

THE CRITERION

Little Sisters have aided area's elderly for more than a century

The Little Sisters of the Poor at St. Augustine Home are celebrating their 110th year in Indianapolis.

In 1873, five Little Sisters of the Poor came to Indianapolis at the invitation of Bishop Maurice de St. Palais of Vincennes, to care for the needs of the aged.

They established the original St. Augustine Home on Vermont Street, near St. Mary's Church. In 1965, they moved to a new facility at 2345 West 86th Street, next to St. Vincent Hospital.

The sisters came to Indianapolis with no funds, no home and no equipment, entirely dependent upon the generosity of local citizens to support them in their work. For more than a century, the citizens of the Indianapolis area have responded to that need for support—in prayer, in good works and in charity—people of all faiths, of all ages and of all walks of life, many at great personal sacrifice.

Over the years, as a result of that generosity, the Little Sisters of the Poor have cared for more than 5,000 elderly residents.

The Little Sisters of the Poor are an international congregation of women, whose special mission in the church is care of the needy aged. Living in a fraternal community and working in a spirit of humble service, they devote their lives to the care of their aged residents. They believe that there is no more worthy purpose than to help those in need to end their days in an atmosphere of love, dignity and nearness to God.

The Little Sisters offer opportunities to share in this apostolic work through their prayers and good works, and by providing the daily means of survival for their aged residents. Long before the upsurge of lay involvement in various apostolates, Blessed Jeanne Jugan, foundress of the Little Sisters, involved the laity in the care of the aged when she initiated the custom of collecting alms. Today, although pensions, social security and other forms of public assistance provide substantial aid, voluntary contributions and bequests still enable the sisters to maintain a high standard of care.

Through the St. Augustine Ladies' Guild, the Lay Board of Advisors, and doctors, employees, friends, benefactors, clergy and laity, the Little Sisters have developed a family spirit in their mission. For numerous elderly and needy persons, a home with the Little Sisters has been the difference between a comfortable old age and loneliness, suffering and deprivation. The goal of the sisters is to make St.

Augustine a true home for the elderly—a home with respect, security and all necessary physical and spiritual care in a family atmosphere.

Besides a clean, warm place to live, wholesome food and respectable clothing, residents also enjoy medical and dental care, occupational and physical therapy, recreation and entertainment. Those who are capable can participate in maintaining the home. Those who cannot are watched over and reassured. All members of the family are encouraged to help and understand one another.

The Little Sisters' homes are open to elderly of all races, colors, creeds and nationalities.



SENIORS WITH SENIORITY—Two of the oldest residents of St. Augustine Home in Indianapolis take part in the holiday bazaar held there last Friday and Saturday. Antonia Kos, 99, is the oldest resident, and Joseph Hoff, 97, is the oldest man residing at the home. The Little Sisters of the Poor, who operate the home, are marking their 110th anniversary in Indianapolis. (Photo by Jim Jachimiak)

Residents reflect on nearly 100 years

by JIM JACHIMIAK

St. Augustine Home opened at its original Indianapolis location in 1873, little more than a decade before two of its current residents were born.

Antonia Kos, 99, is the home's oldest resident, while Joseph Hoff, 97, is the oldest man at the home.

Mrs. Kos, a Slovenian, came to the United States in 1898 and settled in Indianapolis. She was born Antonia Krefel in Dolebitina, Austria.

"Grandma Kos," as she is known at St. Augustine, became a naturalized U.S. citizen in 1910. Over the years, she has maintained membership in the Slovenian Women's Union.

During her early years in Indianapolis, she had "all kinds of jobs," she says. "But after I was married, I did no more work here." In 1906 she married John Kos, a factory worker, in Holy Trinity Church, which served as a Slovenian national parish at that time. He died in 1913.

Grandma Kos and her husband had two children. Their daughter, Mary Wassel, works at Marian College. Their son, Adolph, is deceased. Mrs. Kos is the

grandmother of Father Joseph Kos, administrator of St. Thomas Parish, Fortville.

Hoff, a native of New Alsace, spent most of his life in Batesville. He is remembered there for his service to St. Louis Parish—and for his stepladders.

During his last few years in Batesville, before moving to the St. Augustine Home in 1977, Hoff began making stepladders, as well as looms and folding campstools. He has made more than 300 looms, but the stepladders were his major product. They ranged in size from 24 inches to 14 feet, and Hoff says he has no idea how many he has made. "Those stepladders are all over Batesville," he points out.

If he is remembered in Batesville for his stepladders, Hoff might also be remembered in New Alsace for his turkeys. He sold dressed turkeys and roosters there when he was in his early 20s. He recalls that one customer mistook a dressed rooster for a turkey, but insisted that Hoff sell her the bird since she wanted one "just that size." He says, "I tried to tell her it was a rooster."

Later, she returned for another "turkey," Hoff says, "I asked her how the last one was, and she said, 'it was okay, but

I had to leave it in the oven a little longer.'"

Hoff's father was born in Alsace-Lorraine, near the border of France and Germany, and was among the early residents of New Alsace and St. Paul Parish.

Hoff moved to Batesville in 1923. "I took care of St. Louis church and school for 36 years," he says. Then, for another 17 years, he was a maintenance man at a Batesville golf course.

He adds, "I kept all the shrubbery and the lawns around the school until I was about 87 or 88. Then I had to give it up. The Good Lord said, 'That's enough now.'"

In 1973, at the age of 87, he was injured in a fall from a scaffold. Shortly after the accident, he retired and moved to the rectory at the Batesville parish. "Every morning I rang the 6 o'clock bell," he recalls.

That was also when he began making stepladders, looms and campstools. "That was my hobby," he says. "In the morning when I got up, I always had something to do."

Hoff and his wife, who died last year, had six children—three sons and three daughters. One son is deceased, and two of the children entered religious life. Franciscan Father Alphonse Hoff is stationed at St. Joseph Parish in Escanaba, Mich., and Franciscan Sister Irene Hoff lives in the motherhouse at Oldenburg.



COUNT 'EM—Rare indeed is a five generation family. Charles R. McDowell, 66, (standing) of St. Philip Neri Parish noted that nearly 100 years separate the youngest from the oldest. From left to right are his oldest daughter, Judith Tansy, 41, also of St. Phillip Neri; her oldest daughter, Desiree Stapert, 20, of St. Susanna, Plainfield; Desiree's daughter, Tasmin, 20 months; McDowell's mother (Tasmin's great-great grandmother), Mrs. Alma McDowell, 96, of Sacramento, Calif. This is the first time all five have been together at one time. (Photo by Kevin C. McDowell)

Looking Inside

St. Malachy's Parent-Teacher Organization at Brownsburg has tackled a career awareness program for youth. Read page 2.

Archbishop Edward O'Meara addresses the archdiocese about the upcoming collection for the Campaign for Human Development. Turn to page 4.

Fear is examined in the Know Your Faith features on pages 9-11.

St. Martin Parish in Siberia is the subject of this week's Parish Profile. Turn to page 12.

the CRITERION

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St. Malachy PTO group begins program for career awareness

by SUSAN M. MICINSKI

Deciding what you want to be when you grow up is a hard decision to make. So many options are available it is hard to narrow them down. But thanks to the efforts of the Parent Teacher Organization (PTO) at St. Malachy School in Brownsburg, students there are having an easier time of it.

Penance services scheduled

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:

Saturday, Nov. 19—St. Matthew, 2:30 p.m.

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, Greensfield, 7:30 p.m.

Saturday, Dec. 17—Holy Spirit, 2 p.m.

Sunday, Dec. 18—St. Maurice, Decatur County, 2 p.m.; Immaculate Conception, Millhouse, 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.

Medical files sought

WASHINGTON (NC)—The federal government intervened Nov. 2 in the Long Island "Baby Jane Doe" case, filing suit in the U.S. District Court in Brooklyn, N.Y., to obtain Stony Brook Hospital's medical records for a handicapped baby girl who has been denied surgery to correct life-threatening defects. The move marked another phase in controversial efforts by the Reagan administration to insure that handicapped infants are not denied medical treatment.



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According to Jean Geswein, president of St. Malachy's PTO, in 1981 the parish's total board of Catholic education did a three year projection of educational goals; one of which was to develop a Career Awareness Program. In response to this, "the PTO started a program during the 1982-83 school year that was aimed at helping students develop an awareness of the worlds of work. We wanted them to realize that each occupation requires different knowledge, skills and abilities, and that people pursue careers for many reasons. We also felt this would be a good way to introduce students to adult parishioners who could provide Christian witness."

That year, four parishioners gave presentations; three on types of career choices and one as a "wrap-up" speaker."

Originally the project was designed for eighth graders, "but the teachers recommended that we expand the program to include the seventh graders, so they too, could become more aware of their gifts and talents and how they could use them in a job setting," explained the PTO president. "So that's what we did for this year."

THIS FALL, five people made presentations on sales, small business ownership, nursing and the foods industry. The group included Gerry Franco, Bob Kiefer, Mary Ann Franco, Barbara Keers and Joe Boatman. In the spring, two more people will discuss their jobs, and the PTO also hopes to have a couple speak on marriage and the family from the Catholic perspective. Religious vocations is another area the group wants to cover.

"We also plan on having a parishioner who works in a personnel office discuss the most acceptable way to apply for a job," stated Mrs. Geswein.



CAREER AWARENESS—Helping students develop an awareness of the worlds of work is a top priority of the PTO at St. Malachy's in Brownsburg. Pictured here are registered nurses Barbara Keers (at left) and Mary Ann Franco (right), along with eighth graders Chris Schampker and Jayne Birk (seated) during a recent presentation the two nurses gave to Mrs. Janssen's class. (Photo by Susan M. Micinski)

Stephen Weber, school principal, reported that a similar program was carried out at St. Thomas School where he previously worked. "It worked so well there, that it seemed natural to begin one here since there was a felt need. The PTO was the ideal organization to spread this because we can integrate a lot of things this way—parents can see what their children are doing and we also have a chance to expose the parents to the children in light other than 'mom' or 'dad.'"

Besides getting parents more involved, the Career Awareness Program "helps to bring in non-parents," declared the principal. "Those who are always here at the school or who have children in school know what's going on, but people who aren't in either of these categories probably don't. It's a good side effect when others can be drawn into the program."

MRS. FRANCO and Mrs. Keers, both registered nurses, made joint presentations to the eighth graders. Mrs. Keers stated that she thought the "students

were very responsive." To aid them in making their presentations, they brought in their nursing hats and pins to show the students, as well as a plaque which had the Nightingale pledge inscribed on it.

To get the students more interested in their presentations, "we asked them questions," explained Mrs. Franco. "I asked one boy if males could be nurses. At first, this was received with laughter from the group, but after our explanations, they came away knowing that nursing is not a field confined solely to women."

Although both women are registered nurses and left the profession to raise families, "Mrs. Keers took a refresher course and went back, and currently works at Westview Hospital," stated Mrs. Franco. "I, on the other hand, previously taught nursing and went into research, so we were able to present students with many nursing options to look into."

According to the PTO president, who is a former elementary teacher and current part-time instructor at International Telephone and Telegraph (ITT) Career Training Center, career topics are chosen in areas where additional education is and is not required. But regardless of the topics, "we want a well-rounded selection."

Speakers are chosen in two ways. "First, we send out a letter explaining to parents that they can volunteer to participate in the Career Awareness Program," declared Mrs. Geswein. "We've had a real good response from them. But if we (the PTO) are interested in someone who is not a parent, or who is but hasn't returned a written response, we'll ask that person outright if they'd make a presentation on their occupation."

In connection with the program, the former elementary teacher stated that "we are searching for resource material to be used by all of the teachers. We are rather hard-pressed since there are very few curriculum guides for vocational education on the elementary level. We are also checking with businesses about obtaining some material that they might have."

Future plans for the Career Awareness Program include the expansion of the program to all eight grades; the establishment of a Career Awareness Committee under the PTO; and the development of a simple record keeping system on each occupation that each class has, to avoid any duplication of presentations.

Felici addresses U.N.

PARIS (NC)—Better training of teachers and an improvement in the mediocre level of information made available to many people are keys to promoting a more human and just world, a Vatican delegate told a United Nations conference. Archbishop Angelo Felici, papal nuncio to France, addressed the United Nations Educational, Scientific and Cultural Organization in Paris Nov. 4 while underlining the essential role of the family in human development. Archbishop Felici said there was a need to promote more complete education of teachers.

Pope tells bishops to avoid subversion

VATICAN CITY (NC)—Pope John Paul II told a group of Guatemalan bishops Nov. 5 that they should continue to work actively for peace and justice but warned that the church's work must never be mixed with subversion.

The pope, meeting with 14 Guatemalan bishops who were making their official five-year visits to Rome, said that defending human dignity and speaking out against civil rights abuses was an essential part of the church's mission.

He urged the bishops to promote justice and the common good, "above all for the poorest people."

He also recalled difficulties encountered by the Guatemalan church during several years of political violence. Some pastors, he said, have had to leave their respective communities.

Hehir gets new post

WASHINGTON (NC)—Father J. Bryan Hehir, 43, chief adviser for the U.S. bishops on their pastoral on war and peace, has been named to succeed Msgr. Francis J. Lally as head of the bishops' secretariat for justice and peace issues. Msgr. Lally, 65, will continue as secretary for Social Development and World Peace of the U.S. Catholic Conference until he receives a pastoral assignment in Boston, his home archdiocese. Father Hehir is being replaced immediately as director of the USCC Office of International Justice and Peace by Holy Cross Father William M. Lewers of Holy Cross Novitiate in Cascade, Colo.

He referred to the "long list of priests and members of religious families who, in their witness to faith and service to the people, have paid with blood and with detention a grave and unjustified tribute to violence."

Pope John Paul repeated the distinction he made during his March 1983 trip to Guatemala, telling the bishops never to "confuse authentic evangelization with subversion."

The pope said that in promoting justice in Guatemala the church has to confront "persistent structures of social injustice." But he added that the church should keep itself "above the confrontations of political groups and parties."

"The church's choice of nonviolence does not signify passivity, nor silent complicity with sin, injustice and suffering" but represents "an active commitment to justice and peace," the pope said.

He urged the bishops to be aware of "threats to family stability" in Guatemala. Among these, he said, were cohabitation of unmarried couples, a rising divorce rate and increasing pressures for sterilization of women.

Pope John Paul also stressed the need for more religious education in Guatemala and made note of the work of lay people there to help offset the country's continuing shortage of priests and nuns.

Hundreds of religious and lay missionaries have had to flee Guatemala in recent years because of the political violence.

Tensions between church, state grow in Nicaragua

Some Masses banned after bishops' criticism of Sandinista draft laws

by AGOSTINO BONO
NC News Service

Strong criticisms by the Nicaraguan bishops of the Sandinista government's military conscription law has heated up church-state tensions to the point where Sandinista groups have prevented Sunday Masses in several churches and the bishops, to protest government harassment, ordered Masses cancelled on a religious holiday.

A key issue is the bishops' call to conscientious objection in a country where 90 percent of the 2.8 million population professes Catholicism.

The bishops' criticism also has highlighted the splits within the Catholic Church regarding the Marxist-influenced Sandinista government as numerous church groups have defended the law as necessary because of the U.S.-financed guerrilla war.

"Evidently, this is an open persecution of the church in Nicaragua and, consequently we are worried," said Father Bismarck Carballo, spokesman for Archbishop Miguel Obando Bravo of Managua, Nicaragua. He spoke after two priests were deported Nov. 1 for alleged opposition to the law, at least eight churches were forced to cancel Sunday Masses Oct. 30 by government supporters and Auxiliary Bishop Bosco Vivas Robelo of Managua was beaten up.

In protest the bishops ordered Masses cancelled on Nov. 2, All Souls' Day, when Nicaraguans traditionally gather at churches and cemeteries to honor the dead.

ARCHBISHOP Obando Bravo called the Sandinista harassment which forced cancellation of the Oct. 30 Masses "a sad spectacle" causing "an afternoon of hell."

A Sandinista group called "Las Turbas" prevented the Masses at churches where they said the pastors were opposed to the law. They were also accused by church officials of beating up Bishop Vivas Robelo when he tried to enter one of the churches.

"Las Turbas" is Spanish for "the crowds that stir things up."

