

the CRITERION

Hoosier is new bishop

WASHINGTON—Pope John Paul II has appointed an Indianapolis native, Msgr. Thomas J. O'Brien, as the new bishop of Phoenix, Ariz.

Msgr. O'Brien, 45, has been administrator of the diocese since Bishop James S. Rausch died last May.

Son of Frank O'Brien and Mary O'Donnell O'Brien, he was born Nov. 29, 1935, in Indianapolis and attended St. Catherine Parish school. Msgr. O'Brien attended high school at St. Meinrad and received a bachelor's degree from St. Meinrad's Seminary in 1967. Prior to his Ordination from St. Meinrad's, his family moved to Arizona.

Ordained a priest of the Tucson Diocese on May 7, 1961, he served as assistant pastor in parishes in Phoenix and Douglas, Ariz. When the present Phoenix Diocese was established in 1969, Msgr. O'Brien was named secretary to Bishop Edward A. McCarthy and diocesan chancellor.

In June, 1978, Bishop Rausch appointed him vicar general and in 1979, he was named pastor of St. Catherine of Siena Parish in Phoenix.

Msgr. O'Brien has a sister, Jean O'Bri Dearing, who lives in Phoenix, Ariz. A cousin, Janet Bortlein, is a member of St. Mark's Parish, Indianapolis.

Msgr. O'Brien's appointment was announced by Archbishop Pio Laghi, apostolic delegate in the United States. At the same time, he announced that Pope John Paul has established a new Diocese of Metuchen, N.J.

First Bishop of Metuchen is 51-year-old Auxiliary Bishop Theodore E. McCarrick of New York. He has been episcopal vicar for East Manhattan and a member of various committees of the National Conference of Catholic Bishops and of the U.S. Catholic Conference.

The new diocese was formed by taking four of the eight counties of the Diocese of Trenton, established in 1881.

Looking Inside

Advent begins this Sunday, and page 9 offers the first of four weekly sections for your observance of Advent season.

The bishops' endorsement of the Hatch human life amendment has brought cheers and jeers from a variety of observers. Read Father Tom Widner's editorial reaction on page 4.

Could you leave your homeland, lose your family, move to a strange, uncomprehending land—and still feel lucky? Read about some people who do in Ruth Ann Hanley's second part of the refugee series on page 2.

The threat of nuclear war has torn the loyalties and convictions of many West German people. Val Dillon describes their dilemma in the last of her series on Germany, page 6.

On page 7 St. Vincent Hospital announces V-Line, an emergency buzzer system to bring instant aid to shut ins.



MEMORIAL—Fresh flowers are placed regularly at the graves of East German refugees who have died trying to escape over the Wall to the West. Before its erection, 20 percent of East Germany—about 3 million people—

left the country. On page 6 is the final article of our series on Germany, its people, church and politics. (Photo by Valerie Dillon)

Bishops address abortion, justice issues

by LIZ SCHEVCHUK
An NC News Roundup

WASHINGTON—What they said about crucial life-related issues of abortion, health care, nuclear weapons, and violence and justice in Central America took center stage at the annual meeting of the National Conference of Catholic Bishops in Washington Nov. 16-19.

Despite early disagreement, the bishops backed the Hatch Amendment, a proposed constitutional amendment on abortion, and approved a statement on Central America which criticizes U.S. policy.

And the bishops' concern for what one termed life from "womb to tomb" was reflected in their discussions of war and peace, in approval for a pastoral on health care—which calls for national health insurance—and in Archbishop John Roach's NCCB presidential address urging church commitment to the poor as well as to pro-life positions on abortion and nuclear arms.

The meeting drew 284 bishops to the Capital Hilton in downtown Washington. As the forum ended, Archbishop Roach assessed it as one of the most significant in years in terms of the weighty matters addressed. "I would say the issues in this session probably were more substantive than any in the last 10 years," he said.

NCCB support for the controversial, proposed Hatch Amendment, which states that nothing in the Constitution guarantees the right to an abortion and the Central America statement on Central America both sparked

heated debate on the first day of the meeting.

On Nov. 16, Cardinal Humberto Medeiros of Boston said he could not, at that point, "in my conscience" support the Hatch Amendment, which some pro-life groups say is inadequate because it doesn't ban abortion outright. Bishop Joseph V. Sullivan of Baton Rouge added that he found himself in a "dilemma" because he too could not support the proposed amendment.

BUT CARDINAL Terence Cooke of New York, bishops' pro-life committee chairman, Archbishop Roach and other bishops backed the amendment and the NCCB's support for it. (Cardinal Cooke and Archbishop Roach had testified in favor of the amendment on Capitol Hill Nov. 5, in an unusual show of support for a specific constitutional amendment.)

Bishop Joseph McNicholas of Springfield, Ill., warned that unborn children would "be slaughtered" if the bishops waited for "perfect" legislation, and Bishop George Speltz of St. Cloud said that on behalf of the unborn in states which would use the Hatch Amendment to outlaw abortions, "I'd be willing to support something less than perfect."

The issue proved so controversial that a special resolution reiterating NCCB support for the amendment was presented to the bishops Nov. 18. But by then, only Bishop Sullivan of Baton Rouge was still visibly opposing the amendment. He alone voted "no" on the resolution, which received approval from the rest of the bishops eligible to vote.

U.S. Policy on Central America also proved a divisive topic as the bishops debated a statement which which criticized the United States for addressing Central America in terms of global security instead of the needs of the region's poor. It also states that the United States should support "a political rather than a

(See BISHOPS ADDRESS on page 3)

the CRITERION

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Indianapolis, Indiana

World's refugees estimated at 6 to 16 million

by RUTH ANN HANLEY
(Second of a series)

A map of twirling lines and arrows—resembling a map of winds in a giant storm—shows graphically the coming and going of refugees all over the world. Quite literally, the earth is swarming with uprooted people. Life in their native land has become intolerable for many Haitians, Salvadorans, Somalians, Polish, Palestinians, Arabs, Laotians, Tibetans, Vietnamese, Ukrainians, Ethiopians, Mexicans, Nicaraguans, Indo-Chinese, Chinese, Africans, Cubans and many others.

The U.N. 1981 World Refugee Survey, which excludes those refugees already resettled or promised asylum, estimates the world-wide refugee population between six and 16 million.

According to Poul Hartling, U.N. High Commissioner for Refugees, 80 per cent of all refugees can be found in the least developed, poorest countries and the influx of refugees places an intolerable burden on local resources and the fragile infrastructure of these countries.

Until about a month ago, Tep Phon was one of those without a homeland.

Tep is a Cambodian refugee recently arrived in Indianapolis under the auspices of the Catholic Charities Refugee Resettlement program.

Six years ago, along with two-million others, Tep, his wife, two young children and his parents were driven from their home in Phnom Penh, by a guerrilla leader with plans for their country. They were separated, worked and starved. Tep was not permitted to be with his children or the old folks, all of whom died. Eventually Tep and Malin escaped to a refugee camp in Thailand and finally were brought to the United States. Despite their tragic losses, they feel lucky because many of their uncertainties are over.

TEP PHON knows there are Cambodian people waiting on both sides of the Thai border who will never be resettled. So he is glad to be here in Indianapolis with his wife and baby Chhavy, born in the Thai refugee camp. He lives on the city's west side with another couple and their 14-year-old daughter.

Of the 22 families assigned to the archdiocese by the National Catholic Charities office, these two families and two others are the only ones with sponsors.

One of those helping the new families to resettle is Phuong Nguyen, a Vietnamese who came here as a refugee in 1975 and who works in marketing administration in the in-

ternational department for Cummins Engine in Columbus. Nguyen is on loan from his company to help resettlement of both new Cambodian families and 800 other persons settled in the 39 archdiocesan counties since 1975.

Within archdiocesan boundaries, 1,200 Indo-Chinese refugees have been resettled since 1975; statewide there are 4,500. Some have come through a relative already living in the U.S. through a joint agreement between Vietnam and the U.S. Others like Tep are sponsored by agencies and individuals willing to help.

According to Franciscan Brother Joseph Van Nguyen, who also works with the refugees, all have small families. Like Tep many started six years ago with large ones, but as with the widow and two children adopted by St. Lawrence Parish, family members died. (Her husband was killed; five additional children died.)

Of the 22 new families, 17 are situated in homes. Through Catholic Charities certain basic needs are being met. English and job development classes are held regularly. The staff takes family members to classes, the doctor and the grocery.

IN TEP'S CASE, the baby born in the refugee camp must make frequent visits to the hospital. As Tep explains—blankets, clothes and food in the Thai camp were provided by the international agencies, but the food was not nourishing, and diarrhea became a threat to the baby's life. She now is improving but has weakness in her arms.

Phuong Nguyen says the resettlement staff will continue to help the families, but there are many things an agency can't do for 22 families, plus five more families the resettlement office has just agreed to sponsor.

The biggest need is for families to be sponsored—it is a "desperate" need. But, says Nguyen, the agency will accept any help it can get. He says that "some look at this as too big a responsibility," suggesting that "maybe a parish or group could sponsor a family... maybe groups or individuals who cannot sponsor would be willing to transport the refugees to their job interviews, grocery stores



SHOPPING TRIP—Honeydew melons bring smiles of recognition from Ung Malin and Chea Kling, who have come to Saturday morning market with volunteer Barb Knarr. Persons willing to volunteer transportation or other assistance may contact Catholic Charities resettlement office at 317-247-0631.

or doctor appointments." He adds that "At least if they know where the new ones are living a family could come and chat."

He realizes that "people feel they don't want to interfere, but the need is so great for these new ones to learn."

Helping find jobs is another great need. Nguyen feels that prospective employers can derive real satisfaction in helping. Though he admits that the refugees cannot compete at the start, "they will do much better later. They are known to be loyal and productive."

"In our country, it is a tradition to stick to one company."

Franciscan brother Ed Shea, job developer for the refugees, has contacted the Indianapolis Alliance for Jobs, a CETA funded agency for the hard to employ. That agency has prepared eight of the Cambodians who speak some English to accept a 30-week job-training offer from TAB precision tools.

To learn English while in the holding camps, a refugee had to be particularly tenacious. The lessons were not free. According to brother Ed, "if you had no money, you had to borrow the book from someone who could pay, or you might learn by working in the offices."

Brother Ed illustrates that same tenacity in

the story of one refugee learning to use public transit. Recently, he took the wrong bus, then doggedly "walked the 20 miles to his destination."

ONE OF THE few refugee sponsors, Mr. and Mrs. Gary Hofmeister, are responsible for the Tep and Ouk Chea families, six people in all. Mrs. Hofmeister calls the situation "kind of scary." They have had some help from friends and from parishioners at St. Alban's Episcopal and Immaculate Heart of Mary churches.

"It's a case of sharing what we have with others and I know it's good for my family," Mrs. Hofmeister says. "She has demonstrated the use of the vacuum sweeper, of paper diapers (the family has only five cloth ones and no dryer or washer), the bread drawer and has brought over outside garbage cans, measured the women's sandaled feet for winter shoes."

She has enjoyed taking the families to a grocery store and realizing that English words don't necessarily mean identical concepts. "We went up and down the aisles looking for things," she laughs. Because it is so time-consuming, she finds that driving is the hardest responsibility. She is looking for others to share this chore.



CAN-DO SPIRIT—Cambodian families eagerly respond to opportunities offered by volunteers and Catholic Charities personnel. Above, under a sponsor's eye, Tep Phon's wife Ung Malin (at left) and Un Phay learn Western methods of housecleaning to add to the family's income. At left, Hok Sann feeds her son Cheang Chhean, while Chheang Chhouk is fascinated by the camera's eye. (Photos by Ruth Ann Hanley)



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American and native Religious missing in Guatemala

GUATEMALA CITY (NC)—Two American Dominican nuns and two native Guatemalans, a priest and seminarian, disappeared in Guatemala Nov. 19, apparently victims of the country's continuing political violence.

Church authorities theorized that their jeep was intercepted by armed men as they were returning from a pastoral meeting to their parishes in the diocese of Solola.

The four are Dominican Sisters Jean Reimer and Helen Lavalley, both missionaries based in Grand Rapids, Mich., Father Jose Velasquez Car, pastor of Yedocapa, and seminarian Felix Arqueta.

"They had attended a week-long pastoral conference at Panajachel on strictly church matters, presided over by Bishop Angelico Melotto of Solola," said a spokesman for the Guatemalan Bishops' Conference Nov. 22. "We immediately asked the government for an investigation but we don't know when we may get an answer."

Missionary sources in Guatemala said late Nov. 23 that witnesses reported seeing the four in a military vehicle Friday morning, Nov. 20, the day after they disappeared.

The witnesses said they recognized Father Velasquez and that he had his hands tied behind his back.

SISTER TERESA HOUILHAN, superior of the Dominican Sisters in Grand Rapids, said her order was also asking for an investigation through the Department of State and congressmen from Michigan, as well as the apostolic nunciature in Guatemala City.

"The two sisters, Father Velasquez and the seminarian left the meeting the morning of Nov. 19 before it ended, since they had commitments in their parishes. In a way it was a farewell for the sisters and their co-workers since they had plans to return to the States in mid-December," Sister Houilhan said.

"Part of their work of evangelization is a modest food program for displaced families," she added. "They kept a low profile and never have been involved in anything resembling political activity."

Sister Reimer, a native of Saginaw, Mich., worked for 11 years in the Guatemala missions. Sister Lavalley, from Marinette, Wis., had joined her a year ago. They were based in the village parish of Acatenango but also did pastoral work in the surrounding villages and hamlets.

