

the CRITERION



ON THE MOVE—This homeless family receives a can of rations from the hand of an infantryman in a Southeast Asian refugee camp. They are one of 50-million refugees worldwide who have been driven from their

homelands and who await entry into a nation which will accept them. This week, Ruth Ann Hanley begins a three-part series on the plight of refugees. (NC Photo)

Refugees leave all for their lives

by RUTH ANN HANLEY
(First of a series)

"Man on the Move." That's advertising jargon for the upwardly mobile, financially successful young executive. It ballyhoos the "security" of the right jeans and the right wines.

But this young man moving through the narrow corridor of success may be hardly aware of the multitudes of people on the move to his right and left. Worldwide, their number is legion. And they've been given a collective name: Refugee.

If the young executive got an order today to move out and away to an unknown destination with only those possessions he could carry, what would he choose? The jeans? The wines? Certainly not the Avant.

According to Cambodian refugee Tep Phon, cars were left behind when he and two million others were driven from their homeland by the Khmer Rouge guerillas in April, 1975. They were instructed to "leave in a hurry, don't take anything."

For three days and nights, Tep's city of Phnom Phen—like every city in that country—vomited its people into the countryside. The thoroughfares teemed with people. "All people are to go out," remembers Tep, who is one of 65 Cambodian refugees brought to In-

dianapolis through the Catholic Charities' refugee resettlement office.

Tep's English is the best of these refugees. He calls the exodus from Phnom Phen "a tremendous horror." They are the best English words he can muster to describe the scene. He makes a diagram in the air to show how patients were turned out of hospitals carrying aloft with one hand an I-V bottle still attached by tubing to the opposite arm.

AN AMPUTEE he saw, he describes with a chop in the air at the thigh and elbow. That man was shot because "he couldn't leave."

The people took food with them and clothes they could wear, but the most prized item (which would truly boggle the minds of Western advertisers) was string.

A piece of string was of inestimable value for these people on the move. With it you could tie a child to you so that he "would not be lost in the night."

When Tep left the city he had with him his parents, his wife, Ung Malin, and two children ages four and seven. When he arrived here in Indianapolis six years later, his family was much smaller.

That's not surprising.

In the words of one journalist, "estimates of Cambodian deaths since 1975 vary according to the political prejudices of the source." They

range from one to three million people (of a population of seven million). Cambodia, he says, "became an immense Auschwitz."

The "infrastructure" in Cambodia was the target when Pol Pot and the Khmer Rouge took over the country in 1975. National Geographic Magazine has described his plan as a radical scheme "to restructure Cambodia into a virtual human anthill where a peasant or agrarian economy would operate with no money, no cities, and no modern life as we know it."

IN THE PROCESS, one million "incompatibles were slaughtered."

As an educated man—he had been a payroll accountant at the city ministry—Tep Phon was an "incompatible." He extends his glasses and pen and laughs at the interviewer. "Even a pair of short-sighted glasses are a reason for killing you," he explains. But glasses and a pen? His laughter reveals the double jeopardy involved.

When the Khmer Rouge moved in, it didn't take Tep long to realize that his life was in jeopardy. Immediately he took on a false name, Tsi, and refused to identify himself as a successful business man. Instead, he took a peasant occupation. His policeman friend, Ouk Chea, took the identity of a farmer.

Families who survived the push into the (See REFUGEES LEAVE ALL on page 2)

SURPRISE!
It's that time again... time to wipe the snowflakes from your eyes, freshen up your Advent wreath, and get ready for the Second Annual Criterion Christmas Contest.



As in last year's event, the Christmas Essay Contest is open to readers of all ages with a First Place cash award for each category: (A) Kindergarten, Grades 1, 2, 3 and 4 (\$10); (B) Grades 5, 6, 7 and 8 (\$15); (C) High School (\$20); and (D) Adult (\$25). Essays are to be between 50 and 200 words.

New this year will be a Christmas Art Contest for high school age through adult (Category E). Entries will be accepted in the media of watercolor, acrylic, oils, charcoal or pen and ink (no pencil, please), with a \$25 prize to the First Place winner.

Top winners, plus Second and Third Place and Honorable Mentions in each category, will be printed/reproduced in The Criterion's annual Christmas Special on Dec. 18. To be eligible, entries must be postmarked by Dec. 4 or hand-delivered to the Criterion office by that date.

No specific topic or theme has been selected this year. Instead, our hope is that you will reflect on your own feelings, beliefs and fantasies about Christmas and will express these to us. Essays and art will be judged on the basis of originality, content, expression and execution.

Name, home address, phone number and category must be included on your entry. Essays may be typed or handwritten. If typewritten, please double-space on one side of paper only. All essays become the property of The Criterion. Artists may reclaim their work after the contest. Employees of The Criterion and their families are not eligible to enter.

Time's a-wasting... the geese are getting fat! Get your entry ready and send it to: CRITERION CONTEST, P.O. Box 174, Indianapolis, IN. 46206, or bring it to the Criterion office, 520 Stevens Street (next door to Holy Rosary Church).

the criterion

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Indianapolis, Indiana

Refugees leave all (from 1)

countryside were separated. Tep was sent to cut down trees and clear fields for rice planting. His wife, Malin, went with the women to make sleeping mats. The old and sick worked on fishing nets; the children herded cattle and fertilized the fields.

Tep did not see his family for two years.

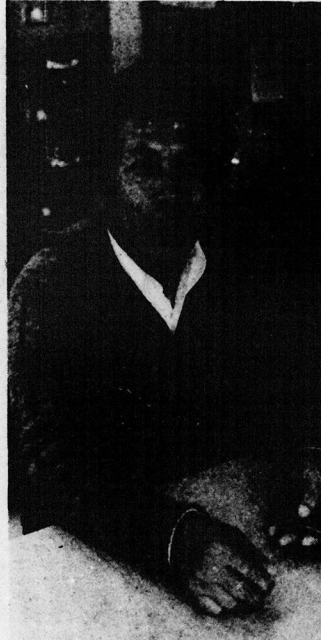
Though the overriding sadness was ignorance of his family's condition, life-threatening problems began to crowd.

FOOD WAS THE first. To those of us accustomed to phone book choices of delicatessens and restaurants, the soup made by the Khmer Rouge would not appeal. Tep holds his arms far to each side to describe the size of the cooking pot. With two handfuls he shows the amount of rice used to feed the male population. Roots, vines, and leaves began to look good. But some were "what you say, toxic." Diarrhea began to compete with malaria, snakes, starvation and political identification as the prime death statistic.

Avoiding poisonous fare, the men ate snails, toads, an occasional dog or cat, though Tep says "cats are bitter."

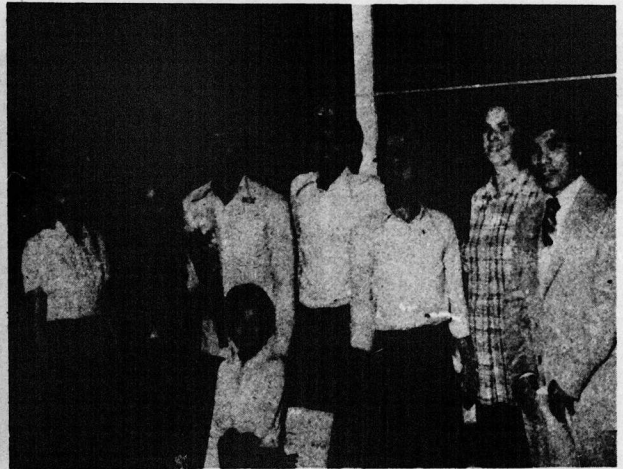
One truly tasty supplement was bananas from the village. But wasn't it a crime to take them? "Of course," replies Tep, "but I have the right to have enough to eat... Still many people die (were shot) in the garden." Apparently, there was only one basic punishment for any crime—death.

But Tep was not caught. As other men dropped around him, he built fields and dams under direction of the Khmer Rouge. One day



he became sick and was taken to the hospital where there were no medicines, but where undoubtedly the rest somewhat restored him. "I had so thin arms," he recalls, pinching his fingers together, "and a big belly," describing the symptoms of malnutrition.

While in the hospital he sent his wife a message on a cigarette wrapper, because to be caught with a written letter would have classified him as educated. In the four months he was ill, he saw her twice. From her he



NEWLY ARRIVED—Among refugees from Cambodia who have recently entered the United States is the Bou Vathy family shown on their arrival in Indianapolis. From left to right are Sot Oung of the Cambodian Association, Eng and Vathy with their son Phanny, Sot Oung and Veary Ly of the Association, Sue Ley, director of Refugee Resettlement Services, and Anv Seng, chairman of the Association. Catholic Charities reported this week its office has been asked to find homes for another five families. Although donations of clothing and furniture are helpful, sponsorship is severely needed to resettle families. In the picture at left Tep Phon holds his pen and glasses, symbols of education which were dangerous to possess in Cambodia under Pol Pot. (Photos by Ruth Ann Hanley and Tuan Phunt)

learned of the deaths of his parents and children. "My parents die alone," he says, and the constant smile he wears is crossed with a sadness he cannot conceal. As for his children's deaths, he is "pretty sure," adding "Somebody else gave the news. I didn't see it with my own eyes." Today he and Malin have only their memories, not even a family photograph.

WHEN, IN 1978, Pol Pot and his guerrillas were forced back into the countryside by the Vietnamese, Tep and the others were free to return home.

But home was no more. Totally leveled. Tep says it with his hands spread out, palms down.

Crossing the border into Thailand meant the hope of food. It also meant the possibility of stepping on a mine or being what American children would call "wasted" by a bullet.

If one could survive these obstacles, food and blankets were available in many border camps. But the main or official camp was the

one to seek, for only the people in this camp had a reasonable hope of leaving the refugee area. To make it inside required a friend who would cut a hole in the three-tiered fence. To stay inside meant "someone to make the (identification) papers." Tep and Malin made it inside.

Outside, twice as many people milled about with no hope of resettlement, only the possibility of getting rations, blankets and medicine provided by 34 countries. According to Tep, those in the informal camps constantly risked their lives to carry food back into Cambodia to their relatives. Inside and out the refugees on the Thai side number a half million.

And even for those huddled in the official camp, the most optimistic estimates is that no more than half will be resettled.

Tep knows that he is lucky.

(Next week: How the Phons and other refugee families are struggling to make Indiana their home.)

Father Charles Lahey dies

A concelebrated funeral liturgy was said Monday, Nov. 16, for Father Charles Lahey. Principal celebrant of the Mass was Msgr. Francis Tuohy.

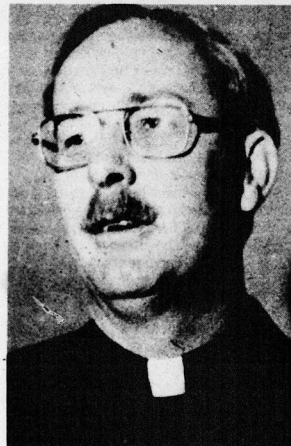
Mass at Holy Cross Church was followed by burial in Priests Circle, Calvary Cemetery.

Father Lahey, 44, died Nov. 12 in St. Francis Hospital, Beech Grove. At the time of his death, he was pastor of St. Francis de Sales, where he had served since 1976. Father Lahey also had been associate pastor at Holy Name Parish, Beech Grove; St. Paul Parish, Tell City; St.

Simon Parish, Indianapolis; and St. Michael Parish, Indianapolis.

An Indianapolis native, Father Lahey attended Holy Cross elementary school and studied at St. Meinrad for 12 years. He was ordained a priest in St. Meinrad Archabbey Church on May 5, 1963.

Among Father Lahey's survivors are his mother, Edith Lahey; five brothers, Tom, Michael, Jerry, John and Stephen Lahey; and his grandmother, Kathryn Riley.



Father Charles Lahey



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the CRITERION

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Letter from the Archbishop

My dear Family in Christ:

The liturgy this week and next speaks of being ready for the second coming of Jesus. The readings remind us that we will be judged on how we treat one another. But we will be judged especially on how we treat those who are considered "least" in our society.

One way that the Catholic community in America tries to live in alertness and readiness for the return of Jesus is by supporting the work of the Campaign for Human Development. Begun by the American Catholic Bishops in 1970, the Campaign for Human Development is our church's major education and action program working to overcome poverty in our country. Catholics have responded generously by giving eighty-eight million dollars to fund more than sixteen hundred projects which enable the poor and other disadvantaged people to work together to overcome poverty and its causes through self-help.

Jesus made a conscious choice to identify with the poor and the disadvantaged in His day. He identified especially with those considered "least" and with the ordinary working people of His day. He still identifies with those considered "least" in our society, and He will remind us of that at the last judgment.

There are many ways we can live as Jesus did, in solidarity with the poor. Supporting the Campaign for Human Development is one very good way of showing this solidarity.

Sincerely yours in Our Lord,

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

Bishops decry arms race as 'most dangerous issue'

by LIZ SCHEVCHUK

WASHINGTON (NC)—The world's "most dangerous moral issue in the public order today is the nuclear arms race" and the Catholic Church in the United States has "a special responsibility to address this question," Archbishop John Roach, president of the National Conference of Catholic Bishops, told the bishops Nov. 17 in his first presidential address.

Along with the nuclear arms race, the archbishop of St. Paul-Minneapolis ranked abortion and poverty as the three most crucial evils U.S. Catholics must fight to fulfill an obligation of "preaching the Gospel truth about every dimension of existence."

Although endorsing the separation of church and state, whereby no religious denomination is either favored or discriminated against by the government, he also emphasized that separation does not require religious groups to be silent on public issues.

"We should not accept or allow separation of church and state to be used to separate the church from society," which is distinct from the "state," Archbishop Roach said. Citing Vatican II directives, he said that "the task of the church in the political order is to stand as the sign and safeguard of the dignity of the person."

"The church must raise its voice clearly about justice, because choices now before us as a nation can erode the conditions which support human dignity," he added.

The archbishop said such choices involve

public policy decisions on nuclear weaponry, abortion and the fate of the poor.

"ON THE GLOBAL scale, the most dangerous moral issue in the public order today is the nuclear arms race," he said. "The church says 'no' clearly and decisively to the use of nuclear arms."

"It is not useful to blur the line of moral argument about the use of nuclear weapons at a time when the secular debate is openly discussing the use of limited nuclear weapons and winnable nuclear wars," he said.

"Second" on his list was "the abortion issue: The horrors of nuclear war, though certainly not fantasies, are, thank God, only possibilities at present. But the horror of legalized abortion is tragically real" through the 1.5 million abortions performed annually, he said.