The harassment came after Defense Minister Humberto Ortega criticized "the reactionary clergy" who oppose the law and said Archbishop Obando Bravo, the

key bishop opposing the government, is being "used by American imperialism."

The archbishop denied that he is a tool of the government opponents.

"Archbishop Obando is no politician," he said Nov. 6.

The conscription law, decreed in September after the provisions had been made public for national debate, requires men aged 18 to 40 to register for military service so they can be mobilized for active duty or placed in the reserves. The government said the law is necessary because the country is threatened by guerrillas based in neighboring Honduras and Costa Rica.

PRIOR to the law taking effect, the bishops criticized the regulations saying the aim was to make the army a defender of the Sandinista movement and not the

state. They urged conscientious objection to the law.

The law "follows the general lines of all totalitarian-type legislation" and indicates that the government is moving toward an "absolute dictatorship of a political party," said a statement issued Aug. 31 by the Nicaraguan Bishops Conference.

Under the law "the army becomes converted into an obligatory center of political indoctrination in favor of the Sandinista party," said the bishops.

"It is not correct to mix, confuse and identify the concepts of nation, state, revolution and Sandinista ideology," they said.

The statement was the first major political pronouncement by the bishops since heavy guerrilla fighting began in February and the strongest criticism of the Sandinistas since they came to power in

July 1979 after a two-year civil war which toppled the regime of President Anastasio Somoza.

Initially, the bishops had given cautious support to the Sandinista National Liberation Front, a broad coalition of Marxists, socialists and Christian Democrats.

The statement drew immediate criticism from the government and pro-government church groups, many of which consider participation in the government as the best way of fostering social justice. The split even reached the hierarchy. Bishop Carols Santi of Matagalpa criticized the support of conscientious objection and said he had not read the conference statement prior to passage and was not present at the meeting which approved the document.

Fast, abstinence rules unchanged

by JERRY FILTEAU

WASHINGTON (NC)—U.S. Catholics will live under the same fast and abstinence laws and virtually the same rules for mixed marriage after the new Code of Canon Law goes into effect Nov. 27.

In an informational report for the annual meeting of the National Conference of Catholic Bishops Nov. 14-17, the NCCB Committee on Canonical Affairs said that these matters were being handled on the administrative level, without need for a new vote on them by the body of bishops.

Several other issues in Catholic practice posed by the new church law require a vote by the bishops and were slated for action on the agenda of the bishops' meeting in Washington. These include changes in the number of holy days of obligation in the United States, a decision on the age for receiving confirmation, and a decision on whether to allow dioceses to adopt or maintain fixed-term appointments of pastors.

On fast and abstinence, current rules require U.S. Catholics to fast between meals only on Ash Wednesday and Good Friday and to abstain from eating any meat on those two days plus the other Fridays of Lent.

When the U.S. bishops adopted those rules in 1966, they strongly urged Catholics to continue fasting or abstaining voluntarily on other penitential days in the church's liturgical year or to adopt other penitential practices appropriate to them, such as abstaining from alcohol or doing regular charitable or community service work on penitential days.

EARLIER THIS year, in their pastoral letter on war and peace, the bishops urged American Catholics to return voluntarily to the traditional practice of Friday abstinence from meat as part of a national Catholic commitment to prayer and penance for peace.

On religiously mixed marriages—a major issue in the United States, where about two out of every five marriages involving a Catholic are mixed—the norms adopted by the U.S. bishops in 1970 will remain in effect with one minor exception. After Nov. 27, only the Catholic party's own local bishop can dispense from the form of marriage—that is, permit the marriage to take place without a Catholic ceremony.

Under the 1970 norms the bishop of the place where the marriage was to take place could also grant this dispensation, but the new Code of Canon Law restricts competence in this area to the proper local bishop of the Catholic party.

The key legal points in the 1970 norms for mixed marriage concern:

► The declaration and promise required of the Catholic party acknowledging his obligation to do all in his power to raise children of the marriage as Catholics;

► The conditions under which a dispensation from the usual Catholic form

of marriage can be granted and the procedures to be followed for approving and recording those marriages;

► The rules governing the celebration of the mixed marriage itself, such as the role that a priest may have in a non-Catholic ceremony or that a non-Catholic minister may have in a Catholic ceremony.

THE 1970 rules also include pastoral norms designed to promote adequate preparation of the couple before marriage, cooperation of the Catholic priest and non-Catholic minister for the pastoral benefit of the couple, and follow-up for the interfaith pastoral care of the couple after marriage.

The report to the bishops by the Committee for Canonical Affairs said that in September the NCCB Administrative Committee, the conference's highest policy body after its general membership, had "authorized the conference to issue a statement to the effect that the particular norms issued by the NCCB" on fast, abstinence and mixed marriages will remain in force after the new code takes effect, except for the norm on which bishops can dispense from the usual form for marriage.

The report to the bishops also said the Administrative Committee has announced the NCCB's willingness to receive petitions from bishops to establish regional courts of appeals to replace provincial courts as the forum for the review or appeal of diocesan court decisions.

Some such regional courts already exist in the United States, but the establishment of new ones under the new code must be processed through the bishops' conference.

The regional appeals court approach is being actively considered in many parts of the country because of the increased workload anticipated when the new code takes effect. The new code provides for a mandatory appeals court review of all lower court decisions approving marriage annulments, and its implementation marks an end to special U.S. procedures under which any appellate review or retrial could be dispensed with in most cases. Marriage

annulments, which number about 50,000 a year in the United States, make up practically all of the caseload of diocesan courts.

The Administrative Committee in September also authorized the NCCB to form an ad hoc committee to study requirements in the new law for the alienation and leasing of church property and to recommend norms for the United States. Alienation—selling or giving up ownership—of church property is governed by complex church laws which must also be related to civil law in each country. Under the new code, bishops conferences are responsible for establishing the minimum and maximum dollar amounts under which different sets of procedures must be followed for such transactions.



NICARAGUA PROTEST—Auxiliary Bishop Bosco Vivas Robelo of Managua, Nicaragua, celebrates Mass on All Saints Day. The bishop had been beaten up two days earlier by members of a pro-government group which interfered with Sunday Mass celebration at several churches. Diocesan officials held a national day of protest Nov. 2, All Souls Day. (NC photo from UPI)

Priest's tax case settled, protest to go on

An Internal Revenue Service case against Father Cosmas Raimondi dating from last year has been settled, but Father Raimondi's tax protest has not ended.

The IRS seized Father Raimondi's car on Nov. 5 to cover federal income tax which he withheld. Other parties decided to pay the tax so the car can be returned. The car, a 1980 Honda Civic, was valued at \$2,500 by the IRS.

Father Raimondi was informed that some friends were willing to pay the tax. He personally objected to this, however. As a result, those who wanted to pay his tax have changed their minds.

Father Raimondi, pastor at Holy Cross Church, withheld \$564.87 from the IRS last year to protest the nuclear arms race, U.S. intervention in Central America and draft registration. Since August, the IRS has been attempting to collect the back taxes.

In August, an IRS levy against Father Raimondi's salary ordered the Holy Cross parish council to pay \$608.14 in back taxes, penalties and interest. The council announced on Oct. 30 that it had decided not to honor the levy.

Father Raimondi said that he will continue to protest the policies of the federal government. He plans to take a reduction in salary in the future, so that he will not be required to pay any federal income tax.

Roncalli Rebels enter Final Four

The Roncalli volleyball team once again showed that they've got what it takes, breezing through last weekend's games against third ranked Clinton Prairie, 12-8, 12-10, and Columbus East, 15-6, 16-14, bringing the Rebels into the coveted Final Four.

Head coach Kathy Nalley-Schembra stated that the Rebel girls, who are ranked seventh in the state, "played really well, and I think they'll do equally well when they face fourth ranked Mishawaka at 2 p.m. on Saturday at Ben Davis."

When asked what she attributes the girls' success to, the coach explained that they "owe it to their hard work. They deserve to be where they're at. They don't like to be mediocre; they want to play the

best so they give it their best." And giving it their best means working out six days a week for practice.

Debbie Mappes, assistant coach of the Roncalli team, offered similar sentiments. "The team has greatly improved over the season, and I think they'll do fine as they move into the Final Four."

Marni Kirkhoff, a senior and one of the Rebel tri-captains, in an interview before their games last week, stated that the winning comes when "we play well together. It has to be a real team effort in order to succeed."

And if the team keeps their positive attitude in mind, it looks like they could do just that.

Archbishop asks for support for CHD

My dear Family in Christ:

The Campaign for Human Development is the major education/action program for justice sponsored by the National Conference of Catholic Bishops. Since 1970, the generosity of United States Catholics has made it possible to fund more than 2,000 self-help projects controlled by poor people and dedicated to removing the causes of poverty.

The Campaign for Human Development is one of the major ways that we in the American Catholic community put into practice the Church's teaching that working for justice is at the very heart of the Church's mission. By contributing to the Campaign for Human Development, we become active partners in the Church's mission to pursue justice. The present economic situation gives us a greater sense of urgency. There are 34.4 million Americans living in poverty, more than one American in seven. Over one-fifth of our nation's children are growing up in poverty.

Last year, American Catholics contributed a record-breaking \$10.1 million to Campaign for Human Development. Our own Archdiocese raised \$83,406.72, with one-fourth of that remaining here in the Archdiocese for local grants. This past year we funded locally \$2,600 to United Senior Action. National grants totalling \$80,000 were made to the Citizens Leadership Foundation and to United Senior Action of Indiana for projects in the Archdiocese of Indianapolis.

The Campaign for Human Development helps us to live as Jesus did—in solidarity with the poor, the wounded, the marginal and rejected, with those considered "least" in our society. Jesus told us that whatever we do to these "least" we do to Him. Pope John Paul II urges us in that same vein: "Imitating Christ, draw close to those whom the world ignores or rejects." Your generous support is urgently needed and is most sincerely appreciated.

Sincerely yours,

Edward T. O'Meara

Most Rev. Edward T. O'Meara, S.T.D.
Archbishop of Indianapolis

November 7, 1983

WASHINGTON NEWSLETTER

Church role an issue for JFK

by JIM LACKEY

WASHINGTON (NC)—As Americans mark the 20th anniversary of the assassination of John F. Kennedy, a sometimes overlooked aspect of the Kennedy presidency is the way the first Catholic occupant of the White House was forced to be more sensitive than his predecessors to the roles of church and state in society.

Many believed then—and many probably still do now—that a Catholic in the White House would somehow be beholden to his church rather than his conscience when taking public policy positions. One group, which called itself the National Conference of Citizens for Religious Freedom, said during the 1960 presidential campaign that it was "inconceivable that a Roman Catholic president would not be under extreme pressure by the hierarchy of his church to accede to its policies."



Kennedy tried to maintain that the issue was not as important as it appeared in the press. Even as far back as 1957, when Kennedy already was considered the likely 1960 Democratic candidate for president, he said he thought people were "more interested in a man's talent and ability than his religious convictions."

But the issue of Kennedy's independence continued to be raised, particularly by critics who thought the United States would lose its "Protestant character" if a Catholic were elected to the highest office in the land. According to one survey Kennedy's religion cost him the votes of 4.5 million Protestant Democrats, making the 1960 election much closer than it would have been if Kennedy's Catholicism had not been an issue.

IT WAS IRONIC, though, that Kennedy's views on such issues as federal aid to parochial schools or U.S. diplomatic relations with the Vatican were the exact opposite of what the critics had feared they would be.

According to Theodore Sorensen, Kennedy speechwriter-turned-biographer, the young Massachusetts senator wanted to show long before the campaign began that the overwhelming defeat of the previous Catholic candidate for president, Al Smith in 1928, had nothing to do with his religion. And Kennedy continually stressed that a president's oath to uphold the Constitution always takes precedence over that individual's religious views.

"Nobody in my church gives me orders," said Kennedy in another 1967 interview, in which he said he could not imagine an issue where loyalty to church would conflict with loyalty to country anyway.

But while those promises did not placate the critics, a few Catholics were not pleased either. Some Catholic editorial writers complained that Kennedy was bending over backward for his Protestant critics and, by responding to the charge that he could be controlled by his church, was playing into the hands of anti-Catholic bigots who should have been ignored.

CHURCH officials also thought Kennedy was being unnecessarily hard line in his opposition to parochial school aid, again to placate fears that he would follow his church once he was elected.

But Kennedy maintained that the issue was not aid to education but unconstitutional federal support for a church and its schools. And at Vatican diplomacy he said whatever advantages there might be to relations with the Holy See—"and I'm not convinced of these"—would be more than offset by the divisive effect in the United States. Two decades later the question of Vatican-U.S. relations barely was noticed as a proposal to lift the ban moved through Congress.

Kennedy himself thought the U.S. bishops did not want him to run, according to Sorensen, possibly because of fear that his religious and political views were too liberal or that the Kennedy candidacy would revive religious controversy.

Despite the criticisms among his co-religionists, though, Kennedy's problems with Protestant constituencies continued through the campaign and led to his famous appearance before the Ministerial Association in Houston, where he tried to settle forever that he did not speak for the church and the church did not speak for him.

Shortly before Kennedy's inauguration as president in 1961 the Rev. Billy Graham said Kennedy's victory probably reduced forever the importance of the religious issue in elections. Whether that assertion is totally true may still be in dispute, but the fact remains that Kennedy's contribution to the church-state debate put an end to the widespread assumption of the time—fueled by Smith's loss in 1928—that the White House was closed to Catholics forever.

Vincentians mix faith and works

"What do you do to prove the faith that you say is in you? Show us your works!"

Increasing in loudness and intensity, the animated discussion of the young intellectuals began to take on the appearance of a political debate not unlike that found on many college and university campuses today in the United States. But the year was 1833, and the scene was not Berkeley or Kent State, but rather the dignified campus of the Sorbonne in Paris, France.

Similar to youth today, Frederic Ozanam and his friends were a normal group of students bent on doing their part to make the world a better place in which to live. Honed by classroom knowledge and extraordinary zeal for improving society, Ozanam was suddenly confronted by one of his peers who hurled a challenge to his Catholic faith to prove that it indeed consisted of more than belief and lip service to the society in which they lived.

That Ozanam and his friends answered that challenge is proved by the fact that today the resulting movement, the Society of St. Vincent de Paul, is the largest lay-oriented organization in the world assisting the poor and needy through a variety of services of incomprehensible magnitude. From its modest Paris birth, the society today is found in 112 countries with more than 750,000 members in 38,000 conferences, the basic unit of the society. The society observed its 150th anniversary this year with worldwide programs.

In the United States, the society had its beginning Nov. 20, 1845, at the Old Cathedral in St. Louis, where the national

headquarters of the society in the U.S. are now located. Today there are 4,012 conferences in this country, with 32,648 active members, plus thousands more associate and contributing members. The magnitude of their work can be seen by their 1981 annual report: 421,787 households were helped; there were 938,666 person-to-person visits and 1,473,683 institution visits, with total expenditures of nearly \$48 million.

Perhaps these statistics more than anything else reveal the unique nature of the society: its basic foundation in small conferences with few members, where the accent is of the personal, people-to-people nature. The average conference today consists of just eight persons; during 1981, this typical conference had friendly, helping contact with 105 households and spent \$3,200 to help those in need. The nearly 1.5 million institutional visits in 1981 translate into an average of nearly 370 per conference—or almost 50 per member.

While the Society of St. Vincent de Paul is relatively well-known today, there still exists some confusion in that many believe the founder was in fact Vincent de Paul. Rather, the organization is named after this 16th-century Frenchman known for his service to the poor, who did organize "confraternities of charity" and "ladies of charity," known today as Sisters of St. Vincent de Paul. However, it was the obscure Frederic Ozanam who actually

started the Society of St. Vincent de Paul and named it after Vincent de Paul, who was canonized in 1737.

When Ozanam began his "conferences of charity," as the society was first known, membership was characterized by the interior movement of faith and the external action of charity. Specifically, the organization in 1833 had as its goals:

- 1) To bear witness to Christ and His church by showing that the faith of Christians inspires them to work for the good of humanity;
- 2) To bring together men of good will and to assist them by mutual example and true friendship in drawing nearer to the Divine Model by fulfilling His precept of exemplifying love of God through love of their fellowmen;
- 3) To establish personal contact between its members and those who suffer, and to bring to the latter the most brotherly aid possible.