Benedictine priests who run the major seminary in Solola said the two sisters had to tend to several church weddings at coffee farms on their way back to Acatenango, and that Father Velasquez Car, a Cakchiquel Indian, was to administer first Communion to 150 children waiting for him at his parish. Arqueta was to assist him.

When the four failed to arrive, the local people notified Bishop Melotto.

LAST JULY Bishop Melotto was notified of the murder of U.S. Father Stanley Rother, of the Oklahoma City diocesan missions. He was pastor of Santiago across Lake Atitlan from

Panajachel. An investigation of the killing is pending. In September 27 Mennonite workers were killed in the area.

Church sources have listed some 170 priests, nuns and lay pastoral workers either abducted, killed or forced to leave Guatemala under death threat in the last two years.

Church sources have said that the threats and attacks are part of a "premeditated plan to silence the church."

The Solola Diocese has some 560,000 Catholics, mostly Indian peasants, served by 56 priests and 86 women Religious. Arqueta, a theology student, is one of 14 diocesan seminarians.

The area including Solola, Quiche and Chimaltenango departments has been troubled by fighting between security forces and leftist guerrillas. Because an increase in hit-and-run

attacks by leftists, military patrols have most of the roads under strict surveillance.

A Nov. 18 report by the U.S. Department of State said guerrilla activity has increased in the last seven months, with open clashes occurring at a rate of 10 a month.

Deaths in Guatemala attributed to political violence by leftists, far right squads and the armed forces have reached between 200 and 250 a month, it added.

Missionaries believed under death threat

MARYKNOLL, N.Y. (NC)—Two Maryknoll priests who worked in Guatemala believed they were under a death threat before they left the country in late summer, according to the Maryknoll media office and one of the priests.

Both have since returned to Central America, although their ultimate assignments there are still undetermined.

The two, Maryknoll Fathers Fern Goslin and Edward (Ted) Custer, both returned to the United States after being warned that they were on a death list. They had been working in the northern jungle area of Peten. Father Goslin left Guatemala in early August and Father Custer around the end of that month.

Father Goslin, who went back to Guatemala

City in mid-November for a regional meeting of Maryknoll fathers and brothers slated to begin Nov. 21, told Maryknoll colleagues that he believed he might have been marked because he spoke the Indian dialect, travelled among the poor Indian people of the region and, with rudimentary health care training, carried medicine with him to minister to people in need.

Father Custer, who was studying the Indian dialect in Guatemala City and is now on temporary assignment in Costa Rica, may have been targeted because of his connection with Father Goslin, said Mike Lavery, Maryknoll's assistant director of media relations.

"Just about anything you do to help people in Guatemala now is considering aiding the guerrillas," said Lavery. He added that the Catholic Church and Maryknoll have been accused and attacked in Guatemala often recently.

An American missionary, Father Stanley Rother of the Archdiocese of Oklahoma City, was murdered in Guatemala July 28. Two U.S. Dominican Sisters, Jean Reimer and Helen Lavalley, were reported missing in Guatemala Nov. 20 along with a local priest and seminarian.

Nine other priests and numerous lay workers have been killed or have disappeared in that nation in recent years.

Bishops address abortion (from 1)

military solution to the tragic conflict in El Salvador" and mentions a "pattern of violence designed to silence the voice of the church" in Guatemala, where, it adds, U.S. diplomacy should be "directed toward enhancing the protection of human rights."

"THE POLICIES of our government have a tremendous and significant impact in Central America. We would be negligent if we failed to say something at this time," said Archbishop John R. Quinn of San Francisco, a former NCCB president.

But Cardinal John Carberry said the bishops should "learn the facts" and "make haste slowly."

However, three days later, the bishops approved the statement. Only about a dozen voted against approval.

In another discussion of war and peace issues, Archbishop Joseph Bernardin of Cincinnati said a "central issue" is the morality of possessing nuclear arms even as a deterrent.

Chairman of an ad hoc committee planning a pastoral on war and peace, he suggested the U.S. bishops have a "special responsibility" to play because of the U.S. role in nuclear weapons development.

He added he is aware of the Soviet Union's contributions to international tension. "If we direct our attention particularly to the United States, it is for the simple reason that we are American citizens and have a right and duty to address our government," he said.

Bishop Edward O'Rourke of Peoria warned of unilateral disarmament. "Almost certainly, our unilateral disarmament would lead to a great expansion of Communist domination in the world. This would represent the great step backward in the pursuit of justice and peace in the history of mankind," he said.

THE BISHOPS' new pastoral on health care, which in an earlier draft stage had been criticized by the Catholic Health Association because of its statements on collective bargaining, states that just treatment of employees "calls for the full recognition of the rights of employees to organize and bargain collectively." But it also adds "justice demands that employees recognize the special

responsibility" they have to their employer and in care for the sick.

Setting an agenda for social activism, Archbishop Roach in his presidential address listed nuclear weapons use as the most dangerous global moral issue, which "the church in the United States has a special responsibility to address," and abortion and problems of the poor as other top targets for Catholic involvement. "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 said.

The bishops also approved a record \$20

million-plus budget for the NCCB and U.S. Catholic Conference, the largest ever. The budget is 20 percent higher than the \$16.5 million budget for 1981. The largest single expenditure in 1982 will be for the office of Migration and Refugee Services, to receive some \$5.75 million.

The bishops also learned that the new Catholic Telecommunications Network of America, which will link dioceses through a satellite communications system and provide both programming and special services, should be operating five days a week by September 1982.



IN DIALOGUE—Archbishop Edward T. O'Meara and Archbishop Pio Laghi, apostolic delegate, share their thoughts as they meet at the U.S. bishops' meeting in Washington, D.C. The churchmen dealt with a variety of controversial topics at this year's session. (NC Photo)

OFFICIAL APPOINTMENTS

Effective November 18, 1981

REV. JOHN MAUNG of the diocese of San Jose, Calif., appointed associate pastor of St. Lawrence parish, Indianapolis.

Effective December 19, 1981

REV. BERNARD HEAD, from St. Mark's Benedictine Priory to associate pastor of St. Christopher parish, Indianapolis.

EDITORIALS

The reality of American politics

In choosing to support the controversial Hatch amendment, the American bishops have decided to accept the reality not only of American politics but American society as well. The implications in this support extend far beyond the issue of abortion.

Last week at their annual meeting the bishops voted with one dissenting vote to go on record backing S.J. Res. 110 introduced recently by Sen. Orrin Hatch of Utah in the United States Congress. Their backing now places the bishops in favor of a specific legislative plan of action on behalf of the unborn. Dissent from a number of bishops earlier in the week submerged in the caucusing conducted during the meeting. Clearly, the bishops view the Hatch amendment as the best opportunity they or anyone else in the pro-life cause has at this time for changing current U.S. law.

That fact may be a bitter pill for some to swallow. Hoped for legislation to make abortion totally illegal is at best pie-in-the-sky. This nation functions under the constant tension known as pluralism. Underscoring that tension is the country's fundamental defense of human rights. Whatever beliefs one exercises under pluralism, a defense of basic human rights must be consistent in all operations of the government. Thus the government cannot be true to its Constitution by enacting laws which deny such rights.

The issue of abortion in our country is an issue of human rights. Some say individuals have a private right to abortion whether they choose it for themselves or not. One can easily choose to do what one pleases in our nation, it is true. That does not mean everything we choose is a right. What we have not fully learned, it seems, is that life itself has already determined a series of choices. Abortion as a choice must be viewed in contradiction to choices already made. The real work to be done is to help others understand this.

What is necessary now for the church, for pro-life groups, for anyone who knows this to be so, is tackling the attitudinal convictions of those who disregard the human rights issue. Had a total ban on abortion been possible, it would not have solved the underlying question. An individual might make such a personal choice to have an abortion. That one makes such a choice does not signify the right to such a choice. Americans choose things every day which are neither legal nor moral nor in their best human interests.

The Constitutional right to life, liberty and the pursuit of happiness has no meaning if life cannot begin. There is a prior truth to making a choice and that truth is existence. One cannot make choices for or against life if one has no chance to live. The Hatch amendment offers states the right to legislate against abortion on the constitutional basis there is no right to an abortion.

To the bishops we say, congratulations on decisively recognizing the politics of America. To convince others of the human rightness of what we accept as a religious right, we must ourselves also appreciate such humanness. It may not be possible to legally save every unborn child from death. It may be possible to convince many that such a choice is neither a right nor sensible.—TCW

Who will bend a little?

A poetic and tragic tribute to Ireland is that in that island nation there is no past or future, only the present repeating itself over and over again. That present has traditionally taken the form of violence.

Violence erupted again this past week and in even more impassioned terms. The killing of an Irish Protestant member of the British parliament by the Irish Republican Army led to the killing of a Catholic bystander in retaliation. One result has been a condemnation by Tomas Cardinal O'Fiaich, the cardinal primate of Ireland, of Catholics who cooperate with the provisional IRA. The Cardinal's words themselves were violent. Participation, he stated, in the "evil deeds" of the IRA constitutes "a mortal sin which will one day have to be accounted for before God in judgment."

The violence of the words of the Rev. Ian Paisley, another member of the British parliament, and outspoken foe of Irish unification were also heard. "The crisis of our generation is upon us," he said. Paisley believes Ireland's Protestants are fighting for their lives. In the late 60's he was quoted as saying "I'd rather be British than just" when the injustices perpetrated by the British government on Ireland's Catholics and Protestants alike were held up to him.

The violence of Ireland which often spills over into the violence of bullets is perhaps the world's greatest example of the violence of rhetoric. The issues, whatever they are, are rarely heard for all the words which enshroud them like a choking smog. The tiny nation seems not yet to be exhausted of hundreds of years of hatred. Blame for the hatred can no longer be attributed to certain sectors. Blame must rest with all parties for everyone involved seems to have a hand in continuing the violence.

The only solution possible for Ireland is a giving up. Yet it is giving up that no one wants to do. The giving up must be accomplished by all sides. But no one can agree on the compromises which must be made. And so the killing goes on. Recent attempts made by the British government with the Irish government in Dublin may be bilateral expressions of a need to resolve the issue. Nevertheless, Ireland may yet be the only example in the world where a unilateral decision must be made in order to make progress. But which side will choose to bend a little? So far none has.—TCW

WASHINGTON NEWSLETTER

Reagan, bishops seek to reduce terror

by JIM LACKEY

WASHINGTON (NC)—Like two trains leaving the same station on different tracks for the same location the U.S. Catholic bishops and President Reagan began separate journeys Nov. 18 in search of a formula for reducing nuclear terror.



Of the two departures Reagan's got the biggest headlines. He proposed, among other things, to cancel deployment of new medium-range nuclear missiles if the Soviet Union dismantles similar warheads aimed at Western Europe.

A half mile away and four hours later the bishops began their own pilgrimage, engaging in a spirited discussion on what they might say in a proposed national pastoral letter on war and peace. While the bishops got fewer headlines, their discussion did take place in the charged atmosphere of a klieg-lit meeting room under the eye of several television cameras.

In several ways the two journeys are intertwined. Both are the result of the growing fear in both Europe and America about the possibility of a nuclear exchange. And both have highly uncertain futures.

The bishops' proposed pastoral letter, which a special committee now will begin writing for submission to the bishops next year, in some ways may hinge on the progress over the next 12 months of the European arms talks beginning Nov. 30 as well as on Reagan's proposal to launch new Strategic Arms Reduction Talks (START) on intercontinental weapons.

ARCHBISHOP Joseph L. Bernardin of Cincinnati, chairman of the bishops' war and peace committee, alluded to this when he said in his report to the bishops that many have asked whether the failure to move toward meaningful arms limitation might yield a new judgment from the bishops on the policy of strategic deterrence.

At a news conference later he acknowledged that progress in arms reduction talks might have some effect on the pastoral letter, but added that even if great progress is made "it doesn't resolve all of the problems that concern us in war and peace."

It was partly due to the Reagan administration that the bishops decided they needed a new look at church teaching on war and peace. A year ago when the bishops first discussed the possibility of a new pastoral letter Auxiliary Bishop Thomas Gumbleton of Detroit, president of Pax Christi, a Catholic peace group, upbraided President-elect Reagan and Vice President-elect Bush for their views that nuclear superiority could be achieved or that a limited nuclear war could be won.

And when the bishops resumed their discussion this year Archbishop John R. Quinn of San Francisco cited talk in the Reagan administration of a nuclear "demonstration" blast as further evidence that the limits on the use of nuclear weapons are slowly being eroded.

The bishops' concern also was provoked last year by the Carter administration's decision to shift America's strategic nuclear policy from "mutually assured destruction" to a program



of targeting military installations. That raised new fears that a nuclear war might be more possible if one side thought it could attack without risking destruction of its cities.

HOW ALL THE bishops' concerns about reducing the nuclear terror will be reflected in a pastoral letter remains to be seen. As the bishops themselves noted during their discussion following Archbishop Bernardin's report, many details remain to be worked out among the various views of disarmament, the need to deter aggression, the effect of defense buildups on the ability of the government to meet the needs of the poor and, as one bishop noted, whether indeed it might be more honest to admit that it could be "better Red than dead."

A little more than half way through the discussion Archbishop Quinn, a former president of the bishops' conference, summed up the views of many bishops when he said, "We are at an extremely grave moment in the history of this question."

Noting that 46 nations may possess nuclear weapons within the next five years, he said the problem "is spreading like some sort of lethal epidemic."

Reagan, Archbishop Quinn said, took a "step forward" in his speech earlier the same day, a step the archbishop attributed to "a change in attitude" brought about by informed public opinion.

"Something," he concluded, "is stirring very deeply in the soul of humanity on this issue."

