

THE CRITERION

Archdiocese of Indianapolis

Week offers liturgies of cross, glory

Christianity's most solemn liturgical period will begin April 12, Palm Sunday, as priests in parishes throughout the world and in the archdiocese bless and distribute palms to usher in Holy Week.

At an 11 a.m. (EST) Palm Sunday liturgy, Archbishop Edward T. O'Meara will bless palms in the Blessed Sacrament Chapel, followed by a solemn procession of palms to SS. Peter and Paul Cathedral. The liturgy also will include proclamation of St. Matthew's Passion and Holy Eucharist.

The archbishop has invited Catholics throughout the archdiocese to join him at the cathedral as he celebrates all of the Holy Week liturgies.

On Tuesday, April 14, at 7:30 p.m. Archbishop O'Meara will concelebrate the Chrism Mass with some 200 priests from throughout the archdiocese's 39 counties. More than 800 Religious and lay representatives from parishes, missions and archdiocesan institutions also will take part.

Joining the Archbishop in the sanctuary will be the vicar general, priest-senators, deans and a representative of a religious order (this year, a member of the Order of Friars Minor Conventual).

Liturgical ministers have been drawn from archdiocesan seminaries and from parishes, religious houses and colleges. An archdiocesan choir of 50 persons will be under the direction of Charles Gardner.

Tuesday's Mass, named after the Chrism oil, is when the archbishop blesses the Holy Oils used to administer the sacraments of Baptism, Confirmation, Holy Orders and Anointing of the Sick. The archdiocese's newly-ordained deacons—John Meyer, Joseph Schaedel and Dan Staublin—will bear the silver vessels containing the oils.

DURING MASS, diocesan and religious order priests serving in the archdiocese will renew their commitment to serve



SOLEMN MOMENT—Eleven ordinands (one is not shown) lie prostrate during last weekend's ordination to the diaconate at the Archabbey Church at St. Meinrad Seminary. Two of the

11 new deacons will serve the Archdiocese of Indianapolis. Additional photos of the ceremony are located on page 2. (Photo by Joe Bozelli)

the people of God.

Following Mass, a reception will be held in the gymnasium of the former Cathedral High School.

The Holy Thursday Mass at the cathedral will be at 5 p.m. It commemorates the institution of the Eucharist and the priesthood, as well as Christ's commandment of fraternal love and service. As a symbol of such service, Archbishop O'Meara will perform the ancient ritual of the washing of feet. Persons of various ages and walks of life have been invited to participate in this rite.

In the spirit of the liturgy, a collection will be taken up for starvation victims of Somalia on the horn of Africa.

Following Mass, the Blessed Sacrament will be transferred from the cathedral to the Blessed Sacrament chapel where prayer and adoration will take place until 8 p.m.

On Good Friday the altar will be

removed and the sanctuary stripped bare, according to ancient custom. The day's celebration of the Lord's Passion, led by the archbishop, will include scripture readings, the solemn proclamation of St. John's Passion, special prayers for President Reagan and those preparing for Easter Baptism, veneration of the cross and Holy Communion. Good Friday services will be at 3 p.m.

THE EASTER Sunday Sunrise liturgy at the Cathedral will begin at 5 a.m. On this holiest day of the Christian year, Archbishop O'Meara will celebrate a solemn liturgy beginning with the kindling of the new fire on the porch outside the Blessed Sacrament chapel. Following a procession into the darkened cathedral, the Service of Light will take place.

During Liturgy of the Word, slides and music will help to recount the story of salvation and the archdiocesan choir will sing.

Catechumens will be called forth as the sun rises, to be initiated into Christ the Light through Baptism, Confirmation and the Eucharist. A garden, made up of shrubs, flowers and 20 trees, will provide a setting for the baptismal pool—especially significant to the newly-baptized as they helped to construct it.

Father Stephen Jarrell, Director of the Office of Worship, said that the archbishop's invitation to all Catholics is a part of his commitment to make the mother church of the archdiocese "a center for liturgical celebration... a sign of the unity and mission of the local church."

"The cathedral stands as both an affir-

mation and a reflection of the spiritual power the church represents among people, a power embodied in her bishops." Father Jarrell stated. "The cathedral is the bishop's church. For the faithful, it is the place where one expects to find the fullness of the liturgy."

According to Father Jarrell, the cathedral is the place for diocesan "ingathering," and "a symbol of the unity of Catholics with their chief pastor. The greatest time for this coming together in the Cathedral is to celebrate the paschal mystery in the liturgies of Holy Week and Easter," he said.

Outdoor way of cross planned

The Indianapolis chapter of the Knights of Columbus will sponsor the annual Good Friday observance of Christ's final journey as a man in an outdoor Way of the Cross service.

The service will begin at 12:15 p.m. on Good Friday at American Legion Plaza, located at North Street between Meridian and Pennsylvania streets.

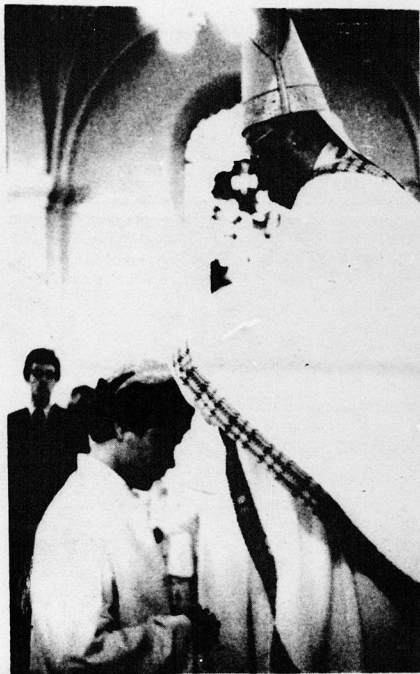
Mater Dei Council 437 will be host council for the Way of the Cross, an annual observance in downtown Indianapolis since 1937. Divine Word Father

William Fitzgibbon of St. Rita's Parish will be priest leader. Members of Bishop Chatard General Assembly of the Fourth Degree Knights of Columbus and the Fourth Degree Knights of St. Peter Claver will serve as honor guard.