Through the years, these goals have endured in the people-to-people work of the society, as it spread across Europe to the United States in the 1840s. By 1915 the society had grown large enough in the U.S. to form the Superior Council of the U.S., with authority over all conferences in the country.

The first national president, Thomas Mulry, served for one year; in 1961, John R. Simmons of Chicago was elected to a six-year term as president.

Pope sees parents' role in education

VATICAN CITY (NC)—Pope John Paul II called on the world's governments to foster parents' rights to educate their children according to their religious and moral values. Parents also have the primary role in the sex education of their children, he said.

In a speech to the more than 1,000 participants at the seventh International Congress on the Family, representing 30 countries on five continents, the pope stressed the rights and duties of families.

He said that parents have the right and duty to educate their children "in conformity with their moral and religious convictions and thus to freely choose the schools or other means to do this."

He added that moral and sexual education rightfully belongs under the "attentive guidance" of parents.

In his talk the pope also upheld the value of the institution of marriage and said that the state should do all that it can to aid families adequately. The government should use its legislative powers to enable families to help orphans and abandoned children when they have the means to do so, he said.

Describing the family as a school for humanity, brotherhood, love and community, the pope said that the family "prepares citizens capable of exercising what is called social love. That demands an openness, a spirit of cooperation, of justice, of solidarity, of peace and also of courage in one's own convictions."

The pope also spoke of the influence of mass media on society's values and encouraged families to make a positive statement about the value of the family as a means of evangelization.



LIVING THE QUESTIONS

We are called to seek out the lost among us

by Fr. THOMAS C. WIDNER

There was a Gospel reading last week—a familiar one in which our Lord related the importance of the shepherd seeking the one lost sheep in a flock of 100—which heightened my awareness of the two-sided value system under which we Christians labor.

On the one hand Christ very clearly illustrates a preference for the lost. On the other hand he reflects a concern for the saved who might be lost. That concern is evident daily in the Church. But Christ's prejudice is clearly toward the one who is lost.

All of my preaching and teaching as a priest is directed to Catholics. Most of the work of the ordinary parish priest, the ordinary catechist, the ordinary Religious, the ordinary Catholic in the pew is directed toward those who, for the most part, believe what we do and think what we do. In other words, most of the energy Catholics today expend in their parishes is directed toward those who are already baptized, those who are already saved. Our sacramental and educational programs are geared toward the 99 and not the one who is lost.

It is possible, of course, that some among the 99 will



go astray. After all, that was the one in 100. It could happen to others. And it does. And the 99 can never take their faith for granted and so there must be a nurturing of their faith. Nevertheless, the Lord directs us to go after the one who is lost. Our major efforts must be concentrated on the lost. But too often we stay at home.

A period of history has arrived in which the efforts to missionize most of the world has been completed—at least in a general way in our part of the world. What is left for us? Well, there's still a world which is in need of conversion. Some of it is right in our midst. Yet we often muster our forces to protect ourselves from that world which needs conversion rather than march into it and attempt to convert it. The result is that we condemn rather than treat.

Many of us want a comfortable church that doesn't interrupt our lives too much. And yet Christ calls us to more. Did the Church originate to offer us comfort at home and platitudes one hour per week on Sunday? The apostles were told to go and teach all nations. What we realize more today is that this command was made to everyone who bears the name Christian. It is not something that is expected only of a few. It is expected of all who follow the Master.

What the Church must confront differs depending on the part of the world in which one lives. Last week the Church was threatened in two separate central

American nations. The left wing government of Nicaragua threatened bishops and priests who encouraged people to resist a draft law. The right wing extremists of El Salvador threatened the archbishop of San Salvador whose preaching is encouraging soldiers not to kill their own people.

In other words, the Church is being threatened for preaching the Gospel to those who have not heard it, a Gospel which appeals to the dignity of all persons. It was this human dignity of Jesus which was celebrated in his dying and rising. It wasn't an abstract idea. It was Christ who taught us that some things are worth dying for. One of those things is self-worth and dignity.

Our values sometimes lead us to believe that we should be more selfish than we are. We sometimes forget how lucky we are in the Church today. We forget how necessary it still is to build the church. We even ignore those among us who are lost. And there are plenty. We rise to a certain economic affluence and we refuse to recognize that our riches depend on the poverty of others. We forget that there is only so much to go around.

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.

Catholics have new understanding of Martin Luther

by CINDY WOODEN
NC News Service

In November many Catholics in the United States will join in observances marking the 500th birthday of Martin Luther, a man they were once taught to revile as a heretic who led millions from the faith.

Behind this shift is a new understanding of the man who started out to reform Roman Catholicism but ended up forming his own church. Behind it also is a new understanding of the doctrines he taught and of the faults in the church that he was seeking to correct.

Martin Luther was born Nov. 10, 1483, to Hans and Margaret Luther in Eisleben in what is now East Germany. Baptized the next day, the feast of St. Martin of Tours, he received the name Martin.

Though he was the son of a miner in an age when few outside the noble and merchant classes could read and write, he began school at age 7.

At the University of Erfurt he received his bachelor's and master's degrees before beginning law studies in 1504.

Like St. Paul, Luther could mark a dramatic event as a turning point in his life. In July 1505, while returning to Erfurt from home, he was thrown to the ground by a lightning bolt. Praying to St. Anne, Luther promised to become a monk if his life were spared.

That same month, he entered the Augustinian monastery in Erfurt and began studies for the priesthood. He was ordained a priest on April 4, 1507.

LUTHER TAUGHT moral philosophy at Wittenburg University while he completed his theological studies, receiving his bachelor's degree in 1509.

His only journey to Rome took place in 1510 when he was sent there with his order's vicar general. At the time St. Peter's Basilica was under construction, funded heavily by the selling of indulgences.

While the church later saw the selling of indulgences as an abuse, it believes that Christ and the communion of saints have accumulated a treasury of merits.

The indulgences were sold believing that the faithful can draw upon those merits and credit them to sinners, thus lessening the time they would spend in purgatory.

Luther returned to Germany in 1511 and received his doctorate in theology from Wittenburg in 1512. For the next five years he was professor of Scripture there and district vicar of the Augustinian order.

In what is traditionally called Luther's Tower Experience, his insight into how

people are justified in the eyes of God and so obtain eternal life was clarified.

ONE OF Luther's chief concerns was the "terrified consciences" of people who not only had faith and tried to live moral lives, but also scrupulously followed many church rules and penances, and paid for Masses and indulgences to ensure their salvation.

Focusing on the words of St. Paul's Epistle to the Romans, Luther taught that humanity's entire hope of justification rests on God's merciful judgment, made known in Christ and the Gospel. Justification by faith alone became the major doctrinal basis of the Protestant Reformation.

In the medieval spirit of a scholastic debate, Martin Luther formulated his famous 95 theses, a list of topics on which, he believed, the church needed to reform.

He hung the theses "out of love and zeal for the elucidation of truth" on the castle church at Wittenburg on Oct. 31, 1517. It marked the beginning of debates and inquiries which led to his excommunication and the start of the Reformation less than four years later.

In seeking to reform the practices of the church, Luther threatened the power, income and intertwined interests of princes, church leaders and priests.

ONE OF THE chief targets of Luther's attacks, for example, was the Dominican Johann Tetzel, who was selling indulgences near the northern border of his territory. It was Tetzel who preached, "As the coin in the coffer rings, so the soul from purgatory springs."

Luther was not aware that Tetzel was selling indulgences at the request of Archbishop Albrecht of Mainz and Magdeburg. Half the money collected by Tetzel went for the construction of St. Peter's and the other half went to the archbishop who was in debt after buying multiple bishoprics against church law.

Archbishop Albrecht called Rome's attention to Luther's theses, expanding what could have been an isolated, local church conflict.

The theologian Johann Eck was appointed to face Luther at a 1519 debate at the university in Leipzig. Since several of Luther's theses called for reform of practices endorsed by the pope, it took little effort for Eck to prompt Luther into admitting his belief that the pope's authority in church teaching was not ultimate.

Eck then went to Rome where he helped Pope Leo X write the papal bull issued in 1520 ordering Luther to recant in 60 days or be excommunicated. When the 60 days had

passed, Luther and his students burned the document.

Leo issued the final decree of excommunication on Jan. 3, 1521.

In April of 1521 Luther was summoned to the imperial Diet at Worms—a legislative assembly of the seven most powerful civil and religious magistrates in the empire.

When asked if he would revoke the "heresies" contained in his writings, Luther replied that he could not. Saying that "my conscience is captive to the word of God," Luther would not deny his belief that neither the pope nor church councils were infallible; Scripture was the ultimate authority.

The Edict of Worms condemned Luther as an outlaw in the empire, but he was given safe conduct to Wartburg Castle and protective custody by one of the imperial electors, Frederick the Wise.

Luther believed in the priesthood of all believers, that the Mass should be celebrated in the vernacular, that celibacy for priests should be optional and that the faithful should receive Communion under both species.

Luther married a former nun, Katherine von Bora, in 1525 and had six children. In 1532 the monastery at Wittenburg was secularized and deeded to Luther. He and his family lived there along with relatives and needy students.

A prolific writer, Luther's major Reformation teachings were written in 1520: "Freedom of the Christian," "On the Babylonian Captivity of the Church," and "Address to the Christian Nobility of the German Nation."

Working at the Wartburg Castle, Luther wrote 14 works, including his German translation of the New Testament which was published in 1522. From the Wartburg he also kept informed of developments of the Reformation and wrote several exhortations based on what he heard.

In 1530, the Diet of Augsburg met, but Luther was not granted safe conduct. In his stead, Philip Melancthon went in a final attempt to reconcile the views of Luther and Rome.

Melancthon drafted the Augsburg Confession, a summary of Lutheran beliefs. However, the church of Luther and the church of Rome would not come to an agreement on the confession for another 450 years.

The statement issued by the Roman Catholic-Lutheran Commission in 1980 explains that "the express purpose of the Augsburg Confession is to bear witness to the faith of one, holy, catholic and apostolic church."

The international commission continued, "Its concern is not with peculiar

doctrines nor indeed with the establishment of a new church, but with the preservation and renewal of the Christian faith in its purity."

But the eyes of the 16th century could not see the striving for agreement. Eck helped write the church's refutation of the confession.

In June 1983 the commission issued a joint statement on the "legacy" of Martin Luther, saying that "any thought of dividing the church was far from his mind and was strongly rejected by him." But as Luther's teachings increasingly came into conflict with the church, the question of final authority became most prominent. And in the mind and heart of Luther Scripture won out.

Not only was the Lutheran Church to divide from the Roman Catholic, but many divisions grew within the Reformed churches as well.

When it was evident that separation from Rome was inevitable, Luther compiled a book of devotions, published a hymnal containing many of his own compositions and two catechisms summarizing the principles of his faith.

Immigrants from Germany and Scandinavia brought Lutheranism to North America in the early 1600s. The Lutheran churches in the United States have 8.5 million members and are divided into 18 bodies, or synods. There are 68.9 million Lutherans in the world.

The Lutheran Church in America, the American Lutheran Church and the Association of American Evangelical Churches are working toward a merger expected in 1988.

Beatification case opens

ROME (NC)—The beatification cause for Salvo D'Acquisto, an Italian soldier in World War II who took the blame for an attack on German forces in order to save 22 hostages held by the Nazis, was scheduled to begin Nov. 4, the Military Ordinate of Italy said.

Persecution cited

VATICAN CITY (NC)—Vatican Radio said Nov. 2 that the "systematic persecution" of the Catholic Church in Albania was continuing and that the Vatican had received reports that a bishop and two priests had been killed at the hands of the Albanian government. The broadcast said Bishop Ernest Coba, apostolic administrator of Scutari, Albania, had been beaten to death in a concentration camp in 1980. The priests were reportedly executed in 1981 and 1972 for baptizing infants.

POINT OF VIEW

'Stunning act of faith' in tax protest

by Fr. JEFF GODECKER

An open letter to Father Cos Raimondi and the Holy Cross Parish Council:

Your action of choosing not to accept the IRS levy in regard to the pastor's tax withholding protest is a stunning act of faith in following the challenge of the Gospel to build a peaceful and just world. Your deed is a parable of faith, a parable that is strong and morally provoking like the parables in and of the life of Jesus.

The problem is monolithic; your action is a small response. And yet in terms of your faith and in terms of the personal cost to yourselves internally and externally it is a large action of very moral integrity and a faithful testimony to the power of Christian conscience.

By now I am sure you wonder whether the Church at large cares about Christian consciences such as yours. If the Church at large cannot approve of your action, it should care enough, at least, to protect the integrity and the priority of a moral action. Archbishop O'Meara's statement of Nov. 1, is it seems to me, very supportive of your integrity and conscience.



Quotation clarified

Last week's article on the Global Awareness Day quoted Maryknoll Sister Angela Brennan as referring to U.S. presence in the Philippines "where nuclear testing has been conducted in the past." The text should have referred to testing in the Marshall Islands. Nuclear testing has never occurred in the Philippines. As clarified by Sister Brennan, the quotation should have also included her thought that "our government is determined to hold on to the strategic foothold which we've established. Toward this end we support even repressive regimes as Marcos in the Philippines and continue to pressure the Palauans (natives of the island nation of Belau) even after they've adopted a nuclear free constitution."

The larger Church has talked much in recent days about peace and the Christian conscience and the need to solve especially our nuclear problem. However, one cannot find in the entire history of human beings a major change in the world that was caused by just words or the publication of a document. The best of documents and words produce nothing without prior and subsequent action on the part of people. Our own American constitution is a fine example of that, and I cannot help but note that one of the sources of the American revolution and its Declaration of Independence was a tax protest called the Boston Tea Party.

I MUST ALSO note that prior to the writing of the Gospels was the action (not always legal) of Jesus and the early Christian community. In other words, I believe your action is quite justifiable and certainly more to the historical point than words and talk.

Those who wish to oppose your action as not in the best interest of the Church have no historical case. Those who would believe that the issue of world peace will be solved by ideas and discussion alone are sadly mistaken. Those who think that the excessive militarism of more and better nuclear weapons will roll over and die when presented with a rational argument have no sense of the depth of the evil involved.

You have chosen to act. And I believe that is what is important. A recent, poignant and tragic example of what happens when people choose not to act is the holocaust of six million Jews during World War II. It is, of course, simple enough to blame that on Hitler and his associates. But, in fact, the blame also rests with the German people, the Church and the rest of the world for allowing it to happen. Some just closed their eyes, some figured someone else would take care of it, some just followed orders, and some even sold the Nazis the equipment (read: weapons) with which to get it done.

I HAVE recently been told by some German young people at IUPUI that their parents still refuse to talk about it. And I wonder whether that will be the case the day the bomb(s) goes off—either accidentally or on purpose or by the Russians or the Americans or some terrorist group or some crazed soldier or all four.

It is as naive to think that some nuclear bomb won't go off someplace as it was to believe that Hitler wasn't doing some of the things he was doing. If we keep the things long enough, make enough threats, be threatened enough by others and continue to build more, it doesn't take much to see that the law of averages will one day catch us (literally).

I am sure that there are those who are worried about the image of the Church as a result of your actions, worrying about the messiness that it creates. I suggest three responses to that.

First, the Church has always been a messy institution and any image that suggests otherwise is historically and currently inaccurate. Second, actions of conscience on behalf of the Gospel take considerable priority over image and order. Third, it is of the image and essence of the Church to act for peace.

You have taken more seriously than most of us the words of Pope John Paul II and the American bishops: "Peace can be firmly constructed only if it corresponds to the resolute determination of all the people of good will. Rules must be supported and enlightened by a public opinion that encourages them or, where necessary, expresses disapproval." (World Day of Peace Message, 1982)

The American bishops response to that statement declared "the new moment" which exists in public debate about nuclear weapons provides a creative opportunity and a moral imperative to examine the relationship between public opinion and public policy. We believe it is necessary, for the sake of prevention, to build a barrier against the concept of nuclear war as a viable strategy for defense. There should be clear public resistance to the rhetoric of 'winnable' nuclear wars . . . We seek to encourage a public attitude which sets stringent limits on the kinds of actions our own government and other governments will take on nuclear policy. We believe religious leaders have a task in concert with public officials, analysts, private organizations, and the media to set limits beyond which our military policy should not move in word or action." (140-1)

It is to be granted that the above does not give the Church's approval to your action. The "series of measures" envisioned by the bishops does not include your particular measure. Whether your action is effective and will produce what the bishops had in mind is not clear. But, then, neither were the parables of Jesus. What is clear is that actions speak louder than words and it's a lot better than sitting back and watching the growing risk of total destruction.