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LIVING THE QUESTIONS

Changing the church means changing the Mass

by Fr. THOMAS C. WIDNER

So when readers say they want to understand the changes in the church better, what do they mean? Generally, in fact, almost all the time, it means they want to know why the Mass was changed. That is the thing which they can point to which has most visibly affected their lives. Nevertheless, it is not the thing which has in the long run most affected the lives of Catholics. That is, as I stated last week, the underlying awareness that Catholics are not the only ones serious about finding a home in God. It is the awareness that we are only one among many who seek God that has, I think, most seriously affected our conduct as Catholic Christians.

Saying something about why the Second Vatican Council occurred might not convince many of the why changes in the Mass occurred. The reality is that some may perhaps never be satisfied with the why for the resolution is simply one of being made uncomfortable after having been comfortable for so long. Changing the Mass upset our habits. If for no other reason, these changes should have occurred for the Mass should spur us into living Christian lives, not just hearing about them.

THE SECOND VATICAN Council did not inaugurate changes in the Mass. What we today call the Mass began with Jesus sharing a final meal with his friends, the Apostles, a meal which included words said over bread, its breaking and sharing as well as words said over wine which was likewise shared. In



this sense Jesus himself was continuing a custom which the Jews had carried down from the time of the Exodus. Jesus himself changed the Passover meal by identifying the bread and wine as his own body and blood.

There have indeed been so many changes in the Mass in the course of centuries that to list them all would take quite a long time. But some can be highlighted here.

For example, Mass was celebrated only on Sundays in the earliest centuries of the church. It was attended by all Christians in a given neighborhood early in the morning before work since Sunday was an ordinary workday. One change already begun at this time was the time of day. The Mass was at first connected with the supper meal as Jesus had conducted it. When Christians began offering Mass early in the day, this removed it from its evening meal hour.

LITURGICAL HISTORIANS point to the Eucharistic prayer, or canon, as the part which for many centuries was recited privately by the priest and was regarded as his special prayer. This was not always so, of course. This prayer of thanksgiving which contains petitions for the living and the dead, petitions which were added to the Mass as time went on, was originally quite brief.

The elevation of the host and chalice only came about because some authorities felt something ought to be done for the people who were kept unaware of what was going on during the canon. In other words, this 13th century addition came so that the congregation could look upon and adore the sacrament. Otherwise the consecration was regarded as a kind of private property of the priest.

Frequent reception of communion was common until about

the 17th century when it fell into disrepute as a result of the influence of Jansenism. A man named Cornelius Jansen expressed the belief in the innate evil of humankind because original sin had so radically corrupted human nature.

Therefore, receiving communion was regarded as a reward for virtue rather than a participation in Christ's sacrifice. It was not until the beginning of the 20th century when Pope Pius X restored this that congregations were able to receive the Eucharist on a daily basis.

Private Masses (a priest offering a Mass without a congregation) came into being about the 6th century. As a result the Mass came to be thought of as something to be performed to receive some particular benefit from God, or as a rite to produce hosts for the tabernacle.

OVER THE CENTURIES these additions and others have taken the Mass far away from Christ's intended purpose. What Jesus did was to share a meal, a sign in his culture of peace, trust and communion. Moreover, Jesus spoke of himself as a sacrifice. In essence then, sharing the Eucharist with fellow Christians in the absence of Jesus is a means of looking forward to being with him again in a kingdom which he promised us by sacrificing himself.

The Mass, therefore, is the way in which Jesus shares himself with us today. He is with us now through the Mass when people are united and sensitive to one another. Otherwise, as First Corinthians says, our Masses bring judgment on us, not grace. So for us to really be doing what Christ wants us to do, we must act in the spirit of the Last Supper—accept Jesus as he sacrificed himself and share his holy meal with him and those around us.

TO THE EDITOR

Hook chairman appreciates cooperation

Several months ago I was approached by Steven Goldsmith, the Marion County prosecutor, and Allan Zukerman of our advertising agency about the corporation's interest in supporting some type of educational mass media anti-drug abuse program.

My interest in the youth of our community, my drug-related education, and a corporate philosophy which reinforced the advisability of entering into a program of this kind led me to answer that if we had proper cooperation from the representatives involved, we would be happy to finance the endeavor.

I made it very clear that I had no interest in furthering anyone's political career, enhancing any corporate community position, or in making money from this activity; but if in fact it could be designed to be honest, straightforward, and hopefully successful, I would be happy to support it with the resources of our corporation.

Our people found you to be very cooperative in seeing that this message was carried forth to our community. The effectiveness of an exercise of this type is difficult to measure, and therefore you may never know the level of the contribution that you have made.

We have received numerous favorable comments concerning the program. These

comments have come from interested citizens that have gone out of their way to make their feelings known.

I would like to personally thank you for your help and acceptance and merely say: Without your support this message never could have reached the public. Your cooperation is greatly appreciated.

J. Douglas Reeves, Chairman
Hook Drugs, Inc.

Indianapolis

Will the educated step down, please?

It would be gratifying to see those who get a "higher education"—when they come back to the community to give a talk, they would not charge us to get in. Mercenary?

Christ never passed the plate when he spoke to the multitudes who followed him.

Why should the "highly educated" stint on passing the truth in the way of righteous

Inward cringe

In reading Msgr. Bosler's column (11/16) I cringe inwardly at the suggestion of any type of fear in reference to our relationship with God. I'm sure the terminology dates to pre-Vatican times but I see problems in using that term. If God wanted us to fear him I'm sure He wouldn't have sent Jesus (the incarnation of his love) to us nor would Jesus in turn have loved us better than His own life!

The word respect I can handle. The natural outgrowth of deep committed love are honor and respect. If children need a warm loving God to trust in and relate to, I hope I never become anything other than a child of God. The excitement and faith I have in him grows daily and I surely don't want fear to creep in.

Marie Secret

Terre Haute

Oelher feels church attacks country

As a lifetime Catholic educated in a Catholic school, still practicing my religion, plus being 100% a U.S. citizen, I feel as though my comments are necessary due to my church's constant attack on my country, which has been prevalent in your paper and by certain members of the clergy.

I agree my country is not without its faults. But it's one of very few based on Christian principle and the freedom to let people like you bear your gums trying to undermine some of its basic structure such as the reporting of St. Thomas Aquinas that want to refuse certain federal taxes on the pretense the money would go for arms.

living—whether it be religious, political, social or economic.

It also would be gratifying if the highly educated would refrain from giving their version of what an angel looks like (wings or no wings). So far as I know they have never been seen by bodily eyes, since they are spirits.

From Holy Scripture, we know that Michael, the Archangel, drove Lucifer and the wicked spirits out of heaven into hell.

The Archangel, Gabriel, announced to the Virgin Mary that she was chosen to be the mother of the Savior. Then Raphael (patron Saint of travelers) guided Tobias on a long, tedious journey. It is comforting to know that each of us has a guardian Angel.

It would be comforting to know that when the highly educated give talks, they speak plain English, so the audience can benefit, for instance:

"And Jesus said to them: who do you think I am?"

"And they replied: 'You are the eschatological manifestation of the ground of our being, the Kerygma in which we find ultimate meaning of our interpersonal relationship,' and Jesus said, 'What?'"

Carolyna Day

Evansville

I've read about the so-called 'shameful' actions of U.S. for dropping atom bombs on Japan, also that we should stop our own arms buildup and hope Russia will follow. Anybody that would entertain such a thought that Russia would be nothing short of a clown.

I've also read about how cheap my country is for not pouring more food and money into poor countries. We're near broke at this moment feeding a good part of the world and our own too!

I think my country was right dropping atomic bombs. I am sure we give more than enough aid. I'm well satisfied with Mr. Reagan as president. I'm very sure that my church has no right to condemn my country. I am sick and tired of the bishops delving into politics and trying to force political opinions on the faithful, and as for you and some of the garbage that appears in your paper, I am sure you missed your calling when you chose your life's work as an editor.

William Oelher

Harrison

Wyeth urges end to slander

A news item appeared in *The Criterion* (Oct. 30) regarding establishment in Baltimore of a ministry to homosexual persons. This item was headed "Aid for Homosexuals." Ministry means service and implies no paternalism or condescension. Aid, on the other hand, gives the impression of a superior/inferior relationship. Would ministry to religious, children or married couples have been characterized as aid?

If homosexual persons need help from the hierarchy (or the Catholic press), a beginning might be the end of condescension, slander and discrimination. One might even hope for promotion of understanding between homosexual persons and the rest of the church.

Charles E. Wyeth

Indianapolis

In agreement

In regard to Father Richard P. McBrien's article (Oct. 30) on the ordination of married Episcopal priests, I agree that ordaining these married men as Catholic priests when many Catholic married priests are unable to carry on their ministries was "il-conceived for three reasons," which Father McBrien named. Father McBrien is right on target in his criticism.

Name withheld by request

Indianapolis

Fear of nuclear war alters German view of U.S.

by VALERIE R. DILLON
(Last of a series)

Twenty years ago on a starry evening in Berlin, thousands of Germans thrilled to the sight and sound of John F. Kennedy standing on the steps of their town hall, saying "Ich bin ein Berliner" ("I am a Berliner").

In 1961, this revered American president told the German people he was one of them, reassured them that his country would stand with them despite the chilling specter of the Berlin Wall and the mounting threat of Soviet aggression.

Twenty years later, another American president is being criticized, sometimes vilified, in protest demonstrations all over Germany and Europe. Last month in the West German capital of Bonn, 250,000 demonstrators marched. Fear of nuclear war, deepened by President Reagan's remark on the possibility of a limited nuclear exchange in Europe, has torn the hopes and loyalty of the German people. His more recent call to Russia to mutually limit the arms buildup eased but has not quieted that fear.

Older Germans, especially, still warmly recall the post-war years when the United States helped them to rebuild their devastated cities and the Marshall Plan boosted their shattered national economy. Berlin, with 80 percent of its buildings destroyed, had been hit by 300 aerial bombardments. The rubble was removed by hand. The war's toll is still a sharp memory.

And so older Germans bank on American power, on a policy of detente backed up by military strength, to preserve their restored homeland. But they fear, too, that the arms buildup could ironically bring on another war.

The young of Germany have fewer memories. They live in the "now" and today's indisputable threat of nuclear warfare. Their voices appear to be growing stronger.

IT'S ENOUGH to make any nation schizophrenic.

I experienced some of this conflict and turmoil in September when 33 members of the Catholic Press Association toured West Germany and both sides of Berlin. As represen-

tatives of Catholic newspapers and magazines, we were greeted, feted and briefed repeatedly by German government and church officials eager to tell us how much Germany values America's friendship and protection. They reassured us that protestors are anti-nuclear, not anti-American, that the more strident opposition to U.S. foreign policy represents a small minority of Germans, mostly the young. And they consistently objected to the media's coverage of such events as Secretary of State Haig's fall visit to Germany, charging that the press focused on random violence and protest, neglecting significant aspects of the event.

According to one official, peace activists from churches are "almost exclusively" evangelicals, not Catholics. The Catholic hierarchy is characterized as more "orthodox" and in line with the government view that strong defense is a key to successful detente.

Church peace activism, said one spokesman, is regarded by the German government as "naive." Unlike these pacifists, he says, "it isn't possible for statesmen to say five years after its peace effort has failed: I was wrong."

"It's not fair when they say 'we are for peace.' Everyone is for peace," he declared.

NOWHERE IS THE political and ideological split more obvious than in Berlin.

In the words of Jeorg Henschel, speaker of the Berlin Senate, "Berlin is a focal point. All changes in East-West relations, you see immediately in Berlin."

Henschel was asked how Germans feel about unilateral disarmament. His reply: "We are inhabitants of a demilitarized zone. It is not a question we can discuss officially."

He too acknowledges that a growing number of young people are concerned, but maintains that "older people know that it's necessary to have a strong defense. Without that, we can't talk about a policy of detente, dealing from weakness."

A visit to Berlin makes this attitude very understandable. Imagine, if you can, what it is like to live in West Berlin, 110 miles inside East Germany's border, 50 miles from Communist Poland, a German state still occupied by its conquerors, cut off geographically from the



A CITY DIVIDED—This portion of the Berlin Wall looks eastward into the Soviet sector of the city. Beyond the 10-foot concrete barrier is a swath of cleared land, rows of metal stanchions, electrified barbed wire, watch towers and floodlights—all designed to prevent the escape of East Berliners. (Photos by Valerie Dillon)

free world. It is an island in an alien land.

Despite these harsh realities and growing unemployment, life in West Berlin is fast, cosmopolitan and affluent. Elegant shops, superb restaurants, classical opera and Broadway-caliber theater, lovely neighborhoods, a city dotted with parks and lakes—this is the Berlin of today. The buildings are modernistic and beautiful, except for one downtown landmark—the Kaiser Wilhelm Church, left unreconstructed as a reminder of war's effect.

West Berliners, who have lived with so much, have also learned to live in a divided city.

It's now 20 years since East German police, paramilitary and construction workers put up a barbed wire barrier in the midnight hours of Aug. 13, 1961. Later it became a 15-foot concrete structure which completely surrounds West Berlin. Erected to stop the endless flow of refugees into the West, it also separated families, broke apart neighborhoods and church communities, and changed the face of the once proud German capital. When the Wall went up, Berliners on both sides didn't see how they could survive this attack on their city.

Today, they have learned, albeit painfully, to live with the Wall, in fact, to largely ignore it.

They have learned, also, to survive as an

occupied city-state—their power over many aspects of their lives administered by some 12,000 French and English and 5,600 Americans in the Western sector. In the East, an estimated 400,000 Russians—one and one-half soldiers for every East German—direct the political and military affairs of East Berlin and the German Democratic Republic.