Narrators will be Joseph Jordan and George Crossland, both of Mater Dei council. A combined choir from Msgr. Downey council's Ambassadors and Mater Dei council's Columbians will provide music.

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ORDINATION—At left, Archbishop Edward T. O'Meara places his hands upon the head of Daniel J. Staublin, son of Mr. and Mrs. William Staublin of St. Bartholomew Parish, Columbus, during ordination to the diaconate last Saturday. In the center picture, the archbishop greets Benedictine Brother Tobias Colgan, son of Mr. and Mrs. Thaddeus Colgan of St. Meinrad Parish. At right, Joseph Schaedel Jr., son of Mr. and Mrs. Joseph Schaedel of Holy Name Parish, Beech Grove, makes a promise of obedience to his archbishop. (Photos by Joe Bozelli)

New educational plan simple, concise

by Valerie R. Dillon

What's in a plan? Specifically, what's in the plan for educational planning?

A lot less, the second time around. That's the word from the Office of Catholic Education. An extensive field evaluation of the archdiocesan three-year educational planning process revealed that, next time—meaning 1982-85—the KISS principle ("Keep It Simple, Stupid!") must apply.

And so, Providence Sister Judith Shanahan, Acting Superintendent of Education, reports that the process has been simplified, paperwork has been decreased, language de-jargonized, and the planning manual cut from 100 pages to 30!

Also, training will be reduced from four sessions to one, and use of small commit-

tee work by boards of education will limit time required to accomplish longrange planning.

"Our feedback from parishes was crystal-clear," declared Sister Judith—"the end product was worthwhile, BUT . . ."

"The process was so sophisticated, it didn't appear to be flexible," she explains. "Precise roles weren't clear; pastors and administrators weren't sure of who should be in charge."

Sister Judith and Michael J. Kenney, planning process consultant, expect parishes to have a much easier, more constructive experience this time. "The parish already has a legacy, no one's starting from scratch," said Kenney. He believes that issues will be more nuanced and roles more clear.

Sister Judith also expects that planners in the next cycle will be more realistic in their goals and will have the confidence that comes from seeing results the first time around.

"The first time, parish leadership just struggled to get through the process," adds Kenney. "Now, they have experience. We're just going to keep referring them back to what they've already done. We need to remind them not to reinvent the wheel."

Actually, the first educational planning cycle doesn't end for another year. Parishes still must implement their third-year goals. But they also must begin to prepare for the second cycle, with plans in place by June, 1982, and goals achieved between 1982 and 1985.

So far, 100 of 143 parishes have gone through this total process. Besides the aforementioned frustration with some of the process, what have been the results? According to feedback from parishes, longrange planning has created:

—a positive impact on how boards of

education operate, with a planning stance rather than a reactive one. For instance, when an administrator walks in with a progress report on some activity, there's no surprise—it's been a collaborative effort. There have been new kindergar-

tens started, improved quantity and quality of adult religious education, stronger youth ministry—all attributed to planning.

—Improved community public relations for parishes with schools and improved communication within the parish.

—a greater sense of confidence and control; this was expressed by most parishes.

—growth of a positive belief in planning (See EDUCATIONAL PLAN on page 8)

Letter from the Archbishop

Beloved in Christ:

The Archdiocese of Indianapolis is an area of over 14,000 square miles in central and southeastern Indiana. With equal truth, the Archdiocese is a faith-community of 203,412 people who have been baptized into Christ, and are joined to Him and to each other in visible unity of the Roman Catholic Church.

During the past fifteen months I have journeyed over 36,000 miles on highways and roads, and have thus experienced the physical beauty and diversity of the Archdiocese as an area. Far more important, I have met thousands of its people in village, town and city, who make up the 159 parish communities which together form the Archdiocese.

Now I have a reason for reaching every member of the Archdiocesan family, those I've met and those whom I look forward to meeting in the future. The reason is to ask each one of you to study carefully and consider seriously the first "Archbishop's Annual Appeal" that is now being presented to you through your parish.

It is my earnest wish that the decision about your participation in this Appeal be truly yours. For this reason, a plan has been prepared and promulgated for the Archdiocese that is designed to contact every parishioner personally.

In a short while you will learn the details of the plan and the needs it is designed to fill. Because it is an important new initiative, we cannot allow it to fail; because it is only a beginning, there is nothing final or absolute about it, and its priorities can be changed and improved as years go on.

And now a word about your decision. My plea is that it will be an affirmative and generous one this first time ever that you are asked to contribute directly to the Archdiocese for its general needs.

Be assured of my gratitude, love and daily prayers. Each Sunday I celebrate the Eucharist for all of you who are the Archdiocese of Indianapolis, my cherished responsibility and my joy.

Sincerely yours in Our Lord,

Edward T. O'Meara

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



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American bishops issue new statement on energy

WASHINGTON (NC)—The U.S. bishops have published a major new statement, "Reflections on the Energy Crisis," calling on policy-makers and Catholics to address energy issues "with moral insight and commitment."