TO THE EDITOR

Poorly managed clergy

I am appalled on the position that you hinted at in your column October 28 in regard to the Rev. Raimondi affair.

It seems to be just another example of a poorly run, poorly managed, and poorly trained post-Vatican II clergy. Not paying one's taxes is a serious offense in these United States. It's called tax evasion. And in cases contingent on political ramifications, sedition of the United States Government. That's not a very edifying reference for a Roman Catholic clergy.

The point is that the Rev. Raimondi's actions are highly irresponsible, and reflect very badly on the Church universal. Rather than trying to paint such individualism as heroic and to be commended, it should be viewed as it is, the highly irresponsible, personal act, betraying the immaturity of that individual. These types of people do not represent the teaching authority of the Roman Catholic Church, that is reserved and made public through the ecclesial hierarchy.

If the Catholic Bishops are to say that they oppose nuclear proliferation, i.e. that the official position of the Church as a body of believers in Christ and His teachings in the Gospels publicly proclaims it wrong, that is only right since the Church is a public body. The hierarchy at this time has not placed free franchise, or made any one person their personal messenger in this matter. These people are acting purely out of their personal opinion, and it is their personal problem.

Roman collars on individuals do not give them free reign to do as they please. I suggest that archbishops pull these people back in line.

Charles R. Eder

North Vernon

Hatchet job on Bible

In order to assuage the women's rights movement, the National Council of Churches has done a real hatchet job on the Holy Bible. In an effort to remove gender from the Bible they have put together a book, "An Inclusive Language Lectionary," in which they have removed the words of the original authors and put in their own. In this new diabolical revision it is not the son of God, but the child of God. It is not God the Father, but God the Father (and Mother). King is ruler and kingdom is realm. A promise is not made to Abraham and his descendants, but to Abraham (and Sarah) and their descendants.

The Last Supper as Matthew wrote it: Jesus remarked that he would be betrayed and the apostles asked, "Lord, is it I?" And He answered and said, "He that dippeth his hand with me in the dish, the same shall betray me. The Son of Man goeth as it is written of Him, but woe unto that man by whom the Son of Man is betrayed."

The NCC's version: "Jesus answered, 'The one who has dipped a hand in the dish with me, will betray me. The Human One goes as it is written, but woe to that person by whom the Human One is betrayed!'" How gross!

I can envision a priest at the baptismal font, trying hard to keep a straight face, and saying, "In the name of the Parent, the Sibling and the Holy It."

To me, the NCC's "An Inclusive Language Lectionary" is an exercise in old Lucifer having his way with men.

David O. Jackson

Knightstown

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CORNUCOPIA

Meddling with the Bible

by ALICE DAILEY

It was bound to happen. Some sensitivities were offended by biblical "male metaphors for God" and instigated meddling with Bible passages.

"An Inclusive Language Lectionary" put together by the National Council of Churches has attempted to neuter God by eliminating patriarchal male terminology. "God" has been changed to "Father and Mother," and references to Jesus Christ are "The Human One."



Why? Some radical feminists were not satisfied with doing a hatchet job on motherhood, (hatchet is used literally,) and with time on their hands had great aspirations including the presidency, priesthood and even the papacy.

There is nothing wrong with aspiring to any of those three but demanding equal billing with God? Come now.

Maybe God isn't male. Then by the same reasoning he isn't female either. So if he is neuter why not pray, "Our It who art in heaven?"

The Bible passage dealing with the Lord's prayer has the founder of Christianity teaching quite plainly, "Pray like this: 'Our Father who art in heaven . . . Are we to believe that Christ didn't know what he was talking about?"

It seems that some feminists are always in a stew about proving themselves. Women have proved their worth in the world of medicine, space, science, engineering, the media and politics. So there was nothing left to work on but the concept of God.

If it's power or acclaim these restless ones are seeking they might take a cue from the Virgin Mary. She could have asserted her "personhood" by telling the angel to bug off. "Oh no! I'm not about to become a baby machine for anyone." But she accepted the role humbly and graciously. What other woman can match her acclaim?

It's doubtful if the perpetrators of this book have really considered all the complications that might result. Irving Berlin might be forced to alter the "God Bless America" music so notes would come out even with "Father and Mother Bless America."

Billions of silver coins may have to be recalled so as to update "In God We Trust." Solemn church services couldn't be completed until hymn composers had time to squeeze in a few more notes to "Holy Father and Mother We Praise Thy Name."

Irreverent users of "For God's Sake!" would have a crimp put in their speech. (That would be a plus!)

There may be screaming for my head but I am not a traitor to my sex. I am simply comfortable with the concept of God as a loving, thoughtful father, a protector, a strong shoulder to cry on, and I know thousands of women share my views.

I have never felt unwanted by the use of male terminology. The New Testament is replete with examples of Jesus' empathy for women and his kinship with them, and that's enough for me. Actions speak louder than words.

As for referring to Jesus Christ as "The Human One," caveat emptor. There is something called divinity mixed in there too.

Heaven forbid that the use of this emasculated edition become a mandate, oops, a personsdate for all of us.

vip's...



Mr. and Mrs. Ernest J. Schnippel will celebrate their 50th Wedding Anniversary with a 12 noon Mass of Thanksgiving on Saturday, Nov. 26 at St. Roch Church, followed by a reception in the school hall, 3600 S. Meridian St. Ernest Schnippel and the former Louise Soland were married November 30, 1933 in Sacred Heart Church, Indianapolis. They are the parents of four children, including Geraldine Niccum, Marylou Junker, Beverly Goebel and Ernest P., and grandparents of 19.



A 40th Wedding Anniversary celebration by Mr. and Mrs. Joseph Sprigley will begin on Sunday, Nov. 27 with a 12 noon Mass in St. John's Church, Starlight, followed by an open house from 1 to 4 p.m. in the school hall. All friends and

relatives are invited. Marcella Book and Joseph Sprigley were married November 25, 1943, at the same church. They are the parents of seven children, including Robert, Carolyn Senn, Ronnie, Gene, David, Betty Krueer and Darlene Stumler. They also have 16 grandchildren.

check it out...

A special Choir to sing for Christmas Midnight Mass at SS. Peter and Paul Cathedral is being formed. Anyone interested in singing should call Charles Gardner at the Office of Worship 236-1483 by Nov. 21.

Carpooling to save energy and avoid everyday winter driving can be arranged by calling the Indianapolis Ridesharing Program at 636-RIDE for a free list of convenient carpool prospects.

Yoga Exercise Classes conducted by Benedictine Sister Agnes Dahl will be held at Kordes Enrichment Center on Tuesdays, Nov. 22, 29, Dec. 6 and 13 from 7:30 to 8:30 p.m. Fee is \$20 for four sessions. To register, contact Benedictine Sister Betty Drewes, R.R. 3, Box 200, Ferdinand, IN 47532, 812-367-2777.

A Day of Recollection on the theme "Death and Dying—An Approach to Life"

will be held at Kordes Enrichment Center, Ferdinand, on Saturday, Nov. 19 from 10 a.m. to 4 p.m. Facilitators are Benedictine Sisters Agnes Dahl and Betty Drewes. Bring Bibles. Fee is \$6 which includes lunch. Call Sister Drewes at 812-367-2777 to register.

Father Patrick Kelly will conduct an Advent Bible Study program called "Christmas Celebration: Promise and Fulfillment" at St. Joan of Arc Church, 4217 N. Central Ave., on Wednesdays, Nov. 30, Dec. 7, 14 and 21 from 7:30 to 9 p.m. in the Parish Center. Call Mary Bein 251-8347 or Sr. Becky Keller 283-5508 for information.

St. Vincent Wellness Centers will offer Preparation for Childbirth Classes in the Brownsburg Public Library on six Mondays beginning Nov. 21, from 7 to 9:30 p.m. Fee is \$35. To register call 846-7037.

The Archdiocesan Office of Pro-Life Activities will sponsor two semi-annual workshops featuring "A Night Out At The Movies" from 7:30 to 9:30 p.m. The first session will be held Tuesday, Nov. 15 in Rooms 206-207 of the Catholic Center, Indianapolis; the second session will be held Wednesday, Nov. 16 at St. Columba Parish, Columbus.

Archbishop O'Meara's Schedule Week of November 13

SUNDAY through THURSDAY, November 13-17—General meeting of the National Conference of Catholic Bishops/United States Catholic Conference, Washington, D.C.

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Pope honors two predecessors

VATICAN CITY (NC)—In a Mass to commemorate the 25th anniversary of Pope Pius XII's death and Pope John XXIII's election, Pope John Paul II praised his two predecessors for their "total faithfulness" to Christ and the church.

About 25,000 people, including the corps of diplomats to the Holy See and about 20 cardinals, attended the Nov. 6 papal Mass in St. Peter's Basilica.

The pope described Pope John XXIII as a "genius of simplicity" who planned and began work on "programs of extraordinary importance."

Pope John's pontificate will be known for its "gigantic undertakings," he said.

Pope John, who reigned 1958-63, called the Second Vatican Council and launched a general renewal of the church's law, liturgy and lifestyle.

Pope Pius XII was a man of "prudent wisdom" who "outlined the remedies of the crucial suffering of war in the perspective of future peace," Pope John Paul said.

He recalled the image of Pope Pius XII as "both sweet and austere" with his arms open "in a gesture of universal embrace."

"The echo of his voice has not died—an energetic voice, vibrant and persuasive, consoling and sorrowful, admonishing and prophetic," he said.

Pope Pius, who reigned 1939-58, was particularly noted for his spiritual leadership in World War II and reconstruction efforts after the war.

Both his predecessors, Pope John Paul said, demonstrated "total faithfulness to Christ and his bride, the church."

His faithfulness, he said, was "a friend of tradition and renewal, foreign to nostalgic delays and imprudent pressures; a clear and active faithfulness, for the vitality of the present and the safeguarding of the future."

Pope John Paul later prayed at the tombs of both popes in the basilica's lower level beneath the main altar.

FAMILY TALK

Couple haunted by past

by Dr. JAMES and MARY KENNY

Dear Dr. Kenny: Last week something happened to my husband and me that will either tear us completely apart or bring us together. Through the paper we read that one of my husband's girlfriends from before we knew each other has an 11-year-old child. Figuring back we both know there is a great possibility the child may be my husband's. Evidently the woman is not married but living with someone.

Please advise whether I should stay out of it or whether I should know for sure. My husband says that was his past and whatever he does about it is none of my business.

Answer: I feel I should be writing to your husband. The

choices seem to be his. You may need to think about how you will respond to what he does.

Your husband told you that his past is none of your business. That may be true about his past, but we are talking about the present. Whatever he does will affect you. If he contacts his old girlfriend, events may be set in motion which will concern you both and will be hard to stop.

How do you feel about this situation? I suspect your first instinct was to let the past bury the past. If the woman had wanted or needed your husband's help, she would have contacted him long before this. She may wish to be let alone.

Your second instinct may have involved a sense of responsibility. If your husband were involved, shouldn't he

offer to help? Doesn't the child have the right to know about its biological father?

Your third wave of feelings may have consisted of various fears and occasioned your letter to us. Will contact open a Pandora's box? What if the woman wants child support? What if the child wants to come live with you? How will you explain this to friends?

These feelings are reason enough for you to discuss it with your husband. If I were you, I would be interested in knowing what he plans to do and what he expects to accomplish. Does he want to re-establish a relationship with this woman? Does he wish to find out if the child is his so that he can acknowledge paternity?

Tell your husband your concerns and how you feel. Offer to act as a sounding board to help him talk out what he wants to do. Consider all the possibilities and their likely outcomes.

The simplest course would be to let it alone. Eleven years is a long time. Mother and child are apparently managing. Contact may cause more problems than it solves. The price to satisfy your curiosity may be too high.

The next simplest course of action would be for your husband to phone the woman. "I read about you. How are things going?" The woman can bring up the child if she wants to and desires help. The telephone is less personal and obligating than a letter or visit.

If you or your husband has to know, then he might specifically ask about the child. "I saw that you have a child. I wonder if the child might be ours." If your husband raises this issue, he should think out in advance what he is prepared to do and not do in response to any request the mother may make.

This is a difficult matter. You are involved whether your husband thinks so or not. Be open about your feelings. Offer to help him think the matter through. Good luck.

(Reader questions on family living or 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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'Dialogue of faith' seen as essential

VATICAN CITY (NC)—"Accurate historical work" and a "dialogue of faith" are vital to understand Martin Luther and attain Christian unity, Pope John Paul II said in a letter to Cardinal Johannes Willebrands, head of the Secretariat for Christian Unity.

In a separate development, an Italian Lutheran press agency announced Nov. 5 that the pope would preach an Advent sermon at a Lutheran church in Rome on Dec. 11.

The letter, dated Oct. 31, the anniversary of the date in 1517 when Martin Luther nailed his famed 95 theses to the castle church in Wittenberg, was released by the Vatican Nov. 5, to commemorate the 500th anniversary of Luther's birth, Nov. 10.

In the letter, written in German, the pope noted the on-going dialogue between Catholics and Lutherans and said that "it is important to continue accurate historical work." Such work, he said, does not take sides and is "motivated only by the search for truth."

The pope also said that such research "must go on equal footing with the dialogue of faith that, at present, we undertake a search for unity."

Luther, an Augustinian priest, set off a chain of events leading to the Protestant Reformation when he nailed his 95 theses, objecting to what he saw as abuses of church teaching or practice, on the church door. Most notable among the theses was his objection to the manner in which preachers were communicating church teachings on indulgences as they raised money for the building of St. Peter's Basilica in Rome. As Luther gained followers and positions hardened in the ensuing controversies, what began as an effort to reform the church from within ended up dividing Western Christianity into Catholic and Protestant churches.

"For the church through the centuries the name of Luther is tied to the memory of a sad period and, in particular, to the experience of the origin of ecclesiastical divisions," the pope noted.

He added, however, that with time, circumstances which led to that division have come to be better understood.

"Scientific research by Evangelical (Lutheran) and Catholic scholars," the pope said, "has led to the outlining of a more complete and more differentiated picture of Luther's personality, of that complex web of historical reality in society, politics and the church of the first half of the 16th century."

This research has shown Luther's "profound piety," the pope said. It also shows that the break in church unity "is not reduced to" misunderstanding of Luther by Catholic authorities or misunderstanding of Catholicism by Luther, "even if both had their role," the pontiff added.

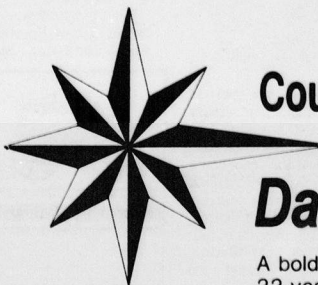
In the letter, the pope did not define error on either side. He said, however that "guilt, where it exists, must be recognized."

The purpose of this recognition, he said, is not to pass

judgment on history but to understand the events better and to become bearers of the truth.

On the same day that the pope's letter on Luther was released by the Vatican, the Rev. Christopher Meyer, dean of Rome's Evangelical Lutheran Church, said that the pope will assist at a service for the Third Sunday of Advent in his church Dec. 11 and will deliver a sermon during the service.

The press agency of the Italian Evangelical Churches, which released the announcement, said the papal visit is one of a planned series of visits by Catholic bishops of major Italian cities to Lutheran churches in their cities.



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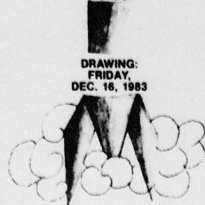
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HIBERNIANS' GIFT—President Kevin Murray of the Kevin Barry Division 3, Ancient Order of Hibernians, Indianapolis, presents a check in the amount of \$1,200 to Archabbot Timothy Sweeney at St. Meinrad Archabbey. The funds will be used for the seminary. The presentation highlighted a bus trip on Oct. 16 by division members, which included a tour and dinner at the archabbey.

Fears show frailty of character

by Fr. DAVID K. O'ROURKE O.P.

I want to tell you a story about fear. The name and all the circumstances have been changed for obvious reasons. But the picture of fear conveyed by the story is real.

Danny came to see me late one night. His voice had its usual controlled quiet, but his eyes were wide and glistening. Fear and panic were written in them, like the eyes of a colt I had once seen cornered by a grass fire in a pasture.