Along the border on the east side, a swath of cleared land, trenches, wire, watch dogs and watch towers years ago stopped the flow of refugees. Nevertheless, each year about 200 from East Germany make it to the west across the border or the Baltic Sea. Another 2,000 or more successfully escape to freedom through other countries.

ONE DAY our tour group went to—and beyond—the Wall. At Checkpoint Charlie in Berlin, our bus was carefully examined by very youthful East German military. Our passports were collected and scrutinized. We were warned to take no photographs at the gate, nor beyond it for a half-mile or so. There, a young East German guide boarded the bus. As we traveled through East Berlin, the contrast with the West was striking: fewer people and cars, an undefinable gray drabness everywhere and the sight of still-rubbed buildings jutting into the skyline.

On another day, our tour group went to East Germany through Checkpoint Bravo. Lines were long and security more rigorous than at Charlie. At Bravo, a regular stone wall 10 feet high, a barbed wire fence beyond it and an electrified fence some 20 yards beyond that were augmented by East German troops patrolling the area on motorcycles.

The tour took us to Cecilienhof, site of the Potsdam conference, where Truman, Churchill and Stalin made the decision to divide up Germany. In the front courtyard of the Cecilienhof castle was a giant red flower bed in the shape of a huge star, reinforcing the sense of Soviet occupancy.

Our official East German guides, and most other young adults, have never been to the West. That's how their government wants it, although travel restrictions to the East have eased in recent years. Our guides extolled the educational and work opportunities, the low cost housing and the "security for life" offered in East Germany. As one young man spoke, an obvious question kept popping up into my mind: if it is so great to live there—why did they have to build a wall to keep people in? The question wasn't asked, nor would it have been answered.

Reunification of their country—once the dream of every German—has receded farther and farther from national consciousness. Occupation by foreign powers no doubt still rankles, but it has been lived with for 35 years. Today, the Germans have largely replaced these preoccupations with a more urgent concern: the fear and threat of another, more devastating war on their soil.



MILITARY PRESENCE—Above, this imposing 10-foot tall figure of an American soldier stands at the entrance of U.S. military mission in Berlin, symbolizing the continuing presence and political control of postwar Berlin by the U.S., England, France and Russia. At left, Brandenburg Gate, at the Wall in East Berlin, is a landmark and symbol of the city's division.

St. Vincent's keeping tabs on the elderly

by RUTH ANN HANLEY

When they must leave a frail, elderly parent alone, sons and daughters concoct systems to check on their well-being. They call at mid-day, or ask neighbors to watch for signals such as burning lights or raised window shades.

But any such system can bring only part-time assurance. What about the hours after the check has been made?

St. Vincent Hospital has a suggestion. It wants to help keep tabs on elderly or handicapped people in those hours when no one else can.

For the elderly person in its patient care area it is offering an innovative 24-hour in the form of a wireless "help" button which clips to the belt or bodice of the homebound person.

In case of a fall or other emergency situation, the person presses the button which activates an emergency response at St. Vin-

cent's. Immediately, personnel summon emergency help to the home. Those who respond are neighbors and relatives chosen by the homebound person. Equipped with keys and know-how about the person's health situation, they will be prepared to summon additional assistance if needed.

St. Vincent's calls the system "V-line." But Toni Peabody, program coordinator, says the service was purchased from Life Line Systems, a national company which also markets its product to Community Hospital under the name of PAL.

V-line operates through the home telephone, and through a small portable electronic unit installed in the home in addition to the emergency button. Every morning and night the elderly person signals on that unit, telling the hospital team she or he is okay. A phone call will also activate the A-okay signal. If the hospital receives no signal within 24 hours it will try to contact the person with beeps on the electronic home unit. If the person fails to respond, St. V's will begin the emergency procedure.

One of the first recipients was a blind and deaf man living with his blind wife. "What this service does is make him more mobile in the home," Mrs. Peabody says. "With it he can go 200 feet from the electronic monitoring unit in his living room, thus to the basement and garage. His wife can feel more relaxed when she must leave him alone."

Another recipient she describes is in the Hospice program for the terminally ill. This V-line is a comfort to his elderly wife.

Mrs. Ruth Funkhauser, an 85-year-old widow, is one of the first to receive this new equipment. Although a granddaughter lives with her, she spends much time alone and has health problems relating to a fall a few years ago.

After her fall she spent time in a nursing home. But, according to her granddaughter, Lana, the longer she stayed there the more disoriented she became. "When we brought her home, she cleared up almost overnight." Now she is cooking again, almost outdoing herself.

Laughs Lana, "She doesn't know how to make a dinner; it's always a smorgasbord."

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Mrs. Peabody points out there are others without this family connection and hopefully this service will help them to live more independent lives. She also hopes the system will make it easier for doctors to discharge patients and add to the patient's peace of mind once home.

Sister Theresa Peck, St. Vincent Hospital administrator, was instrumental in securing the system for the hospital and planning the 24-hour response in the hospital's communications center.



IN SAFE KEEPING—Mrs. Ruth Funkhauser is set for any emergency with her V-Line button fastened to her dress. She knows she can simply press it and obtain emergency help from St. Vincent Hospital. (Photo by Ruth Ann Hanley)

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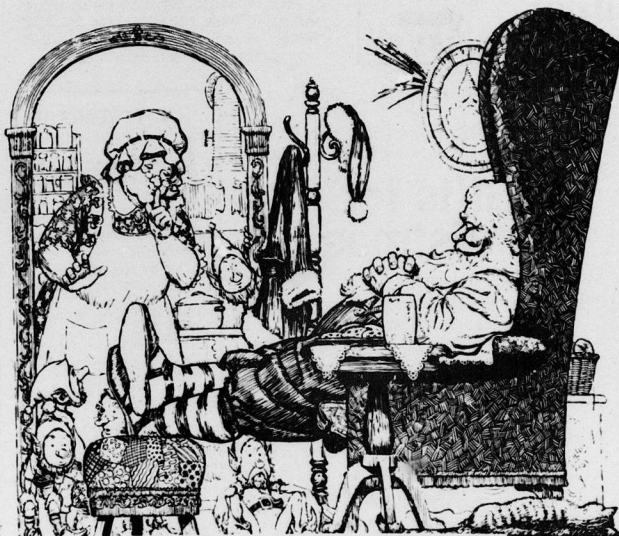
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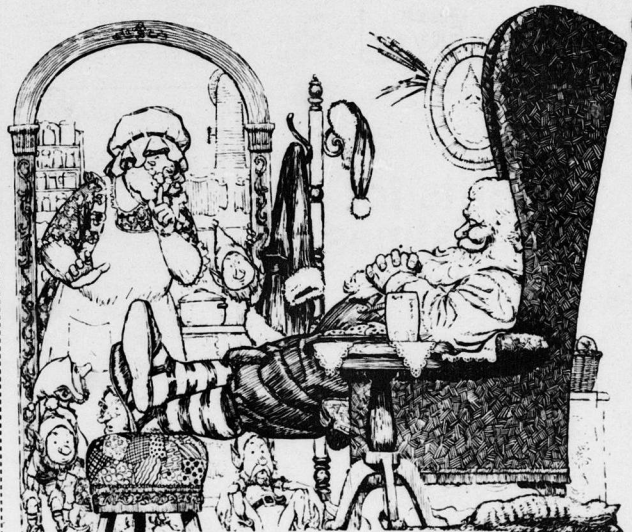
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LIVING ADVENT



Season of waiting begins after the decorating

by DAVID GIBSON

Advent can appear to be the most difficult of church seasons for people in our society to observe. Long before Advent begins, shopkeepers have put up Christmas decorations and people have begun to plan for Christmas giving.

Advent is a time of waiting, of preparation for what is to come. But when it begins, Christmas parties in offices and homes are beginning too. It's hard to think that Christmas hasn't already arrived.

Nonetheless, there is a renewed emphasis in the church on putting the season of Advent into practice. Partly this is because there has been a liturgical renewal in the church which helped to re-emphasize the value of Advent as a church season.

Partly too, the focus on Advent is due to a recognition among religious educators that the time before the great celebration of Christmas is a prime time for teaching about the meaning of the church.

In a smaller way, the renewed interest in Advent is a reaction against the commercialism of the season before Christmas. Advent is a season of getting ready in quieter ways for what is to come—a time to examine the real meaning of giving, the fuller implications of the coming of Jesus.

Today many parishes and dioceses distribute materials designed to help people observe Advent at home with special activities. Parish libraries are also likely to have books on the topic of family prayer—books that may contain chapters on Advent.

As Advent begins, many families and

groups look for a special way to serve people in need. Sometimes two families take on a project together, providing food, toys and other gifts to a large family in need. Many, many parishes help to organize such projects.

Making holiday cards for close relatives and friends can be a way for families and groups to focus on the meaning of Advent. As a possible activity, why not take time out—together—to make cards at the beginning of Advent.

For biblical verses to use in the cards, verses that reflect the Advent season's theme of expectation and anticipation, you might turn to the Old Testament book of Isaiah—try Chapter 11. Other possibilities for verses to use in cards include Mary's canticle in the Gospel of Luke, Chapter 1.

Spending an evening making cards is one way to focus on the season of Advent. It is also a way to share the profound meaning of this time of year in the church with others—with close friends who will surely prefer a card made especially for them to one purchased from a store.

If, as many religious educators now believe, Advent is a prime time for teaching about the meaning of the faith, concerned parents might want to arrange a special activity of their own to make certain the full potential of the season is captured. The fact is, that in the busyness of the pre-Christmas season, some religious education classes get canceled, more and more children miss classes, etc. The advantages of this prime time can easily be lost.

An old-fashioned Sunday dinner or brunch after Mass on one of the first Sundays of Advent—be sure to include family members of all ages—could offer a splendid opportunity to mix fun and games with some exploration of the meaning of Advent and of the big holiday coming up. This is an activity that two or three families could undertake and plan together.

To make Advent count, it is necessary to take time out to look into its meaning. People who have done so, however, say it is well worth the effort.

1981 by NC News Service

Walk along with me in the land of Jesus

by Fr. DAVID K. O'ROURKE, OP

Recently I walked the road from Ai to Michmash, biblical towns a few miles from each other. The road is still very much the way it was when Jesus walked here 2,000 years ago.

During the weeks of Advent, I ask you to walk along with me in the land of Jesus. We will look at the land, we will listen to Jesus' words and, I hope we will better be able to prepare for Christmas.

This road from Ai south to Michmash: What is it like?

Think of the rolling, dry hills, with their camel-colored grasses, so common in California. On the slopes of these hills place olive groves. In the valleys, in between the hillsides, imagine small plots of reddish-brown earth, not much larger than a good-sized building lot, and on these plots, plant grain.

Everywhere, just everywhere, imagine broken stones, from the size of a fist to the size of a football.

These stones play a very important part in our story. Each year, as the local farmers say, their first crop is stones. When the plows cut through the soil they turn up more stones. The smaller ones are left lying where they are, but the larger ones must be carried to the edges of the fields where they are placed in piles.

Over the years, these piles of stones have become walls running along either side of the roads.

In the Holy Land, good soil is scarce, so the roads don't cut across the small plots of usable soil—they go around them. The roads, as a result, are curved and winding, skirting fields, diverting around groves of olives and figs and grapes, and shunted onto the plates of stone where the bedrock that forms the hills has been exposed by rain and wind erosion.

Furthermore, the roads are not wide. Between the shoulder-high walls of piled stones they are not more than 10 to 12 feet wide, just enough to allow passage in either direction. Where the roads wind up steep slopes or pass over the exposed bedrock, they are no different from the backpackers' trails found in some of our mountain ranges.

Why do I mention this? Because Jesus said "I am the way," and I want to give you a picture of what he meant. When we hear this statement, I suspect that we think of a way of life, we think of moral values, or a spiritual outlook on life.

This, of course, is all well and good. But it would be a mistake to overlook the obvious. For the people of Jesus' time, "the way" meant something more. It meant the hours spent on roads like the one from Ai to Michmash.

My party's journey led first over long sections of hard-packed earth strewn liberally with rocks the size of baseballs. They were so close to one another that I could not avoid stepping on them, turning my ankle in every possible direction with each step.

My expensive, thick-soled, well-designed American walking shoes barely provided enough protection against serious bruises. And yet Jesus and his people would have gone over this same road barefoot.

Our way led then through clothes-penetrating limestone dust, and up across a promontory of exposed, uneven bedrock, the sun hot on our heads and shoulders. Jesus' people would have walked this way both in the summer's fierce semidesert heat, and in the cold rains and winds of winter.

They had no choice. Travel meant the use of these roads, these "ways." Jesus said, "I am the way." An image emerges of foot-bruising travel through a difficult landscape.

Why do I mention this as we begin Advent? Because the rebirth of Christ's life in us requires effort. I invite you to make that effort—the effort of following Christ on his way.

Together, we will listen to his words, and together we will prepare for his birth at Christmas.

1981 by NC News Service

Parishes observe penitential season

Indianapolis area parishes have scheduled communal penance services for the Advent season beginning this week. Catholics are encouraged to take advantage of the services at the parish of their choice. At each location several priests will be available for private confession.

Parishes and the scheduled services for the next two weeks include the following:

- Holy Name, Beech Grove—Tuesday, Dec. 1, 7 p.m.
- St. Andrew—Wednesday, Dec. 9, 7:30 p.m.
- St. Jude—Wednesday, Dec. 9, 7:30 p.m.
- Our Lady of Lourdes—Thursday, Dec. 10, 7:30 p.m.
- St. James the Greater—Thursday, Dec. 10, 7:30 p.m.
- Holy Spirit—Saturday, Dec. 12, 2 p.m.
- Assumption—Sunday, Dec. 13, 2 p.m.

Penance services for the remainder of the month will be printed in subsequent issues.