"Nearly nine years after the Supreme Court decision of 1973 initiated this carnage, who can doubt that it is time to say, 'enough!' Human dignity and human rights are mocked by this scandal," Archbishop Roach added. He said, however, elected representatives' growing recognition of "the need to correct the situation" is encouraging and mentioned the NCCB's own support for the Hatch amendment, a proposal which would allow Congress and the states to enact laws against abortion. NCCB support for the Hatch amendment has prompted fire from some pro-life groups and bishops.

"I pray, I call upon all pro-life people to unite at this crucial moment," Archbishop Roach added.

The third major issue facing the American church is "the poor among us," who are of

increasing concern as federal budget cuts reduce assistance programs, he said.

Papal statements condemning the arms race because it promotes misallocation of valuable scarce resources take on new relevance in the United States because of budget cuts, Archbishop Roach said.

"THE PROPOSED expenditure of \$1.5 trillion for defense over the next five years stands in stark contrast to budget cuts which threaten the food, the health care and the education of the poor," he said.

"What is spent for guns directly reduces what is available for the quality of care and life for the least among us," he added.

The "impossible choices" confronted by the poor are "not between guns and butter but between bread and rent, between money for heating oil and the need to pay for health care for children," he said.

Private agencies cannot eradicate these

"impossible choices" entirely, he warned. "We have neither the resources nor, I suppose you could argue, even the mandate to do this. We will do our part, but our own social teaching calls upon the state to do its part."

The archbishop also stated that religious organizations—including the Moral Majority and the Catholic Church—must be judged by their consistency and their choice of moral issues to address.

"History has taught vividly at times that the expression of religious conviction through the political process is not necessarily a blessing to society," he added. How religious belief is related to political practice is the key, the archbishop stated. This demands "that a systematic discussion of religion and politics take place within our religious organizations and in the public arena where people of all faiths and no religious faith are called as citizens to set the direction of our society."

Pope approves omitting 'men' from words of consecration

WASHINGTON (NC)—U.S. bishops received surprise notice Nov. 17 that Pope John Paul II has confirmed their request to omit the word "men" from the words of Consecration.

The words of Consecration in all eucharistic prayers used in the Mass now will read "... for you and for all so that sins may be forgiven ..." instead of "... for you and for all men ..."

In the midst of discussion on language in the liturgy during the second day of the National Conference of Catholic Bishops (NCCB) meeting in Washington, Auxiliary Bishop Anthony G. Bosco of Pittsburgh asked about language changes requested at last year's meeting.

Bishop James Malone of Youngstown, Ohio, U.S. representative to the International Commission on English in the Liturgy (ICEL), said the bishops had not received word from Rome.

By coincidence, NCCB president Archbishop John R. Roach said the conference had just received a letter from the Vatican announcing the change in the Consecration. The archbishop said the change would be implemented immediately in all of the U.S. dioceses.

The question of language which refers only

to men had been addressed at last year's meeting when the bishops voted a series of changes to delete what was termed "exclusive language."

Archbishop Rembert Weakland of Milwaukee, chairman of the bishops' Committee on Liturgy, said other requests made by the U.S. bishops to the Vatican apparently are "still under study."

Other changes were proposed to "try to touch up the theology" of certain liturgical passages, Archbishop Weakland had said at the 1980 meeting. Modifications were suggested in eucharistic prayers to make the language less "exclusive."

At last year's meeting the archbishop also said the change in the Consecration "is the most serious of all those presented. It causes distress on the part of so many women and men around the country. It's so symbolic of many larger concerns."

ICEL had noted that "though the words 'man' or 'men' have a traditional generic usage, many people have come to experience them as referring primarily or exclusively to males and so as including women only in a secondary way ... or as omitting them altogether."

New canon law code due at end of 1982, says Cardinal Krol

OVERBROOK, Pa. (NC)—Promulgation of the new Code of Canon Law will probably occur at the end of 1982, Cardinal John Krol of Philadelphia told students at St. Charles Borromeo Seminary in Overbrook.

Cardinal Krol, who had returned five days earlier from a meeting in Rome of the Pontifical Commission for the Revision of the Code of Canon Law, said that three popes had engaged in unprecedented consultation in preparing the new text, the final version of which should be on the desk of Pope John Paul II by March or April.

The cardinal noted that 15 new members—three from each continent—had been added to the commission after the 1980 Synod of Bishops in Rome. He said in an interview that the commission, to which he has belonged for the past 18 years, has included over its history 93 cardinals from five continents; 185 experts from 31 nations; 62 archbishops and bishops; 64 secular priests; 45 members of religious communities and 14 lay men and women.

Its Oct. 20-28 meeting in Rome considering six special questions and other questions proposed by 10 participants, amounting to an additional 35 questions.

The six special questions resulted in the commission members supporting the exercise of jurisdiction in the church by lay persons; mandatory review of every affirmative sentence of nullity in marriage cases in the court of first instance (a revocation of the special procedural norms in effect during the past decade in the United States and Australia); the remarriage of permanent deacons, who are not permitted to remarry if their spouse dies after their ordination to the diaconate; the removal of automatic excommunication for mem-

bership in the Freemasons, but the retention of automatic excommunication for abortion; and the option of bishops' conferences establishing administrative tribunals.

Among the additional agenda items suggested by at least 10 prelates, the following were approved, Cardinal Krol said:

—Psychological testing of seminarians.

—Pastors must always provide a means to protect the anonymity of penitents, although penitents may choose face-to-face confession.

—Matrimonial consent can be invalid by reason of insanity, lack of due discretion or other psychic anomalies or by reason of ignorance or fraud.

—Women may serve as lay judges in an annulment case along with two clerics.

—Permission to members of secular institutes to wear external signs of their affiliation.

—Requirement of consultation with non-Catholic religious leaders before a diocesan bishop or episcopal conference issues general norms about the reception of the Eucharist, penance or anointing of the sick by baptized non-Catholics who do not have access to a minister of their own community.

—Reintroduction of the impediment of sacred orders as an exception to the general rule that the Ordinary may dispense from all impediments to marriage in danger of death.

—Retention of territorial dioceses rather than "personal prelacies" in which members of organizations such as secular institutes might have their own bishops.

—Retention of the possibility of non-voting persons to remain at meetings of episcopal conferences when a vote is called.



CRISIS IN POLAND—A motorist leans on his car as he waits in a seemingly endless line for his ration of gasoline at a downtown Warsaw service station. (NC photo from UPI)

EDITORIALS

Self-help from the helpful

In the last 11 years the Campaign for Human Development has assisted over 1,600 self-help projects throughout the United States. Among those projects funded in the archdiocese of Indianapolis last year were two: the Low-Income Community Organization in Austin and the Tri-County Alliance in Edinburgh. By self-help projects we mean those directed by the poor for their own benefit which aim to bring about social change by attacking root causes of poverty. CHD is almost unique in its efforts toward funding such projects to eradicate domestic poverty.

The Campaign for Human Development was founded by the American bishops in 1970. Each year on the Sunday before Thanksgiving the Catholic church sponsors a collection to fund this effort in all American parishes. One quarter of the amount collected remains in the local diocese. The remaining amount goes to the national office.

This past year the national office granted nearly \$6 million for 163 projects. Since 1970 Catholics have contributed nearly \$88 million to CHD. The program also provides schools and parishes with justice/education materials through CHD directors around the country and produces radio and TV public service announcements designed to heighten public awareness of poverty and injustice.

Grants are made by CHD to projects that address problems like economic and social development, legal aid, housing, health, communications and education. They frequently serve as "seed money" to enable a project to qualify for additional resources from other sources. CHD has been called the most successful funding program the Church has engaged in because the money received produces tangible results.

Economic hard times have hit every wage earner in this nation. But however badly all Americans are hit, hardest hit are the poor and projects which assist the poor. CHD cannot be called a handout in that monies are not distributed directly to individuals but to organizations and groups which focus on particular problems. That may account for much of its success.

It cannot be encouraged too strongly then that Catholics in this archdiocese continue their strong support of this annual collection. The short run suffering of sacrifice to help others can only serve the long run suffering of those in need. —TCW

Justice and injustice

(The following editorial, "Justice and Injustice," was written by A.E.P. Wall, editor of the Chicago Catholic, newspaper of the Chicago Archdiocese. It appeared in the Nov. 6 issue of the newspaper).

One of the marks of the American legal system, which distinguishes it from what passes for justice in authoritarian countries, is its concern for the rights of the accused.

The concern explains the secrecy of grand jury proceedings and the insistence that courts function in an atmosphere that is authentically judicious.

At times some defendants and some accusers have turned judicial proceedings into side-shows, circuses and political demonstrations, but these are unhappy times for the law itself.

A newspaper has twice published what it has presented as a disclosure of grand jury actions concerning the Roman Catholic archbishop of Chicago.

Will the grand jury investigate the disclosures of such information if in fact the disclosures are authentic?

Will federal authorities look into the grave question of how a newspaper may report what it claims to be the activities of a grand jury and the issuance of subpoenas in the name of a grand jury?

Should any American citizen who may be the subject of a grand jury's interest learn about it from newspaper headlines?

Because a grand jury may conclude after an inquiry that there was no wrongdoing, an innocent person and all who depend upon that person may be painfully and irrevocably damaged by a public airing of a private inquiry.

Many Americans are deeply concerned by the fact that a newspaper may publish, without attribution, the accusations of anonymous men and women who cannot be confronted by the accused. There can be no examination of motives of anonymous accusers, who may or may not act out of spite, hope of personal gain or personal bitterness that can best be explained by psychologists or other professionals.

Anonymous accusations may conceal the purpose of the accusers, a situation that sometimes occurs against a background of political or religious disagreement.

There is anxiety over the implications of trial by media because it is a caricature of legal trial. In a judicial trial a person knows the identity of the accusers and the specific details of the accusations. Accusations based upon fragmentary material illegally obtained have no standing in a court of law, but may be retailed on the newstands by gossip-mongering papers.

The innocent may be accused by the unidentified of doing the unanswerable.

WASHINGTON NEWSLETTER

Keeping updated on pro-life legislation

by JIM LACKEY

WASHINGTON (NC)—Just as you sometimes can't tell the players without a scorecard, it may be getting hard for those who don't follow Congress very closely to tell the difference between the various pending legislative proposals on abortion. Human life bill, human life amendment, federalism amendment: for the uninitiated the terms probably all run together.

What follows then is an update—a scorecard, if you will—of the current proposed abortion legislation now floating around Capitol Hill.

► **Human Life Bill:** Also known as the human life statute, the measure is a simple legislative proposal in which Congress would declare "that the life of each human being begins at conception" and that the 14th Amendment to the Constitution "protects all human life." It needs only a majority vote in both houses of Congress and the signature of President Reagan to become law, although it undoubtedly would be challenged in court.

The bill first was introduced last January as S.158 by Sen. Jesse Helms (R-N.C.) and was the subject of eight days of hearings last spring and summer by Sen. John East (R-N.C.). East's subcommittee, by a 3-2 vote, approved a slightly amended version and sent it to the full Judiciary Committee, where S.158 now awaits further action.

Meanwhile, Helms reintroduced the amended bill Oct. 15 as S.1741. Through a parliamentary maneuver he moved it directly to the Senate calendar where it could be called up for a vote before the end of the year.

Attorneys are sharply divided on the constitutionality of the bill, which attempts to answer what the Supreme Court said was its inability to determine the precise beginnings of life. Supporters of the measure cite a handful of cases in which Congress successfully redefined the "life and liberty" clause of the 14th Amendment. Others say it is blatantly and dangerously unconstitutional and, when struck down by the Supreme Court, will prove to have been a waste of time.

► **Federalism Amendment:** This is the controversial amendment to the Constitution proposed Sept. 21 by Sen. Orrin Hatch (R-Utah) as S.J.Res.110. It attempts to reverse the Supreme Court's abortion decision in a slightly different manner by explicitly stating that the Constitution does not include the right to abortion. It then grants Congress and the states the power, through separate legislation, to restrict abortions (thus the "federalism" designation).

The obvious advantage of a constitutional amendment is that it cannot be struck down by the courts as unconstitutional; the obvious disadvantage is that it needs two-thirds approval of the House and Senate and ratification by legislatures in three-fourths of the states.

Hatch, who has been holding hearings on various amendment proposals since early October, introduced the new amendment after saying he had serious questions about the constitutionality of the human life bill. He also argues that his amendment could pass while other amendments don't yet have enough votes.



Critics charge that Hatch and Hatch amendment supporters, including the U.S. bishops, have sold out and that Congress won't consider another amendment if the Hatch amendment is approved. Supporters of Hatch say that is like arguing how many hoses to use when the house is burning down.

After Hatch's hearings are completed either late this year or early next year, his subcommittee is expected to approve S.J.Res.110 and send it to the full Judiciary Committee, where both it and S.158 would be pending.

► **Human Life Amendment:** The traditional anti-abortion amendment introduced in every Congress since the 1973 Supreme Court ruling. Several versions have been proposed but none ever has been approved by a congressional committee or subcommittee.

The prime difference between the human life amendment (HLA) and the Hatch amendment is that rather than simply saying abortion is not a right in the Constitution the HLA states that "no unborn person shall be deprived of life by any person" except possibly in life-of-the-mother cases.

While a few legal scholars say there would be little difference between the Hatch amendment and the HLA in their ultimate impact, many pro-lifers would prefer the HLA's explicit right-to-life statement.

None of the HLA versions—and there are several in the House and Senate—is given a chance of passage during the current Congress.

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the criterion

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LIVING THE QUESTIONS

Subtle crisis increased our awareness of the world

by Fr. THOMAS C. WIDNER

It used to be that the clergy were often criticized for not preparing their congregations for the changes which the Second Vatican Council brought about. This criticism was twofold—first, that congregations were not even made aware that change was to come, and second, that once changes were instituted congregations were for the most part poorly instructed in them.

The same criticism has been leveled at the Catholic press. One great accomplishment the Catholic press could have made in the 1950's and 1960's was preparing its readers for the full impact of the Council.

In looking over issues of the old Indiana Catholic and Record and the early issues of the Criterion, therefore, I am immensely surprised but certainly pleased and impressed by the efforts of Msgr. Raymond Bosler and his associates in those days. This publication could not have better served the church at that time if it had tried. The information provided as well as accompanying editorial comment was certainly heroic in the face of what must have been rampant apathy.

Perhaps too because the crisis in the church at the time of the council's inception was not due to an attack on the 'doctrinal or organizational integrity' of the church it was not initially felt to be of singular importance. The crisis was at the time of the calling of the Council much more subtle. There are those who even today believe that the church's crisis in the

1960's would be much worse had not Vatican Council II occurred.

