in Louisville based on the pilot program. "Since one of our

objectives from the Archdiocesan Board of Education (ABE) is to help implement the U.S. bishops' pastoral on war and peace, it seemed that having a seminar for our archdiocese would be a good idea," he explained.

Although an adaptation of Warren's program, the archdiocesan seminar is more inclusive. "I wanted to broaden the focus," declared the catechesis director. "In

addition to examining the arms race and militarism as Warren's program does, we will also help youth identify violence and non-violence in their lives, world hunger and media manipulation."

Jointly sponsored by Carotta and full time paid coordinators of youth ministry throughout the Archdiocese of Indianapolis, this seminar will feature outside speakers familiar with the specific issues to lead the workshops.

Carotta said there is a dual purpose to "Peace on Earth." He stated, "first, we want to provide a catechetical weekend experience for youth who want to become acquainted with the current issues on peace and justice. We don't plan on giving youth all the answers, but we do want to get them started with the lifelong task of learning about and dealing

with issues of special concern.

"We also want to provide a workable model for adults who are interested in providing peace and justice catechesis for their own youth," explained Carotta. Those adults attending the seminar will receive a binder of materials covering everything that is done. In addition, a special workshop will be offered on how to conduct such a weekend locally.

Carotta credits the staff of the CYO Office for actively supporting this endeavor. "All the people there have been pitching in, and really been supportive. They've been getting the word out to all the CYO groups."

It was not by chance that this seminar was named "Peace on Earth" or scheduled this particular week of December. "We felt it was especially significant calling the seminar "Peace on Earth" because the Christmas season is truly a time of 'peace on earth, good will to all,'—and the closer we could hold this to Christmas Day, the better," he explained.

In addition to the workshops and talks, "there will also be time for quiet reflection, a reconciliation service, Mass, games, slide shows and films," he said.

"In speaking for the group," Carotta declared, "none of us feels like we have the expertise or a deep-rooted commitment on these issues,

yet we know that we should make ourselves aware of these issues—not to do so would be irresponsible."

The cost of this seminar, which will be held at the CYO Youth Center in Indianapolis and begins at 8:45 a.m. on Dec. 17 and runs till 4 p.m. on Dec. 18, is \$30. This includes registration, meals, housing and a complete packet of all information presented. Participants should bring a sleeping bag, pillow and casual clothes. Reservations should be made by Dec. 1 with Marji Venneman at the OCE by calling 317-236-1448.

The New Albany Deanery will offer a workshop for adults who work with youths, "Catholic Identity Reconsidered: Getting Youth in Touch with Their Catholic Identity," on Monday, Dec. 5 from 7:30 to 9:30 p.m. at the Aquinas Center.

Father Clyde Crews, professor of theology at Bellarmine College in Louisville, will be the presenter.

There is a \$3 registration (See SEMINAR on page 17)

Lifesigns

Sunday, Nov. 27, the new and exciting "Lifesigns," the radio show for youth, will feature "Thanksgiving" with youth from St. Christopher in Indianapolis. The program is aired at 11:35 a.m. on WICR 88.7 FM.



CHAMPIONS—This smiling group of players from All Saints School in Indianapolis is really happy at being 56A football

champions this year. They've never won a title before. (Photo courtesy All Saints School)

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DORIS ANSWERS YOUTH Senior girl stringing friend along

Dear Doris:

I'm a senior girl who has a case of "I don't want him, you can't have him." The guy involved, Jason, is a freshman. He and I have been friends for four years. He started liking me three years ago and still does. I overlooked his "crush" and went for his friend. I started wanting him when he started seeing a girl.

Today it is the same thing with Jason and I. It started three weeks ago when I met his friend Doug. I drove Jason to our school dance because he needed a ride and lives by my house. At the dance I met Doug. I found I wanted to dance with Doug instead of Jason. When Jason realized I liked Doug he gave up on me and then started dancing with a girl named Wendy.

I thought nothing of it. I started "seeing" Doug and Jason and I stayed good friends. Now Jason is going with Wendy and I want him back.

I told Jason about my feelings. What should I do? Should I wait for them to break up, start liking someone else, or go seek some professional help?

Strangely Troubled

Dear Strangely Troubled:
You don't need professional help you just need to sit down and have a nice quiet chat with yourself. You can't keep stringing Jason along and then letting

him go when the challenge is gone.

Put your feelings for him in perspective. If you like him, go for it. If you are just friends, keep it that way.

Make a decision or you may lose Jason as a friend. Up and down, roller coaster relationships tend to be unsettling. Everybody should have a special place in your life. Figure out what Jason's is so you can relax and enjoy each other.

Dear Doris:

I like this guy. He told me a couple times that he liked me too. Well, I have been told by a couple of his friends that he doesn't like me and he never did.