Remember cardinal virtues rather than sins

by ANTOINETTE BOSCO

We've been hearing a lot these days about "the cardinal sins." A best seller of the same title by Father Andrew Greeley has been making the rounds.

But, if you remember older catechism days, "cardinal" was an adjective placed before a number of human qualities known as virtues. Maybe it is time to remember prudence, justice, temperance and fortitude and pay homage to them.

I'd like to tell what those virtues mean to me.

When I first heard about prudence, I thought it was a female character from a New England novel. Getting to know prudence, the cardinal virtue, was complex.

Prudence is the difficult virtue for the immature of any age. It's not a religious quality per se. It has to do with managing our lives.

Prudence means to look before we leap, to take care, so that we don't act foolishly or put someone else in the position of having to deal with our follies. It is the foundation for wisdom, for courtesy, for responsibility.

To me, the prudent person is like a tranquilizer for others, reflecting an aura of comfort and creating an ordered environment. Prudence is the base line for building a life where peace is not only possible but actually happens.

Prudence is a cardinal virtue with a pay off. It gets us to the point where all the internal puzzle pieces are in place so that we can feel the beauty of happiness.

I see justice as an active willingness to allow other persons their human rights. This is far from a simple virtue. Understanding the difference between what a person deserves by virtue of the fact that he or she was chosen by God to have life, and what a person demands,

so as to improve his or her perceived quality of life, needs at times the wisdom of Solomon.

Justice can't be exercised without first having the courage to be honest in assessing the conditions of others. But justice is a farce if we recognize the denigration of a person's or a nation's human rights and then stay statically in place, unmoved and unmoving.

Temperance to me means staying on the well-balanced, sensible road where one can see both sides of a situation and deal reasonably with issues. It means never to overload ourselves with baggage—whether alcohol, work, fun, causes, whatever—because overload is the fastest way to get thrown out of balance.

Once out of balance, the trip is always down, the view is dark and limited, and we are at risk of becoming depressed, losing the virtue of hope. Without temperance, the road to God plays a disappearing act.

Fortitude means to stay firm. A theology professor I respected always used to call this the stick-to-itive virtue. Some nuns used to describe people lacking fortitude very colorfully.

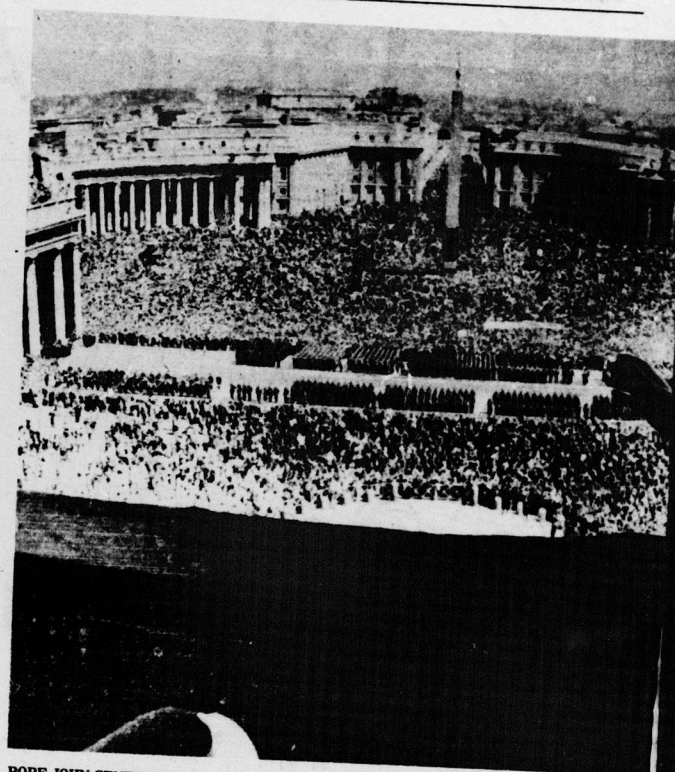
Such a person, they said, has a backbone like spaghetti soaked in hot water overnight.

Without fortitude, a person cannot make a true commitment. Fortitude keeps decisions from blowin' in the wind. Without fortitude we become wishy-washy, lukewarm and God help us then!

Jesus used strong language to say what he thought of people of that ilk. He vomited them out of his mouth.

When you think of it, following the cardinal virtues becomes a great self-help program on the path to maturity. That, it appears, is why they were named cardinal virtues.

I never doubted the importance of maturity in the journey to God. I am convinced there is no way we can really live as Christians without it.



POPE JOHN CENTENNIAL—Nov. 25 marked the 100th anniversary of the birth of Pope John XXIII. Born in 1881 in Sotto il Monte near Bergamo in Northern Italy, Angelo Roncalli went on to become one of the most popular popes of modern times. Though nearly 77 when the College of Cardinals

chose him to succeed Paul VI, he was elected Pope John XXIII. The pope is pictured here with the Council and gave the church a new direction. The pope is pictured here with the Council and gave the church a new direction. The pope is pictured here with the Council and gave the church a new direction. (NC photo from KNA)

Treat yourself to books this

by DOLORES CURRAN

I'd like to call your attention to three new books this month as treats to yourself which, if you read them carefully, you may be able to recycle as Christmas gifts. The first is *The Christian Parish: Whispers of the Risen Christ* by Rev. William Bausch, who has written a number of books popular with the laity. His history background shows up in *The Christian Parish*.

The parts that fascinated me in his new book are his excellent historical insights into the cycle of a church undergoing change (which he calls revival—"toward a revived church").

Five predictable cycles which he tells us have occurred before in history are: 1) a period of distortion when religion no longer meets the daily needs of people; 2) a period of confusion and guilt in deviating from old norms; 3) a turn to therapies and therapists (charismatic preachers, communes, cults); 4) a period of turning inward, of seeking God in oneself, finding institutions powerless to help; and 5) a final synthesis or restoration in which "Conscience has been reassured, fervor has been renewed, religion reasserted in a new mode, the covenant reordered, and practical realities and norms revised. The revival is over. It has done its work—that is, revives."

He estimates that each revival spans 35 years. Where we are now, I'd suspect, depends on the individual, the parish and the diocese. I know some in each phase. Worth your time, this book. (\$7.95; 23rd Publications, P.O. Box 180, Mystic, CT 06355).

Next is the story of the Catholic Relief Services experiences of Msgr. Alfred A. Schneider, *My Brother's Keeper*. This compelling story of a parish priest who became

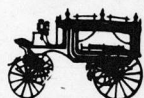
the chief administrator of the Catholic War Relief Services in Berlin in 1948 gives us a glimpse into human needs and drama in recent history. From postwar Europe to Vietnam and South America, Msgr. Schneider gives us a portrait of compassion and caring—not a bad portrait to ponder today.

Since his ordination in 1938, this man has been his brother's keeper from his native Wisconsin to the far reaches of the globe. This is good reading for everyone, but especially for confrimands, I'm thinking. (\$5.50; Alt Publishing Corp., P.O. Box 500, Green Bay, WI 54305).

I'm excited about Kathleen and James McGinnis' new book *Parenting for Peace and Justice* (\$4.95; Orbis Books, Maryknoll, NY 10545). This long-ignored void in family history is beginning to be filled by this admirable couple who are committed to helping families develop a sense of compassion and of simplicity.

The book is full of ideas, wisdom and personal sharing of the McGinnis' and their three young children. Chapters cover stewardship and simplicity, non-violence in the family, helping children deal with violence in our world, multiculturalizing our family life, sex role stereotyping, family involvement in social action, and prayer and parenting for peace and justice. An excellent baptismal gift from parish to family. Surely a valuable resource to keep circulating in the parish library.

In addition, the McGinnis' note in their book the formation of a national network, formed as an ecumenical effort by parents interested in deepening their own commitment to blending family life and social ministry and helping other families do the same. Membership in this



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Courageous bishop addresses vocation challenge in Serra speech

by Fr. RICHARD P. McBRIEN

Bishop Walter Sullivan of Richmond, Virginia, delivered one of the year's most important addresses last June at the convention of Serra International in Louisville. Although the talk was reprinted in *Origins* (Sept. 17), it has not provoked much comment thus far.

The presentation, "What Priesthood Awaits the Seminarian?," deserves more attention than it has received. Bishop Sullivan is one of the few pastoral leaders to face the so-called vocations crisis in a theologically and pastorally substantive fashion. He does not oversimplify, nor does he appeal to pietistic generalities.

The bishop acknowledges that older answers to the question, "What kind of priests do we need?," no longer suffice. Why not? Because priesthood is always in service to the church, and we are living in a time of change in the church.

"The Spirit is now calling us to be church in new ways," he declared. It is a church "which continues the dynamics liberated in Vatican II, such as accountability, subsidiarity and responsibility . . . (not) a church where the dynamics of clericalism still prevail . . ."

"It is easy to give lip service to the ideals of Vatican II," he continued. But people are not going to be attracted to the church's many ministries, including the priesthood, if "their freedom, gifts and responsibilities are not taken seriously" or if they must confront an organizational structure at odds with the demands of the Gospel.

For Bishop Sullivan, today's (and tomorrow's) priest needs to be ready to serve a church in which laity also have access to ministry; secondly, a church which must increasingly identify itself with the cause of the poor; and, thirdly, a church which looks for,

and legitimately demands, priests who are people of authentic faith and spirituality.

If ministry is open in principle to the many, not to the ordained few alone, the priest must be ready at all times to collaborate with other members of the church for the sake of their common mission.

They must be "good listeners, willing to share, to let go or delegate . . . who do not need to control, restrict or hinder." Laity "will not accept condescending or patronizing attitudes. They want priests who are comfortable in the presence of women, who are relaxed in working with groups, who are not threatened by challenge or correction."

In a church where decisions must be reached through participation, priests must have the ability to work as team persons. It is not enough that they be expert at one-on-one counselling relationships. They must also be comfortable with groups, as builders of community and as servants of all people in all kinds of circumstances.

In short, the priest must be a minister of ministers, one who helps others to engage more effectively in their own ministries.

"It would be a mistake," Bishop Sullivan observed, "for bishops to seek out passive dependent personality types, who blindly go along with whatever is told to them, who hide behind a role, seek after titles, obscure their own inadequacies with subtle or not so subtle forms of clericalism. While passive-dependent seminarians might prove easier to govern or to

manage, they will prove woefully inadequate to become the priest leaders of tomorrow.

"Unfortunately," he continued, "seemingly docile and pliant individuals can in reality have passive-aggressive tendencies. They refuse responsibility for their actions and readily pass blame to others, especially to those in authority. They can actually be rigid personalities, rebellious both to authority and to those making demands on their time and comfort."

I quote these lines in full because they so rarely flow from this kind of ecclesiastical source. So concerned are many pastoral leaders with the decline in numbers that they tend sometimes to be uncritical about those who do apply.

And so concerned are many pastoral leaders with the preservation of order in the church, and especially among the ranks of the clergy, that they prefer the quiet, laid-back personality who will never openly challenge their authority to the strong and independent characters who will certainly challenge them when the occasion demands.

The whole of Bishop Sullivan's talk—not just the sections I have summarized here—would provide an excellent starting point for a discussion of ministries in general and seminary formation in particular. Those who will be participating in the forthcoming review of U.S. seminaries would do well to take notice of it.

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Pius XII, Pope John called the Second Vatican eight encyclicals in his papacy of less than five giving his last Easter blessing on April 14, 1963.

Christmas

National Parenting for Peace and Justice Network is \$10 a year which brings a newsletter and other resources on simplifying family lifestyles. (Institute for Peace and Justice, 2913 Locust, St. Louis, MO 63103).

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THE WORD

by PAUL KARNOWSKI

The world is full of sleepers: people or things that were previously disregarded and have now unexpectedly achieved success or recognition. Professional football is always good for a sleeper or two a year. Last year Brian Sipes, a quarterback for the Cleveland Browns, led his team to more than a modicum of success as he dazzled fans everywhere with his aerial displays of the football. He sat on the bench five years before he got his chance to start.

Movie buffs know all about sleepers. The critics get first shot at the new releases, and many a movie is doomed to an early death before it even has a chance. But there are exceptions. "Airplane," a sleeper panned almost unanimously by the critics, was a box office smash.

As we begin the season of Advent we anticipate an event that can be considered a sleeper: the birth of Jesus in Bethlehem. Surely this humble birth was overlooked by almost everyone as they went about their daily business. It was not until after the Resurrection that the event became the most significant

NOVEMBER 29, 1981
First Sunday in Advent (B)
Isaiah 63:16-17, 19; 64:2-7
1 Corinthians 1:3-9
Mark 13:33-37

birth of all time. The feast of the Incarnation is a true theological sleeper.

Jesus has a few words to say about a different kind of sleeper in today's gospel, as he returns to an old and familiar theme. He reminds us that God appears in our lives at the most unexpected times and in the most unexpected places. Jesus compares God to a man who leaves his estate. The master appoints his servants as sentries over his property while he is away.

When a football player's talents are overlooked and he is allowed to sit on the bench, twiddling his thumbs, we can legitimately wonder who the real sleepers are. The members of the coaching staff? Or when a movie is routinely dismissed as a failure and yet, goes on to become a success, we suspect that the critics have been napping.

As we look forward to our celebration of Christmas at Advent's end, let us heed the words of Jesus: "Be on guard!" Christ's coming does not always coincide with our calendar. If he is "born" into our midst unbeknownst to us, then we—not he—are the real sleepers.