The statement, more than a year in the making and some 10,000 words long, is a discussion of the entire range of energy issues, including the plusses and minuses of various energy sources, the just distribution of energy, and the moral dimensions of energy policy.

An underlying theme is a call for a smooth transition from past reliance on oil and natural gas to the alternative sources of the future.

"The threat of war, the danger that scarcity poses for the poor—such considerations are reason enough for the church to take part in the national discussion of energy," remarks the statement. "Further, energy is one of those touchstone issues like arms control or the limits of federal power whose resolution will profoundly affect society in the 21st century."

"Unless some new perspectives are brought to bear, decision-makers will have little to rely on but the hard and rather narrow analytical tools that have guided energy development in the past."

The statement was developed by the

bishops' Committee on Social Development and World Peace and was approved for distribution by the Administrative Board of the U.S. Catholic Conference.

NOTING THAT one purpose of the statement is to "arouse sensitivity to human considerations which are often ignored," the statement lists a series of six moral principles that ought to govern the development of energy policy.

—The right to life. While acknowledging that no energy strategy will be free from risk to human life, the statement urges energy planners to do all in their power to safeguard human life. "They must especially avoid exposing people to danger without giving them the opportunity to accept or reject that danger," the statement says.

—Responsible stewardship of the environment. "There is no question that, in our present state of knowledge, we cannot obtain adequate energy supplies without imposing some costs on the environment," the statement remarks. "But surely our response should not be to alienate ourselves from nature, to spurn the gifts God has given us."

—Accepting the necessary sacrifices. The statement urges that if sacrifice for the common good is necessary, it should

be accepted cheerfully and in a Christian spirit.

—Striving for a more just society. The statement notes that the energy debate is not about abstractions and statistics but about "war, famine and suffering." It also notes that public discussion of energy policy has been sharply polarized and wonders how a more just social order can result when advocates for one position or another refuse to even consider the arguments of those they oppose.

—Special attention to the needs of the poor. Steps must be taken to ensure that the poor or those subject to discrimination have an adequate supply of energy, the statement says.

—Participation in decision-making. The statement says fairness requires that groups and individuals from a broad spectrum of opinion be given the opportunity to take part in formulating energy policy.

ANOTHER major section of the statement discusses the pros and cons of various energy sources.

On conventional oil and natural gas, the statement acknowledges that the country cannot "wean itself overnight" from reliance on petroleum. Thus, efforts to find new oil and to force more crude from old wells "have clear value."

Nonetheless, the certainty that the

supply of oil is finite means production of petroleum should not be overemphasized. "Why pursue a policy that guarantees the early exhaustion of domestic supplies, especially when oil has certain uses (in the production of pharmaceuticals, for instance) that would be very difficult to replace?" the statement asks.

Coal, the statement says, "could become the key transitional fuel, bridging the gap between petroleum and renewable energy resources." But coal also has environmental implications, both for those who live near and work in the mines and for potential atmospheric changes which could affect climate worldwide.

Nuclear fission also is a complex and uncertain technology, "and both pro-and anti-nuclear advocates seem prone to exaggerated claims, creating an atmosphere in which rational public discussion is difficult," remarks the statement.

While noting the argument that failure to develop nuclear power could put the United States at a disadvantage in supplying energy to its people, the statement also warns about the "great evil" that can be done by nuclear energy and says the defenders of nuclear power must "demonstrate its safety beyond a reasonable doubt."

Later, the statement turns to solar power and remarks that contrary to the apprehension which greets most energy sources, "the general reaction to solar power is hope."

BUT IT ALSO remarks that since most solar technologies are in an early stage of development, it is extremely difficult to predict their potential or the unforeseen problems they may present.

Energy distribution and control also are important issues, the statement says.

"Certainly, the control and distribution of energy in America today occasions as much structural sin as any major feature of our national life," according to the statement.

The statement concludes by urging Catholic parishes, schools and other organizations to continue to participate in the energy issue.

AAA seeks pledges from parishioners

Father John T. Ryan, campaign coordinator for the Archbishop's Annual Appeal '81 (AAA), announced this week that priests of the archdiocese have so far pledged \$35,815.

With 170 priestly pledges in, this averages to \$211.

Father Ryan also announced that, to date, 34 parish chairpersons have pledged a total of \$7,725—an average pledge of \$227. Associate chairpersons numbering 113 have pledged \$14,893, averaging out to \$132.

AAA still is building its organization at parish level. Parish team workers now are being selected and when this phase is complete, a total of 8,000 men and women will be involved in the appeal.

Solicitation Sunday, May 3, will climax the effort, when volunteers call on some 70,000 families throughout the archdiocese.

A goal of \$1,978,000 has been set for this first annual appeal. The appeal is designed to create a more stable financial support system for the archdiocese as well as to pay for a broad range of programs offered at local and diocesan level. Under the appeal, three new offices will be financed—evangelization, family life and pro-life.

As a guide to giving, parishioners have been asked to set a personal goal of 1 percent of family or individual gross income. Pledges can be budgeted over a 10-month period—the maximum period—paid on a weekly basis or paid all at once.

Father Ryan stressed that such giving "obviously" shouldn't minimize support of the parish and he believes many people are "not yet at their maximum giving level."

But, he stressed, "we can't tell people how much they have to give. We don't know what a family's extra expenses are. In my parish, I tell people 'if you're honest with God, that's all that's necessary.'"

said Father Ryan, pastor of St. Anthony Church in Indianapolis.

Father Ryan noted that the 1 percent giving guide is "standard" around the country, but is only a suggested, minimum guide. "Families should discuss their degree of participation keeping the 1 percent figure as a possible contribution. Some families and individuals are in a position to do more, and—of course—some cannot consider even this minimum idea."