I SAID LAST WEEK THAT Pope John XXIII himself described the council's purpose as being "to eradicate the seeds of discord and promote peace and the unity of all humankind." In effect one might say that the Council was called because the church had passed the time when it needed only to defend doctrine.

In other words, the church had arrived at the point at which doctrine, while always needing to be refined, did not have to be the only focus of the church's worry. We became more comfortable with our beliefs and could more successfully turn to actual preaching. In a sense then, the present move toward evangelization is the most important work the church can now be conducting.

It cannot be stressed too strongly then that the Second Vatican Council occurred precisely at a time when the church needed to look outward, to concern itself less with internal needs and direct itself to the world around it. Thus the church continued to answer Christ's command to go forth and teach all nations.

Perhaps I can best approach this question as to the "why" of Vatican II by recalling my own youth in the 50's and the church I remember at that time. I grew up as I presume most Catholics did very much aware of the pride we took in the rightness of our faith. For myself I would not view this any differently except that it often produced an arrogance which denied that anyone else had any right to think similarly of themselves. Our self-image as a church then was positive but qualified by this arrogance which ignored or even condemned others. That is hardly Christian in its approach. Since the Council we might say that our self-image has been lowered

considerably but that is perhaps the short range price we pay for learning that important ingredient in our faith—love of neighbor.

I SAID THE CRISIS MUST have been a subtle one. It is difficult to think of the church in crisis if one is going about one's daily business in one's parish preparing children for the sacraments, uniting adults through parish activities, etc. This is all very useful and important work. But it has its own limitations. What is one being prepared for? What is the ultimate end to such sacramental preparation? Is it something we keep to ourselves? What does reception of the sacraments mean?

If there was a crisis in the church in the 1950's then it was a crisis of interest. Our recent history had been one of needing to preserve our faith. Missing was the emphasis on sharing our faith.

One way this occasionally continues to manifest itself is in our attitude toward the rest of the world. Most Catholics know the church's missionary efforts only through appeals made on Sundays in parish churches. Such efforts result in monetary contributions. Many Catholics consider this their only responsibility toward the church's effort to missionize. The current emphasis on evangelization reminds us that our responsibilities only begin there.

The most significant change which has thus occurred as a result of Vatican II, I think, has been the greater awareness Catholics in general have of the church in the world. We may truly be at the beginning of the last times when human beings more fully know themselves as members of a single world community of faith.

(To be continued)

What won it for Roncalli? Skill, persistence ... prayer

by VALERIE R. DILLON

For Coach Cathy Schembra, it was the second most exciting day of her life (her wedding day comes first). For the young women of Roncalli High School's volleyball team, it was the glorious climax of a season which had its share of bad breaks.

But for a few people, Roncalli's uphill battle to capture the school's first state championship ever, it was, quite simply, the inevitable answer to a whole lot of prayer.

They are the moms and dads who this past Saturday yelled, squirmed in their seats, bit their lips and jumped up and down a lot during the final act of a drama with more scares and thrills than any partisan should have to endure. The championship match against defending champion Mishawaka was an uphill struggle which saw their offspring stave off five game points against them in the first contest and survive a second game loss and a 13-8 deficit in the deciding game.

When they rallied with seven straight points to finally triumph 18-16, 11-15, 15-13, joy overflowed in that band of parents clustered together in the stands. Joyful, they were, but not surprised.

There were those prayers, remember?

"While the crowd was jumping up and down, most of all the mothers were silent," recalls Jane Deak's mother, Judy, adding with a smile, "I don't know how I'm going to keep all those promises I made."

Marni Kirkhoff's dad, Bob, agrees. "It was very exciting and I

was standing up, but my wife was sitting down, offering a prayer to the Man Upstairs."

Neither did Marie Obergfell, Jeanne's mother, but she admits "I could hardly stand it at the end." She recalls that everyone was very vocal except in the final moments when "every mother's head was bowed."

"When it was all over, Jeanne came up to us and said, 'Mom and Dad, this was for your anniversary. Marie and husband, Dick, celebrated their 40th anniversary Sunday.'

According to Bill Kuntz, Susie's father and archdiocesan CYO director, he and his wife were more quiet than usual during the final match. "I don't think we said 15 words, but we nudged each other a couple of times."

For Anne Armbruster, Rosanne's mother, the finale was a test of her usual quiet confidence. "I always tell the children, 'Don't ask for what you want; just tell God: Thy will be done.' So I didn't ask for a win." But, she confesses, "when the team got down 10-5 in the final game, I said, this is it! I'm asking for it now! After that, I was very calm."

Saturday's experience was something Marilyn and Gerald Scheele "don't quite know how to describe."

"I probably hollered more than anybody," says Scheele. Says his wife, "I prayed through the whole thing. It wasn't fun when they were down 13-8."

Nor had it been fun through the six weeks that their daughter sat on the bench with a broken foot. "It was hard to see her sitting

there," recalls Mrs. Scheele. "But this team never left her out. They treated her like one of them... this kept her going."

Suzanne came back in time for regionals, and Saturday was the spark that led the team to victory. After the game, she received the Indiana High School Athletic Association's mental attitude award.

It was that, too, for one other "parent," Roncalli Principal Bernard Dever. At Monday's pep session, he declared: "I feel like a daddy with the smartest, most intelligent, best athletic kids in the whole block!"



CHAMPIONS ALL—Assistant coach Mary McMakin (in left photo) speaks amid deafening cheers at Roncalli's post-championship pep rally, as the team shares its moment of triumph. Above, four members in playful exchange are (left to right) Suzanne Scheele, Jeanne Obergfell, Rosanne Armbruster and Amy James. (Photos by Ann Hanley)



Criterion editor honored by right to lifers

by RUTH ANN HANLEY

A local priest observed that with enough effort the Right-to-Life movement can succeed in a world of inconsistencies and weakened principles, because it offers "a strong unified goal."

Local people in the forefront of the movement, joined together—400 strong—last Saturday night to witness to that goal and listen to its foremost Congressional ally, Representative Henry Hyde, (R-IL).

At the 2nd Annual Pro-life dinner dance, supported by four local organizations, Congressman Hyde and Valerie Dillon, recipient of the second annual pro-life award, praised the workers in the right-to-life movement. Hyde called them "the most selfless group one could imagine ... loving those who cannot love them back."

And Mrs. Dillon in receiving her award turned back the honor upon those assembled who "speak out and are not afraid to be humiliated."

For those assembled to "celebrate life" Hyde updated the pro-life answers to pro-abortion questions. And in a press conference preceding the dinner, he reviewed pending Congressional pro-life legislation.

The four-term Congressman briefly answered reporters' questions on three foremost pieces of legislation—the Human Life Amendment (chances of passage not immediate), the Human Life Bill (easier to pass than an amendment), and the most recent entry, the Hatch Amendment.

DESPITE OPPOSITION in some pro-life quarters, Hyde sees possibilities in the Hatch Amendment because "it doesn't get into the question of personhood." The Human Life Amendment would declare the unborn are legal "persons," whereas the Hatch Amendment would simply state that the constitution does not include the right to abortion.

Hatch, he says, "would repeal the 1973 Supreme Court decision and allow states to pass legislation restricting abortion." It also

would allow congressional restrictions, and the most restrictive law, whether state or federal, would apply in the individual states.

Asked why spokesmen for the National Council of Catholic Bishops would support the Hatch Amendment, which does not go as far as the proposals, Hyde replied "they see a practical advantage."

Hyde believes that the Hatch Amendment is seen as "do-able." Also, he says, "it is appropriate for the legislature" and "provides the certitude of constitutional authority."

Although the Hatch Amendment "is less than the movement wants," the Human Life Bill which goes farther is riskier because according to Hyde "it could be changed later as it would not be locked into the Constitution."

TO THOSE WHO contend that the Human Life Bill would outlaw contraception, Hyde maintains that contraception is not involved. Contraception means before conception, and "what is being discussed is the outlawing of certain abortifacients as forms of the pill and the IUD. My own finding is that the law is not competent to outlaw the IUD or the morning-after pill. What we're after is surgical abortion."

Later, at the dinner, he reiterated his answers to other questions:

To the issue of "choice": "if you're pregnant you already have a baby; the only choice is whether to kill it or not."

To health: "98 per cent of preborn human lives are extinguished; that is 1.5 million, the combined population totals of Miami, Minneapolis and Kansas City ... only two per cent of abortions have a medical basis."

To scientific judgment: "We're not talking about when human life began generically, but when your individual life began. Everybody knows your life begins at conception."

To personhood: "It's an esoteric question for those who would dance on the head of a pin ... there are those who would tie personhood to achievement and not endowment ... but when you don't know, like a hunter with a gun, you give the subject the benefit of the doubt."

To religious control: "All the great



CELEBRATE LIFE—Barb McDermott of St. Luke's Parish (at left) greets Congressmen Henry Hyde and Valerie Dillon at the Indianapolis Right to Life dinner dance last Saturday. Some 400 persons attended the affair at which Hyde spoke and Mrs. Dillon received an award. (Photo by Ruth Ann Hanley)

movements have been fought by religious people. The abolition movement was fought by those with profoundly religious feelings ... If we take morality out of the law, we are left with force as the only principle."

To polls: "It's the way the question is asked. In some polls I'd be classified as for abortion. There is a question of conscience, the right and wrong of an issue. Imagine if Jesus Christ had taken a poll to see if he should preach the gospel?"

FOCUSING FINALLY on the shortcomings of the pro abortion cause, Hyde saw its arguments based on excessive simplicity (people problems solved by getting rid of people) and a "surrender to soul crushing pessimism." He insisted, "We need to remember that the most perfect man who ever lived ended up nailed to a cross."

Hyde concluded his talk with a reference to his belief in the final reward for those "who work for the defenseless, the vulnerable, the least of God's creatures."

Following the dinner, Charles E. Stimming, first recipient of the pro-life award, presented the award, renamed in his honor, to Mrs.

Dillon, who co-founded the New Jersey Right to Life Committee and reactivated the Committee for the Preservation of Life, forerunner of Right to Life of Indianapolis, Inc.

Her award was given "in recognition of outstanding service rendered to the community in fostering protection of innocent human life."

On receiving the award, Mrs. Dillon saw the hundreds gathered at the dinner as "the fruit" of the 21 persons who gathered in the basement of St. Monica Church nine years ago to form a grass roots pro-life organization. Since that time, she has spoken on the issue throughout the archdiocese and has authored pro-life publications for Our Sunday Visitor, Sadlier, and the United States Catholic Conference.

Mrs. Dillon, news editor of The Criterion and a board member of various archdiocesan agencies, is on the board of Right to Life of Indianapolis, who sponsored the dinner, and American Citizens Concerned for Life. Other sponsors were the Saint Gerard Guild, Mother and Unborn Baby Care Center, and Indiana Right to Life.

The dinner dance, held at the Hyatt Regency, Indianapolis, was chaired by Mrs. Patricia Bova and Mrs. Marie Panozzo.



QUILTING CONTRIBUTION—At left, Louise Wilson, director of the Low Income Community Organization in Austin, and youth volunteer Polly Connor display one of the quilts made by volunteers which are sold and used for operating expenses.

Human development campaign supports self-confidence

"The greatest support we can give to people is the confidence that they can do things for themselves."

These words of Mrs. Louise Wilson, volunteer director of a Southern Indiana community organization, express not only her own philosophy but help to explain the underlying basis of the Campaign for Human Development (CHD).

CHD's annual collection will be taken this weekend in all archdiocesan churches. Initiated by the American bishops 11 years ago, CHD provides funding for self help projects which enable poor and disadvantaged people to overcome their own poverty. It also educates about the Christian responsibility to help the needy to achieve dignity through their own self-attainment.

Three-fourths of the funds collected this Saturday and Sunday will be sent to the national CHD office and one-fourth will remain in the local area. Last year's archdiocesan collection amounted to \$72,777. Since 1970 Catholics nationwide have given \$88 million which funded more than 1,600 projects.

Applicants for the funding program are awarded grants based on the nature of the project and the availability of funds. Mrs.

Grace Hayes, program director for the local office, reports that last year CHD awarded two grants to organizations in the archdiocese.

One allocation was a \$4,723 grant made to the Low-Income Community Organization, Inc. of Austin. This group's volunteers assist clients by providing information about available financial aid, housing, food, medical care and school books. They also help people to write letters, fill out forms, mend clothes and, often, provide emergency transportation.

Mrs. Wilson is volunteer director of the Austin agency.

A second grant was made to the Tri-County Alliance, Inc., located in Edinburgh. This organization, which received \$2,735, provides staff help and resources to meet the needs of low-income persons in Edinburgh and surrounding communities. A major part of this grant also will provide education in community needs and organizational skills.

According to Mrs. Hayes, the CHD office will sponsor a series of workshops for community groups in three archdiocesan localities this year. Topics will be board and leadership training and issue analysis, identification and implementation.

Be thankful for the priceless gifts

by ALICE DAILEY

Many words have been written about Thanksgiving though we may sometimes pass over them as merely pious platitudes. But for centuries we have been trying, in our feeble way, to express gratitude to the Creator who gave us life and being, and what better time to do this than at Thanksgiving?

All around us and in us are priceless gifts and possessions that we don't even realize. Our sight, our senses, our very breath all are taken as a matter of course without a second thought as to their source. Only if one or another of these is impaired do we realize what we had.

Do we ever offer a bit of thanks for the blessing of sleep—that welcome escape from harsh reality, that refresher of weary hearts?

What about precious family ties and friendships that bind us to one another? Human love, with all its yearning, caring and empathy, is a deep mystery which no scientist can plumb. It cannot be forced; it cannot be bought.

It is a glowing spark sent off from the great warming fire of divine love. Thank heaven for sharing such a gift with us.

If there is any one thing that jolts us into an

awareness of our littleness and insignificance it is a view of humanity's accomplishments from a great height. Just a few thousand feet in the air and our loftiest accomplishments dwindle. Skyscrapers appear as toys, super highways as inkblines, and sprawling farms as green postage stamps. Against the immensity of the universe, what is man?

When we consider all this we are overwhelmed with gratitude for a God who commands mighty waters to stay within their bounds, who can turn an evening sky into a giant mural of colors, who gives us a faith that transcends the darkness of despair to glimpses of glory beyond imagination.

All that we are, all that we have is by the grace of God, and please, Lord, let us never forget it.

check it out...

✓ The parish community of St. Patrick, Terre Haute, has announced plans for the annual Thanksgiving dinner. The dinner is arranged each year so that older persons in the community who might otherwise be alone on Thanksgiving Day may share a holiday dinner in congenial company. The menu is provided, prepared and served by members of the parish.