I haven't been able to call him and he has not called me. What should I do? I have tried seeing other guys but I feel guilty because this guy is on my mind. Should I keep dating other guys or wait my friend out? Lost in Love

Dear Lost in Love:

You have to settle this matter with your friend once and for all or you will never be able to enjoy other relationships because you'll always be thinking, "what if..."

Talk to your friend, don't listen to his buddies they could be just putting you on.

Whatever you do don't waste precious time "waiting" anyone out. You may be left waiting while he's out.

East side penance services offered

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, Millhousen, 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.

Carmelite sister buried

The Mass of Christian Burial was offered for Carmelite Sister Janice Niinisto of the Indianapolis Carmelite Monastery on Nov. 11. She died Nov. 8.

Sister Janice, 42, was born in Conneaut, Ohio, to a committed Lutheran family and educated in northern Ohio schools. A graduate of Kent State University Teachers College, she was received into Roman Catholicism in 1966. She entered Carmel in 1971 and made her solemn profession in 1979.

Sister Janice had a specific interest in choral singing and was in charge of the monastery's altar bread work as well as a part of its typesetting work. She served as assistant prioress and directress of formation in 1981. In the summer of 1983 she requested a leave of absence and began teaching at St. Thomas Aquinas School. Illness prevented her from continuing teaching and she returned to the monastery before her death.



FEAST DAY—All Saints School in Indianapolis held special events for its feast Nov. 1. Participating in skits that day were (left to right) John Bordenkecher, Sean McHugh, Shannon Squires, Marion McDaniels, Jose Evans, Vin Purichia, Cathy Anderson, and (seated) Tony Albertson and Damani Anderson. (Photo courtesy All Saints School)

Youths expected for Holy Year

VATICAN CITY (NC)—Youths from throughout the world will come to Rome to mark the holy year during Holy Week of 1984, the Pontifical Council for the Laity announced Nov. 15.

The Vatican expects about 40,000 youths including groups from Poland, Yugoslavia, Taiwan, South Korea and Thailand to visit Rome for four days of prayer

and activities to mark the end of the Holy Year of Redemption.

To accommodate the group, Rome authorities plan to establish a tent city in a grove.

The youths are expected to begin arriving in Rome on April 18, the Wednesday of Holy Week. The plans call for them to participate in prayer services, processions, the sacrament of reconciliation and the Way of the Cross, which will be performed on Good Friday, April 20.

The Holy Year ends April 22, Easter Sunday.

Youth seminar focuses on peace (from 16)

fee per person and pre-registration is requested. For registration or further information call the center at 812-945-0354.

Congratulations are in order for All Saints School for winning a city championship playoff football game, and for St. Andrew's for winning the cadet championship. All

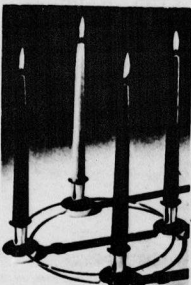
Saints defeated St. Barnabas 7-6, while St. Andrew's beat St. Lawrence 7-0.

According to Kathy Tichenor, principal at All Saints School, this was the first time the fifth and sixth graders ever won a city championship. She stated that "we had a good turn out of faculty and students at the game, and that everyone felt thrilled with winning."

Share us with your friends.

(See page 7)

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✠

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✠

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CHRISTMAS REMINDER

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IN THE MEDIA

Actor changed by role as Romero

by JAMES BREIG

Actors often speak about being taken over by the characters they assume in a movie or television show. That's putting it mildly in the case of Rene Enriquez. He's usually seen on "Hill Street Blues" as Lt. Ray Calletano. But I spoke with him recently about his upcoming appearance in a TV movie about El Salvador.

And that's how I found out that he feels his life has been profoundly altered by playing the role of an archbishop.

The movie is "Choices of the Heart," a two-hour, made-for-television film about the four churchwomen slain in El Salvador in 1980. It stars Melissa Gilbert (Half-Pint from "Little House on the Prairie") as Jean Donovan, the lay missionary who was slain three years ago with three nuns. It will air on NBC on Dec. 5.

In the film, Enriquez plays Archbishop Oscar Romero of San Salvador, who himself was assassinated a few months before the women were slain.

"He was killed while celebrating Mass," Enriquez told me during a phone conversation held on a day off from filming "Hill Street." That scene is included in "Choices of the Heart."

"MY PART is not so big," he continued, "but when I read the script, I was so touched. I felt a reverence for Archbishop Romero. I admire him as a martyr, saint, one of the greatest men Latin America has had in this or any century."

Researching the role had a

was so electrifying in the pulpit."

Encountering the archbishop has brought Enriquez "a more secure peace of mind. I could say it has changed my life status, but that could seem just like a phrase. But there are certain things in me that have changed. I have no anxieties about my career; I am not concerned with the glitter and hypocrisy of show business."