He suggested that "now is the time to investigate the possibility of giving appreciated stocks or real estate as a thought to

gaining maximum tax savings." An attorney or accountant familiar with IRS regulations and with the family's specific situation should be consulted.

"In general, response to the appeal has been good, although you always will have some opposition in such an undertaking," Father Ryan stated. He expressed belief that "many people still must be educated to the concept of the total church," and some are still "parochial" in their attitudes. "They need to realize that archdiocesan offices must be supported. If the whole church doesn't function, the local church will be useless," he declared.

Three from archdiocese receive NCCJ awards

"You may not belong to my church and I may not belong to yours, but you belong to my God and I belong to yours."

With these words, Franciscan Sister Francesca Thompson accepted a 1981 Brotherhood Award last week from the National Conference of Christians and Jews. Together with Father Mauro Rodas and Franciscan Brother Artur O'Campo, both of St. Mary's Parish, Sister Thompson was said to embody the goals of the NCCJ "to eliminate prejudice and discrimination."

Sister Thompson, drama professor at Marian College, received her award for "her deep involvement with the causes of social and racial justice." Father Rodas and Brother O'Campo were honored for their work with the Spanish community "regardless of geography or religious affiliation."

In accepting their joint award, Father Rodas said "we don't have to be recognized; we're just doing our duty." Father Rodas considers himself an "ambassador of God ... only an ad-

ministrator of the riches I receive from God." He told the awards audience: "There is something of God in yourselves, and that is why I should be close to you."

Methodist Bishop James Armstrong

gave the luncheon address at which awards were made. Other recipients honored were Roy Abernethy, Hubert Strange, Willa Thomas and, a service award to Hallie Crombaugh.



BROTHERHOOD AWARD—Smiling recipients of the 1981 brotherhood award from the National Conference of Christians and Jews (NCCJ) are left to right, Father Mauro Rodas, Franciscan sister Francesca Thompson, and Franciscan brother Artur O'Campo. (Criterion photo by Ruth Ann Hanley)

Editorials

No priests this year

This year, the Archdiocese of Indianapolis will add no new priests to its ranks; there are no candidates for Ordination.

Therefore, it was a joyous occasion last weekend at St. Meinrad when two young men were ordained to the diaconate. Today, April 10, also is a happy day because a third young man will become a deacon in ceremonies at his own parish, Immaculate Conception in Aurora. On becoming priests next year, all three will be ready to begin their priestly ministry in the archdiocese.

They are sorely needed to help replenish dwindling numbers of available priests brought on by death, illness, decisions to leave, and by a long-standing dearth of priestly vocations.

Besides death and retirement, some 70 priests have been lost to the archdiocese since 1965. For the most part, they were men between 35 and 50 years of age—in other words, those in or ready to assume positions of leadership. Although the archdiocese expects to ordain four to six men yearly after this, there is no way to ever make up for the loss in this age range.

Because of this situation, many archdiocesan priests now wear two even three hats, holding down parish assignments, chaplaincies, diocesan offices, teaching positions, and so on. Some pastors must "cover" neighboring parishes as well as their own because of illness. Only 26 parishes out of 144 presently enjoy the luxury of an associate pastor.

By no means is the problem restricted to the archdiocese. Indeed, by some standards, Indianapolis and other American dioceses are in an enviable position. Only 45 percent of the world's Catholics are in this country and Europe, yet have 77 percent of all priests. Another 45 percent of Catholics are found in Latin America and the Philippines, but they have only 13 percent of the priesthood.

Pope John Paul II has called the receiving and strengthening of priestly vocations "the key problem of the church today." According to the pope, the number of priests available for service throughout the world will fall by a good third within the next 10 years.

Many reasons are advanced by many people for the shortage of priests. Mandatory celibacy and the desire for personal family life seems to top the list. Other reasons suggested include loss of a perceived role and of the value of the priesthood following Vatican II, increased opportunities for service as laypersons in the church, an unwillingness to give up status and material success in the world, failure of the family and community to encourage a call to vocation among the young. Some people believe that vocations can only take root in a faith-filled atmosphere—and that this climate of faith is a rarity these days.

Whatever the causes, it seems clear that the whole body that is the church must begin to more seriously grapple with the problem. Together the bishops, priests and laity need to probe the issue, asking what really is happening in vocations and in the priesthood. What are the genuine needs and expectations of the laity today and can some ministerial functions be assumed by lay people and Religious to fill the void. Finally, as church we must look at the spectrum of causes for our present situation and begin to seek solutions which will be faithful to the long and rich tradition of priesthood, but faithful also to the men of today who seek to serve God through priestly service to others.—VRD

Budget cuts may hit home

Much attention has been paid to the proposed budget cuts of the Reagan administration. The church, especially, has opposed many of the cuts on the grounds they would be unfair and harmful to the poor.

The church believes that government has a moral responsibility to see that the basic rights of people are met—rights to food, housing, jobs, health care, education and various social services. One of the proposals most bitterly fought is the cutback in the food stamp program.

But poor people are not the only ones threatened by many of the cuts. "Poor" newspapers, that is religious newspapers such as *The Criterion*, also are threatened. Among the measures being considered is a sharp reduction in postal subsidies, which help to support low mailing costs for non-profit charitable and religious institutions and publications.

At present, the *Criterion's* cost for mailing you your newspaper each week is about \$1,250. In July it is scheduled to go up 20 percent. If the cutback in postal appropriations goes through, the Postal Service would then be mandated to set rates by October 1 at levels now scheduled for 1987. This would nearly double our mailing costs.