The dinner will be served in the school cafeteria at noon. It will be preceded by a Liturgy of Thanksgiving in St. Patrick Church

at 10:30 a.m. An invitation to attend the dinner is extended to any older person in the entire community. Providence Sister Helen Louise, minister to older members of the parish, is in charge of arrangements. For reservations call St. Patrick rectory, 812-232-8518.

✓ During this year, another 47,000 Americans (including 1,050 Hoosiers) will have become blind, according to the Indiana Society to Prevent Blindness. The statistics are "tragic since half of all blindness can be prevented."

The Indiana Society notes that the nation's leading cause of blindness is a treatable eye disease called glaucoma. There are an estimated 2,000,000 victims in the United States—and half of these people don't even know it. Glaucoma often develops without pain or symptoms. Sight lost to glaucoma cannot be restored, but early diagnosis and prompt treatment can halt the progress of the disease in most cases.

A Glaucoma Alert Program will be conducted by the Indiana Society to Prevent Blindness from 10 a.m. to 4 p.m. in the State House north hallway, north of the Rotunda, on Tuesday, Dec. 1. The screening test for glaucoma is quick and painless; no eye drops are used. Persons who are found through the screening to have elevated eye pressure—the condition associated with glaucoma—will be advised to get a medical eye examination.

The general public is encouraged to participate in the screening program.

✓ Two Knights of Columbus councils in the Indianapolis archdiocese took top honors among the 101 councils in Indiana for membership recruitment in the 1980-81 program year. Msgr. Downey Council 3660, Indianapolis, led the state in net gain of 67 new members. St. Thomas More Council 7431, Mooresville, had the highest percentage gain in membership.

The Supreme Council in New Haven, Conn., recently made the announcement of this recognition in the Contest of Champions program.



✓ John and Rose (Boland) McMahon are this year observing their 40th wedding anniversary. They were married on Thanksgiving Day, Nov. 20, 1941, at Holy Cross Church, Indianapolis. Mrs. McMahon is the sister of the late Benedictine Father Paschal Bolland of St. Meinrad. The McMahons are the parents of eight children. They also have seven grandchildren. The children include Jim, Bill, Jack, Mary Ann, GERALYN, Patricia, Kevin and Karen.



✓ To celebrate their 40th wedding anniversary, Carl and Marcella (Kruer) Andres will have an anniversary Mass and reception at St. John parish, Starlight, on Friday, Nov. 27, at 6:30 p.m. Mr. and Mrs. Andres were married at St. John's on Nov. 27, 1941. Their family includes 12 children and 18 grandchildren.

Archbishop O'Meara's Schedule

Week of November 22

SUNDAY, November 22—Presbytery meeting at Columbus, 7 p.m.

MONDAY, November 23—Presbytery meeting at Columbus; Parish visitation, St. Charles parish, Bloomington. Mass at 7:30 p.m. with reception following.

TUESDAY, November 24—Parish visitation, St. Ann parish, Terre Haute. Mass at 7:30 p.m. with reception following.

THURSDAY, November 26—Mass at SS. Peter and Paul Cathedral at 9 a.m.

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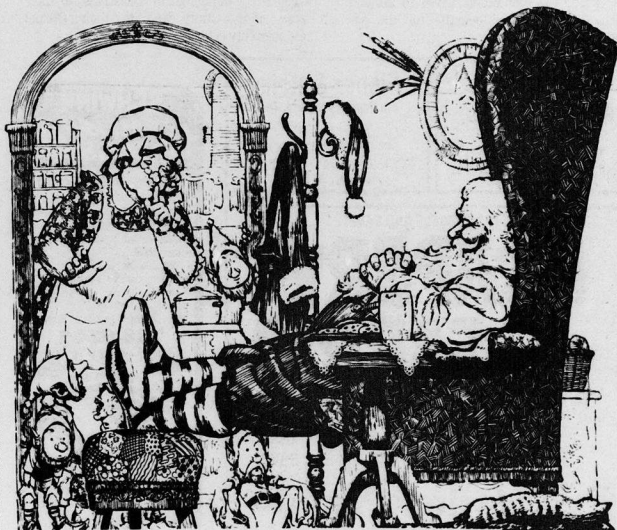
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THE QUESTION BOX

How much of Bible is fiction?

by Magr. R. T. BOSLER

Q I was recently shocked to hear a priest say that Jonah and Job were fictional characters and that the biblical account of Jonah and the whale was just a story. Now I wonder how much more should be weeded out of the Old Testament.

A Just a story? What a better way of teaching than by storytelling? It's the method Jesus used.

How could he have described the meaning of neighborly love better than in the story of the Good Samaritan? And how real he made for us the loving forgiveness of our heavenly Father in the story of the Prodigal Son!

The Good Samaritan and the father of the



Prodigal Son were fictional characters Jesus created to teach mighty truths. The fact that they are fictional in no way detracts from the revelation made through them. The same is true of Jonah or Job.

Not all the persons mentioned in the Old Testament are fictional, of course. How do we know which were and which were not? We need the help of biblical scholars, who have studied ancient writings and learned to distinguish the parables and stories from historical accounts. Scholars find ample clues in Job and Jonah that indicate they are teaching stories rather than strict historical accounts.

Even the books that give history are frequently written in the form of what we would call the historical novel, in which secondary characters are created to make the story of the real hero more interesting and conversations are made up that make the historical heroes come alive.

It is most important, therefore, that you

the chosen people at the time Jonah was written.

The New American Bible points out how "the book has also prepared the way for the gospel with its message of redemption for all, both Jew and Gentile."

I suspect that you and many others who get excited over whether the Book of Jonah or the Book of Job is a teaching story or an historical narrative have never read them. If you had, you would know that it makes no difference whether Jonah or Job were real or fictional and that what counts is the lesson taught.

I have discovered from experience that many who become disturbed over the new approach to Scripture have never read the Bible at all, but know only what they learned from Sunday school classes or reading the old "Bible history" books.

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

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Pontiff calls for guarantees for farmworkers' rights

VATICAN CITY (NC)—On Italy's day of thanksgiving for the harvest Pope John Paul II issued a call for legislation that will guarantee the rights of the world's farmworkers.

Speaking to about 50,000 pilgrims in St. Peter's Square, the pontiff said that many of the social problems of rural communities today can be attributed to developing technology and to agricultural policy.

The pope spoke for several minutes before praying the Angelus with the crowd gathered in the square.

"Above all in the countries of the Third World," said the pope, "radical changes are urgently needed which would guarantee by means of just legislation the primary rights of farmworkers."

The pontiff added that in the Third World the majority of the people live by working on the land. Suggesting that the workers themselves are often deprived of the benefit of their labor, the pope said that "the land is a gift of God, which the omnipotent gives to all and which should produce benefits for the advantage of all."

In noting the importance of agricultural workers, the pope said that "today the church wants to show, yet another time, its particular solicitude for the well-deserving diligent rural class, whose religious spirit grows by continual contact with nature and with God."

"The church hopes" the pope continued, "that society recognizes the prestige and the consideration which they (farmworkers) are owed."

On the same day Cardinal Agostino Casaroli, papal secretary of state, was the principal celebrant at a Mass marking the thanksgiving celebration.

In his homily at the Mass, held in Rome's Basilica of the Holy Apostles, Cardinal Casaroli referred to agricultural work as "a vocation and a mission." He spoke of the problem of world hunger and called it not just a statistical problem but "a tragedy of persons and of families."

Cardinal Casaroli said that famine in the world is "a challenge to Christians, to their sense of humanity and to their Gospel responsibility of brotherhood."

have a Bible with adequate introductions for the various books and with footnotes to help you understand what you are reading.

The New American Bible has these. It describes the Book of Jonah as "a didactic story with an important theological message... a parable of mercy showing that God's threatened punishments are but the expression of a merciful will which moves all men to repent and seek forgiveness."

In the book, Jonah is shocked that God is willing to grant forgiveness and help to the Ninevites, who are pagans and enemies of the Jews. The purpose of the book is to reveal that salvation is not limited to the Jews, which seemingly was a false notion prevailing among

DRUGS
IT TAKES GUTS
TO SAY NO

...FATHER!

This Japanese family gives thanks for the gift of faith brought to them through the work of missionaries.

These dedicated missionaries depend on your prayers and generosity to expand their work to the many others in Japan... or Kenya... or Papua New Guinea... who do not know of Christ's love.

In the spirit of Thanksgiving, won't you say "thanks" for your gift of faith by a sacrifice for the Holy Father's missionaries?

Thanks!

THANK YOU...

"All that you make possible through your zeal is meant to be an expression of the Savior's love."

—(Pope John Paul II)



LEON V. KOTSKI

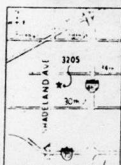
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LIVING YOUR FAITH

Study says 'other people' key to conversions

by JERRY FILTEAU

WASHINGTON (NC)—Other people are usually a key for people converting to Catholicism or returning to the church after dropping out, said a newly published study sponsored by the U.S. bishops.

"We do not diminish the impact of the preached Gospel or the movement of the Spirit. But human beings are usually their mediators... Evangelization should be visualized as matchmaking—individuals are matched with particular groups," the study concluded.

The study, "Converts, Dropouts, Returnees, a Study of Religious Change Among Catholics," by sociologist Dean R. Hoge, was published in November by the U.S. Catholic Conference, the national action arm of the U.S. bishops.

Sponsored by the bishops' Committee on Evangelization, the study sought to analyze reasons why people join the Catholic Church, quit being practicing Catholics, or return to active practice after a period when they had stopped going to church.

Hoge and two colleagues, Paulist Father Kenneth McGuire and Marist Brother Bernard Stratman, conducted the study by interviewing in depth about 200 people in each category, using scientific sampling techniques to obtain a representative cross-section of Americans who had made a basic change in their religious practice within the previous three years.

The study noted that according to other studies about 42 percent of American Catholics drop out of church attendance for two years or longer at some time in their lives.

"OVER HALF the dropping out occurs in the teen years and early 20s, and the more highly educated young people tend to drop out relatively more often. Of the drop-outs, the majority return sometime in their lives," the study reported.

Reasons behind changes in religious practice ranged from life-style or life situation changes (moving, leaving home, marrying, raising children, job change) to personal religious experiences or inner needs, from influences of a friend or relative or priest to moral issues. Those interviewed gave multiple reasons for converting to, leaving or returning to Catholic practice.

In all three categories of religious change the study found marriage and family relationships highest among reasons for the change, but in different ways for each group.

Among converts, the researchers found that engagement or marriage to a Catholic spouse or concern for the education or religious training of children or for family religious unity counted as primary factors for 83 percent of the conversions. Sixty-three percent said a spouse or spouse-to-be was a significant person who helped their decision.

Nearly half the converts were between 20 and 30 years of age, and another fourth were aged 30-40. Converts tended to be better educated than the average Catholic and to be more active churchgoers than the average Catholic.

AMONG DROP-OUTS the study found notable differences between younger drop-outs (below age 23) and older ones (23 or above).

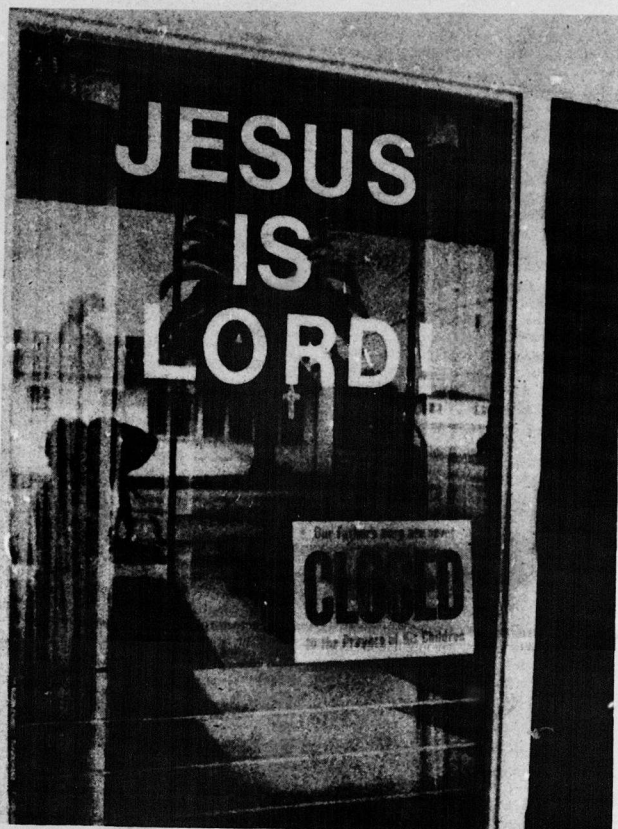
Over half of the younger group cited parental family tensions or rejection of family pressures among influences that led them to quit going to church. About one-fourth indicated that they found church boring or were too lazy to go, or had otherwise lost interest or motivation. About one-fourth expressed fear of or objection to confession or a feeling of conflict between church teachings and their lives. About one in six raised objections to the church's moral teachings.

Among the older group almost none suggested conflict with parents or freedom from family pressure as a reason they quit attending church. The highest-ranking reasons were objection to Catholic moral teachings (26 percent) and lack of motivation or interest (24 percent).

Objection to changes in the church, scarcely mentioned among younger drop-outs, was stated as a reason for dropping out among 19 percent of the older group.

Among those who were raised Catholics but had dropped out and then returned, 55 percent said they had children being raised as Catholics and were concerned for their upbringing or for family religious unity. About two out of five indicated that they felt a void, spiritual need, or similar interior reason. Guilt over inactivity or being away from the sacraments was cited by 30 percent of the returnees.

In a concluding chapter to the study Paulist Father Alvin Illig, executive director of the bishops' Committee on Evangelization, expressed hopes that the information provided by the research would help dioceses and parishes to establish effective evangelization programs to reach out to the estimated 80 million unchurched Americans, including an estimated 15 million inactive Catholics.



ALWAYS OPEN—The "closed" sign on the window doesn't really mean that Jesus is closed. A closer look reveals that it reads, "Our Father's ears are never closed to the prayers of his children." In the work of evangelization throughout our nation, the doors of hearts must be opened through prayer if people are to recognize Jesus as Lord. (NC photo by Mark Ryland)

Mother upset by father's influence on son

by Dr. JAMES and MARY KENNY

Dear Dr. Kenny: My 16-year-old son from my first marriage is still communicating with his natural father. To say the least, his natural father is immoral and non-religious.

He lives with women and openly talks about it to my son. He makes fun of the church and has succeeded in talking my son out of his faith. My son does not defend his faith at all, does not go to church anymore and won't even discuss Christ or the church with me. He hero worships his father and wants to go live with him when he is 18.