"What in the world is wrong?" I asked Danny.

"I might be in trouble," he responded. "Big trouble."

Danny and three buddies, college seniors like him, had been out partying. As the evening wore on they started talking about pranks. Then they started talking about some things they had gotten away with on past occasions.

Laughing, boasting, embroidering the truth. That's how their conversation had gone.

Danny had left his friends to go home to study. But all the boastings remained in his mind.

He passed through the campus, walked by a science building—and, at that point, was reminded of the test he had to take Monday morning.

Danny was smart, and planning to enter medical school. His grades and medical school test scores were good. But were they good enough?

He entered the unlocked building. "You people study hard this weekend," the professor had warned that morning. "This test won't be easy. It will affect your grades. It's sitting on my desk right now, and it will separate the men from the boys. And, the professor had added, looking around with a smile, "the girls from the women. So, be forewarned."

Danny let himself into the professor's office, marveling at how easy it was to jimmy the locked door. At this point his action still seemed like a prank to him, another challenge to boast about later.

The exam was in the middle of the desk. Danny scanned it by the light at the window.

A series of clickings on the telephone startled him. He then noticed that a small red light was shining on what he knew was a burglar alarm. Looking out the window he saw two campus police drive to the lab.

At that point raw fear took over. He slipped out unseen. Then he came to see me.

"Well, what are you going to do?" I asked Danny. "Whatever I have to do not to get caught." And he went on to describe how he could get away with this cheating. He would take the test, probably do very well, which would surprise no one, and if some questioning came up he would lie his way through it.

I marveled at how this young man, whom I knew well and liked and who gave every indication of being a moral person, had had his moral sense dethroned by fear.

As he explained it to me: "I just can't get caught. I couldn't stand the shame. I can't throw my future away. And my parents would be destroyed."

Resources.

"Under the Broom Tree," by Father Sean Caulfield. In this 73-page paperback, Father Caulfield tells of the inner spiritual journey which accompanies times of transition. He talks of the "insights and reflections which emerge from such a journey, and of the doubts, fears, questioning and decision-making which are part of it." Among the topics he covers are: the role of friends; basic questions and tensions; the role of prayer; and the resolution that can come at the end of a transition period. (Paulist Press, 545 Island Rd., Ramsey, N.J. 07446. \$3.95.)

From prank to moral weakness to moral paralysis: Danny's actions now were directed by fear.

Fear, of course, is not all bad. There is the fear of natural dangers that keeps us safe. There is the fear of the law that keeps society from falling apart. There is the fear of God's judgment that keeps us honest. These fears are helpful, and this we all know.

But that's not the fear I'm describing here. I'm talking about the fear that still awakens the Auschwitz survivor in the middle of the night 40 years after the end of the war. I'm referring to the fear that paralyzes a rape victim I know whenever she finds herself on a dark street. And I'm talking about the fear that hit Danny—and remained with him—after he saw the red light on the alarm in the professor's office.

Recently I heard a preacher glibly tell his people to drive fear from their lives. "An act of faith, a strong will, that's all it takes," he said.

It's not that simple. Our fears mirror the frailty and weakness that are part of our wounded human nature.

We spend our lives healing those wounds, but the healing is never complete. They are part of the human condition.

Perhaps more than any other human reality they remind us daily of our need for God and for redemption.

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REAL AND PAINFUL—All people experience fear. Fears are real and may be painful. Fear is not necessarily bad. Fear often can keep us out of danger and it can keep us from making a decision that is morally or legally wrong. (NC photo)

Orwell depicts the effects of fear

by KATHARINE BIRD

"A sort of premonitory tremor, a fear of he was not certain what had passed through Winston as soon as he caught his first glimpse of the cage. . . Winston could hear the blood singing in his ears. He had the feeling of sitting in utter loneliness. He was in the middle of a great empty plain, a flat desert drenched with sunlight across which all sounds came to him out of immense distances. . . There was a violent convulsion of nausea inside him, and he almost lost consciousness. Everything had gone black. For an instant he was insane, a screaming animal. . . Again the black panic took hold of him. He was blind, helpless, mindless."

That stellar description of fear comes from "1984," George Orwell's brilliant novel of a future totalitarian police state where fear is used to manipulate every aspect of individual life.

Winston Smith is the rebellious civil servant in "1984." By falling in love, he breaks away from the state's stultifying control. Ultimately, however, confronted in Room 101 with the "worst thing in the world," fear reduces Winston to complete submission to Big Brother.

In Orwell's classic, fear is presented in extreme form. Nonetheless, "1984" zeroes in on some truths about fear.

1. Fear isolates individuals from one another. Paralyzed by fear, Winston is willing to do anything, even to betray the woman he loves, to escape. Fear overpowers his love. It erodes his moral sense. He becomes an automaton, sterile and inhuman.

2. Fear may force people into a frantic search for personal security. But this may pose problems for the development of human relationships or the flourishing of religious values. In a society where daughter betrays father and employees spy on each other, there is little possibility people will trust each other.

"1984" appeals to readers, I think, because so many have some experience of fear. Since fear comes in many guises, readers identify with Winston's terrible dilemma.

I remember clearly the first time I

discovered my fear of heights. Visiting Mexico, we made a trip to the Pyramid of the Sun. With other tourists, we began the seemingly endless climb to the monument's top.

I was all right two-thirds of the way. Then I made the mistake of looking back; I was immediately and horribly transformed.

Petrified, I was unable to take another step in any direction. For some time I crouched on the steps, feeling cowardly and very alone.

Looking back, I realize it could have been worse. My understanding family didn't allow my overwhelming fear to isolate me. They responded compassionately with words of encouragement and offers of aid.

I learned then that turning to others helps me overcome fear. Being able to hold on to someone else who didn't share the same fear, I was able to make my way, step by terrible step, back down the pyramid.

And I discovered that recognizing my own fear made me more sympathetic of others who experience strong fears.

A common fear is fear of the unknown. As Kathleen London and Frank Caparulo observe in "Who Am I? Who Are You?," this fear is especially difficult to handle since people "have little or no control over what is going to happen" in the future.

People can reduce fear of the unknown by imagining possible outcome, the authors say. They suggest, for instance, that if people dread public speaking, they might consider making a list of all the things that might happen. Questions could include: "What is the worst thing that can happen?" "What is the best possible outcome?"

Fear in Orwell's classic immobilized individuals. In other cases, fear is closely related to helplessness. In the Christian tradition, however, love outweighs fear. Turning to each other, we learn to cope with fear.

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GOD in the human situation

Week in Focus

Everyone experiences fears of one sort or another: big fears, little fears, fears of present dangers, fears of the past or the future.

Fears are real and may be painful. Often church ministers find that fear has created a need in someone's life—a need the person is not resolving alone.

This week our writers take a look at the force of fear.

Dominican Father David K. O'Rourke tells a story based on a true incident. A college student finds his moral sense overpowered for a time by a particular fear. Father O'Rourke is on the staff of the Family Life Office in Oakland, Calif.

David Gibson begins his article with the story of a fearful and fast 200-yard trip down a zip wire. And he explores the risk that fear will lead to

apathy—a sense of not caring anymore. It is risky business when Christians become apathetic, he suggests. Gibson is editor of the Know Your Faith series.

George Orwell's novel of the future, "1984," demonstrates what can happen if people succumb to paralyzing fear, Katharine Bird writes. Fear can isolate people. But the recognition of your own fears can make you more sympathetic toward others, she thinks. Ms. Bird is associate editor of the Know Your Faith series.

Father John Castellet explains that the biblical terminology, "fear of the Lord," refers to the kind of respect and reverence we should accord a loving God. It is a misunderstanding of the Bible to imagine that God is frightening, he says.

Message of the zip wire: recognize your fear

by DAVID GIBSON

I want to tell you about a zip wire. The 200-yard cable is suspended between two hillsides from large trees.

To reach the zip wire you must make your way from a hillside to a platform in the tree branches. There are several means of reaching it. All involve ropes.

You may stand on one rope and hold onto another higher up, while shuffling sideways and upward toward the platform; you may crawl in the most awkward of positions along two parallel ropes; or you may hold onto a single rope by your arms and legs and inch along it. In each case a strong safety belt protects one from a fall.

Once on the platform, you await your turn for the zip wire. When it comes, an assistant attaches a special safety cable and hook to the special safety belt you wear. Then you place your hands through two loops that hang over the cable, and hold on.

Now you are ready for a fast 200-yard journey toward the other, somewhat lower hillside, a journey taken while hanging from your hands and arms.

Sound easy? Don't be silly. It could strike terror into the heart of any child, teen-ager or adult.

In our community, the zip wire is in a program called The Inner Quest. Many school children, scouts and adults participate in it.

When I participated, the zip wire was one of the day's final activities. Knowing it was scheduled, I kept hoping the skies would open with a great rainstorm so we'd all have to go home right away.

The rainstorm never came. The last thing you do before traversing the zip-wire's 200 yards is lift your feet from the platform. I held my breath and hoped my feet would remain stuck to the platform. But suddenly I was on my way.

Later our group talked about our experiences. We agreed that the zip wire carries a message: Recognize you are afraid. But realize you can deal with your fear. (Understanding that the safety devices made it virtually impossible to fall helped me.)

I felt reassured by that positive message about fear.

Everyone has fears. Little children fear the sound of a fire engine's siren; they may fear animals or even the Tooth Fairy ("Don't let her come into my room while I'm sleeping.")

Human beings of all ages experience fear—the fear of failing, the fear of the unfamiliar, the fear that a bad past experience will get repeated now.

There are fears with little basis, and fears of real dangers.

A recovered alcoholic may fear falling into renewed drinking. Parents of children who have experimented with drugs may fear the experimenting will never end; unemployed persons may fear their real talents will never be recognized; people beginning marriage may fear the meaning behind current divorce statistics.

Fear—and anxiety—are much-discussed today. Rollo May, the famous psychiatrist, once wrote about the defenses people develop against anxiety. They include apathy and lack of feeling. May said: "When a person continually faces dangers

he is powerless to overcome, his final line of defense is at last to avoid even feeling the dangers." ("Man's Search for Himself")

The risk of becoming apathetic, therefore, is hidden in some fears. Some recent articles have discussed young people's fears of a possible nuclear holocaust. This fear, it is reported, leads some youths to a sense of apathy: a sense that it doesn't matter what they do in life since the world may end anyway.

But the Christian belief that God became man means the world, its people and their futures, do matter. Lack of

concern or feeling about events here and now is risky for Christians.

Recognizing that fears are common, but also forceful and painful, has implications for Christian communities. For what people often need to deal constructively with fears is support from others in the community. A fearful person—like a recovering alcoholic—needs to know that others care and still see meaning in his life.

The road that leads beyond our fears is not easily traveled alone. People must travel it together.

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Fear is positive thing if understood

by Fr. JOHN CASTELOTT

A key biblical concept is the "fear of the Lord." Rightly understood, it is a very positive, non-threatening reality. When misunderstood, it can be terrifying, paralyzing. A typical reference to it is this one:

"The fear of the Lord is the beginning of wisdom, prudent are all who live by it." (Psalm 111:10)

Or: "The fear of the Lord is a fountain of life." (Proverbs 14:27)

In these passages, fearing the Lord means reverencing him and obeying him as a child reverences and obeys its parents. For this reverence and loving service are the beginning, really the essence, of wisdom and knowledge.

Without regard for God in our lives, our wisdom turns out to be folly and our knowledge abysmal ignorance.

To fear God was to reverence and worship him as the one true God. Listen to this quote:

"Fear the Lord, you his holy ones, for nought is lacking to those who fear him." (Psalm 34:10) In that quote, the "holy ones" obviously have no reason to be afraid of God. But they do have reason to worship and thank him for his blessings.

So the psalmist goes on to invite his students: "Come, children, hear me: I will teach you the fear of the Lord." (34:12)

Unfortunately and tragically, the many references to the fear of God have been misinterpreted in a non-biblical sense. People have accordingly formed an almost blasphemous image of God as a frightening God.

It is almost hard to believe how many

people go through life with this twisted image, to their own deep unhappiness. When God, who alone can give meaning to their lives, is an object of terror and dread, all sorts of disastrous things can happen to them psychologically, morally and in every other way.

This contorted image is often reinforced by one's own guilt. A person does something known to be wrong, and immediately fears God's "wrath," hating God for his supposed vindictiveness.

But God's wrath is nothing other than the recoil of sin itself upon the sinner. When God, in the story of the Fall, called out, Adam answered: "I heard you in the garden; but I was afraid, because I was naked, so I hid myself." (Genesis 3:10)

Adam's own guilt caused him to hide from the one who could heal him. The logical sequel to cutting oneself off from God's mercy is seen in the tragic despair and suicide of Judas.

If the image of a frightening God is blasphemous, it is because it is a refusal to believe God's own revelation of himself as a God of love and mercy. This is the God who proclaimed through the prophet Ezekiel: "As I live, I swear I take no pleasure in the death of the wicked man, but rather in the wicked man's conversion, that he may live." (33:11)

Our relationship with God is to be based on love and "love has no room for fear; rather, perfect love casts out all fear. And since fear has to do with punishment, love is not yet perfect in one who is afraid. We, for our part, love because he first loved us." (1 John 4:18-19)

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NOVEMBER 13, 1983
33rd Sunday in Ordinary Time (C)

Malachi 3: 19-20
II Thessalonians 3: 7-12
Luke 21: 5-19

THE WORD

by PAUL KARNOWSKI

The public pool on a hot summer day could be a zoo. There were hundreds of arms and legs flailing about in the water. Bodies were twisting, tossing and turning. Nobody talked at a conversational level. It was as if screams and shouts were the order of the pool. All this activity and noise was punctuated by the incessant whistle of the lifeguard. It seems that someone was always disobeying some rule.

The only way to escape the din was to dive. Deep beneath the surface of the water, the noise disappeared. The legs and arms that were observed from underneath seemed softer in their movement. Everything was serene and soft underneath. But once we crashed our heads up through the surface of the water, all the noise and activity returned.

As if the noise at the pool wasn't enough, there was one day in the summer that was especially noisy. The fourth of July always brought a display of dazzling fireworks. After all the snaps, the crackles and the pops of the fireworks, after all the crimson and greens and blues, the sky quieted once again. The stars and the moon were the

only lights that remained. And their serenity was a thing to be marveled.

In today's first and third readings, we read both about tranquility and turmoil. Both readings talk about the "final day of the Lord." They speculate about the final days of the earth. Both the excerpt from Luke and the passage from the prophet Malachi agree: that day will bring both peace and discord. Malachi says, "... the proud and the evildoers will be stubble, and the day that is coming will set them on fire ... But for you who fear my name, there will arise the sun of justice with its healing rays." And Luke says, "There will be great earthquakes, plagues, and famines ... yet, not a hair of your head will be harmed."

That the world would end in such a way seems improbable, unless, of course, we contemplate the summer days at the pool. It seems even less likely when we ponder the rest of our days on this earth. The frenzy of our activities and responsibilities is always in sharp contrast to the serenity our faith offers us. The deeper we dive into our faith, the more serene will be our final day.

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"Ask the man who has one"



TAKE IT AWAY—"Father, my Father," Jesus prayed. "You can do everything. Please take this cup of suffering away from me. But help me do what you want, not just what I want." (NC sketch by Beryl E. Newman)

Children's Story Hour

by JANAAAN MANTERNACH

The night was dark. And warm and still. A light breeze rustled the leaves of the old olive trees in the garden.

Jesus loved the quiet of Gethsemani. He came here often to pray. Tonight he needed to pray like never before. His enemies were plotting to kill him.

"Sit down here while I pray," Jesus told his friends. He asked only Peter, James and John to walk into the garden with him.

Jesus felt terribly afraid. He did not want to die. He feared the pain he knew was near.

"The sorrow and fear that I feel almost crush me," he confided to his three friends. "Stay close by and stay awake."

Jesus walked a little further into the garden alone. He trembled as he grappled with his fears. He fell to the ground. He prayed that he would not have to go through the sufferings he feared so much.

"Father, my Father," Jesus prayed. "You can do everything. Please take this cup of suffering away from me. But help me do what you want, not just what I want."

Jesus got up and walked back to his three friends. They were sound asleep. They didn't understand how much Jesus was suffering.