For the *Criterion*, such an increase would result in a boost of more than \$60,000 annually. Inevitably, this added expense in a time of spiraling production costs, would have to be added on to subscription fees.

If you would like to do us and yourself a favor, why not contact your representatives in Washington? Your expression of opposition to the postal cutback and other cuts which will affect the lives of the poor will then be added to the voice of the church as it speaks through the United States Catholic Conference.—VRD

Washington Newsletter

Bishops link gun control to curbing violent culture

by Jim Lackey

WASHINGTON (NC)—As expected, the attempted assassination of President Reagan in Washington March 30 has intensified debate over gun control. Within hours of the shooting pro- and anti-handgun lobbies were firing salvos at each other, often using the well-worn slogans of the past.

The shooting prompted at least two Catholic bishops, as well as some Catholic editorial writers, to renew calls for effective handgun control laws as a means of stemming the tide of violence that seems to continue to sweep the country.

"This great tragedy reminds us that violence and the easy availability of firearms make every citizen of high or low station vulnerable to a murderous gun," said Cardinal Humberto Medeiros of Boston. "An appropriate solution must be sought now to guard against more of these tragedies."

Church involvement in the gun control debate has gone on for several years, including one episode when a pro-gun lobby urged Catholics to withhold their contributions to the church until the U.S. Catholic Conference, the national public policy agency of the U.S. bishops, ceased its anti-gun "propaganda."

One of the church's initial involvements in the debate came in 1974, when the bishops included gun control in their overall "Respect Life" program.

Early that year Cardinal John Cody of Chicago in a letter to his pastors linked gun control with abortion. Referring to recent shooting deaths of two Chicago policemen, the cardinal, who at the time was chairman of the bishops' pro-life committee, said he was concerned "not only for defenseless unborn" but also for "human life whenever it is under attack or threatened."

THEN WHEN the annual respect life observance rolled around in October, stringent gun control legislation was listed as one of the program's aims.

"The continued manufacture and sale of firearms is a serious threat to law and order, and it makes it easy for the criminal or the emotionally unstable person to seriously harm others," said that year's respect life study guide.

The next year the bishops through their social development and world peace committee published a major statement favoring a national firearms policy, including a ban on Saturday Night Specials, a several day cooling off period between purchase and actual possession of a handgun, registration of handguns and licensing of handgun owners, and more effective and better enforcement of existing handgun regulations.

"We realize this is a controversial issue and that some people of good faith will find themselves opposed to these measures," the bishops acknowledged. But

handgun control, they added, while not eliminating gun violence, would be "an indispensable element" in any resolution of the problem.

In 1978 the committee reiterated its position in a broader statement, "Community and Crime." It expressed shock at the level of crime in the nation and listed handguns as one of several areas where crime control initiatives should be taken.

IT ALSO WAS in 1978—when emotions surrounding the handgun debate were particularly high because of proposed new Treasury Department gun regulations—when the Citzer's Committee to Keep and Bear Arms urged members to boycott Catholic schools and church collections because of the bishops' involvement in the issue.

"Gun-owning Catholic parents with children in Catholic parochial schools could tell their pastor in polite but no uncertain terms that they're going to yank their kids out of those schools unless they're guaranteed that this anti-gun USCC propaganda is kept out of the school curriculum," the organization suggested.

It argued that anti-handgun legislation would leave the poor defenseless because the poor would no longer be able to purchase inexpensive handguns for their protection.

One of the more dramatic handgun protests took place in 1975 when a Columbus, Ohio, pastor sponsored a 20th century equivalent of the beating of swords into plowshares by urging parishioners to turn in their handguns "as a protest against America's frontier mentality."

Eighteen handguns were turned in and melted down into metal crosses for delivery to area members of Congress.

Individual bishops and dioceses, meanwhile, have issued their own statements favoring gun restrictions.

Whether the near miss on Reagan's life starts a further debate on Capitol Hill over the control of guns remains to be seen. The shooting of ex-Beatle John Lennon nearly four months earlier also brought a flurry of new gun control proposals, but also resulted in little concrete action.

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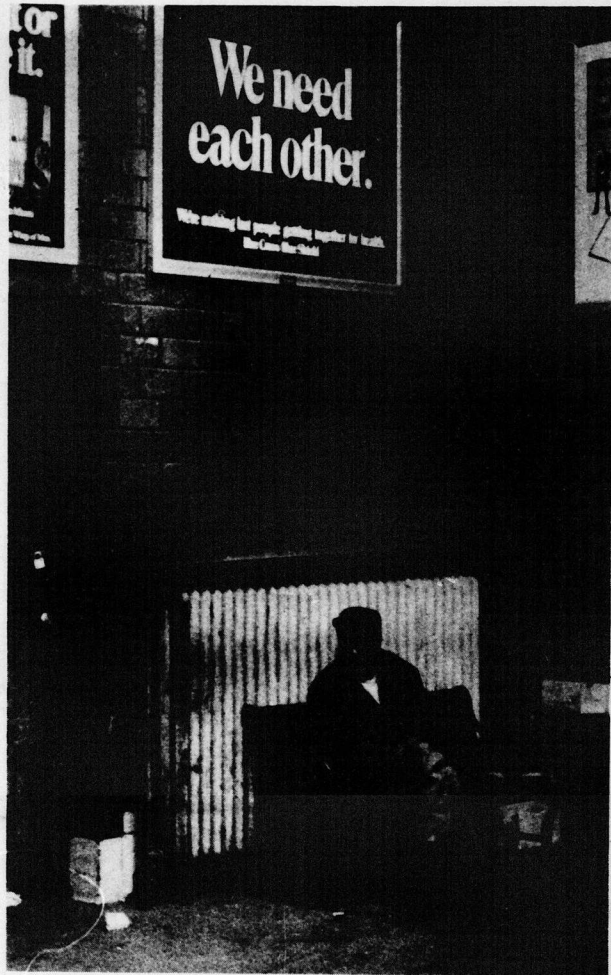
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IN NEED—A man sits on a bench in the Chicago & Northwestern railroad station in Chicago. He appears oblivious to the sign that hangs over his head which not only speaks of his needs but the needs of all people. (NC Photo by P. J. Heller)