I tried to set a good example all these years. I read the Bible to him every night, had rosary meetings in my home, went to Mass and Communion every day, novenas, all-night vigils—all of which my son participated in up until last year when his father got hold of him. How could he have lost his faith so fast?

How do I act in regard to all this? Do I remain a constant, loving mother and unchanged in my attitude toward him? Or should I show my anger and disappointment and try to discourage him from falling away?

Answer: It is not unusual for adolescents to

question their religious practices. In fact, adolescents question almost everything about their family life. This seems to be part of growing up in our culture, a growing away from family toward independence.

You worry that your son has lost his faith. I doubt that. At worst he has lost his family patterns of prayer and Mass attendance. This may be temporary.

Faith is an adult mental attitude, a belief in Jesus Christ and God. Faith is a risk, a daring ascent.

I find it difficult to imagine that children are sufficiently mentally mature to have "faith" in God. They are capable of obedience and good habits. They are capable of love. They can even parrot the externals of a creed. But children and adolescents are not yet mentally ready to fashion a complete act of faith.

Don't judge your son entirely by what you observe. The possibility that he will still develop a mature adult faith is not lost.

You are worried that your ex-husband will lead your son astray morally or devotionally. If it does happen, I hope it is temporary. If it must, I hope it happens while the boy is still

young, for then he is likely to return to your home when things go sour.

The alternative is to control him so tightly that he cannot make mistakes, and then let him go when he reaches adulthood. If he stumbles then, he will not find it easy to return to your counsel. Better that he err now than later.

Your son needs freedom in order eventually to develop an adult faith. Without such freedom, faith is not possible, only habit and obedience.

Your son has the right to make his own choice about where to live. In a divorce the courts grant young adolescents the right to choose their custodial parent at age 14. In two short years your son will legally be an adult.

So love your son. Continue to set a good example for him. Do not be angry with him if he chooses to visit or live with his father.

Allow him to make important choices about his life. Learning to make decisions is very important in growing up. At the same time, keep the prayers and home fire burning.

(Reader questions on family living and child care to be answered in print are invited. Address questions: The Kennys, Box 67; Rensselaer, Ind. 47978.)

Jesuits troubled by pontiff's decision to install personal delegate

by Fr. RICHARD P. McBRIEN

Members of the Society of Jesus are profoundly troubled by the recent decision of Pope John Paul II to install a personal delegate to govern the Jesuits until the election of a new Superior General.

The papal decision in effect suspends the constitution of the Society, which provides for the governance of the Society in the event of the incapacitation of the Father General.

Father Vincent O'Keefe had already been appointed to govern the Jesuits as vicar general during Father Pedro Arrupe's illness, brought about by a stroke suffered in the Rome airport in late August. Preparations for a General Congregation in which a new Superior General would be elected were to proceed according to constitutional plan.

But the Pope's action aborted this process. Father O'Keefe's authority as vicar general expired on Oct. 31, and he was replaced by



Father Paolo Dezza, an 80-year-old man who is, for all practical purposes, blind.

Father Dezza's responsibilities are not simply to provide a liaison between the Holy Father and the Society of Jesus, as some thought at first. Father Dezza's duties, rather, are "to look after the preparation of a General Congregation, to be called in due time, and also, in my name and by my appointment, superintend the government of the Society until the election of a new Superior General" (letter of Pope John Paul II to Father Arrupe, 5 October 1981).

PERHAPS OUT OF deference to Father Dezza's health, Pope John Paul II also selected Father Joseph Pittau, Provincial of the Jesuits in Japan, to serve as Father Dezza's assistant "in carrying out his duties and to take his place should he be impeded or die." The latter consideration clearly suggests that the Holy Father expects some significant delay before the calling of a General Congregation.

It was in April of 1980 that Father Arrupe had asked the Pope to accept his resignation as Superior General of the Society of Jesus. The Pope denied the request, and at the same time prohibited the calling of a General

Congregation because of "the need for a more thorough preparation."

The provincials of the 10 U.S. Jesuit provinces have, in the meantime, urged all of their brother Jesuits to avoid "a frustrating, profitless and even harmful round of speculations . . . about the implications or consequences of the Holy Father's action for our life and work as Jesuits."

This is not to say that the provincials themselves have adopted a wait-and-see attitude. On the contrary, they have written both the Pope and Father Dezza "setting forth concerns . . . about the effects of the Holy Father's action on the ordinary government of the Society."

Many of my readers—relatively few of whom are members of the Society of Jesus—may wonder why these recent developments merit comment outside the Jesuit community itself.

THE REASON IS that broader theological issues are at stake: specifically, the doctrine of collegiality and the principle of subsidiarity.

The doctrine of collegiality reminds us that the Church is not one undifferentiated ecclesiastical unit under the Pope, but a college of local churches in union with one another and with the See of Rome.

The principle of subsidiarity reminds us that decisions should be taken as close to their point of impact as possible. Nothing should be done at a higher level which can be done as well, if not better, at a lower level.

It is obvious that the doctrine of collegiality and the principle of subsidiarity are closely linked. The former underscores the importance of the local church, and the latter underscores the dangers of over-centralization.

Collegiality and subsidiarity together mean that local churches should, as far as possible, attend to their own governance, without prejudice to their bonds of unity with other churches in and through their common unity



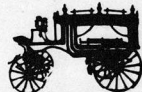
MEDITATION—Reynaldo Sanchez Veta meditates saint of Cuba, as he lies on a cot in a refugee camp, Dolores Curran deals with giving thanks for

with Rome. Accordingly, there should be as little intervention from on high as possible.

If this recent initiative taken with regard to the Jesuits were an entirely isolated case, one would simply be mystified by it, and wonder if there had been some unfortunate breakdown of communication.

But when seen in the context of other, similar initiatives—the Dutch Synod and the Vatican-directed review of U.S. seminaries, for example—one becomes anxious about a developing pattern of governmental actions which seem, on the surface at least, to be at variance with collegiality and subsidiarity.

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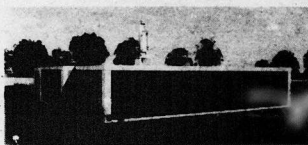
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The Word

by PAUL KARNOWSKI

Once upon a time there was a country called the Land of Opportunity. There was no king in this country, for the people chose their own rulers. There were many rulers in the land and many advisors, too. These rulers and advisors lived in Capital City.

It came to pass that the rulers awoke one day and saw that the books were in the red. They saw, too, that the morality of the people was slipping. And behold, a great decree went out from Capital City that the books should be balanced. Another decree stated that ethics should be improved.

Before the decrees could become law, there arose a great dispute in Capital City. The multitude of rulers and advisors could not agree on what was to be done. Some wanted to plier the army's coffers. Some wanted to take money from the rich. Others wanted to stop support for the poor. Many advisors wanted to pass laws telling the people how to behave. It was a confusing time for the rulers and for the people. The Land of Opportunity became the Land of Chaos.

Now many people in the land were called by the name Christian. These people spoke of a

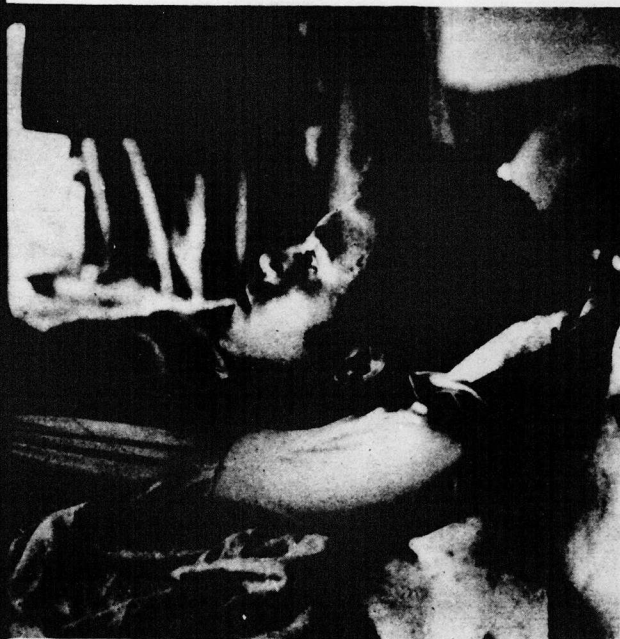
king, one who was called the Christ. They believed that the Christ would return to the earth one day, and that He alone could judge the right from the wrong. He would separate the good from the evil as a shepherd separates the goats from the sheep. But their belief was weak. Many Christians claimed to speak for their king. They too joined in the chaos, claiming to be sheep and calling their brethren goats.

Meanwhile far above the land, the King who is called the Christ looked down upon the country. He longed to make an appearance in the land, but it was not yet His time. He knew the sheep from the goats, for He could look into the hearts of the people.

He whispered into the hearts of the people and the rulers. He told them that there would never be a perfect and permanent solution to their problems, for they were all weak and with fault. He urged them to continue their quest for solutions, but He reminded them to do so in a spirit of mercy, patience, and compassion. "Use my Spirit of love," He whispered.

As He spoke, He shuddered. The clamor in the land was so loud that very few people had heard. They were like sheep without a shepherd. Like a people without a king.

NOVEMBER 22, 1981
Feast of Christ the King (A)
Ezekiel 34:11-12, 15-17
I Corinthians 15:20-26, 28
Matthew 25:31-46



San Lorenzo, patron of Miami Beach. This photo's blessings. Vetic's gratitude probably is more basic than ours. A Catholic, he was not allowed to practice his faith in Cuba. (NC Photo)

Church needs new guiding image, says priest

MINNEAPOLIS (NC)—Because of the new problems and opportunities of the 1980s, the church will need a "new guiding image" that is Christ-centered and built on discipleship and apostleship, said Father Lawrence Gorman.

The image of the church as an institution has caused a "decline in enthusiasm among many church leaders," he said, because many Catholics felt an insensitivity on the part of priests to the issues of birth control and divorce. As a result, some have left the church, he said.

Father Gorman, program director of the Office of Permanent Diaconate in the Chicago Archdiocese, spoke at the Upper Midwest Catholic Education Congress in Minneapolis.

The institution image of the church has also contributed to a "crisis of the church's credibility," he said, "because society began to take a much more critical look at authority."

People were unable to accept the interpretations of Scripture offered by church authorities, he said.

"To regain credibility, we must interpret Scripture so that it makes sense to the people," he said.

As a solution, Father Gorman suggested the church adopt the image of discipleship. This image of discipleship is one of depth, he said, because like the apostles persons in the church must pray and discuss their faith.

"When they find answers to give the community, when this depth is achieved, then they become apostles and are ready to go forth to heal and teach," he said.

AS A RESULT, the church will gain credibility, because its ministers will find answers on how to transform Scripture into "effective social operations for people," he said.

The Rev. Anthony Campolo, another

speaker at the conference, told teachers and administrators at the conference that "the Scriptures of Jesus call us to sacrifice, and we must change our lifestyles."

"We have tended in Christendom to use Jesus as a success vehicle," said Mr. Campolo, a Baptist minister and chairman of the sociology department at Eastern College in St. Davids, Pa.

Citing the Rev. Jerry Falwell, the leader of the Moral Majority, as one who actively encourages this attitude, he quoted Mr. Falwell, who once said, "I have no apologies for my wealth; prosperity is God's way of rewarding those who who are faithful to him."

Mr. Campolo told the Catholic educators that changing the success attitude can be started in high school. In the past "we have told them (high school students) if they go to college they will make more money. This is not Christian. We should be telling them to get an education to become servants of the Lord."

Thomas Hogan, director of educational testing at the University of Wisconsin, said most Catholic school administrators "seriously underestimate what the rest of the world knows about their schools."

BECAUSE MOST Catholic school teachers and administrators are themselves products of Catholic education, he said, they fail to perceive that others continue to believe "that we have large classes, no science equipment, uncertified teachers and entrance exams."

Bigotry in Catholic schools today is more economic than religious, he said.

But he defended the private school system, saying that what makes a difference in education is the amount of time spent teaching a subject. If parents want their children to learn their religion, Catholic schools are "better than CCD classes," Hogan said.

Some can't say 'thank you'

Season reminds us of gifts from God

by DOLORES CURRAN

Some people just can't say thank you. I taught once with a man like that and a bunch of us had a contest to see who could get him to say thanks first. As I recall, nobody won. He was utterly unconscious of the need to thank others. We deliberately held the door open for him when his arms were loaded with books, we brought him cups of coffee in the teachers' lounge and we even chipped in to buy him a birthday gift, waiting breathlessly (and in retrospect, unkindly) to see what he would say.

He opened it suspiciously and said, "What's the joke?" We smothered our laughter and he never realized the point of our gesture, thank God.

Some others can't accept thanks. They brush off any attempt with embarrassment or humor. I suppose a psychologist would have an explanation for these behaviors but I believe that being able to thank others and to accept thanks is the basis for being able to truly thank God. It begins early in family life where simple expressions of gratitude are as natural as asking for a snack.

Parents are the original models here. If they show simple appreciation for each other's actions, as in, "Thanks for dinner" or "I appreciate your running that errand for me," the kids are bound to imitate.

There's more to this than good manners. It indicates a deep appreciation and respect for others. One of the most likable men I know is a highly successful 75-year-old man who always makes people feel appreciated. Every time we are with him, whether it's in a restaurant or a meeting, he leaves in his wake people who feel better for having had the privilege of being

around him for a little. He isn't obsequious nor is he perfunctory in his thanks. If a waitress brings a menu, he smiles at her and utters a simple thank you. If a subordinate disagrees with him at a meeting, he reflects and says something to the effect that he's grateful for an opposing perspective on the subject.

People who thank so naturally are people who have a focus outside themselves. They don't thank others because it's polite to do so or to curry favors. They thank them for making their lives more fuller, a little more pleasant.

Sometimes when I work with parents, I ask them to keep a record of how often they hear thank you in their home on a routine day. Some never do. One of the most common complaints from mothers is they don't feel appreciated. Yet many show little appreciation for their children's or spouse's routine contributions around the home.

If I am grateful for peace, then I must be grateful to those who work so hard to insure it. God is working with and through them. (Why is it easier to thank God than to thank them?) If I am grateful for family, then I need to thank God for them and them for being family. If I am thankful for work, then I need to thank both God and readers. And I do, here and now.

Thanksgiving is a season when we focus on our gifts from God. We thank Him for our country, our bounty, and each other. We thank Him for our health, our faith, and our work. But often we fail to thank others for their role in His gifts. Our gratitude to God extends from our gratitude to others—whether it's community servants, church servants, teachers, or bus boys. If God works through people, then it follows that we can thank God through people.