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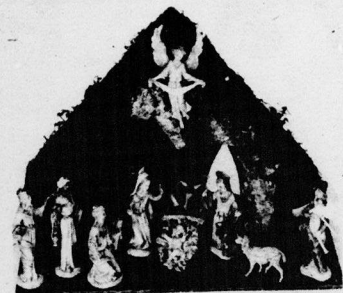
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St. Michael's Parish

Cannelton, Indiana

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

by Fr. THOMAS C. WIDNER

The first church at Cannelton was an Irish church, according to Father Larry Richardt, who was offering the Sunday Mass the day I visited the small Ohio river community. It was called appropriately St. Patrick's and built about 1852. Father August Bessonies, then residing at Leopold, ministered to the fledgling Catholic community of 10 or 12 families.

"I don't know of anyone around anymore who remembers even where the church itself was located," Father Richardt confided. "But when the building was closed in 1906 the banns were announced to the congregation the three Sundays previously."

According to Father Herman Alerding's 1883 history of the diocese of Vincennes, Catholics of Cannelton held a meeting on Feb. 28, 1858 presided over by Bishop St. Palais where it was agreed that "the English speaking portion of the congregation

should keep for their own use and benefit the church of St. Patrick, and the lot of ground on which it is built . . . the Germans, with their own means and the voluntary donations of St. Patrick's congregation, should erect a new church for their exclusive use and benefit."

Thus, St. Michael's parish, the only Catholic church in Cannelton today, was conceived. Indeed, the Gothic structure which stands "on the side of the hill between the city proper and the wooded heights," according to the parish's historical survey, remains quite noticeable and present in the life of this former coal mining region.

ONE OTHER PART of that 1858 agreement stipulated that the "parish house, constructed and to be paid for by both portions of the present congregation, should always remain common property, either as a residence for the clergymen having charge of the congregations, or as a schoolhouse for both English and German children." Cooperation was thus intended and carried out in the early days of the two parishes, a cooperation which continues in St. Michael's present day relationship with the parishes at Tell City and Troy.

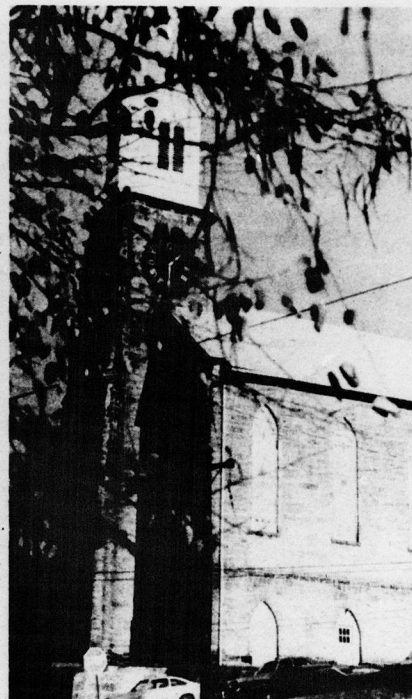
St. Michael's enjoys a common high school religious education program as well as common secretarial services and a common parish bulletin with St. Paul's at Tell City and St. Pius' at Troy.

Named for Cannel Coal, the town prospered through mining of the blue burning substance. Discovered in the nearby hills in 1837, "within a short time a network of tramways and tipples extended from the hills to the riverfront, where the coal was loaded on boats and barges. Ten years later a manufacturing boom hit the town and several factories and mills were started—among others the Indiana Cotton Mill."

FATHER MICHAEL Marendt pastored the two parishes from 1855 until his death in 1871. In fact, as long as both parishes existed they were cared for by a single pastor. Nevertheless, the German speaking congregation must have been the thriving one for Father Alerding's history speaks at length only of it. In 1859 it numbered 74 German speaking and four French speaking families, or about 300 people.

In 1861 Father Marendt embarked on a five year trip to Chile and Peru to collect funds for his parishes from the more prosperous South American congregations. In 1882 a new church for the St. Patrick's congregation was constructed. Its remains have disappeared entirely.

Today St. Michael's is part of the tri-parish ministry effort of Fathers David Coats, Joseph Kern and Richard Lawler. Residing with the three co-pastors at St. Paul's in Tell City is Father



Richardt who teaches full time at St. Meinrad School of Theology. Benedictine Sister Mary Ruth Krack, another part of the team ministry effort at the parishes, provides additional pastoral assistance.

The interweaving of parish activity varies, according to Father Kern. Because of the weekend schedule of Masses one finds parishioners going from one parish to the next. "St. Michael's is a large church," he says, "seating 400 people. There is a 6 p.m. Mass on Saturday which is usually filled to capacity. But a large number come from St. Paul's for we find twice as many St. Paul's envelopes at this Mass as we do St. Michael's."

The distinct advantage this has for the parish of 300 people, a number stabilized since the parish began, is the attention and activity generated by the team ministry effort. Cannel Coal may no longer be mined in the surrounding hills but Cannelton Catholics eagerly serve a somewhat rural, somewhat manufacturing area with their witness to the Gospel.



SERVING OTHERS—Father Larry Richardt greets parishioners following Sunday Mass at St. Michael's parish at Cannelton in the picture below. At left, the liturgical committee of the parish gathers with Benedictine Sister Mary Ruth Krack (seated). They are from left: Mildred and Michael Rutherford, Audrey Hogue, and Chris Talmoskos. (Photos by Fr. Thomas Widner)

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Why are women offended by letter?

by Msgr. GEORGE G. HIGGINS

Recently I have participated in several seminars on Pope John Paul's new encyclical "On Human Work." Usually at least one woman on the panel or in the audience has expressed grave, even angry, disappointment with the pope's call for "a social re-evaluation of the mother's role."

Feminist critics of this brief section of the document find the pope insensitive to "Western" values and rapidly changing trends concerning the roles of men and women in the family and society. Thus they write him off as a conservative, if not a reactionary, hopelessly conditioned by his experiences in Poland, where allegedly most women have yet to be emancipated.

Some of these critics seem to be either misinterpreting the encyclical or at least reading it too simplistically. A few would even have you believe the pope holds blindly to the old-fashioned view that women's place is in the home.

But that's not what the document says. It says women can work if they want. Mothers can work too, so long as they fulfill their irreplaceable role in raising their children. But if a mother chooses not to work, she shouldn't be forced to do so by financial necessity; nor should working women be discriminated against. In other words, there should be equal pay for equal or comparable work.

Frankly, I can't understand why even the most ardent

American feminists should be offended by this balanced approach to the economic role of mothers—whether in Poland, the United States or Timbuktu. I should think they would applaud the pope's fairly radical demand that "the whole labor process . . . be organized and adapted in such a way as to respect the requirements of the person and his or her forms of life, above all life in the home, taking into account the individual's age and sex."

I understand why some women (and men) are disappointed with the pope's approach in earlier documents to some women's issues. But the new encyclical does not address those problems; it deals exclusively with the economic role of women in general and mothers in particular.

To suggest that the pope's views are so culturally conditioned as to have little meaning in the American context is to betray a lack of knowledge about our economic system and insensitivity to

the plight of many working mothers.

Many mothers of young children have entered the work force, not by choice, but out of necessity. Our economic system has deprived them of their freedom to choose between staying home or going to work. They are forced to work to keep their families solvent in a period of rampant inflation.

Ironically, the "pro-family" Reagan administration now proposes to compound the problem by requiring all parents in the welfare program for mothers and children to search for a job outside the home, regardless of the age of their children.

It seems safe to presume the pope would be appalled by this punitive, anti-family approach. Compelling mothers of young children to abandon their homes in order to take paid work outside the home is, he says, "wrong from the point of view of the good of society and of the family."

In a country as wealthy as ours it is worse than wrong—it's barbaric. If feminists, especially those in religious orders, fail to protest this move and demand that the administration reverse itself, they will forfeit much of their hard-won credibility.

Child victim draws abuse from others

by Dr. JAMES and MARY KENNY

Dear Dr. Kenny: My 10-year-old son is constantly picked on by his classmates and even by younger children. The other children call him names like "stupid" and "weirdo." They also push him around and play mean jokes on him, like squashing his lunch bag. My husband and I are brokenhearted. He is our only child. We have talked to the school and complained to other parents, but to no avail. The abuse goes on. Please give us some suggestions about how to stop this before our son is destroyed. Shall we move?

Answer: I can understand your worry. It is hard to stand by and watch your son abused. You have tried to stop it without success. Now what can you do?

First, I would stop complaining to the parents of other children and to the school. That might be appropriate if only one or two bullies were involved.

However, the harassing seems to follow a larger pattern. Continued complaining on your part may single your son out for special adult protection which in turn may lead to further teasing by his age-mates. If the adults try to forbid it, the teasing may become more hidden and subtle.

At the same time, do not try to isolate your son from his classmates. As an only child, he needs the opportunity to learn social skills for getting along with persons his own age.

Finally, do not move, at least not yet. You may be able to help your son reverse this pattern.

The best approach would be to try to find out what he does that elicits the abuse. Often there is a psychology of the victim. Chronic victims behave in a way that draws fire.

To say that the victim often evokes his own abuse is not to say that the victim is to blame. Bullying is always reprehensible. The most important action for you, however, is not to yell at bullies, but to stop the abusive behavior. The best way to do that is to help your son change his behavior. He, not you, must learn how to avoid the meanness.

A 6-year-old came home beaten up. "It's those big kids down the block," he cried. Since this was the child's third such experience, his father decided to follow him on his next excursion. Riding his shiny new bike, the child proceeded down past the big kids and began to chant, "Nyah, nyah, see what I've got." Needless to say, the big kids began to chase him.

The father could have intervened by stopping the big kids and telling them to let his son alone. However, he felt it was much more important to teach his son a few obvious alternative behaviors: either stay away from big kids by going the other way or don't bring your new bike. In any case, don't say, "Nyah, nyah . . ."

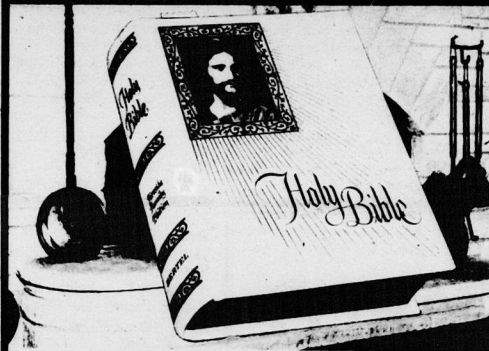
Your son's behavior probably follows one of two common patterns. Either your son acts in a manner that suggests he is better than others, as did the boy in the preceding example, or he expresses weakness and vulnerability. In either case, parents and teacher can help the victim learn ways to avoid the abuse.

When a child is picked on by most of his peers, it is wise to examine what the child does to invite the attacks.

(Next week: More about victim psychologies and ways to help your child overcome them.)

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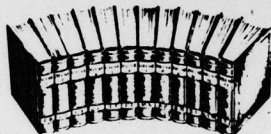
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The ACTIVE List

November 28

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

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

The monthly card party at St. Bernadette parish, 4826 Fletcher Ave., Indianapolis, will begin at 2 p.m.

November 30

"How Meditation Can Help You Gain Total Control of Your Life" is the title for a seminar at Alverna Center, 8140 Spring Mill Rd., Indianapolis, at 7:30 p.m. It is free and open to the public. For further information call 317-257-7338.

Nov. 30-Dec. 6

The Silva Method of Meditation will be presented by Franciscan Father Justin Belitz at Alverna Center, Indianapolis. The program is from 7 to 11 p.m. Monday through Friday and 9 a.m. to 6 p.m. on Saturday and Sunday.

December 1

The Catholic Widowed Organization will meet at Catholic Social Services, 623 E. North St., Indianapolis. (Lighted parking and security.) The organization has been formed to meet the needs of the widowed in the Indianapolis area. For information contact Neatha Diehl, 635-2579, or Ann Wadleton, 253-7828.

December 1, 2

Fatima Retreat House will host the Over Fifty day of recollection on Dec. 1 and Leisure Day on Dec. 2. Call Fatima for information, 317-545-7681.

December 2

Eighth grade students and their parents are invited to be guests of Cathedral High School, 5225 E. 56th St., Indianapolis, for a complimentary dinner and tour of the facilities from 5:30 to 8 p.m. Placement tests will be given on Dec. 12 and Feb. 6.

December 4-6

Central Indiana Marriage

Encounter has a weekend program scheduled at Fatima Retreat House, 5353 E. 56th St., Indianapolis. For further information contact Charlie and Carol Post, 462-1289.

The Benedictine Sisters at Convent Immaculate Conception, Ferdinand, Ind., will have a Christmas boutique from 12:30 to 5 p.m. each day. Hand made tree ornaments will be featured.

December 5

Nativity parish at 7200 Southeastern Ave., Indianapolis, will have a Monte Carlo from 7 p.m. to 1 a.m.

The annual Sugarplum Bazaar, sponsored by Madonna Circle of Our Lady of Perpetual Help parish, will be from 10 a.m. to 2 p.m. in the church basement, 1752 Scheller Lane, New Albany.

The Fifth Wheel organization will have its Christmas party at 1502 E. Riverside Dr., Indianapolis, beginning with a cocktail hour at 5:30 p.m. Reservations at \$9.50 per person may be made by calling 862-6510 (day hours) and 637-7254 after 6 p.m.

Providence High School, 707 West Highway 131, Clarksville, (Continued on page 15)

Prayer service scheduled

An ecumenical prayer service for peace in El Salvador and justice for the Salvadoran people will be held at 7:30 p.m. Wednesday, Dec. 2.

The public is invited to the prayer service to be held at Central Christian Church, 701 N. Delaware, Indianapolis. It will mark the first anniversary of the deaths of four American women missionaries in that country.

Maryknoll Sister Theresa Kastner will speak about the work of missionaries, and the Maryknoll film, "El Salvador: Seeds of Liberty," will be shown following the service.