He said to Peter, "Simon, are you asleep? Couldn't you stay awake for even an hour? The spirit is willing but the flesh is weak."

Jesus walked back to the same place where he had been praying. He felt very much alone. He threw himself to the ground once more. He prayed to his father again, in the same words.

Then he went back to his three friends. They were again asleep. They could not keep their eyes open.

Jesus felt totally alone. Even his best friends did not understand what he was enduring.

He went back and prayed a third time. As he begged the Father again not to let him suffer, Jesus could hear heavy footsteps and loud shouts outside the garden.

Jesus knew his enemies were coming to capture him. There was still time to run away. But he didn't run.

Jesus got up. He went back a third time to his sleeping friends. "Are you still sleeping?" he asked as he shook them. "My hour has come. Get up. Come with me. The man who betrayed me is just outside the garden."

Just then Judas rushed into the garden with a gang of men armed with swords and clubs.

Jesus faced them. He was fearful. But he refused to run away.

Questions:

1. Have you ever been really frightened? What caused your fear?
2. If you had been in Jesus' place in Gethsemani, would you have been afraid?
3. Do you think fear is a bad feeling to have? Can it sometimes be good?
4. Do you ever make fun of someone who is afraid?

Children's Reading Corner:

Because children are children and adults are adults, it can be difficult for one to understand what is going on in the other. Attempts to talk and to share can be frustrating at times. This problem can reach crisis proportions when there is much to talk about, but the time is short. This problem is dealt with in a story about a child who becomes ill. It is titled "A Summer to Die," and is written by Lois Lowry (Bantam Books, 666 Fifth Ave., New York, NY 10019; paperback, \$1.75). The story is about Meg and Molly, 13 and 15 years old. Molly is prettier, but Meg is smarter. Ordinary things happen in their family, like in most families. Until one day Meg realizes, "Something's wrong. Something's wrong with Molly."

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THE QUESTION BOX

Shouldn't we all become vegetarians?

by Msgr. R.T. BOSLER

Many naturalists are enraptured by the beauty and order they discover in wildlife and note that some animals instinctively kill their prey in ways that cause the least pain.

It is true there could be a world in which all the animals were herbivorous, but it would be one with far fewer varieties of life than we know.

The interest in ecology today is making us aware of the delicate balance in nature. Carnivorous animals are absolutely necessary for that balance. If there were no animals feeding on rabbits, for example, the rabbits would soon cover the world and eat up all plant life.

This planet could not begin to support the kind and amount of life we now have were all animals, including man, herbivorous.

I am fascinated by programs like "Nature." I find them a deep religious experience as I marvel at the variety and order in God's creation.

What we learn from nature is, indeed, another revelation from God. This revelation helps us understand the revelation in the Scriptures better, as the Scriptures help us understand nature. A good example of this is the way the discoveries of science have clarified the first chapters of the Book of Genesis.

Now that we know from the scientists how immense the universe is, how millions of years were necessary for the development of planet Earth and how much longer than the biblical 4,000 years humans have lived here, we now understand that the Bible does not teach us how or when the universe and human life came into existence.

And this helps us appreciate how the sacred writers used ancient myths about mankind's beginnings to teach the meaning of creation and why humans are the way they are.

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

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Some of the nature studies I see on public television cause me to doubt the love and mercy of God. There's so much suffering in the animal world—larger animals devouring smaller animals for their food. I shudder at the cruelty in nature as I watch a lion clamp its jaws around the neck of a helpless zebra. It seems to me a loving creator would have designed a world in which all animals were plant eaters. And wouldn't a merciful God have commanded us humans to be vegetarians?



If all we knew about God was what we could learn from the study of nature, perhaps we would not know him to be a compassionate, loving father.

Primitive people feared their gods. In their ignorance they mistook earthquakes, lightning and thunder for expressions of the anger of the gods.

It was only after centuries of gradual inspiration that God helped a primitive people, the Hebrews, discard their ideas of God as wrathful and angry and come to think of him as a loving father.

The fullness of this revelation was made through his son, Jesus Christ, who did not give us an answer to the problem of suffering but accepted suffering in full measure to demonstrate how limitlessly God does love his creatures.

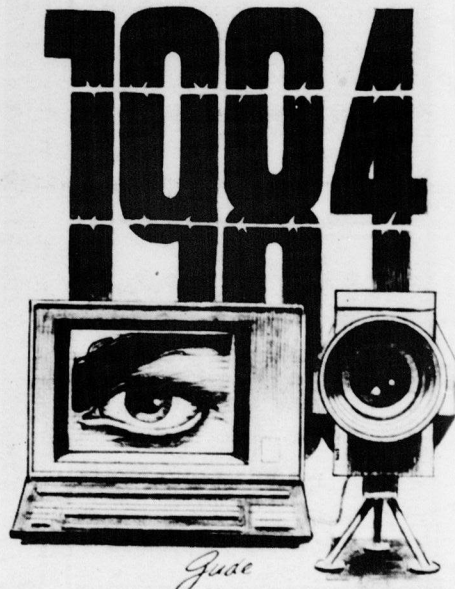
It is through revelation that we know God to be merciful and loving. If what we know about wildlife seems to contradict what we know through revelation, then we ought to ask ourselves whether our knowledge of wildlife is adequate and whether the problem doesn't arise from our own inability to comprehend the whole picture and plan of creation.

Discussion Points and Questions

1. What is your greatest fear? Does it influence your life?
2. Have you ever helped another person cope with fear? What did you do?
3. What kind of fear is Dominican Father David K. O'Rourke talking about in his article?
4. Katharine Bird discusses the novel "1984." It was a work that expressed an apprehension about the future shape of the world. Can you think of groups today that are apprehensive about the future? Do you share their fears?
5. Name three fears David Gibson brings up in his article. Can you add to his list?
6. How does Gibson think Christians can help each other to face and overcome fears?
7. Does Father John Castlot think people should fear God the Father? What does he mean?

BIG BROTHER—

George Orwell's "1984" is a novel of a future totalitarian police state where the eye of "Big Brother" is constantly upon everyone. The state uses fear to manipulate people's every move. Though the book is fiction, the feeling of fear is universal and most readers can identify with the terrible dilemma of the hero. (NC photo)



St. Martin Parish

Siberia, Indiana

Fr. Kevin Ryan, OSB, pastor

by PHIL UNWIN

"St. Martin's is home to us. Most of us were born and raised here. Our people have been here for more than 100 years," said Joe Fritz, a lifelong member of St. Martin of Tours Church.

Located in the rolling Lincoln Hills of northwest Perry County, St. Martin of Tours Church is the center of the Siberia community—consisting of 170 parishioners. The parish still reflects its German origins with family names such as "Hulsman," "Gehlhausen" and "Fritz."

"There have been quite a few generations of our people here," said Mrs. Joe (Irene) Fritz. "We're in our fifth generation in the parish." Like the generations of parishioners before them Joe Fritz reported, "Most everybody in the parish are farmers or part-time farmers. Many of the people have been forced to find jobs outside the community—to make ends meet. There is a trend, where the people leave and then come back to the farm and build (a home)."

"We're darn friendly people," said Rudolph (Rudy) Tempel, who has been a member of St. Martin parish for 84 years. "We've got new people coming in and building. Our parish will be a-booming."

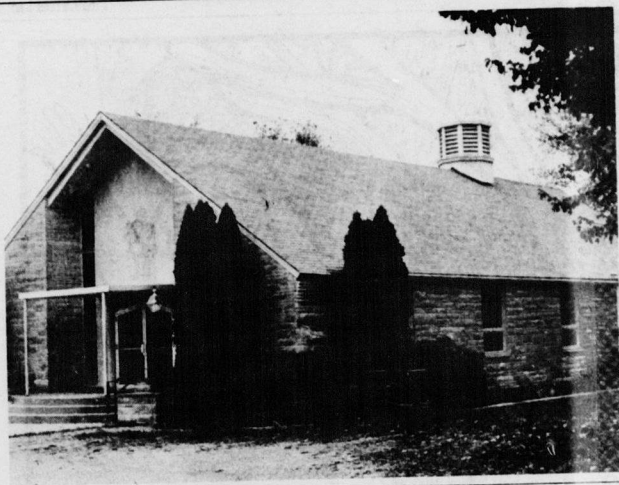
Nineteen-year-old Sheila Kessens, who works in an area saw mill and teaches third and fourth grade CCD, reported that she had a special love for Siberia and the St.

Martin's community because, "It's not crowded here—like it is in the city. You can't hear the people in the house next door."

"THERE'S A great deal of community pride here at St. Martin's, without a sense of provincialism," said the pastor, Benedictine Father Kevin Ryan. "The response I get from the people for any request is spontaneous, a good response. This is a farming community and the people are cooperative. It has been a difficult year for the farmers and still they are here to help out."

The mission of St. Martin of Tours and the hamlet of Siberia dates back to 1869, when Benedictine Father Isidore Hobi—from the community of St. Meinrad Archabbey—assisted the community forefathers in establishing a log church and plotting a future town. Within 20 years, the little community developed a blacksmith shop, a grain and feed mill, two taverns and a post office. All of those are gone today with the exception of the parish community.

Originally called Sabaria in honor of the birthplace of St. Martin of Tours, the name was changed to "Siberia" by postal authorities in 1885—the year the hamlet received a post office. According to parish historians, the name "Sabaria" was simply crossed out and replaced with the com-



munity's present name. For many years after the name was changed, entries in parish records continued to be spelled Sabaria.

DURING THE past year, postal authorities closed the town post office, which marked a "passing" for the town. "We saw the closing of the post office coming," Joe Fritz said. "It has no effect. We have not lost our identity. People still mail things to 'Siberia,' but we use the Bristow zip code now."

"There was no shock value," Father Kevin said. "In a sense, the pastor is the only official job in the community with the exception of our two sisters. The only formal sense of community now is the parish."

The sense of "community" is ever-present when visiting St. Martin's. "Our Men's Society and St. Ann's Sodality are very active," said Martha Hulsman, president of the St. Ann's Sodality. "Both groups do many different things around the parish."

"Our biggest project is the St. Martin's

Turkey Shoot" which was held Sunday, Nov. 6, Mrs. Hulsman said. "The men operate the turkey shoot and there are meals, games and a country store. It will be held from 11 a.m. to 5 p.m."

"The Men's Society is responsible for the upkeep of the grounds and the buildings," Fritz noted.

Benedictine Sisters Sophia Dick and Mary Bede Betz, both from the Beech Grove community, are in residence at the parish and are responsible for many of the day-to-day operations at the parish, Father Kevin said.

"We have a growing CCD program and an active CYO," Father Kevin noted. "In many ways, we are in a state of beginning here. We have an active group of people and things are happening. We're getting things going and the Holy Spirit will do the rest!"

The spirit of the St. Martin parish community is evident from such past achievements such as the construction of a new church and school in the late 1950's. The six-grade school is no longer open, but the facility is still used by the parish for various functions.



PRETTY PICTURE—At left are some of the parishioners from St. Martin of Tours Church at Siberia. From left they are (row one): Leonard Gehlhausen, Rudy Tempel and Father Kevin Ryan, pastor; (row two) Joe Fritz, Carolyn Kessens, Rose Hobbs, Irene Fritz and Martha Hulsman; and (row three) Richard Hulsman, Connie Hulsman, Betty Kessens, Sheila Kessens and Steve Hulsman. (Photos by Phil Unwin)

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'Happy Hugger' behind exercise group at northside parish

by KEVIN C. MCDOWELL

They call her "The Happy Hugger." She is also known as Barb Gaffney, the seemingly tireless mainstay of a group called HUGS at Christ the King parish on the Indianapolis northside.

HUGS, which mixes religion with exercise, is an anagram for Help Us Grow Spiritually/Help Us Get Slim. Mrs. Gaffney, who serves as a coordinator for the group that meets every Wednesday evening at 7:30 p.m., says that the idea came originally from a similar group called 3-D (Diet, Discipline and Discipleship), which met at a Protestant church.

The HUGS group works on a 12 to 15 week commitment basis. "We're currently talking about masks—what kinds people wear, which ones we hide behind, such as anger, fear and frustration, and what we hide behind when we go on binges.

"We try to take the masks off and reveal ourselves to others by sharing, by speaking

out loud our fears, frustrations, anxieties, about our self-esteem or lack of."

Each session begins and ends with a hug. "We get weighed, and then exercise for 10 minutes. We talk about the kinds of things in life that bother us. We try to develop a better attitude, try to like ourselves better. We pray for our own needs, and for the needs of our parish."

There are 15 members in the current commitment, but "in the past year and a half, some 40 people have been in the group for at least one 12-week commitment. Some have stayed longer."

She noted that the small groups aid in the sharing of experiences. "It's a night for women mostly, a night to ourselves. We have a common bond from prayer to nutrition, from anger to exercise. The group helps us become more positive about ourselves, to find out what drives some of us to be overweight. Some are there for the spiritual growth aspect."

Mrs. Gaffney said that the scriptural passages they work with are "not related



DOUGH NOT EAT—Barb Gaffney, coordinator of a local parish group called HUGS, shows her disdain—and willpower—in rejecting a package of doughnut holes at a bake sale. HUGS combines spiritual exercises with physical exercises to grow aesthetically but slim down otherwise. (Photo by Kevin C. McDowell)

directly to loss of weight, but more directed to feeling good about ourselves. We have daily scripture readings. We are listening and praying for each other—daily. Prayer is not an optional thing with us.

"Jesus said, 'Love your neighbor as yourself,' and we feel that loving yourself has to come first, but not in a selfish way. If you love yourself and who you are, you are better able to love all people."

Mrs. Gaffney describes her function basically as a "coordinator," but added, "I'm not what makes the group work. We

are all working, praying, sharing together—a kind of community, one with a common bond: to feel better about ourselves whether it's to lose weight or not.

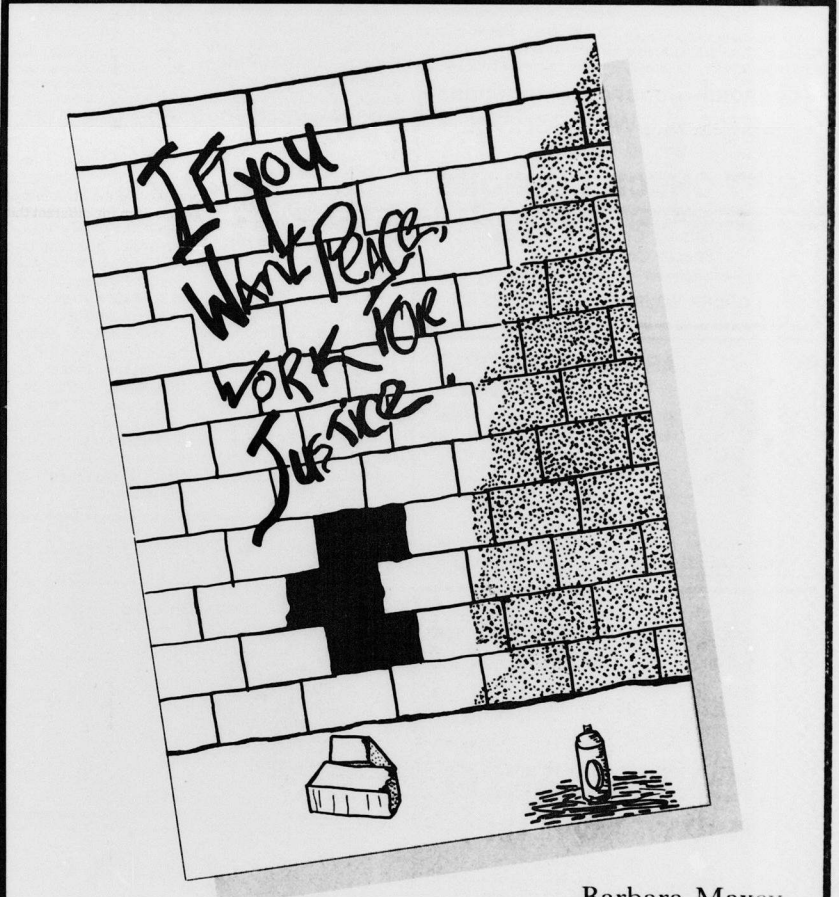
"I personally feel a need to belong to this group. I feel I have grown. We love each other for who we are."