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St. Paul's Parish

Tell City, Indiana

Frs. David Coats, Joseph Kern, Richard Lawler, co-pastors

by Fr. THOMAS C. WIDNER

If someone asked you what the largest parish in the archdiocese is outside the city of Indianapolis, would you have guessed St. Paul in Tell City? Not only are some surprised by that fact, but for those who live at the other far reaches of the diocese (at least from Tell City's perspective) locating the Ohio river community is sometimes itself a major accomplishment.

On the Ohio river in rural Perry county at the end of Indiana highway 37, Tell City is a 150 mile drive from the See City of Indianapolis. About halfway between Evansville and Louisville, Ky., the community graces the river like a quiet neighbor going about its daily work in a modest and moderate manner.

St. Paul's is indeed one of the archdiocese's five largest parishes with nearly 4,200 Catholics on its rolls. In March and April of 1858 some 300 Swiss settlers landed at what is today a thriving community of more than 8,500 persons. Noted for fine handcrafted early American furniture, Tell City was named for the Swiss national hero William Tell.

When it was dedicated in 1859, the church was to be named in honor of St. William, the hero's patron. It is said, however, that Bishop Maurice de St. Palais arrived amidst rumors that members of the community did not believe in the words of Scripture, "Seek ye first the Kingdom of God." Bishop St. Palais suggested

St. Paul, apostle of the heathens, as an appropriate patron.

TODAY ST. PAUL'S is the hub of a parish team ministry, one of the first and perhaps the most successful in archdiocesan history. The four priests in residence at St. Paul's also bear responsibility for the parishes at nearby Cannelton and Troy. The parish profiles the next two weeks will honor those parishes.

Father Michael Marendt, pastor of St. Michael in Cannelton in 1858, bore the responsibility for the new group of settlers at Tell City. According to St. Paul's parish history, he asked two women of the settlement, Mrs. Inocentia Hoppel and Mrs. Anna Striwe, to visit the various families there and obtain a list of Catholics.

"They started out on this exploring tour in the early summer of 1858 to list all the Catholic homes, and this was their procedure: They would give the best how they had brought over the sea; talk about the weather, stumps, and kraut patches, and in the mean time inspect the cabin walls for 'Holy pictures' and a crucifix. They would then pass on over sloughs, river-torn ravines, fallen forest trees and then emerge from behind huge brush piles before the next cabin. Here they would repeat their maneuvers."

SUCH PROCEDURES are thought to have been necessary due to the possibility of en-



countering anti-Catholic sentiment in the community.

Tell City's founders were ambitious. It is said the city was laid out with the idea it would eventually populate 90,000 residents. Its wide streets today attest to its founders' dreams.

Fathers David Coats, Joseph Kern and Richard Lawler serve as co-pastors in the parish. With Father Larry Richardt, full-time professor at St. Meinrad School of Theology, the priests take responsibility for the pastoral demands of St. Paul's and the nearby parishes of St. Michael, Cannelton, and St. Pius, Troy. The four agree that the most significant effect their team ministry has produced is the variety of priestly styles they bring to the three communities.

"It's not like the one man parish," Father Coats said, "in which parishioners work with the same man each day. St. Paul's needs at least two full-time priests and the advantage of sharing four with two other parishes gives

them an opportunity they might not otherwise have."

This opportunity, according to Father Coats, helps the parishes to broaden their scope of awareness of the church in the archdiocese. The three co-pastors have been together since 1975 making their residence at Tell City. Cannelton lies three miles to the east with Troy three miles to the west.

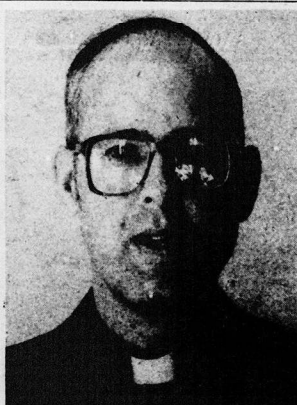
The three parishes share a common high school religious education program, common secretarial services and a common parish bulletin. In this way, the three communities learn more about one another and are better able to relate as fellow Christians.

"Each of the three parishes retains its own identity nonetheless," Father Lawler stated. "There is great pride here. Tapping that pride and making it work for the total Christian community in Perry county is the focus of much of our efforts."

(Next week: St. Michael, Cannelton)



Father David Coats



Father Richard Lawler



QUICK LEARNERS—These high school religious education students at St. Paul's are among those making use of the parish facilities during classes on Sunday mornings. From left to right are Melody Dixon, Michele Krygielka, Cathy Borho, substitute teacher Barbara Spear, Eric LaGrange, and Sue Strobel. (Photos by Fr. Tom Widner)

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Office of Worship



Archbishop O'Meara will celebrate a Mass for Thanksgiving Day at 9 a.m. in SS. Peter and Paul Cathedral with members of the Cathedral parish Schola Cantorum singing. Catholics of the archdiocese are encouraged to join in.

The Music committee is developing a certification procedure for a director or coordinator of pastoral music. Comments and suggestions are being sought.

The Office of Worship will soon have available a video tape program "The Commandments of a Good Lector" as well as cassette tapes on "The Homily."

Statistics: nearly 1,000 persons attended the Recollections for Liturgical Ministers held in three sites in the archdiocese the past months. . . . Members of the liturgical commission participated in a meeting of liturgical personnel of the dioceses of Indiana and Illinois earlier this month. . . . The meeting focused on the impact of liturgy upon personal piety and spirituality.

Office of Catholic Education



The Department of Religious Education is providing visitation for six parishes which requested it for the purpose of reviewing the role of the DRE in the parish, a sharing of services provided and concerns and the role of the DRE with the board, especially in implementing archdiocesan deanery and parish policy.

Dr. Leon McKenzie of Indiana University will be resource person for a two part experimental workshop for parish adult catechetical teams to be held next spring.

St. Mary's and St. Andrew's parishes in Richmond which consolidated their elementary schools in 1976 to form St. Elizabeth Seton Catholic Board are discussing possible consolidation with Holy Family parish there.

Statistics: A training session for leaders of small group Bible sharing drew 42 participants at American Martyrs parish, Scottsburg. . . . A workshop on the church and the handicapped drew 50 participants at the Benedictine Center at Beech Grove. . . . The Religious Studies program drew 350 participants.

Archbishop seeks end to deportations

WASHINGTON (NC)—Archbishop James A. Hickey of Washington, noting the turmoil to which Salvadoran refugees would be forced to return, has called for an end to immigration raids and the deportation of Salvadorans in the United States.

In a letter to Attorney General William French Smith, Archbishop Hickey urged a moratorium on deportations until the government of El Salvador can guarantee the safety of its citizens.

"Recent raids in the Washington community highlight the need for a more sensitive and humane policy," he said.

"Our nation's values and heritage are ill served by practices which return refugees to violence and civil turmoil, break up families and insure enormous suffering and fear among people fleeing the ravages of a violent and bitter conflict," he said.

Archbishop Hickey recalled that at a meeting with President Jose Napoleon Duarte of El Salvador during Duarte's recent trip to the United States the archbishop asked about the dangers faced by Salvadorans who fled their country only to be forced back by the United States.

"The Salvadoran president said that it would be best if they were allowed to remain in the United States until the turmoil is settled," Archbishop Hickey told Smith.

Archbishop Hickey also noted that the Administrative Committee of the U.S. Catholic Conference, public policy arm of the U.S. bishops, has unanimously supported a resolution stating that Salvadoran citizens "stranded" in the United States "should not be forced to leave when their very physical well-being, regardless of political philosophy, is in danger (in El Salvador)."

The letter to the attorney general, dated Oct. 2, was made public by the Archdiocese of Washington.

According to the United Nations High Commissioner for Refugees as many as 304,000 Salvadorans may have fled their country since April 1980. Most have stayed in Central America.



Catholic Youth Organization

Mr. and Mrs. Joseph Webb will address St. Ann's parish communion supper on the subject of marriage and family life on Nov. 22.

Indianapolis Deaneeries Youth Council is participating in the Marion County Mental Health Association's Teen Toy Shop and the St. Jude Children's Hospital Christmas Fund Raising project.

Dates: Quest V—Nov. 20-21; Search for Christian Maturity—Dec. 4-6.



Office of Catholic Charities

Refugee Resettlement Office and Refugee Services, Natural Family Planning and Pre-Cana offices are now located at 1401 South Mickley Ave., Indianapolis, Ind. 46241 (317-247-0631).

Catholic Charities has been asked by Migration and Refugee Services of the United States Catholic Conference to find homes for another cluster of five families.

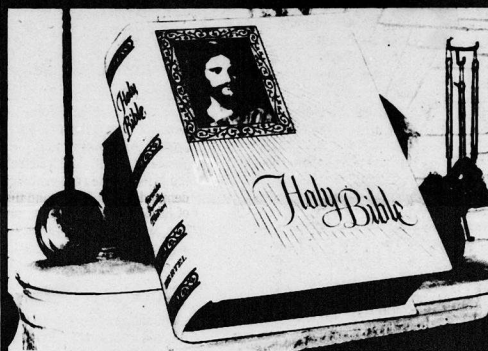
A meeting of priests and laity is scheduled for the Terre Haute Deaneery for Dec. 1 to review the range of programs there and discuss ways of securing representation in the decision making processes of the agency.

St. Elizabeth's Home has witnessed an increase in the number of individuals it is now serving. Residential care in 1981 has serviced 87 women (as opposed to 60 in 1980); 70 births have occurred this year (50 in 1980); placements have increased from 52 to 65.

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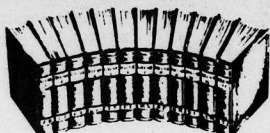
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The ACTIVE List

November 20

A Monte Carlo, beginning at 7:30 p.m., will be held at Little Flower parish, 1400 N. Bosart, Indianapolis. Tickets: \$2.

Roncalli High School, Indianapolis, will sponsor a Monte Carlo at the council hall of Msgr. Downey K of C, Thompson Road and Hwy. 31S. Public invited.

November 20-22

Central Indiana Marriage Encounter will present a Marriage Encounter weekend at the motherhouse of the Sisters of St. Joseph, Tipton. For complete information call Charlie and Carol Post, 462-1289.

November 21

Monte Carlo night at St. Ann parish, 2850 S. Holt Rd., Indianapolis, from 7 p.m. to 1 a.m. will benefit the school.

Knights and Ladies of St. Peter Claver Council and Court of SS. Peter and Paul Cathedral will have a rummage sale from 9 a.m. to 4 p.m. in the Social Center, 1324 N. Pennsylvania, Indianapolis.

November 22

St. Anthony parish council will sponsor a smorgasbord

from noon until 2 p.m. in Ryan Hall, 359 N. Warman, Indianapolis. Adults, \$3.75; children under 12, \$1.50.

Holy Name parish in Beech Grove will have its annual Christmas bazaar in Hartman Hall. The bazaar will begin with coffee and donuts from 10 a.m. to noon. Homemade hot and mild chili will be served from noon until 5 p.m. Entertainment for all.

The St. Therese Ladies Auxiliary, Knights of St. John, will have a pre-Thanksgiving card party at 2 p.m. in the cafeteria at Little Flower School, 1401 N. Bosart, Indianapolis.

November 25, 26

Members of SDRC will meet at St. Luke School, 7600 Holiday Dr., Indianapolis, at 7:30 p.m. on Nov. 25. On Thanksgiving day all are invited to a dinner at 2 p.m. at the home of Terry McGimpsey, 5461 Carrollton, Indianapolis. Call Terry at 259-4365 for details.

November 26, 30

Classes beginning in the coming week at St. Vincent Wellness Center, Carmel, 317-846-7037, include Seminars in Parenting: Birth to Twelve Months, five Mondays from 7 to 9 p.m. starting Nov. 26; Maternity Physical Fitness, six Mondays and Wednesdays, 5:30 to 6:15 p.m., beginning Nov. 30.

November 27-28

A Charismatic retreat is scheduled at Mount St. Francis Retreat Center, Mount St. Francis, Ind., west of New Albany. For information write or phone 812-923-8818.

November 27-29

A Tobit weekend for couples preparing for marriage will be held at Alverna Center, 8140 Spring Mill Rd., Indianapolis.

November 28

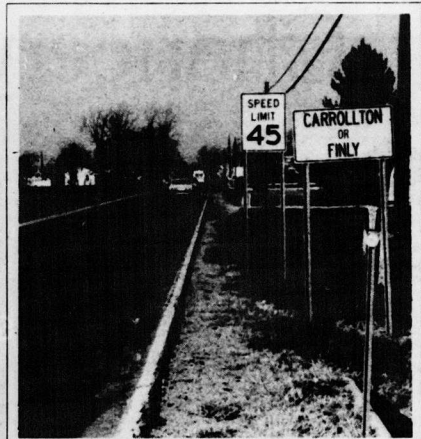
Holy Angels parish is

Marian hosts dinners

The annual Christmas at Allison Madrigal Dinners will be held Thursday and Friday, Dec. 10 and 11, on the Marian College campus. A festive holiday dinner, preceded by a hot wassail reception, will be served in the Allison Mansion, starting at 6:30 p.m.

The Marian Chorale and Chamber Singers, under direction of Kitty O'Donnell, will provide madrigal and other choral selections in a formal program following the dinner.

Reservations are necessary. Tickets at \$10.50 each are available from the college's alumni office, 424-3291, Ext. 215.



DOUBLE-TAKE—That's what some drivers do as they reach this community in Hancock County. Once Carrollton, it became Finly, but residents refused to give up the original name. Solution: A double name and, perhaps, an identity crisis. (Photo by Valerie Dillon)

sponsoring a matinee and fashion show at Pearl's Lounge Ballroom, 116-118 McLean Pl., Indianapolis.

Lady of Perpetual Help parish, New Albany at 8 p.m. For more information contact Mrs. Maxe Duffy, 812-944-1184.

November 29

The Festival of Arts at St. John Church in downtown Indianapolis will open the Advent season with a recital at 4:30 p.m. John Gates, pianist, will present the program.

University Players from Catholic University, Washington, D.C., will present an original musical drama, "The Lord's A Wonder," at Our

Musicians to meet

The Indianapolis chapter of the National Association of Pastoral Musicians will meet at 7:30 p.m. Monday, Nov. 23, at Blessed Sacrament Chapel, SS. Peter and Paul Cathedral.

St. Matthew Church will make a presentation on "Planning Ahead: Music for Holy Week."

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OBITUARIES

† CHAPMAN, Bertha (Wais), 86, St. Mary, New Albany, Nov. 13. Wife of Harry R.; sister of Barbara Herbst, Louise Graf, Mary, Joseph and Adolph Wais.