The event, titled "A Light Will Arise in the Darkness," is sponsored by the Committee for Peace in El Salvador, a 130-member group formed last March.

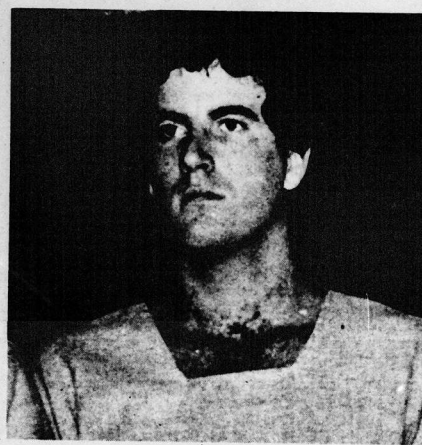
University players to perform

"The Lord's a Wonder," a musical adaptation of plays from the medieval world, will be presented in three locations in the archdiocese this coming week.

The University Players of Catholic University of America will perform at 8 p.m. Sunday, Nov. 29, at Our Lady of Perpetual Help Church, New Albany; at 8 p.m. Wednesday, Dec. 2, at St. Meinrad Archabbey; and at 7:30 p.m. Thursday, Dec. 3, at St. Peter and Paul Cathedral, Indianapolis.

Play tickets are \$3 for adults and \$2 for students at New Albany, and there is no charge at the other two sites. At the Cathedral, ramps are available for those with handicaps.

"Wonder" contains three mystery dramas—the Creation, the Killing of Abel and Noah—plus the Play of Mankind, in which the Old Testament conflict between good and evil is portrayed in universal terms. The play has been highly praised in various cities where



Tom Light

the touring group has appeared. National Catholic Reporter said "Wonder" "is moral drama that succeeds, and with all ages—a difficult feat."

In the cast is Tom Light of New Albany, who appeared in theater at Providence High School, Clarksville. He plays the role of Adam.

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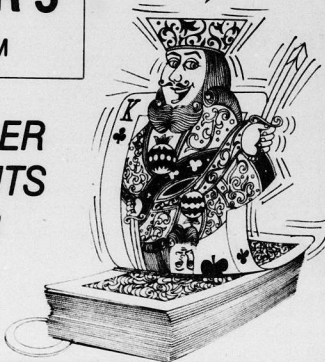
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The Active List

will administer the freshman placement test from 9 a.m. until noon. Contact Ms. Lippman, 812-945-2538, for more information.

December 6

Chatard High School's annual open house will be held from 1 to 3:30 p.m. Eighth grade students and their

parents are invited to visit the school located at 5885 N. Crittenden, Indianapolis.

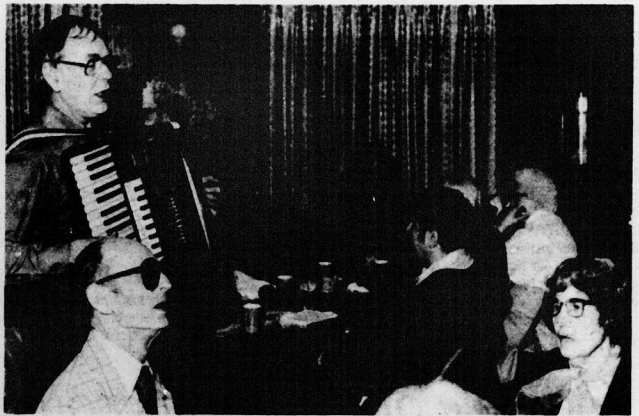
The second program in the Festival of Arts series at St. John Church, downtown Indianapolis, will feature "Liturgy in Movement: The Creation and Advent Stories in Dance." The Marian College

Theatre Department will present the program at 4:30 p.m.

An open house for incoming freshmen and their parents will be held at Seccina Memorial High School, 5000 Nowland Ave., Indianapolis, from 1 to 3 p.m.

Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.
TUESDAY: K of C Pius X Council 3433, 7 p.m.; Roncalli High School, 6:30 p.m.; St. Simon, 6:45 p.m.; Little Flower hall, 6:30 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; WEDNESDAY: St. Anthony, 6:30 p.m.; St. Bernadette school auditorium, 5:30 p.m.; St. Francis de Sales, 5:30-11 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K of C, 6:30 p.m. Westside K of C, 220 N. Country Club Road; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m. FRIDAY: St. Andrew parish hall, 6:30 p.m.;



SOMETHING SPECIAL—That's the November meeting of the Altar Society at St. Benedict's, Terre Haute. The Good Cheer Club, whose members are blind, come each year for a Thanksgiving Dinner. For the past 38 years, parishioner Bill Balduzzi has been providing the after-dinner entertainment. (Photo by Fr. Louis Manna)

Hispanics to mark feast day of Our Lady of Guadalupe

The Feast of Our Lady of Guadalupe is Saturday, Dec. 12, and the Spanish-Speaking community will mark the event with several observances.

On Sunday, Dec. 13, at 1 p.m., Father Mauro Rodas, director of the Archdiocesan Spanish-Speaking Apostolate, will be celebrant of a community-wide Mass at St. Mary's Church. Following the liturgy, there will be a dinner of chili con carne, served by Hispanics, and desserts, brought by the English-speaking friends of St. Mary's.

The celebration will begin in parishioner's homes with a Triduum in honor of Our Lady. Various families will invite others to join this celebration.

Our Lady of Guadalupe is patroness of Mexico and the Americas. She appeared in 1535 to Juan Diego, a young Indian boy, at Tepeyac of Mexico City, asking that a church be built in her honor. The local celebration will demonstrate the Hispanic dedication to the Blessed Virgin, which leads to devotion to all mothers, Father Rodas said.

St. Francis colonnade undergoing renovation at Marian

A beautification project of a Marian College landmark has been started on the Cold Spring Road campus.

The picturesque St. Francis colonnade and mall, located on a bluff overlooking Marian's five-acre lake, is being renovated in honor of the 800th anni-

versary of the birth of St. Francis of Assisi, founder of the Franciscan congregation which sponsors the college.

Twenty-two stone pillars which form the colonnade have been straightened and re-mortared, while inappropriate plantings, bushes and decayed

trees have been removed to highlight the area's aesthetic setting.

St. Francis mall, situated west of the Allison Mansion, serves as the background for the annual outdoor commencement exercises, held each year on the second Sunday of May.

The project is being coordinated by the college's buildings and grounds committee and is being executed by maintenance personnel.

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OBITUARIES

† BLEICH, Marie S., 87, St. Matthew, Indianapolis, Nov. 20. Mother of Lois Marie Bohn, Marjorie Ann Bohn and Lorraine Gallygo; sister of Mark Smith.

† BRUENN, Raymond J., 76, St. Pius X, Indianapolis, Nov. 20. Husband of Mary Bruenn; father of Rosalie Fredrick, Charlotte Simmons and Josephine Meyer; brother of Bernadette, Louis and Edward Bruenn.

† BURNS, Glenn V., 74, St. Gabriel, Connerville, Nov. 17. Husband of Neva; father of Lois Staley; step-

father of Paul, Ralph and Marvin Myers.

† DOERRE, Leo H., 82, St. Joseph, Indianapolis, Nov. 18. Husband of Mary; father of Evelyn Hynes and Philip Doerre.

† ELLIOTT, Russell C., 57, Holy Spirit, Indianapolis, Nov. 18. Husband of Marian J.; father of Catherine Horein, Carol Garrison, Mary Joan, Michael, Robert and Kenneth Elliott; brother of James Elliott.

† FLANAGAN, Frances M., 86,

Holy Family, Oldenburg, Nov. 20. Mother of Margaret White.

† HOSS, Ralph B., 76, St. Philip Neri, Indianapolis, Nov. 23. Husband of Mary (Keating); father of Dolores Plumm; brother of Ruby Deardorff.

† MUNS, Thomas D., 57, St. Jude, Indianapolis, Nov. 19. Husband of Andree; father of Susan Sappenfield, Janine Middleton, Paul and David Muns; brother of Katherine Hebbe, Estella Kufel, James and Joseph Muns.

† NAHM, John Francis, 86, St. Thomas Aquinas, Indianapolis, Nov. 20. Husband of Lilas (O'Brien); father of Thomas Nahm; brother of Mary Axtater.

† OPSUT, Thomas John III, 4, St. Michael, Indianapolis, Nov. 15. Son of Jean and Thomas J. Opsut Jr.; brother of Jennifer Opsut; grandson of Margaret Opsut and Madeline and Thomas Dolan.

† REDELMAN, Clemens J., 74, Immaculate Conception, Millhouses, Nov. 11. Husband of Edna; father of Kathleen Atkins, Phyllis Simmonds, Floyd, Kenneth and Marvin Redelman; brother of Leona Klosterkemper, Rose Hardebeck and Clara Stadtmiller.

† SCHEELLE, Harry J., 77, Holy Family, Oldenburg, Nov. 10. Husband of Clara; father of Clara Ann Becker, Alice Stenger, Irene Tebbe, Mary Catherine, Lambert and Charles Scheele; brother of Matilda Simmermeyer.

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YOUTH CORNER

Attracting the young 'challenging'

by JERRY FILTEAU

WASHINGTON (NC)—Attracting young Catholics who are inactive back to church life is "one of the largest challenges facing the church in our time," said Archbishop Edward O'Meara of Indianapolis at a press conference in Washington during last week's bishops' conference.

The press conference was of a study, "Converts, Drop-outs, Returnees," sponsored by

the American bishops' Committee on Evangelization, which Archbishop O'Meara heads.

One of the notable conclusions of the study was that most Catholics who "drop out" of active church participation do so in their teens or early 20s,

a period in which Americans in general tend to undergo significant changes in their religious life.

The study also found that nearly two-thirds of those who convert to Catholicism and more than two-thirds of Catholics who return to active

religious practice after a period of inactivity do so in young adulthood, between the ages of 20 and 35.

Professor Dean Hoge, a sociologist at the Catholic University of America and author of the study, told reporters that for converts and returnees the major factor in their decision is "the human factor" of friend or relative or priest who made the person feel welcome or wanted in the Catholic community.

Hoge also said that the study gave evidence that parishes which are perceived as attractive, approachable and "human" tend to be the ones that draw more converts or returnees.

Asked what Catholic parishes should do to reach out to young people who have dropped out or to keep them interested in the church during

the period when they tend to lose interest, Archbishop O'Meara said the findings of the study suggested four areas:

—"The importance of friendliness" in the parish;
—"The quality of the sermons or homilies";
—"The way in which the liturgy is celebrated";

—"Efforts in the area of 'providing support for (young people) in their life situations and problems.'"

Hoge stressed that when a person, Catholic or non-Catholic, drops out of institutional religious life he "does not stop being a Christian."

He noted that a large percentage of those who drop out return to church practice later in life, often when they undergo a change in their life situation such as when they marry or their children reach school age.

Widow won't date amorous widower

by TOM LENNON

Question: I am 58 years old and I have been dating a widowed man. But he won't invite me out anymore because I will not have sexual relations with him even though I am in love with him. He said that circumstances change the sin, and we are in our 50s and have been married before. He said he wouldn't marry without having had sex relations before, because that's a risk that only young couples have to take. An answer, please.

Answer: This question from an adult raises issues that pertain also to young people.

It reminds me of a 20-year-old college student who stopped dating entirely because every guy she met on campus wanted to go to bed at the end of their first date.

It reminds me also of a third-year class in a local Catholic high school. The teacher discovered recently that half of the students thought it was quite all right to engage in sexual intercourse without being married.

In recent years, someone coined the phrases, premarital and extramarital sex. These

words are gimmicks or possibly euphemisms to make sexual intercourse outside marriage seem nice and maybe even morally acceptable.

Objectively, this type of sexual activity is a serious sin, and like all sin, goes against God's plan for our happiness.

Circumstances do not change this Christian teaching. Objectively, fornication is as immoral for 58-year-old widowers as it is for high school students.

Let's say it again clearly: Sexual intercourse is intended

by God to be a profound physical, psychological and spiritual expression of joyous, enduring love between a man and woman committed to each other for life in marriage.

It's easy, of course, to sit at a typewriter and put this Christian teaching or paper. But what about the reader who finds this teaching terribly difficult?

Quite likely the woman who sent in the question and the young college student who doesn't date are experiencing deep loneliness and may continue to experience it for some time.

This can be extremely painful, so next week we'll talk about loneliness.

© 1981 by NC News Service

Use Advent, prepare for Christmas

by JENNIFER PETRONE
Illustrated by VIRGINIA POWELL

Hello! I'm Care-all Christmas and I'm very happy to meet each of you. Because Advent begins on Nov. 29, I was asked by "Kids' Kingdom" to come and spend a few weeks with you in order to help you prepare for Christmas. You see, it's very important to get yourself ready inside as well as outside for Jesus' birthday because Christmas isn't just presents and tinsel. It's the day when we remember Jesus' birth and the time when we try to make ourselves good and beautiful inside for Him.

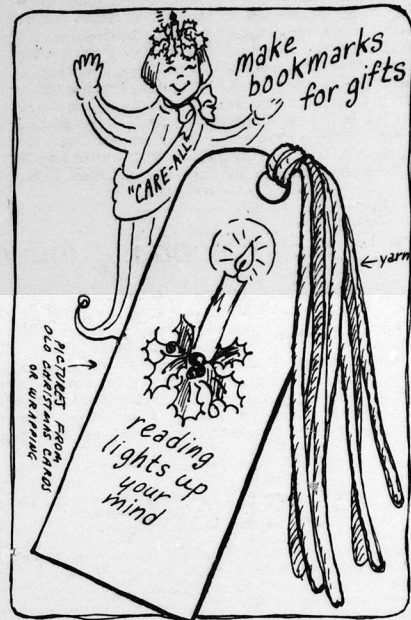
Let me tell you a little about myself. As I mentioned, my name is Care-all Christmas. I was named this because I try to care for all people all the time. It is my way of constantly preparing myself for Jesus. I hope I can teach you how to be a care-all person, too, if you aren't one already. Christmas is the best time to learn because there's a special magic in the air that's really just love.