Caring ministers ease ache of suburban loneliness

by Dolores Curran

I sat in a small group listening to a police officer from our community tell about the rampant loneliness he finds in suburbia. "There's this older couple that calls us about once a month at 10 or 11 o'clock at night because they hear a prowler. They don't really hear one but they haven't got anybody else around to talk to and they just get lonely. We go through the motions of checking around with our flashlights and then they ask us if we'd like a cup of tea."

"If we don't have any pressing calls, we sit and talk for 15 minutes. The only other people they see are those at the grocery once a week. They don't have any real problems but they need to know that somebody in the community cares about them."

This column on the gospel value of caring about others isn't going to take families to the Third World or even to the Catholic Worker House. Rather, it's going to force us to look at deep human needs in our own neighborhood, our own community. "Tell them not to send me flowers. Tell them to come and talk with me," says the middle-aged heart patient whose sudden retirement from an active working life is harder on him than his angina.

"I appreciated your column on relieving trapped young mothers occasionally but what about those of us with elderly at home. What a pleasure it would be to have just a half-day a month to shop, to visit a friend or just do nothing. But nobody offers to babysit the old," writes a reader from a small town.

"Do you know of anybody who will offer a home to an unwed pregnant six-

teen year-old?" asks a school counselor. "The Meals-on-Wheels people are out of drivers."

"Who can care for my first grader till I can get home from work?"

"My son is on drugs and it's ripping our marriage apart."

"Will somebody drive me to church?"

On and on the verses go. A chorus of human needs—right in our own neighborhoods. It's so much easier to admire Mother Teresa than to listen to the ramblings of the pre-alcoholic housewife down the block or to invite an obnoxious youngster over because his single mother is working and won't be home for three more hours. Not nearly as romantic as selling everything and serving the poor but a lot more realistic and just as valid in the fabric of life.

The people in our communities may not be physically needy but many are spiritually hungry, others emotionally starved. They are our needy and we can be God's Samaritan to them in an otherwise impersonal society.

It's important to remind ourselves that our language presumes two meanings in the phrase, "to care for." It means both love and physical care. Caring isn't a passive verb but one that means doing as well as loving. That's why the ultimate put-down is a snide, "Who cares?" That's why the gospel tells us love without action is not love.

This week's assignment:

1. Who are the people in our square block area who a) are lonely and would like to have us visit or would like to come here? b) need to be needed? c) need after school child care? d) have elderly at home and need occasional relief? e) need someone to drive their children to activities after school? f) need to be relieved occasionally as young parents? g) are afraid to go out after dark? h) don't have a ride to church or shops?

2. If we can't answer, how can we go about finding out?

3. What person or family will we be God's presence to this year?

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Recognition of dignity restores prodigal

By David Gibson

The parable of the Prodigal Son is one of the most popular stories of the New Testament. The story, though brief, is the material of drama. A plot unfolds and a message is communicated—one that is clear, easy to understand.

The dramatic potential of this story is such that it even has been picked up in the world of dance. A version of the parable was developed into a ballet some years ago. Recently it was seen on national television.

Besides its dramatic potential, the parable seems to have very broad appeal. A son leaves home to pursue a dissolute lifestyle that accents all the wrong things. Eventually he hits rock bottom. By then the son has squandered the inheritance his father had, at the son's request, given him.

At this point, the son wants to go home. But he doesn't even expect to be restored at home to his former status as an honored son. Actually, he hopes only to be accepted as an employee in his father's household.

BUT, UPON arriving home, the son finds that his father happily reaches out to him. In fact, the father is more than happy—he is overjoyed—to accept the son back, as a son. The father's reaction is such that at this point the story becomes one that is not so much about a repentant son as it is about an exultant father.

Most parents can relate to a story like that. After all, how many parents have prayed for a child who seems to have moved off in the wrong direction? How many of these parents would be literally overwhelmed with happiness to see the return of that child? How many people can look back on their own life's course, finding in it a time when they were glad to be welcomed home by a family member?

Because of its underlying themes—conversion, reconciliation—the parable of the Prodigal Son quite easily becomes a story for Lent. This year it is the gospel reading of the Mass on Saturday, March 21.

Not long ago, Pope John Paul II wrote at some length about the parable of the Prodigal Son. The pope's essay on this appeared in his second encyclical, "Rich

in Mercy." In it, the pope went to some lengths to explain how the Prodigal Son felt on the way back home.

HERE ARE A few points the pope made about the parable:

—The parable is a "drama played out between the father's love and the prodigality and sin of the son."

—The son squandered the material goods that had been his inheritance. But more important was the loss of his dignity as a son in his father's house.

—Little by little a sense of the dignity that the son lost began to emerge for him.

—The love that the father shows for his returning son goes beyond any demand of justice. God's mercy is more than just; it is love.

—The father, showing mercy, concentrates on the son's humanity and dignity which can be saved.

—In his mercy, the father does not humiliate the son. Rather, his son is restored.

—When mercy is correctly understood, it is seen as fundamental to the message of Christ and his mission.