† FOHL, Carrie Beth, infant, St. Michael, Brookville, Nov. 9. Daughter of Robin and Mary Jo (Lang) Fohl; twin sister of Christina Marie; granddaughter of Mrs. Harry Lang and Mr. and Mrs. Robert Fohl; great-granddaughter of Mrs. Mary Hoff, Mrs. Esther Haas and Mr. and Mrs. Al Fohl.

† FUSSNER, Rose Mary, 87, St. Gabriel, Connersville, Nov. 10. Sister of Deana, Albert and Harry Fussner, Laura Hildebrand and Betty Kinny.

† HAYDEN, Joseph F., 77, St. John, Indianapolis, Nov. 12. Husband of Helen; father of Mary Green, Margaret and Joseph Hayden; brother of Henrietta Ellig.

† HECKER, Charles E. Sr., 57, Jeffersonville, Nov. 9. Husband of Beatrice; father of Alice Huddleston, Phyllis, Charles E. Jr. and David Hecker.

† JONES, Hazel (Quirk), 92, St. Mary, New Albany, Nov. 10. Mother of Mrs. Edward Martel.

† KELLIHER, Maureen (White), 45, St. Luke, Indianapolis, Nov. 16. Wife of John; mother of Patricia Ann, John and James Kelliher; sister of Ellen Pechulis and Patricia Clark.

† KINDLER, Loretta R., 88, St. Mary, Indianapolis, Nov. 12.

† KING, Catherine L. (Kitty), 61, St. Augustine, Jeffersonville, Nov. 9. Sister of Margie Campton and James King.

† KOLB, George E., 81, St. Michael, Brookville, Nov. 12. Husband of Mary; father of Elizabeth Stenger, Clara Jordan, John, Edward, William, Charles and Clarence Kolb.

† LAWSON, Raymond G., 39, St. Gabriel, Connersville, Nov. 12. Son of Wayne and Lorene Lawson; father of Laurie Ann and Mark Lawson.

† MASSARO, Vincent A., 52, St. Simon, Indianapolis, Nov. 16. Husband of Norma; father of Pamela Tabler, Edward, David and Marianne Massaro; brother of Gloria Tiller, Donald, Rose Marie and Mary Lou Massaro.

† MINDRUP, Martinez L. (Bunny), 67, St. Philip Neri, Indianapolis, Nov. 18. Wife of James; mother of Mary Ann Grzelak, Nancy Feist, Thomas and Kenneth Mindrup; sister of Ann Lilley, Evelyn Bartow and Mary Frances Mayeux.

† MURRAY, Joseph P., Holy Trinity, Indianapolis, Nov. 14.

Husband of Hanora E.; step-father of Paul and Lester Love; brother of Raymond E. Murray.

† NOLAN, Marguerite (Quinn), 69, Our Lady of Lourdes, Indianapolis, Nov. 13. Mother of Ann Levin, Mary Beeler, Kay Bratton, Michael, Thomas, Richard and Matthew Nolan; sister of John Wallace Quinn and Thomas A. Quinn.

† PUNTARELLI, Bridget, 58, St. Jude, Indianapolis, Nov. 16. Sister of Catherine Green, Jo Ann Guerrini, Anthony and Salvatore Puntarelli.

† RALA, Julia, 89, St. John, Indianapolis, Nov. 11. Sister of Vincent J. Rala.

† REDDINGTON, Michael B., 78, SS. Peter and Paul Cathedral, Indianapolis, Nov. 11.

† REINHARDT, Lewis R., 72, St. Thomas More, Mooresville, Nov. 16. Husband of Mary; father of Mary

Lafary, Catherine Stirling, Anna Wortman and Robert Reinhardt; brother of Helen Taylor.

† SANTAROSSA, Margherita, 84, Little Flower, Indianapolis, Nov. 12. Mother of Erna DeCocco, Vera G. Russell and Mario Santarossa.

† SCHMITT, August Lee, 85, St. Bernard, Frenchtown, Nov. 14. Father of Theresa Bowles, Mary McAllister, Floyd, Kenneth, Paul and Thomas Schmitt; brother of Arthur Schmitt.

† SLEVIN, Mary Ann, 78, St. Benedict, Terre Haute, Nov. 9. Wife of Harry.

† WAGNER, Joseph E. Sr., 96, St. Roch, Indianapolis, Nov. 11. Father of Margaret Skousgard, Antoinette Jenner, Ruth Evans, Mary Wagner, the late Dorothy Steiner, Joseph Jr., William and Robert Wagner.

† WILMER, Theresa (Steffen), 84, St. Patrick, Indianapolis, Nov. 12. Sister of Clara Handy, Steffen and Joseph Steffen.

† WISE, Mary T., 83, St. Joan of Arc, Indianapolis, Nov. 16.

Sister Mary Cephas dies

OLDENBURG, Ind.—The Mass of Christian Burial for Franciscan Sister Mary Cephas Keller, 88, was held at the motherhouse of the Sisters of St. Francis here on Wednesday, Nov. 11. Archbishop Edward T. O'Meara presided. Among the concelebrants were Bishop Daniel E. Pilarczyk, auxiliary bishop of Cincinnati, Fr. Joseph Brink, Fr. Neil Keller and Fr. Leonard Cornelius.

Sr. Mary Cephas, a native of Cincinnati, served as superior general of the Sisters of St. Francis, Oldenburg, for 12 years from 1950 to 1962. During her term of office, she initiated a number of changes in the community including the construction and renovation of some of the present motherhouse buildings and assigning

sisters to Papua, New Guinea, in 1960.

In addition to her leadership role, Sr. Mary Cephas was dean of Marian College and taught in elementary and secondary schools in Ohio and Indiana.

She is survived by one sister, Franciscan Sister M. Doloretta Keller, also of Oldenburg.

Providence sisters die

ST. MARY-OF-THE-WOODS, Ind.—The Mass of Christian Burial was held in the Church of the Immaculate Conception here for Providence Sisters Francis Raphael Donlon on Nov. 9 and Catherine Helen Reilly on Nov. 10.

Sr. Francis Raphael, treasurer at St. Mary-of-the-Woods for 42 years, was 87. She was born in Chicago in 1894 and entered the Congregation of the Sisters of Providence in 1921.

After her first profession of vows in 1923, she served as treasurer at Immaculata, Washington, D.C. The following year she was appointed treasurer at St. Mary-of-the-Woods where she held that position until 1966. She retired from active service in 1971.

Survivors include a brother, Thomas J. Donlon of Chicago and two sisters, Mrs. J.A. Hogan, Des Plaines, Ill., and Miss Catherine Donlon, Park Ridge, Ill.

A native of Fort Wayne, Sister Catherine Helen, 90, entered the Providence Congregation in 1911. She taught in a number of high

schools including St. Agnes and St. John Academy, Indianapolis, and St. Joseph Academy and St. Patrick High School, Terre Haute.

She is survived by nieces.

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Priesthood weekend set for college age men

Young men 18 and older are invited to a "Priesthood Weekend" in December.

Scheduled at St. Philip Neri Parish, the weekend will begin Saturday, Dec. 12, at 5 p.m. and conclude Sunday, Dec. 13, around noon.

The weekend will offer participants an opportunity to look at a priest's life "from the inside," and to discuss with priests such topics as prayer, celibacy, ministry and what it

means to live as a diocesan priest today.

According to the Vocations Office, weekend sponsor, it is not seen as a time to make a decision about priesthood but is planned as an opportunity for young men who might be interested in the priesthood to live in a rectory and to learn more about the priesthood in today's church.

There is no cost for the weekend. Anyone interested should contact his pastor.

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YOUTH CORNER

Teens say church ministry improving

MILWAUKEE (NC)—Church ministry to youths is improving, but more efforts are needed, according to young people interviewed at the national Catholic Youth Organization (CYO) convention.

"I think the church is doing a lot more for youth than it used to," said Heather Watson, 19, of Beaufort, S.C. "New CYOs are starting up in places that never used to have them. We are being sent lots of information about the church. Priests and nuns are coming to talk to us."

The national CYO convention, held in Milwaukee Nov. 5-8 drew more than 2,000 young people from throughout the

country. The theme of the convention was "Youth: A Rainbow of Hope."

Though the church has

"adopted youth ministry as policy," said Dan Hefter, 18, of Milwaukee, "they're still not hitting the unchurched youth. There should be more ministry to people on drugs, to people who have had abortions."

Hefter, a member of the CYO national board of directors, said the church worries too much about money and not enough about people.

Many young people think the church is old-fashioned, he said.

"I guess it is at some times and in some places." He cited a recent Mass where he was looking forward to a good homily and instead had to listen to a long financial report. "I felt like screaming," he said.

Many priests are not interested in young people and at Mass direct their homilies to the children or adults, said Cindy Mott, 18 of Brillion, Wis. "They should be interested in youth. We're the church of tomorrow."

Mass has "too much ceremony, too much repetition," said John Bellotti, 17, of Kittanning, Pa. People his age are starting to go to Mass because they want, not because parents force them, he said.

Lori Robinson, 16, of Racine, Wis. said the Milwaukee archdiocesan Renew program has really helped get young people involved.

"They're asking us to read at church and attend Scripture classes," she said.

Many young people think church is boring, she said. The parish should sponsor more "church-related events for young people" rather than just emphasizing Mass attendance.

One of the convention speakers was Franciscan Father Bruce Ritter, founder of Covenant House, a shelter for runaway teen-agers in New York City's lower east side and

Under 21, a 24-hour crisis center.

"Time Square is a vicious, ugly place," Father Ritter said. "It's no place for a child, but kids are there by the hundreds and hundreds."

He told of encountering young runaways, many under 18, who easily fall prey to pimps who convince them that "selling themselves" is the only way to survive.

Father Ritter's centers provide shelter, food, clothing, social and medical services to 12,000 to 15,000 teen-agers yearly. Last year the center sent 2,000 runaways home, according to Father Ritter.

Youth is the Gospel's "lost sheep" and "prodigal sons," he said. Young people coming to the centers have serious health problems—malnutrition, venereal disease and respiratory problems from which they never recover.

Is happiness being single?

by TOM LENNON

Question: I saw a man with a bumper sticker on his car that said, "Happiness is being single." I don't know whether I agree with that. Do you?

Answer: Maybe yes; maybe no. The man may be merely poking harmless fun at busy mothers and fathers who have a difficult time fulfilling all sorts of family obligations.

It is also possible that the man's vocation is to be single and he is happy with that state of life. Maybe he's the following sort of person:

As a responsible single person, he believes that giving is better than taking.

Serious about his career, whether it is as a business executive, plumber or writer, he also finds time to get involved in projects that benefit his corner of the world.

He has fun, but not all the time.

He has not remained single to escape the obligations and burdens of married life and parenthood. He is wise enough to know that escape is not the

path to happiness.

But another possibility exists in regard to the bumper sticker. The man may really believe that happiness consists in being free of all obligations and burdens.

He may think that the happy person is the one who is forever partying, always has lots of money, can travel a lot, has a well-stocked liquor cabinet, and never has anyone telling her or him what to do.

Some people are under the

impression that is what the single and happy life is all about. They are dead wrong, because giving not taking is the key to joy.

Seven centuries ago, a kind and loving genius, St. Thomas Aquinas, wrote that happiness is a person's greatest achievement.

So it is well worth asking God frequently to help you achieve the splendid gift of happiness.

If you would like to read about nine paths to happiness, check out a copy of "Good News for Modern Man." Look in the Gospel according to St. Matthew, Chapter 5, verses 3-11.

The words are simple but the ideas, although guaranteed to work, are unusually surprising and even revolutionary.

(Questions may be sent to Tom Lennon, 1312 Mass. Ave. N.W., Washington, D.C. 20005.)

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Giving a chance to give thanks

by JENNIFER PETRONE
Illustrated by VIRGINIA POWELL

Thanksgiving is once again upon us—the glorious day set aside especially to give thanks to God for the many blessings He has bestowed upon each of us. As 1 Chronicles 16:34 states, "O give thanks unto the Lord; for he is good; for his mercy endureth forever."

Thanksgiving seems to be such an important holiday, for it is so easy to take things for granted. Days often pass quickly and although good things happen, some people don't take the time to step back from the world and realize it. Thanksgiving gives men and women this opportunity.

It is amazing to think of how many years this truly American holiday has survived. We have our forefathers to thank, back in the 1600's, for starting this special day. With gratitude toward these early Pilgrims do we celebrate Thanksgiving today.

People have always thanked God for his goodness, as we can see from Psalms 147:7-8. "Sing unto the Lord with thanksgiving; sing praise upon the harp unto our God; who covereth the heaven with

clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains." This quotation from the Bible reminds us to give thanks to God for all of nature, which He created in great beauty.

Abraham Lincoln has expressed his views concerning thanks in the following quotation: "The year that is drawing toward its close has been filled with the blessing of fruitful fields and healthful skies... they are the gracious gifts of the Most High God!"

Throughout the ages human beings have always realized the goodness of the Lord and given thanks.

Try to make your Thanksgiving this year a truly memorable one by becoming keenly aware of all God has given you personally. Follow the recipe in today's artwork for a Happy Thanksgiving! You may wish to color the border and display it in your house.

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IN THE MEDIA

What sort of man wrote 'Vicar of Christ'?

by MICHAEL GALLAGHER

NEW YORK (NC)—As one with fond memories of Graham Greene's fallible Whiskey Priest and Sigrid Undset's all too human Kristin Lavransdotter, I wasn't at all predisposed in favor of Declan Walsh, the hero of Walter F. Murphy's best seller, "Vicar of Christ." Walsh, after all, warms up by winning the Congressional Medal of Honor, knocks off the chief justiceship of the United States by mid-novel, and then snares the real biggie, the papacy itself if you please.

But then I began to read "Vicar of Christ" and got hooked. More significantly, I realized that here, despite the flamboyant premise and obvious pitch for popular appeal, was a work of exceptional passion and intelligence.

The central concern of both "Vicar of Christ" and "The Roman Enigma," Murphy's just-published second novel, is moral.

In the first, Declan Walsh, as Pope Francis I, driven by a logic he cannot gainsay, risks both the church and himself by

condemning in quite specific terms the willingness of the nations of the world to risk annihilation by thermonuclear war.

In "The Roman Enigma," three Religious—two priests and a nun—risk torture and death despite the silence of the official church in the face of the infamous Nazi round-up of the Roman Jews.