BORN IN San Francisco, raised in Nicaragua until his mid-teens (where he was in pre-seminary) and an American citizen now, Enriquez admires Archbishop Romero for his "concern about people, regardless of faction. I don't like priests who take sides with the government or the guerrillas. Each side should be able to come to priests for spiritual advice. Priests should not be seen as enemies. I don't like that. There's so much of that in Latin America. It's not the role of the priest to lift a rifle. That undermines the role of the church and I hate it when that happens."

"My faith is all I have and I don't want to be robbed of that. There is nothing worse

major impact on the actor's life, he reported.

"He is a symbol of goodness and justice," Enriquez said. "I now think that stardom is such a transitory thing. It has such a low meaning to me now. I want to help my fellow human beings. I learned that by reading about Archbishop Romero."

"It has changed me enormously," he explained. "Now I want to play his life in a film and I am working on (getting the rights). His words are so beautiful and he

than to lose faith. It's all I own and I'm proud of it."

"Choices of the Heart" boasts a solid cast in cameo roles. Martin Sheen, seen this week as John Kennedy in a miniseries, plays an Irish priest who inspired Jean Donovan. Mike Farrell, B.J. in "M*A*S*H," appears as U.S. Ambassador Robert White. And, in a casting oddity, Pamela Bellwood of "Dynasty," who recently appeared less than chaste in a men's magazine, dons a habit to play Sister Dorothy Kazel, one of the murdered nuns.

I have not seen the film, but it is supposedly based a great deal on the documentary about the women which appeared on PBS some time ago. The script is by John Peilmeier, who wrote the Broadway play, "Agnes of God."

As usual, the debate over docudramas arises. Enriquez told me that, in the scene in which he dies in the film, the nuns are in attendance at the Mass. Did that happen historically? I asked.

"I don't know," he admitted.

Meanwhile, in real life, three years after the murders, no one has been prosecuted for the crime, although five Salvadoran national guardsmen have been arrested.

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A SYMBOL—Rene Enriquez portrays the late Archbishop Oscar Romero in "Choices of the Heart," a made-for-TV film about the four churchwomen slain in El Salvador in 1980. It will air on NBC on Dec. 5. See James Breig's interview. (Breig photo)

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Dr. Nathanson tells what issue is in abortion debate

by MARIE FAY

The critical issue in the abortion debate is whether the creature in the uterus is a live, protectable person . . . one of us," Dr. Bernard Nathanson told an Indianapolis audience last week. Once this is established, he said, through unanswerable scientific data and hard scientific knowledge, there is no more room for argument.

The former abortionist and co-founder of the National Association for the Repeal of Abortion laws (NARAL) spoke at a dinner-dance sponsored by Right to Life of Indianapolis, The Saint Gerard Guild, Indiana Right to Life, and Mother and Unborn Baby Care Centers.

From a study of ultra-sound published by Dr. Linden Hill, "not a pro-lifer," said Dr. Nathanson, "we know that there is cardiac activity in the fourth week; muscle movement, development of taste buds and reflex action in the region of the mouth and neck at five weeks; swallowing, feeling in the palms of the hands and formation of the ears at ten weeks."

It follows that the fetus can no longer be considered a non-functioning organism, but one which from an early gestational age reacts to its environment, argues Dr. Nathanson.

Another paper in "The New England Journal of Medicine" by a pro-abortion ethicist and a pro-abortion gynecologist concerned the bonding between mother and fetus.

The study, explained Dr. Nathanson, involved women seeking abortions who were subjected to ultra sound

examination of the fetus, which they viewed on the screen. In every instance, reported the authors, the mothers left the clinic without going through with their abortions. Such bonding between mother and unborn child at that early age leaves no room for debate, concluded Dr. Nathanson.

Why, in the face of such evidence, are doctors still performing abortions?

The answer is simple arithmetic, according to the New York gynecologist. With 1.5 million abortions a year at \$300 an abortion, income from the surgical holocaust approaches \$500 million dollars a year. For his colleagues to concede, would be like assassinating Santa Claus, observed the speaker drily.

He described his Indianapolis appearance before pro-

lifers as "singing to the choir," pointing out that he should be addressing the 200 million uncommitted, who are uneasy about their position, "but who don't know what to think because the media won't present the facts fairly."

To combat biased reporting, he proposed boycotting publications which are unfair in presenting the abortion picture, and also the merchants who use them for advertising.

The speaker drew enthusiastic applause when he advised his audience to buy space in their local media to publicize lists of obstetricians who perform abortions.

"No group has a more reverent regard for the dollar than my colleagues," he remarked, predicting "a victory greater than any we have seen" should such an action occur.