To the Editor . . .

Generosity appreciated

I wish to thank the people of the Archdiocese of Indianapolis for their continuing and generous support of the Campaign For Human Development. Recently a check for \$49,168 was received here at the national office. This amount is the ¾ portion to be distributed nationally.

This year 663 funding proposals requesting \$41 million have been received. These are now being reviewed and prioritized by national staff, the CHD Diocesan Directors and the CHD national committee of 40 people representing all geographic regions and the ethnic/racial makeup of the United States. Last year, we had about \$6 million to fund some 146 self-help projects.

CHD is not a "hand-out," but provides a way out of the vicious cycle of poverty through seed money for self-help projects. Of every dollar received by the national CHD, 96 cents actually gets out to these self-help projects.

Since 1970, the Archdiocese of Indianapolis has received 13 national CHD grants totaling \$397,600, a return of 85 percent.

The continued generosity of the people of your diocese fulfills the spirit of the words of Pope John Paul II:

"Only a socially just society, one that strives to be evermore just, has reason to exist. Only such a society has a future ahead of it."

"Every society ought to establish a just social order unless it wishes to be destroyed from within."

CHD is designed to foster those institutional changes which will help to bring about the kind of society recommended by the Holy Father.

CHD provides an opportunity for us to live as Jesus did, in solidarity with the poor, the wounded, the marginalized and those considered "least" in our society.

On behalf of the entire CHD family, I express sincere thanks also to Archbishop Edward T. O'Meara and to Thomas Morgan, your diocesan director.

Reverend Marvin A. Mottet
Executive Director.

Campaign for Human Development
Washington, D.C.

Issues stimulate debate

Thank you for your recent news stories and editorials on the El Salvador issue. I would recommend a movie, "El Salvador: Another Viet Nam?," a P.B.S. production that tells another side of the story not often found in most U.S. publications.

My hope for the Criterion is that it will continue to put in front of its readers both sides of the story. What I've appreciated

most about your paper's recent history is that it has stimulated letters-to-the-editor and "back to back" articles on opposing sides of an issue. So a debate of sorts on any church dilemma would be welcome—even on the El Salvador issue.

Kathleen Desautels, S.P.
St. Mary-of-the-Woods

Kundek preceded by others

I have to take exception to James Divita, when he states that "Kundek is a founder of the Catholic Church in Indiana".

Kundek did come very early to Jasper but prior to that there was a Catholic Church in Vincennes—some historians say as early as 1732. Father Pierre Gibault came to Vincennes about 1770 having been sent to this territory by the Bishop of Quebec, and he encouraged the inhabitants of this small village to rebuild their

church, a church which preceded the present magnificent Old Cathedral which was begun in 1824 and completed in 1834.

Both Indiana and the Catholic Church seem to have begun here in our lovely old town of Vincennes.

In 1979 Vincennes celebrated the 200th anniversary of the birth of Bishop Simon Brute de Remur, the first Bishop of Vincennes.

Marie Lucier McQuaid
Vincennes

Scripture honors Mary

A concerned reader (Criterion 3-27) quotes Mark 7:6-9 to condemn the Catholic faith, for the importance it places on tradition. That person must also condemn Paul who writing in II Thess. 2:15 states, "Hold fast to the traditions you received from us, either by our word or by letter." And for those who think that Scripture alone is the answer, ponder Our Lord's words in John 5:39-40: "You study the scriptures because you think that in them you will find eternal life. And they themselves speak about me! Yet you are not willing to come to me in order to have life."

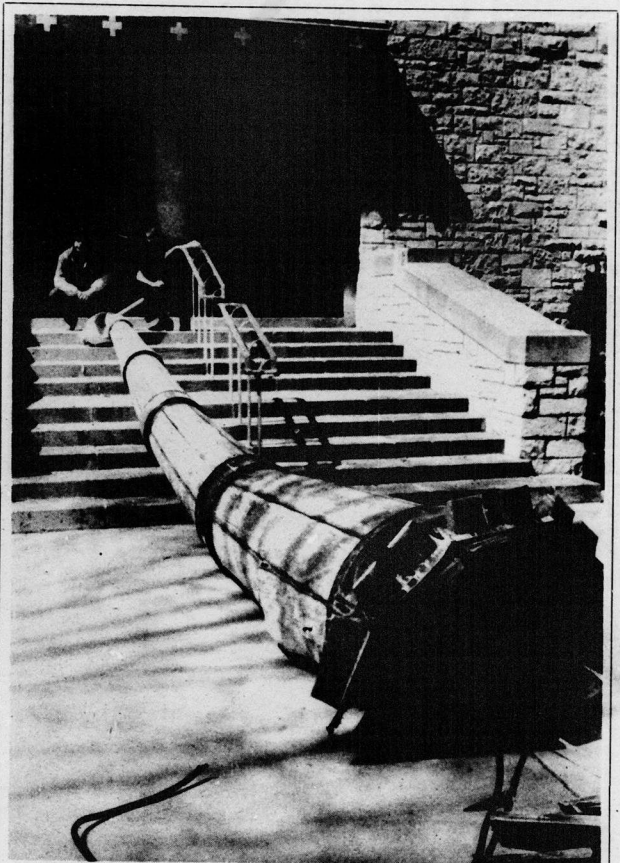
Why must we continually be subject to those Bible-quoting persons who claim Catholics don't know the difference between Jesus and Mary. If these people truly understood Scripture, they would understand the doctrines of the Mystical

Body and the communion of saints. All who participate in Jesus' life become, as it were, other Christs in the world.