WHAT sort of man writes novels like this, I wondered? I learned from the dust jacket that Murphy was a professor of jurisprudence at Princeton, the author of several earlier books,

all of them scholarly, and the winner of the Distinguished Service Cross as a Marine officer in Korea. Then, last week at Princeton, I had the chance to find out more.

When I asked Prof. Murphy, a 1950 graduate of Notre Dame, if he thought of himself as an entertainer or a moralist, he laughed and said that his publishers would like him to be a little less moral and a little more entertaining.

"What I really want to accomplish, I guess, deep down," he said "is to tell a good story so that I can have people's attention. And then, typical academic, I'd like to get across a message, in this case about morality—political morality, to be specific. The ethical problems that one has in working with, around and through institutions. It's likely that to get anything good—or evil—done in this world, one has to use institutions.

SO IN "The Vicar" it was a matter of showing how to use the institution, to change it, to make it an instrument for good. In "The Roman Enigma," to show some of the dangers that one faces when working within an institution for a good cause.

I observed that in both novels he seemed to be far more critical of the American government as an institution than of the church.

"That may be true. Perhaps because most of my studies of the church were done in Rome or between visits to Rome. And so my expectations might have been lower. That is, the Italian expectation of the church is so much more cynical than the American one. My experience

in the Marine Corps, on the other hand, led me to expect heroism from people in this kind of institution."

But even so, I said, wasn't it true that he seemed to place far greater hope in the church as an institution than in the government or governments?

"YES, hope, yes. I think that anyone who has faith in Christianity, basically, and in Catholicism in particular, must have a great deal of hope that this institution can do some good. I'm not sure I have a great deal of faith that it will, in part because it has become such a huge institution, such a bureaucracy, such a set of layers of bureaucracy, that to move it is extraordinarily difficult.

"And also I guess I see that so many leaders of the church are not leaders or the church. They run chanceries, they run commissions, they run papal congregations, but I have the feeling that the notion of changing the hearts of men is something that doesn't really occur to them."

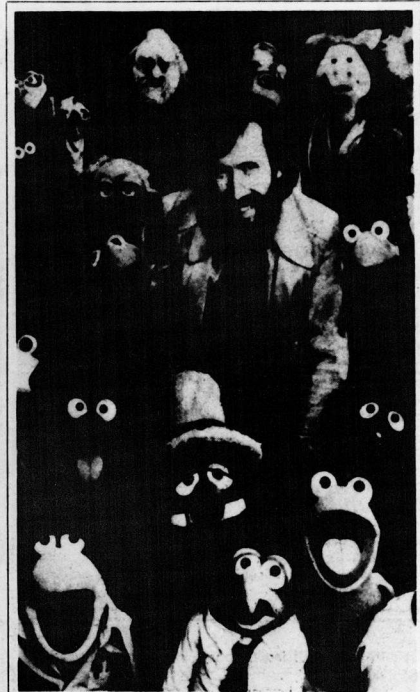
What, I asked, would he like to see the church do?

"Well, there's this organization in the church called Justice and Peace. I think that's very strange. Because it seems to me that the Curia should be called the organization for Justice and Peace. As it is, Justice and Peace, the basic purpose of the institution, is pushed into a palazzo several miles from the Vatican and headed for most of its life so far by a cardinal who came to Rome only a couple of times a year.

"The sweeping reform I'd suggest, then, is to make Justice and Peace the major office of the Vatican. And then off in the Palazzo San Callisto, where Justice and Peace is now, have a minor operation that once in a while tells the pontiff that maybe there're some problems with nuns who think they can be priests, that there's a Swiss theologian who is publishing some things that he ought to be concerned about—a total reversal of priorities, in other words.

"And all the energy of the church could then work toward justice and peace. For what three words could better sum up what the church should be doing?"

Sunday, Nov. 22, (ABC) "Directions" presents an interview with Morris Abrams on medical ethics. Dr. Abrams heads the President's Committee for the Study of Medical



TV WINNER—Jim Henson, creator of "The Muppets," was named for the 1981 Personal Achievement Award in the 16th annual Gabriel Awards Competition by Unda-USA. (NC photo from CBS)

Ethics. (Check local listings for time.)

Sunday, Nov. 22, (CBS) "For Our Times" reports on the search for peace and justice of the Mennonite Church. CBS News also examines the church's efforts to train its youths in nuclear responsibility. (Check local listings for time.)

Monday, Nov. 23, 8:30-9 p.m. (EST) (CBS) "No Man's Valley." In this animated special by Bill Melendez, a small band of California condors, whose sanctuary is threatened by builders, sends a scout on a lonely quest in search of a magical, legendary refuge that will save them from extinction.

Monday, Nov. 23, 9-11 p.m. (EST) (NBC) "Fire on the Mountain." The basic myth of the Old West is founded on a romantic notion of individuality which sees the freedom of wilderness being threatened by civilization. This myth is updated to the era of the MX missile in this NBC drama.

Thursday, Nov. 26, 1:30-2:30 p.m. (EST) CBS, "Orphans, Waifs and Wards." Especially worthwhile in this three-story CBS Library Series is "Thursday's Child," the tale of three spunky orphans. Only a part of each story is portrayed and viewers can only learn the conclusion by reading the book from which they were drawn.

Thursday, Nov. 26, 10-11 p.m. (EST) (ABC) "Ronald Reagan: At Home on the Ranch." Barbara Walters will present a personal portrait of the president as well as the first

television tour of his beloved 688-acre Rancho de Cielo, nestled in the Santa Ynez Mountains of California.

Friday, Nov. 27, 11-12 noon (EST) (CBS) "Mystery of Fire Island." A clever young girl and her feisty cousin confront a series of peculiar people and uncanny occurrences when they seek clues to the mystery of a friend's sudden disappearance.

Saturday, Nov. 28, 10-11 p.m. (EST) (NBC) "The Spies Among Us." Jessica Savitch is the reporter in this "NBC Reports" on the extent and danger of Soviet bloc spy activity in the United States and how our counter-intelligence agencies are dealing with the problem.

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Telling stories about the way things were long ago

by MARY ROSE BIRCHLER

I awakened early. Shafts of sunlight streamed through the ruffled organdy curtains. I rubbed my eyes. Something told me this was a special day. Oh, yes, Thanksgiving Day.

Aunt Carrie entered the room. "Happy Thanksgiving, Little One, ready to get up?"

"Yes," I answered sleepily.

"Are you sure?"

"I am."

"It's cold out there."

"That's O.K. I'll wear my blue melton coat and wool beret. Besides, that's why we call it Thanksgiving Day, isn't it? Because we give thanks."

I ran to the dormer window, climbed on Momma's cedar chest, and looked outside. The sun was just peeking over the hill and smiling down on our house. A few pumpkins lay here and there. The heavy frost made some of them look like powdered sugar doughnuts.

"I'll hurry and get ready in two shakes of Mary's little lamb's tail," I giggled.

Aunt Carrie went downstairs to talk with Momma, now busy in the kitchen. "Catherine, I'm going to take Mary to church with me. Will things be all right until we get back?"

"Yes, they will be just fine. The giblets are cooking and when you get back the two of you can make the dressing." Momma bent and kissed me looking pretty in her print dress and matching apron.

WE WALKED OUT into the crisp autumn air. No doubt the north wind had already pushed the geese southward. Aunt Carrie said, "We had a real jimsenweed frost last night; a good sign winter is here." I secretly hoped for snow.

Walking almost a mile to church was a long trek for a seven year old but I enjoyed it even though I shivered most of the way. Our breaths rose in front of us like little white clouds. I'd walk first on one side of Aunt Carrie and then on the other, holding hands; my mittened hand in her gloved hand. That way we both stayed warmer.

We took a little more time going home. I loved to look at the old buildings. There were big brick ones with real thick walls with star bolts on the sides. I especially liked the Victorian houses; real beauties. One was more fancy than the next, sort of lacy looking woodwork on big front porches and lace curtains at the windows. They looked like they had all kinds of places to play on a rainy day. Smoke was billowing out of most of the chimneys by this time. Aunt Carrie and I didn't talk much, we mostly just looked. We seemed to share a lot of the same thoughts.

We entered through the back door, welcomed by the warmth of the big old kitchen stove. Oh boy, off with my coat, wash my hands, put an apron on, and get to work! Same for Aunt Carrie. I loved making the dressing. I can't remember learning how—it seemed I always knew. It was nice to be trusted with a knife to dice the celery and onions. I proved I was grownup by not cutting myself. I got a few knicks now and then but we didn't count them.

WHEN WE GOT the dressing all mixed I'd add an extra pinch of sage just for laughs. Then into the fowl it went. We usually had two ducks—the family favorite. We placed the extra dressing in an iron skillet and the aroma that drifted through the house sure made my mouth hungry.

Frances, Dorothy and I set the table and this was one of the days we took special effort to place the silverware exactly right. Frances arranged the pickles and pickled beets on the frosted glass relish tray and placed it on the table.

She also put the cream in the pitcher that Daddy had bought Momma when they were first married. Dorothy got the butter, jelly and apple butter out. She put the apple butter near Daddy's place 'cause he really liked it.

I put celery sticks in the little green glass basket and set it in the center of the table. I also had the privilege of getting the big old blue and white platter out of the kitchen safe. It had a pretty design—a windmill and Dutch children. Rita, our little sister, put

the napkins around and then sat on a tall, cushioned chair like a queen on a throne, waiting to be served. It was her right; she was too little to do a lot.

Momma carried the platter to the table. The ducks were beautiful and she had arranged some fruit and celery leaves around it. The rest of us rushed to the dining room with sweet potatoes, dressing, gravy, green beans, home-made bread and I don't know what else.

DADDY SAT MY little brother, Henry, in the high chair. He kicked with glee until we all sat down. Then with his spoon he beckoned for a drumstick.

Momma said, "Let's all quiet down now." She said grace and Daddy stood to do the carving. We tried not to appear too anxious although it was difficult to wait. I thought a little about what the day meant and how nice the table looked and how happy

everybody was. "Please pass the sweet potatoes," I whispered to Dorothy.

After dinner came mince, apple and pumpkin pies as only Momma and Aunt Carrie could bake them. Daddy said they were the two best pie bakers on earth. He probably was right.


The food was delicious and the occasion something to remember and to look forward to again next year. But it was the people that really mattered. We had some pretty good times over potato soup or corn chowder at the kitchen table. A lace tablecloth isn't what makes a happy Thanksgiving Day. Giving thanks for what we have, day to day, is what makes the holiday so important.

Thanksgiving evening was spent listening to the radio, singing to the younger children and listening to Momma, Daddy and Aunt Carrie tell stories about the way things used to be in the old days. Stories something like this one . . .



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VIEWING WITH ARNOLD

Indulge now,
pay later at 'Looker'

by JAMES W. ARNOLD

Michael Crichton's "Looker" examines television, advertising and computers with fear and loathing. Obviously a movie like this must be doing something right.

"Looker," in fact, is a fun schlock film for customers who don't check their brains in the lobby. It scores its intellectual points with a kind of carefree elan, mixing in lowbrow stuff like PG sex and violence and a magnificently dazzling array of ingenious cinematic effects (pretty instead of horrific) while constantly nudging us with an elbow. Look, you idiots, it says, enjoy yourselves now. But this is what's happening to you. Indulge now, pay later.

Writer-director Crichton is the bright young (39) man with the M.D. degree and summa cum laude from Harvard whose films ("Westworld," "Terminal Man," "Coma") have consistently been entertainments with a built-in warning about the dangers of scientific technology at a time when most popular culture is turning our brains to corn flakes. Thus "Looker" is quintessential Crichton, with a more than usual touch of irony. Crichton's father was executive editor of Advertising Age.

The tongue-in-cheek script is about a Beverly Hills plastic surgeon (Albert Finney) who is suddenly besieged by unusual clients—gorgeous young TV actresses—equipped with computer

specifications that will turn them from nines into tens.

SOON after he operates on them, they are murdered. (The plot allows Crichton a

theo-etically infinite number of sequences in which beautiful women are stalked and obliterated in their boudoirs in frightening, but unbloody, fashion).

It soon becomes clear that the villain is an international conglomerate (headed by megalomaniac James Coburn) which uses computer models of these women as part of its scheme to make perfect, that is, irresistible, TV commercials. The idea is that Coburn's technologists, using computers, can design images to sell anything, including presidential candidates, to a semi-hypnotized public.

If it sounds silly and far-fetched, consider what TV imagemakers have already achieved in a few short decades. If Coburn's system were on the market, it would be snapped up overnight by mindbenders from Madison Avenue to Moscow.

Finney's improbably heroic doctor, assisted by a surviving patient (Susan Dey, of "The Partridge Family," all grown up), scuttles the plot in an amusingly imaginative climax sequence in which he shoots it out with Coburn and several henchmen on a series of electronically operated TV commercial stages during a closed-circuit demonstration.

THE SETS are typical—a kitchen, a bedroom, a dining area, even a Dodge Omni—and while the computer-generated "people" are selling the products the good guys and bad guys keep popping into the picture.

The effect is darkly hilarious. E.g., a villain is knocked out on the kitchen table as the robot Mommy in the commercial promises her family "something different" for breakfast.

The sequence is brilliantly conceived and executed,



WRITERS—Edward Sheehan (left) has written a new play on the conflict between Napoleon and Pope Pius VII. The play, "Kingdoms," will open in New York in December after runs in Wilmington, Del., and Washington. Krzysztof Zanussi (right), Polish writer and director, recently did a film biography on Pope John Paul II. (NC photos)

recalling tricks in early Orson Welles movies, and is worth five bucks admission all by itself.

"Looker" never takes itself very seriously in terms of logic, and includes among its gag gimmicks a sort of ray gun that the heavies use to stun a victim visually so that he seems to lose instantly five or ten minute chunks of time. It can be blocked by smoke, mirrors or sunglasses.

(Thus, the film's title has three or four different meanings.) Finney steals one of these gadgets, and there is a wacky car chase in which he exchanges fire with a team of hit men. All during the action, the car radio broadcasts a commercial pushing computers as "the wave of the future." The hero wakes up in his car in the middle of a park fountain.

The movie has its broad and incoherent moments, and spends some time leering at the girls. But it's a movie-movie that has much more than its share of socially redeeming value and insight.

E.g., there is the moment

when one vacuous actress, blowing bubblegum, tells Finney, "You've made me perfect." (Perfect is, for us, exterior). Or when Dey, seeking refuge with her parents, can't get their attention because they're watching and chuckling at a comedy show on TV. (The

Coburns of this world already have one smooth hand inside our skulls.)

(Thinking person's action film spoof, loaded with wonderful cinematics; satisfactory for adults and mature youth.)

USCC rating: A-3, unobjectionable for adults.

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

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

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