I try to let my light shine all the time for others to see. I don't mean just the candle on my head, but the light inside of me and inside of everyone. This light, which shines just as brightly as my candle, is the light of Jesus' love. You have it, too, so make sure it's burning bright. The light will warm your own heart as well as everyone who sees it.

See how wide my arms are open? This is because I love everyone and want them to feel comfortable with me. I feel as if I could just hug the whole world!

You may have wondered why I am dressed sort of funny—like a Christmas present, really. This is because I think every person is like a gift from God and I just want to show it. You're a special gift, too—we all are, and I think that's really great.

Oh dear, I have to go for now, but I'll be back next week to tell you more about Christmas and how to be a care-all. I'll help you get yourself ready inside and outside for the wonderful season of Christmas!



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in the MEDIA

Classic yarn coming on cable

by HENRY HERX

NEW YORK (NC)—Robert Louis Stevenson's "Kidnapped" is one of those classic adventure yarns that have served generations of youngsters by introducing them to the joys of fiction and the habit of reading.

Still part of most schools' reading list, it may seem surprising that there have been so few screen adaptations of this Scottish tale of intrigue and action involving the young Tory lowlander, David Balfour, and his friendship with that most dashing of highland rebels, Alan Breck Stuart.

Those who have read the novel, however, know that its narrative action is entwined with the complexities of a historical period in which religion, politics, economics and even topography play an essential part. Trying to remain faithful to all this in a feature film is almost impossible, which is the reason there have been many more versions of Stevenson's "Treasure Island" than of his "Kidnapped."

To depict it all in, and then some, could be done only through the long form of a TV miniseries. That is what has been accomplished by a British-German co-production which will premiere on American television as a six-hour series airing Dec. 1, 2 and 3 on WTBS Cable.

WTBS is a station in Atlanta which uses a satellite transponder to beam its programming to cable systems around the country. The result is a satellite network, sometimes referred to as a superstation, a concept originated by Ted Turner who also pioneered the Cable Network News format of around-the-clock reporting of the day's events.

Turner's WTBS is the most successful of the superstations, reaching more homes than any other cable programmer. In numbers, that means 19 million homes out of the 29.3 million homes that are at present wired to cable systems. Cable subscribers get WTBS free as part of their basic service.

"Kidnapped" represents the first time a quality family miniseries has been televised on cable TV. A few years ago one would have expected to see such a production broadcast on PBS or one of the three networks.

THE sponsor of "Kidnapped" is Kraft, a prominent network advertiser which this year has taken several major steps in sponsoring cable programming. They were one of the first to buy time on the new CBS cable culture channel for a series called "The Kraft Music Hall."

Several years ago, Kraft was the sponsor of "The Lion, the Witch and the Wardrobe," a two-part animated dramatization of the C.S. Lewis allegorical fable that is a favorite of many religious educators. The broadcast then aired on the CBS Network but Kraft is underwrit-

ing its cable rebroadcast on Dec. 9 and 10. It will be carried by the Christian Broadcasting Network (CBN), which reaches a potential audience of 13.7 million viewers.

The promise of cable and its multiple channels has always been to bring more diversified and better quality programming to the American audience.

THAT may not sound like much, but what it means is that there is now room on the television spectrum for the many for-

eign, independent and specialized-interest productions that the national networks have always rejected as lacking mass appeal.

That is certainly not the case with "Kidnapped," which is a rousing adventure series that is intelligently done. Produced in Scotland and Wales, Peter Graham Scott's adaptation clearly but effortlessly deals with the twisted political intrigue following the defeat of Bonnie Prince Charlie's forces at the Battle of Culloden Moor in 1746.

Veteran actor David McCalm has a romp playing Alan Breck Stuart, the sometimes foolishly romantic but always honorable hero. The young David Balfour is well acted by Ekkehardt Belle and Aude Landry makes a fetching Catriona.

Stevenson's original has plenty of action but it is really centered in such things as putting friendship and principle above politics and expediency. It's all there on the screen—for cable viewers—and even more than one would expect from the title.

Sunday, Nov. 29, (ABC) "Directions." The weekly ABC News religion series presents a conversation with Ann Smith and Ed Seabough about ministry to single people. (Please check local listings for exact time in your area.)

Sunday, Nov. 29, (CBS) "For Our Times." The influence of the electronic church and television evangelists is discussed by the Rev. Jimmy Allen of the Southern Baptist Convention and Martin Marty, the renowned church historian.

(Please check local listings for exact time in your area.)

Sunday, Nov. 29, 7-8 p.m. (NBC) "Smurfs." If you haven't caught their act as a new Saturday morning cartoon show, sample the animated antics of the little blue Smurf clan as they battle the evil wizard who invades their enchanted forest of Smurfdom.

Sunday, Nov. 29, 8-9 p.m. (PBS) "City Spaces, Human Places." William H. Whyte's research into why some city parks are enjoyable while others are so barren shows that any city, no matter what its size, can solve the problem of urban dreariness in this latest program in the "Nova" series.

Sunday, Nov. 29, 9-11:30 p.m. (NBC) "Of Mice and Men." During the Great Depression John Steinbeck wrote a short novel that was so popular it became a play, a movie and

later a television drama. This is TV's second shot at filming this powerful story of two wanderers who dream of owning their own place and "living off the fat of the land."

Tuesday, Dec. 1, 4:30-5:30 p.m. (CBS) "Portrait of a Teenage Shoplifter." Maureen Teeffe plays a suburban, middle-class adolescent who finds excitement in shoplifting until one of her exploits ends in criminal prosecution devastating to her and her family in this "Afternoon Playhouse" drama for youngsters.

Thursday, Dec. 3, 8-9 p.m. (NBC) "Skyward Christmas." This sequel to last season's "Skyward" follows the further adventures of the paraplegic teen-age pilot (Suzy Glistrap) whose plane crashes on her way to the family Christmas celebration.

Saturday, Dec. 5, 9-11 p.m. (CBS) "The Children Nobody Wanted." This TV movie is based on the true-life events in 1962 of Tom Butterfield to provide love, nurturing and a family life for foster children who had nowhere else to go and no one else to turn to.

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Johnny learns to read in an alternative school

by HENRY HERK

NEW YORK (NC)—For the past 30 years parents have been asking public school officials why their Johnny can't read. Some parents are finding an answer by sending Johnny to one of the alternative schools that are spreading across the country, the best known of which is described in "The Marva Collins Story," a TV movie airing Tuesday, Dec. 1, 9-11 p.m. on CBS.

The program begins with Mrs. Collins' realization that, after 14 frustrating years of trying to teach within the Chicago public school system, she will be able to accomplish much more by setting up her own one-room school. Starting with a group of inner-city "unteachables" by year's end her first class gets top grades in standardized citywide tests, the community has come to support her efforts and the city finally accepts her school as an accredited institution.

Although it might seem too good to be true, the program is based upon the accomplishment of a real teacher. As an afterword points out, Mrs. Collins went on to gain national recognition when she was profiled on "60 Minutes" in 1979 and later was invited by President Reagan to serve as Secretary of Education. She declined in order to continue her school of 200 students with a waiting list of 800.

Clifford Campion's script

needs only a few quick but telling scenes to describe why Mrs. Collins gave up on her public school: teacher apathy, student misbehavior and bureaucratic administration. Her own classroom methodology is shown as a mixture of strict discipline, loving encouragement and an expectation of achievement from each student.

That describes a model teacher and in the role is a model actress, Cicely Tyson. She projects a warm sincerity

and a sense of purpose strengthened by the loving support of her husband and their three children. The fine acting and location photography go far in making the dramatization a convincing one.

This level of credibility is jarred, however, by telescoping a year's worth of education into a matter of minutes of screen time. Kids who in one shot can barely read are shown a few shots later doing papers on Shakespeare or Hardy. It is a major flaw in what is otherwise a realistic treatment of an inspiring but, in some educational circles, controversial teacher.

The program recognizes the effectiveness of parochial schools as an alternative to public education, but takes a somewhat ambiguous stance toward them. One of the children in Mrs. Collins' class, for instance, is a student who has been made to feel she is a failure in a local parochial school. But the point of the movie is not to examine the quality of Catho-

lic education but to criticize the failures of public education and to demonstrate that the poor and disadvantaged can be taught as well as anyone else.

Making parents and their offspring aware of the staggering increase in suicide attempts by young Americans is the purpose of "Teen-age Suicide: Don't Try It!" a one-hour Alan Landsburg production presented by Metromedia Television. The program will air on all Metromedia stations, as well as 50 other stations around the country, almost all during the month of December.

According to the statistics cited in this documentary, 57 teen-agers attempt to end their life each hour and 18 of them succeed each day. In the past five years the rate of teen-age suicide in the United States has risen by 250 percent.

Translating these alarming figures into the personal tragedies that they represent, the

program talks with four young people who have tried suicide, with their families and with the parents of a teen-ager who was a suicide victim. The common factor in all five cases was that no one suspected that any of these youngsters were emotionally troubled enough to contemplate suicide.

A number of reasons for the growing epidemic of teen-age suicide are suggested, but the main focus of the program is on what can be done to decrease these deadly statistics. Parents are told, for instance, "Start talking with your teen-agers and, above all, start listening to what they are saying."

Produced by Linda Otto and directed by Dennis Lofgren, the program makes a valuable contribution to increasing public awareness of a serious national problem. Following the broadcast in some areas will be a locally produced program providing information on agencies in the community for helping troubled youngsters.

TRUE STORY—Cicely Tyson stars in the true story of a Chicago teacher who opens her own school and transforms students labelled as "unteachable" into capable scholars in "The Marva Collins Story," a "Hallmark Hall of Fame" presentation Dec. 1 on CBS. (NC photo)

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VIEWING WITH ARNOLD

'Gallipoli' traces introduction to war

by JAMES W. ARNOLD

"Gallipoli" is the Australian "Deer Hunter," tracing the tragic introduction to the horror and ultimate stupidity of war of a group of naive country-boy buddies whose humanity and homespun virtues prove to be no match for machinegun bullets.

While the film by Peter Weir ("The Last Wave") has beauty and power, it is nowhere as complex as "Deer Hunter," nor as detailed and brutal in its war scenes. It proceeds in a clear arc like the flight of an arrow through the stages of early bonding in remote west Australia, enlistment, training and first encounters with a strange foreign culture, to the inevitable first terror of the war zone and sudden cruel death.

The protagonists never understand what is happening to them. Their fate is left for the audience to ponder and shape into meaning.

The setting is one of those messed-up World War I battles of dim significance to Americans, but of bitter memory to Australians, who paid for it with the youthful flower of their sparsely populated country. This was the assault on the Gallipoli peninsula in the Dardanelles by British and Anzac troops against entrenched Turks, for some reason that seemed important at the time. The long 1915-16 campaign was eventually abandoned with 100,000 Allied soldiers killed or wounded.

Like "A Bridge too Far,"

"Gallipoli" is about a defeat, a mistake. But the Aussie film never gets into grand strategy

or tells us much more than the ordinary soldiers know. Pinned down in hillside trenches,

they're ordered to charge up into the face of enormously superior firepower. They do it, knowing victory and even survival are impossible. It is a pointlessly brave, gallant act, but mostly just pointless. One's outrage is lost in grief for long-dead men who finally have their epitaph in this film.

Director Weir, who is one of the premier talents in the impressive wave of Australian movies suddenly rippling into American theaters and TV ("My Brilliant Career," "Breaker Morant," "A Town Like Alice"), concentrates on two young athletes—Archey (Mark Lee), a smiling blond innocent, and Frank (Mel Gibson), a realist and natural rebel. As competing runners, they become friends, and enlist in the Army out of a mixture of schoolboy patriotism and a quest for manly adventure. The skeptical Frank resists, but bows to Archey's idealism: "You of all people should go ... you're an athlete."

IN THE process of bringing these boys and their pals to their destiny on the shores of Turkey, Weir persuades us to cherish their spirit, their joy in life, their innocence. We watch them foolishly walk across 50 miles of Outback desert rather than wait two weeks for a train.

In Egypt, they face the wonder of the pyramids and carve their initials beneath those of men from Napoleon's army. They stumble through the fleshpots of Cairo like children in a toy store, and force a refund from a merchant they think has cheated them. (Typically, they righteously extort the money from the wrong dealer). They crash the officers' dance at the elegant Nile Hotel, and Weir cuts from the string orchestra, pretty women, confetti and streamers to the tense quiet of the landing in the dark and fog at Gallipoli.

The final passages are full of poignant irony. Compassionate officers at the scene are overruled by an ignorant commander who stubbornly sticks to his plan. Frank, serving as a runner, cannot get back in time with higher orders to stop the attack. Archey, confronting death, psyches himself as his coach taught him to prepare for a race. Another soldier quietly prays the 23rd Psalm; an officer listens to an opera record; medals, letters, photos of loved ones are pinned by bayonets to the walls of the trenches.

"GALLIPOLI" is a painfully



OLYMPIC DRAMA—After a fall Ian Charleson as British Olympic star Eric Liddell is helped to his feet in "Chariots of Fire," an award-winning film based on the 1924 Olympics in Paris. The international cast includes Ben Cross, Nigel Davenport, Brad Davis and Sir John Gielgud. (NC photo)

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

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

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