Although sometimes they do "just whatever the Spirit moves us to do," they never neglect their HUGS.

"It's great to get hugs! It's so contagious!"



CIVIC PRIDE—Archbishop O'Meara and Jack Munson, architect with Richardson, Munson and Weir, proudly pose with a plaque given to each by the Greater Indianapolis Progress Committee for excellence in architectural renovation accomplished by Munson and his firm in the development of the Catholic Center. The award was made at a city banquet held last week. (Photo by Father Tom Widner)



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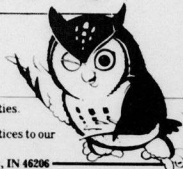
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THE ACTIVE LIST



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

November 11

The Home School Association of St. Philip Neri Church will hold a Monte Carlo Night from 7 to 11 p.m. in the community room. Admission \$2. Free ham sandwiches.

November 11-12

The Knights of Columbus, 511 E. Thompson Rd., will present a Dinner-Theater Program to benefit the Retinitis Pigmentosa Foundation. A buffet dinner will be served at 7 p.m. followed by the play "Never Too Late" at 8 p.m. For tickets at \$8.50 per person call Mary Henry 881-8618.

November 11-13

A Women's Weekend Retreat on the theme "Persons are Gifts" will be conducted by Dominican Father George Nintemann at Fatima Retreat House, 5353 E. 56th St. Call 545-7681 for information.

A Marriage Encounter Weekend will be held at Kordes Enrichment Center, Ferdinand.

beginning at 7:30 p.m. Friday and ending at 5 p.m. Sunday. Call 812-387-2777 for information.

Franciscan Father John Ostidiek will lead a Men's Retreat at Alverna Retreat Center, 8140 Spring Mill Rd.

November 12

A Regional Workshop on the Revised Code of Canon Law will be held at St. Mary's, Greensburg, for the Batesville-Connersville Deaneries.

St. Thomas Aquinas Singles

will go on a hayride at Eagle Creek Park at 6 p.m. Call Sarah 251-2914 for information.

The Annual Dinner Dance sponsored by Right-to-Life of Indianapolis and the St. Gerard Guild will be held at the Hyatt Regency Hotel downtown beginning with cocktail hour at 6 p.m. followed by dinner at 7 p.m. and dancing from 9 p.m. to midnight. Dr. Bernard N. Nathanson is guest speaker.

The Altar Society of St. Malachy Church, Brownsburg, will hold a Christmas Bazaar in

Nov. Hall from 9 a.m. to 5 p.m. Santa will be present from 10 a.m. to 2 p.m. Lunch menu served.

Following the 8 p.m. IUPUI University Theatre performance of "The Runner Stumbles," a special Matrix discussion on the role of the Catholic Church today will be held. Fr. Tom Widner will participate in the panel.

November 12-13

The St. Rose Society of St. Rose Parish, Knightstown, will hold a Country Holiday Bazaar in the church basement from 8:30 a.m. to 3 p.m. on Saturday and from 11 a.m. to 3 p.m. on Sunday. Turkey and ham dinners will be served. Adults \$4, children aged 12 and under, \$2.25.

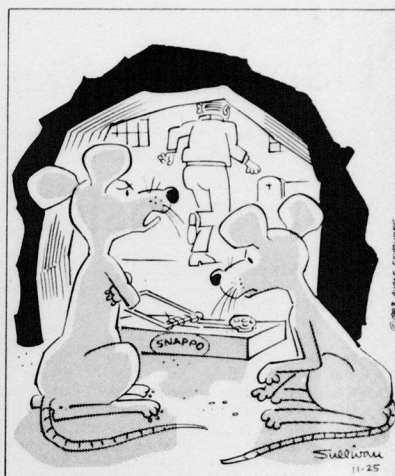
A Holiday Craft Bazaar will be held at St. Michael's Church, Greenfield, from 8 a.m. to 8 p.m. Saturday and from 8:30 a.m. to 1 p.m. on Sunday. Featured are "To Grandma's for the Holidays" booths.

Holy Trinity Church, 902 N. Holmes, will hold a Holiday Bazaar from 11 a.m. to 7 p.m. on Saturday and from noon to 5 p.m. on Sunday. Short orders and homemade soup featured on Saturday; buffet on Sunday.

November 13

The annual Chatard High School Spaghetti Dinner will be served in the school cafeteria from 4 until 7 p.m. Adults \$4, children \$1.50.

Msgr. Raymond Bosler continues "Speaking on Vatican II" at St. Joe Hill parish hall activity room, Sellersburg, from 7:30 to 9:30 p.m. under the



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sponsorship of the Adult Catechetical Team.

A Dinner for Church Leaders, sponsored by the Near Eastside Church/Community Ministry Project, will be held at St. Matthew Lutheran Church from 5:30 to 8 p.m. Bring your own table service and covered dish.

St. Joseph Altar Society's Fall Bazaar will be held from noon to 5 p.m. Turkey dinner served until 3 p.m.

St. Vincent de Paul Eighth Graders will hold a "Super Special Breakfast" in the school

cafeteria, 903 18th St., Bedford, after 8 and 10 a.m. Masses to raise money for a Washington, D.C. trip. Nominal admission fee.

St. Pius HSO offers a Pancake Breakfast from 8:30 a.m. to 1:30 p.m. in Msgr. Ross Hall, 7200 Sarto Dr. Adults \$2.25, students 1st through 8th grades \$1.50, preschoolers \$1.

The second of three free classes on "Wisdom Literature of the Bible" will be held at 10 a.m. in Little Flower Church rectory, 4720 E. 13th St. (Continued on next page)

Healing is goal of retreat at Beech Grove

BEECH GROVE—"Healing Past Hurts," a weekend retreat, will be held Nov. 18-20 at the Beech Grove Benedictine Center.

The retreat is based on the

belief that Jesus offers deliverance not only from sin and death, but also from emotional distress. The weekend will lead participants through anxiety, anger, depression and guilt to a life of faith based on forgiveness and trust.

Participants will be helped to deal with past pain through reflection, prayer, Scripture reading, writing and private conferences with one of the retreat directors. No one will be expected to share anything of his or her life with others in a group.

Holy Cross Father Bob Nogosek and Beth Ann Hughes will direct the retreat. It begins on Nov. 18 at 7 p.m. and closes with a Sunday liturgy and luncheon on Nov. 20.

Participants should bring a Bible and notebook or journal. A donation of \$50 is suggested. For registration, call 317-788-7581.

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"Henry IV" presented at St. Meinrad

ST. MEINRAD—Students of St. Meinrad Seminary will present an adaptation of William Shakespeare's "Henry IV, Parts I and II" on Nov. 12, 13, 19 and 20 at 2 p.m. in St. Bede's Theater on the seminary campus.

The script for Henry IV was helped to be adapted by Benedictine Father Gavin Barnes. It highlights the relationship of Prince Hal and his amiable companion, Sir John Falstaff. Joining the student cast in this production is Father Barnes in the role of Henry IV.

The production is under the co-direction of Father Barnes and Benedictine Father Geoffrey Gaughan, who returns to directing after a career as chaplain with the U.S. Navy.

Tickets will be available at the door on the days of the performances. No reservations are required. Tickets are priced at \$2 for adults, \$1.25 for students, \$1 for senior citizens and groups of 10 or more. For further information, call 812-357-6611.

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Special matrix discussion on role of Catholic Church today following November 12 performance.

THE ACTIVE LIST

November 14

An Evening of Reflection for junior and senior high school catechists and youth ministers will be held at the Terre Haute Deanery Religious Education Center from 7 to 10 p.m. Advance registration appreciated. Phone 812-232-8400.

The Northside group of Separated, Divorced and Remarried Catholics will meet at St. Thomas Aquinas Parish Center to play the "Ungame-Singles Style." Contact Jan Mills 259-4422 or Sara Walker 259-8140 for more information.

November 15

The Adult Discussion Group of Separated, Divorced and Remarried Catholics will meet at the Catholic Center, Room 212, for a tape and discussion on "Positive Self-Discipline" led by Dan Miller 632-8112.

Fr. Jeff Godecker's IUPII course on The Spirit of Thomas Merton continues on the theme "Merton's Social Critique" from 7:30 to 9:30 p.m.

St. Mark Church Adult Catechetical Team's Focus on the Family Film Series continues at 6047 S. East St. with the film "What Wives Wish Their Husbands Knew About Women" beginning at 7:30 p.m.

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

The Children of Divorce Program sponsored by Catholic Social Services continues at the Catholic Center, 1400 N. Meridian, from 7 to 9 p.m.

November 16

The Catholic Widowed Organization (CWO) will meet for Mass at Cathedral Chapel at 5 p.m. followed by optional dinner and regular meeting at 7:30 p.m. in the Catholic Center. Program is Mrs. Toni Peabody on "Facing the Upcoming Holidays."

Fr. Frank Bryan will present the second and last "Scripture in the Life of the Church" evening from 7:30 to 9 p.m. in Madonna Hall of Our Lady of the Greenwood Church, Greenwood. Call 898-2881 for information.

A Married Couples' Evening on "Marriage: Sacrament of Unity" will be conducted by Fr.

James Farrell at Fatima Retreat House, 5353 E. 56th St. from 7 to 10 p.m. Call 545-7681 for details.

The Fifth Wheeler Club will meet at the North Side K of C, 71st St. and N. Keystone Ave., at 6:30 p.m. for dinner. For reservations call Thelma Clark 255-9639 or Aleen Yocum 251-5122.

November 17

Jesuit Father Paul O'Brien will present a program entitled "An Analysis of the Refugee Situation in Central America and the Sanctuary Movement in the U.S." at 7 p.m. in the Green Parlor of LeFevre Hall, St. Mary-of-the-Woods College.

The Married Women's Growth Group sponsored by Catholic Social Services will meet from 9 to 11 a.m. at St. Luke's Church.

Kordes Enrichment Center, Ferdinand, will hold a Support Group meeting from 7 to 8:30 p.m. A session on the "Spirituality of the Beatitudes" is offered from 7 to 9:30 p.m.

November 18

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

November 18-20

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

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

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

November 19

The Fifth Wheeler Club will make a trip to Churchill Downs, Ky., leaving the K of C parking lot at 51 E. Thompson Rd. at 8:30 a.m. SHARP. Bus will stop for dinner at the Blue Boar in Shelbyville. For reservations call Mary 852-6510 mornings or Betty 784-3239.

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

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

St. Augustine Parish, Jeffersonville, will sponsor a Christmas Bazaar in the parish hall, 316 E. Maple St. Silent auction, handmade items, booths.

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

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

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

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

November 19-20

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

St. Monica Women's Club will hold a Christmas Boutique in the school cafeteria from 9 a.m. to 4 p.m. on Sat. and from 9 a.m. to 1 p.m. on Sun.

November 20

Westside Group of Separated, Divorced and Remarried Catholics will meet at 2 p.m. in St. Gabriel's cafeteria. Discussion on "Dealing with Tension." Call Mary Jane Oakley 293-5176 or Rosie Schock 247-4286 for more information.

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

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

Benedictine Father Conrad Louis will conduct a Scripture Workshop on "The Chronicles' History of Faith in the Coming

Messiah" from 3 to 9:30 p.m. at Fatima Retreat House, 5353 E. 56th St. Call 545-7681 for more information.

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

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

Chatard High School will emphasize the theme "A Celebration in Thanksgiving" at its annual Open House for eighth graders and parents from 1 to 3:30 p.m. Two scholarship door prizes will be awarded.

Holy Cross Central Alumni will hold a Homecoming Mass at 9:30 a.m. followed by a Pancake Breakfast at 10:45 a.m. Adults \$2, children \$1, Families \$7. For reservations call Pauline Graf 350-7696 or Kathryn Monaghan 350-0032 before Nov. 14.



SHOOT-OUT—Adult members of St. Simon's Cub Scout Pack 488 will present the melodrama "Shoot-Out at Hole-in-the-Wall" on Nov. 13, at 2 p.m. and 7:30 p.m., in St. Simon's Feitman Hall. This scene features Larry Adkins, Adam McKinney, Norma Benedict, Lynn McKinney and Chris Hartlieb tending to the serious wound of Sherry Jones, seated. Adult admission is a \$1 minimum donation and children are to bring a new or good used toy. Proceeds will go to the St. Vincent de Paul Society for its annual Christmas relief drive. (Photo by Cliff Edens)

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YOUTH CORNER

Visit to sisters' infirmary part of youth week

by SUSAN M. MICINSKI

Although youth week is over and done, many youth groups throughout the archdiocese will not soon forget the projects they completed.

The youth group at St. Mary's Village Church in St. Mary-of-the-Woods will always remember one certain service project—visiting the sisters at St. Mary-of-the-Woods Infirmary. "Everyone had a good time," exclaimed Janet Roth, a youth group volunteer, "the sisters as well as the youth. I'm sure that this will be more than a once a year event."

In addition to visiting the infirmary, the group made \$86 at a bake sale which was donated to a charity that helps buy food for the needy. They also collected canned goods that were given to Catholic Charities.

"This all helps point out that what they do does make

a difference," stated the youth volunteer.

Seventy-five percent of last May's 205-member graduating class at Roncalli High School is enrolled in colleges and other post-secondary education institutions this fall.

Providence Sister Charles Ellen Turk, guidance director at the southside school, revealed a class survey showed that five percent enlisted in military service and 20 percent entered the work force.

Of those pursuing formal classroom study, 40 percent are attending Indiana's five state universities and 22 percent entered private institutions of higher learning. Another 13 percent enrolled in a variety of vocational and technical schools.

The guidance director also profiled the academic progress of the '83 class, indicating that a large

majority greatly exceeded minimal state education requirements in English, mathematics, science and social studies.

"Every Roncalli graduate takes four years of religion and English," stated the guidance director. "In addition, 50 percent of last year's graduates studied third-year math and 20 percent took fourth-year math." A significant number also pursued three and four years of lab science.

Although there is no state requirement in foreign languages, "85 percent of the Roncalli graduates took one year, 61 percent had two years, 25 percent studied three years and five percent took four years," explained Sister Charles Ellen.

Patricia J. Cox, Roncalli principal, praised the guidance director's report because "it calls concrete attention to the school's strong academic program and the motivation of both students and parents toward future achievement."

begin playing for the season. Consult local parishes and/or the CYO office at 632-9311 for further information.

CYO will host the annual Feast of Christ the King Communion Supper on Sunday, Nov. 20. Mass will be at 6 p.m. and dinner will follow. There will also be a featured speaker for the evening. This city-wide event is expected to draw 100 to 150 youth, so make sure your reservations are in by Nov. 17. Call CYO to make reservations or for more details.

A Skills in Ministry Weekend, sponsored by the Youth Ministry Office of the Archdiocese of Louisville, will be held Nov. 19 and 20 at the Breckinridge Inn in Louisville. This program is designed for those working in youth ministry or for those who feel called to such ministry.

Registration is \$35 per person and this does not include housing, but housing is available for \$5 at the nearby St. Thomas Center. To register, contact the Youth Ministry Commission, 170 Crabbs Lane, Louisville, KY 40207, 502-893-0288.

The monthly Deanery Mass will be offered on Sunday, Nov. 20 in the Terre



WRAP SESSION—Shannon Priller, a junior at Cathedral High School, wraps up another taping session, using the skills she learned this past year as a volunteer athletic trainer. (Photo by Kevin C. McDowell)

Haute Deanery Religious Education Center. After Mass, a speaker from the Mental Health Association will discuss "Values." Afterwards, parents and youth will have an opportunity to discuss the topic.

Next week a wrap-up will be featured on the recent National Youth Conference held in Washington, D.C.

Family life to be stressed

NEW YORK (NC)—The Holy See has told the United Nations that the Catholic Church intends during the U.N.-sponsored 1985 International Youth Year to stress the importance of family life and social issues affecting young people.

Sister Janet Richardson, member of the permanent Holy See Observer Mission to the U.N., told the organization that a year dedicated to youths provides

an occasion for reflection "on the presence and the needs of young people within our communities" and on development and peace which the year is intended to foster.

Young people "have a valuable message to communicate on behalf of freedom, justice, peace, care for the environment and human rights," said the nun, a sister of St. Joseph of Peace.

St. Patrick's and St. Joseph's in Terre Haute are jointly sponsoring a hayride on Saturday, Nov. 12. The group will meet at St. Patrick's and leave from there. After the hayride, everyone will go to the religious education center for a movie and pizza. Contact either parish for full particulars.