Bernard Nathanson

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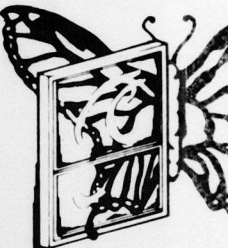
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VIEWING WITH ARNOLD

A thinking person's thriller with sentiment

by JAMES W. ARNOLD

In a secular age, people hunger for the supernatural in one form or another, and one of the chief evangelists of the occult among today's drifting youth is novelist Stephen King. His stories of horror and bizarre, inexplicable powers beyond the ken of science have been made into seven movies (completed or on the way), and the latest is "The Dead Zone."

It's a tale rife with religious overtones, in a schlocky sort of way—King is not to be confused with Graham Greene—and its hero, Johnny Smith, smashingly played in a riveting performance by Christopher Walken, emerges as a plausible Christ figure. Clearly, for all its typically brooding Kinglike gloom, "Zone" is somewhat brighter than "Carrie" or "The Shining."

Like so many movie characters of recent years, Smith, struck by fate or some higher Power, receives an extraordinary gift that causes him nothing but trouble. A high school teacher in a New Hampshire town, fond (naturally) of teaching Poe, he's engaged to a lovely colleague, Sarah (Brooke Adams). But he's nearly killed in a terrible car crash. When he wakes from a coma five years later, Sarah has married somebody else. But Smith has the power of Second Sight.

When he touches people, him to be instrumental in he often has visions of saving several children's traumatic events, past, lives, and in telling his doctor present or future. This allows that his mother, from whom



he was separated during the war as a child, is still alive. (His visions always seem violence-connected.) After initial reluctance, he is persuaded to help police identify the maniacal killer of a number of young women.

BUT the crucial contact is with a brash, folksy young politician, Greg Stillson (Martin Sheen). Smith has a horrifying premonition of Stillson, now running for the Senate as an independent (no toes stepped on there), becoming president and insanely pushing the button that plunges the world into nuclear war. Thus King shrewdly sets up the favorite cocktail party moral dilemma: if you could kill Hitler before he came to power, would you do it?

There isn't much doubt in this film that we would and so will Smith, although there are surprising and satisfying twists in the way it's done. There are also echoes here, back through "The Boys From Brazil" to "The Manchurian Candidate."

Unfortunately, the net result is to turn political assassination into a heroic gesture. Just what we needed, right? What nut out there with a gun can't be convinced that he has prophetic visions and that his

target must be stopped before it is too late?

It's also worth noting that some of the interest is gone from the moral dilemma because everybody in the theater knows that Stillson is rotten. Now if we, and Smith, weren't quite sure—that's the norm in real life—wouldn't that add a nice turn of the screw?

MELODRAMA aside, Smith offers an intriguing metaphor for a modern "holy man" who is "called," much against his will, to a life of celibacy and sacrifice and doing good. He is besieged by petitioners who want "help, assurance and love—things I can't give them." At first, he

thinks that God has given him a bum deal. But finally, he realizes this power of his "is not a curse but a gift." In a genuinely touching finale, he not only gives his life, but dies in the arms of the only woman he has loved. The last words he hears: "I love you."

All this would be much less affecting if the role were not played with such sensitivity and intelligence by Walken. He broods and complains, hobbling about with his limp, but he has compassion, as well as a beatific smile. You care for him, amid all the contrivances of a plot that is basically absurd, and as subtle as the milk truck that hits Smith's Volkswagen on a rain-slick highway.

Thus, Sheen's Stillson is a clumsy brute and madman, with little charm, whose political machine seems to consist of himself and a henchman left over from Mafia movies. The button-pushing sequence, like some

others, is comic book stuff. And it's ludicrous that Smith goes after him with a rifle in a town that is so small he could do the job at the local Burger King with a handshake and a smile.

Director David Cronenberg ("Scanners") restrains his natural instinct for the sledgehammer some of the time—his classy cast includes people like Herbert Lom, Anthony Zerbe and Colleen Dewhurst—but gleefully provides a bathroom suicide with scissors that is strictly for the teenage "gross out" fans. On the plus side is some wonderfully moody photography of rural New England in the winter.

(A thinking person's thriller with a sentimental love story; violence, brief romanticized adultery; satisfactory for mature audiences.)

USCC rating: A-III, adults.

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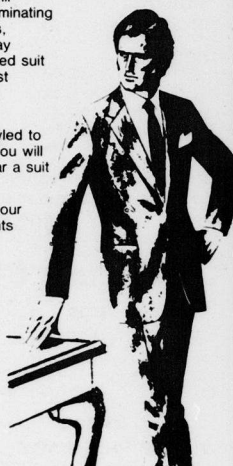
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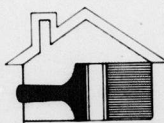


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