Saturday, Nov. 19 the "50" A, B and C, and the Cadet A and B basketball leagues will

DORIS ANSWERS YOUTH Answer message if you like what it says

Dear Doris:
I am wondering if this guy likes me. I work at McDonald's and he is my manager.

He helps me get my food for the customers, keeps looking at me, hugs me almost every time he sees

me, comes up behind me without my knowing and scares me, and always peeks in to see how I am doing when I am on my break.

I have a funny feeling that he does like me. I'd like to go out with him but I am not the kind of girl who can ask a guy out.

Should I wait for him?
I've always liked him but now I'd like him for my boyfriend. I can be patient but I don't know what else to do but be myself and I always do that.

D.

Dear D.:
Your manager does seem to be going out of his way for you. I once worked at McDonald's too so I know a little bit about where you are coming from. I also know, however, that some people are just naturally warm and interested in others.

Does he treat everyone the same way, or is all the attention directed only at you?

He could be just a friendly, fun-loving guy, or he could be trying to give you a message.


You know him. I don't. If you think he's sending you a message, and you like what it is saying... then answer it.

Dear Doris
Could you please tell me how the Catholic Church feels about interracial friendships and marriages?

This is a subject grown-ups frequently try to avoid, so I turned to you.

Where could I find this in the Bible, because I can't.

T.



PROGRAMS 1983/1984

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Nov. 29, Dec. 6, 13 Advent Talks on Peace, Justice, Hope
Fr. John Schoellkotte, Gwen Goss, OSB

Jan. 2-6 Directed Retreat
Gwen Goss, OSB; Beth Ann Hughes; Robert Nogosek, CSC

Jan. 11 A Day of Reflection for the Unemployed
Fr. Jim Byrne; The BGBC Staff

Jan. 14 The Dynamics of Prayer
Gwen Goss, OSB

Jan. 18 When Communities Become Destructive — A Workshop for Parish Staffs
Tim Fallon

Jan. 21 Leading Small Groups
The BGBC Staff

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Cathedral junior 'takes the wrap' as athletic trainer

by KEVIN C. McDOWELL

One generally tries to avoid "taking the rap." However, an Indianapolis high school student not only takes the rap, but she uses it on friend and foe alike as a student trainer.

Shannon E. Priller, a junior at Cathedral High School, recently completed the football season as one of a handful of student trainers assigned out of a Community Hospital sports medicine clinic.

She learned a portion of the trainer's art at a Trainer's Camp sponsored by Methodist Hospital this summer at Marian College in Indianapolis. Besides the rudimentary taping sessions, the 17-year-old also studied injury diagnosis, reporting procedures and analysis, as well as the proper methods in fitting football equipment.

It was, however, a chance meeting that led to her practical experience. A resident physical therapist at the sports medicine clinic came into the sporting goods store where she worked to buy some promotional shirts for a summer camp.

"He said he was looking for volunteers for some high school football teams to provide medical service. I really wasn't interested in doing it at the time. I went to a meeting for the volunteers and it looked interesting, so I got involved."

Her choices included several public and parochial schools, including Chatard and Scecina Memorial, two arch-rivals of her own high school.

"Some of the schools were too far away, and I didn't

particularly want to work for Chatard. Scecina was close to my grandparents' house, so I decided to go there. I also knew more people there."

Many of her classmates from St. Simon's parish went to Scecina, and she admitted that it was an uneasy experience at first.

"I was a little bit nervous when I got there. Friends of mine from grade school asked me what I was doing there. They knew I went to Cathedral. Sure, there was some teasing, but I couldn't give it back. Everyone would have ganged up on me if I did."

These weren't the only tense moments. Scecina, who along with Chatard does not allow its athletic teams to compete with Cathedral, was required to play Cathedral in football this year due to the new cluster alignment.

"The word came down to me before the game that I was to behave myself. I was told, second-hand, not to cheer for the 'wrong' team."

Cathedral did win the game, 28-7, and "every time Cathedral scored, I had to clench my teeth and clap quietly to myself. After the game, I took some kidding, but nothing vicious. They could have given me a lot more than they did."

There was another anxious moment at the game. A Scecina player was hurt along the Cathedral sideline, and Shannon's presence was required to assist the regular trainer and doctor. She was concerned some of her Cathedral friends would see her and think her a turncoat, but no one seemed to notice.

"Football games are really more of a social event, I guess. People socialize a lot more than watch the game."

Shannon also became aware of what she termed the disproportionate emphasis on winning by coaches, which she observed at several high schools during the season. A number of players, she said, risked serious injury by re-entering a game at a coach's insistence without fully recovering from a previous

injury. "Coaches should trust the athletic trainer's judgment more. The emphasis on winning is too great. It seems they are not concerned for their players' health. They're (athletes) going out hurt and playing with injuries that aren't looked after as they should."

As a volunteer, Shannon

was required to attend one practice a week and the weekend game. "Basically, I'm a 'gopher.' I get the ice, I tape, whatever is needed. But I get first-hand experience. It's better than in a classroom. They can tell you these things (injuries), but it's different when you are

Shannon, who plays basketball for Cathedral and has participated in cross country and track, hopes to be able to serve as a trainer volunteer for her own school next year. After graduation, she plans to become a physical therapist and athletic trainer.

though, is not foreign to the Priller family. Shannon's father, Stephen, is a 1959 graduate of the eastside school, as are his brother and five sisters. She said her father "didn't want me to do it just because it was Scecina, but to do it if I got something out of it, and if I had fun. I did."

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Lifesigns

Sunday, Nov. 13, the new and exciting "Lifesigns," the radio show for youth, will feature "Home" with youth from St. Columba and St. Bartholomew Parishes, Columbus. The program is aired at 11:35 a.m. on WICR 88.7 FM.

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IN THE MEDIA

JFK was first to master media

by JAMES BREIG

"Where were you when JFK was shot?"

That was the haunting question of one generation of Americans. Ask people 30 and up where they were when Neil Armstrong landed on the moon and some of them will hem and haw for a while. Ask them where they were when they first heard that a Polish man had been elected pope and most of them will wonder why you care.

But ask them where they were on Nov. 22, 1963, and they can answer immediately and precisely.

I was in class in high school. Dismissed early, I rode a silent bus home, stunned and shaken. More than a president had been murdered; it seemed that youth had been shattered, dreams broken, the future roadblocked.

Such was the magic of John F. Kennedy. He was legendarily heroic, a man for the '60s, a forward-looker who had replaced the bald remnant of the last century. And he was Catholic.

For all those reasons, he had special appeal to my generation. Older Americans may have looked at him with unbiased eyes and political squints; they may have listened to him with objective ears and hesitant doubt. But not us new kids on the scene.

HIS death in Dallas was a cruelty unknown to us post-war babies. We did not know about Bataan, Pearl Harbor or the Depression. All we knew of World War II we found in history books or in reading JFK's own adventures in the South Pacific on his PT boat. "PT 109" and Cliff Robertson were our links to tragedy and war.

What did we know? We knew Howdy Doody, "I like Ike," Sid Caesar, prosperity, suburbs—well, watch the opening of "AfterMASH" and the montage of '50s images.

So Kennedy's assassination... and Kennedy's assassination again... and King's were repeated body blows to us, softening us up for the knockout punches of Vietnam and Watergate. We became worldly and wise instead of idealistic and dreamy-eyed.



schoolers in 1963 are now in their mid-20s. To them, JFK is as shadowy a figure as Coolidge is to those born in the '30s or '40s. Let's not succumb to the common notion that "what we know is what everyone knows."

Anyway, the ABC special will look at the 1960 campaign, the Kennedy record in foreign affairs, the domestic record and the impact of JFK's policies.

Meanwhile, later in the month, NBC will air "Kennedy," a seven-hour miniseries, starring Martin Sheen as JFK and Blair Brown as Jacqueline Kennedy. The movie will run on Nov. 20, 21 and 22, so that the final episode airs on the 20th anniversary of Kennedy's death.

You can check your TV Guides and other sources for

JEWISH LIFE—"Song of Radauti" documents Jewish life today in one small town of Eastern Europe. The black and white film airing Nov. 14 on PBS takes a look at the religious commitment, the communal solidarity and the richly intricate lives of the elderly Jews in Radauti, Romania. (NC photo)

additional programs celebrating, examining, debunking and otherwise giving JFK the more-than-once-over.

All this attention is appropriate from one standpoint. Kennedy was the first TV president. He mastered the medium and turned his broadcast press conferences

into one of the better programs of the early '60s. His photogenic face and family were used to full advantage by the White House. As for the televised debates between JFK and then-vice president Richard Nixon, no more need be written. (Kids, ask your parents.)

Television also served as a national focal point in the days following the assassination, giving a diverse populace a common experience of grief and a chance to mourn.

They were special days for my generation and I look forward to reliving them via these anniversary programs.



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OBITUARIES

† **CHRISMAN, Joseph B.**, 81, St. Mary of the Immaculate Conception, Aurora, October 30. Father of Jerry, Jeanne Dwenger, Joyce Cook and Dellen Arnold; brother of Edward L., Cecelia Schuler, Martina Lischke and Delores Kemper; grandfather of 21 and great-grandfather of seven.

† **GALLIGAN, Urban**, 69, St. Anthony, Clarksville, October 31. Husband of Louise F. (Pfeffer); father of Patrick R. and William F.; brother of Mary McGuigan and Charles; grandfather of six.

† **GHEEN, Mary M.**, 56, St. Lawrence, Indianapolis, October 23. Wife of George D.; mother of Suzanne Winingar, Catherine J. Blumenthal, Patricia J. Callon, William R. and Dennis E.

† **NIENABER, Anthony J.**, 69, St.

Mary's, Greensburg, October 30. Husband of Dolores; father of Thomas L. and Patricia Oberberg; brother of Bernard, Dorothy Carter and Christine Dockett.

† **PHILLIPS, George B.**, 72, St. Michael, Charlestown, October 22. Husband of Elizabeth (Myers); father of Charles W. and James D.; brother of Reuben; grandfather of two.

† **PICKETT, William F.**, 78, St. Mary's, Greensburg, October 29. Father of John, William A., Rosemary Roberts and Loretta Moore.

† **REDELMAN, Ralph H.**, 68, St. Mary, Greensburg, October 26. Husband of Ethel; father of Steve and Jane; brother of Irvin, Alfred, Dale and Lee.

† **THOMPSON, Mary Combs**, 76, Our Lady of Perpetual Help, New Albany, October 29. Wife of Richard.

† **WINGLER, Loretta**, 75, St. Michael, Bradford, October 29. Mother of Joseph, Mary Ann O'Brien, Linda Smith and Martha Jane; sister of Adolph and Linus Uhl; grandmother of two.

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'Comedy' is artificial Broadway show

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"A true loving friendship between a man and a woman where you accept one another's faults and still like the other—that's rare and valuable. That's what's important (not sex)."
—Romantic Comedy

Everybody keeps wondering why most movies don't deal with real relationships between an adult man and woman anymore. Then along comes "Romantic Comedy," and deep down, beneath all the commercial gloss, it really does it.

"Comedy," of course, is not "Casablanca" or "Tender Mercies." True to its title, it's an artificial Broadway entertainment, with zingy one-liners from rich theater folks who live in fancy Upper East Side townhouses, and an ancestry that includes Noel Coward and Neil Simon. It's the movie version of Bernard Slade's 1979 play. Dudley Moore and Mary Steenburgen have the Tony Perkins—Mia Farrow roles as successful playwrighting partners whose stormy friendship always teeters on the brink of love.



Slade is a canny commercial playwright who has a knack for working serious themes into material that is basic Show Biz glitz and gimmickry. Thus, "Same Time Next Year" seemed to be a sex farce about once-a-year adulterers, but was really a disguised exploration of the joy and pain of a lifelong marriage. And "Tribute," an apparent comedy pitting a genial but loose-living father against his virtuous but joyless adult son, was really about the most basic moral conflict there is—between love and responsibility.

In "Comedy," the gimmicks are obvious. Slade's "what if" premise is: what if a man's one true love should walk into his life on his wedding day? In this case, Jason Carmichael (Moore) is a popular dramatist who is about to wed a Grace Kelly-style heiress, and the new young woman (Steenburgen), a Vermont schoolteacher named Phoebe, is a talented but green writer who arrives to be his new collaborator.

and unlike Claudette Colbert in "It Happened One Night," Jason cannot run from the altar and elope. He goes through with the wedding, and there begins an intriguing nine-year relationship, in which Jason and Phoebe are not lovers but intimate creative collaborators and friends. In fact, Phoebe also appears to be his wife's good friend, and chief nanny to their children.

What we have, then, is a sort of old-fashioned, un-stated and unfulfilled love

that is put aside out of respect for the marriage. Gee whiz, in a modern movie? As the hero says, when explaining why he's never cheated on his wife, "I'm not allowed. I believe it's one of the most important rules." It's the kind of line we perhaps expect least from a Dudley Moore movie.

As in "Same Time Next Year," Slade is exploring a long-term relationship between a man and a woman that is not marriage—although it has some of the same ups and downs—and probably will never be sexual, because the characters are too decent. They operate under civilized restraints that no longer seem to apply to many characters in films or real life.

The inevitable (and necessary) dramatic crisis comes when an outsider (Ron Leibman) proposes to the maturing Phoebe, and Jason finally realizes that while his relationship with her is wonderful, it's not as good or complete as marriage.

SINCE "Comedy" is, after all, a comedy, a happy ending is somewhat nakedly contrived. But en route Slade offers several remarkably unexpected moments. Among them: the utter moral seriousness with which Jason's single instance of casual infidelity is debated, and the irony that when the old friends are finally free to express their love, they are physically unable to do it.

If all this sounds overly profound, not to worry. "Comedy" is a show built on funny male-female repartee, and the film is an almost exact translation of the play, except that some of the dialogues are in various New York locales. The heavy load of talk, clever as it is—the characters often talk about play characters whose problems mirror their own—

is the movie's worst fault. It's non-stop chatter to get it all in, and you need to play close attention and be in a theater with a good sound system.

Director Arthur Hiller ("Plaza Suite," "The Out-of-Towners") is deft at this kind of slickly-prepared Manhattan soufflé, and the cast is bright and likeable, with Steenburgen's fresh

innocence as a perfect balance to Moore's somewhat tired middle-aged worldliness.

(Theatrical but thoughtful

battle of the sexes; the PG rating is honest; satisfactory for mature viewers.)

USCC rating: A-II, adults and adolescents.

Recent USCC Film Classifications

Going Berserk	O, morally offensive
Streamers	A-III, adults
Testament	A-II, adults and adolescents
The Wicked Lady	O, morally offensive

Movie on nuclear holocaust gets local response

Indianapolis area residents will gather on Nov. 21 at two locations to respond to an ABC-TV program which depicts a nuclear holocaust.

Several religious and community organizations are sponsoring the event, known as "The Day Before." It will include gatherings at North United Methodist Church and Indiana Central University.

The ABC special, "The Day After," will be shown on Nov. 20. It depicts a nuclear exchange, triggered by American deployment of missiles in Europe and the attempted reunification of Germany, which devastates most of the world.

The film focuses on Kansas City, which is annihilated, and Lawrence, Kansas. More than \$1 million was spent on special effects alone, to accurately portray the effects of nuclear weapons.

There was concern that the film might trigger fear among viewers. So "The Day Before" was organized to remind people that a nuclear holocaust can be prevented.

The community gatherings are planned to provide face-to-face support to deal with feelings of helplessness or despair about nuclear war. The meetings will be non-directive. They

will include a structured series of activities and all participants will have an opportunity to share.

The gathering at North United Methodist Church, 3808 N. Meridian St., will be from 6:30 to 9:30 p.m. The gathering at Indiana Central will be held in Schwitzer Center, 1400 E. Hanna Ave., from 7 p.m. to 11 p.m. A fee of

\$1 per person or \$2 per family will cover the cost of materials. Free child care will be provided at the northside gathering.

For more information or registration, write or call The Day Before Project, 3808 N. Meridian St., Indianapolis, IN 46208, 317-924-2612; or 1400 E. Hanna Ave., Indianapolis, IN 46227, 317-788-3382.

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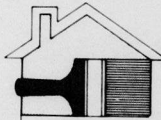
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