How can anyone possibly give more honor to Mary than God himself did in Holy Scripture? For in Luke 1:41-45, it states that Elizabeth was filled with the Holy Spirit. It says that she cried out in a loud voice: "Blest are you among women and blest is the fruit of your womb. But who am I that the mother of my Lord should come to me?" Excuse me for thinking that just maybe those who voice the same sentiments could also be filled with the Holy Spirit.

I too would invite all to grab a good Bible and read. But do so in the light of 2,000 years of tradition. It helps immensely to do so.

Mark Downey
Bedford



NO APRIL FOOL'S JOKE—A gust of wind toppled the 25 foot steeple on Immaculate Heart of Mary Church April 1st, falling three minutes after the end of the 11 a.m. Mass and doing minimal damage down below. The pastor, David Lawler, seen here with parishioner Mat Kane, says, "If I ever believed in Divine Providence and guardian angels, I do now."

Questions changing views

I have been reading all of the Criterion lately as my lenten penance—and it is a penance for an old lady to read the work of the social study majors of the 1960's. They seem to think it is the mission of the church to make our stay here on earth a pleasant, effortless thing, rather than to focus our attention on the hereafter.

Twenty percent of all adults born into our Catholic faith today consider themselves totally alienated from their church. Why? Because they thought the Church taught that a good, gentle and just Jesus Christ would walk beside them all the days of their lives, helping to make the impossible, possible, and the unbearable, bearable. Not today. Apparently the issues are capital punishment, women's rights, homosexuality, and how to live with divorce.

Why have we so few priests entering the priesthood? I think it is lack of inspira-

tion for things divine. Services to society cannot motivate a man like an ideal can. Also, both from above and below, the authority and influence of our priests have been whittled away.

What happened to the good nuns who molded the minds of youth? They were probably of the utmost influence on all our lives. Today they have to be administrators. They have to dispense "free" services from the federal government to the underprivileged.

Have you ever thought of getting some worthwhile Catholic literature on your first three pages? Surely God did not leave His Church without inspiration in these 2000 years.

I write this not with malice—but with sorrow that U.S. Catholics cannot better read John Paul II.

Name withheld by request
Sunman

Outsider shares loneliness

I have read over and over the letter from the man who complained about the parish in which he lived. The wealthy and old time parishioners ran it, and wanted no help from "outsiders" such as himself.

Since his name and address were not given, we may be members of the same parish. His letter made me feel less alone.

I hope he finds a solution. I know I'm working on one. When you look at the parish to which you belong and what comes to mind is "this is a religious organization?", something is needed to provide the religious community this particular parish cannot give.

Name withheld

Generally Speaking

Local senior finalist in national program

by Dennis R. Jones

Kevin A. Thornbury, a graduating senior from Roncalli High School, Indianapolis, has been chosen from among nearly three million other seniors in the nation as one of 1,000 students eligible as a finalist in the annual Presidential Scholars Program. Kevin is the first senior from Roncalli to receive this recognition.

Kevin is the son of Mr. and Mrs. Arthur M. Thornbury of St. Jude parish. "Naturally, we're proud of Kevin and supportive of all he's doing," said Kevin's mother. "He's an avid reader and interested in many things." She continued, "His college choice rests between Purdue University and Rose-Hulman Institute of Technology where he plans to major in chemical engineering."

Most students named to the program are chosen on the basis of broad academic achievement. Students may not apply individually to the academic component of the program nor may their schools nominate them. Potential candidates are identified through the use of test scores on nationally administered examinations (such as Scholastic Aptitude Test and the



ACT Assessment) and a review of the student profiles and descriptive questionnaires which the students have released for scholarship consideration.

From among the most outstanding candidates, the Commission on Presidential Scholars selects 141 finalists—one young man and one young woman from each state, the District of Columbia and Puerto Rico. Two students are chosen from families of U.S. citizens living abroad and 15 students are chosen at large. The independent judgment of the members of the Commission, with the concurrence of the President of the United States, determines final selection.

The finalists are invited to Washington, D.C. to receive the Presidential Scholars medallion. There is no provision for a monetary award; however, for the past two years, the Geraldine R. Dodge Foundation has awarded \$1,000 to each newly appointed scholar and will continue to do so for the next two years.

Whew, I feel like I've just read the rules for the academy awards.

I'd like to wish Kevin the best of luck with the hope that he'll be among the 141 finalists.

Check it out . . .

Knights of Columbus members throughout Indiana will appeal to the general public April 10-12 for donations to

help more than 150,000 mentally retarded citizens in the state through designated Mentally Retarded programs.

The fourth annual state-wide **Tootsie Roll Fund Drive** will be conducted in downtown areas, public buildings, supermarkets, shopping centers and churches. Donors will be given a Tootsie Roll in appreciation.

Solicitors will be wearing bright yellow aprons with red lettering, "Knights of Columbus Help the Mentally Retarded," and carrying canisters resembling a Tootsie Roll.

Mr. and Mrs. Victor A. Pedraza, members of St. Mary parish, Indianapolis, will celebrate their 50th wedding anniversary with a Mass of Thanksgiving on Saturday, April 11, at 7 p.m. A reception will follow at St. Mary's Child Center. Their three sons, Carlos, Alvaro, Victor, Jr., and one daughter, Matilde, along with relatives have planned this celebration.

The Pedrazas were married on April 13, 1931, at St. Anthony Church in Pitalito, Colombia. They came from South America in 1964 and in 1972 became naturalized U.S. citizens. Mr. and Mrs. Pedraza are well known in the Hispanic community. They have eight grandchildren.

The Retired Senior Volunteer Program (RSVP) has moved to new quarters at 915 North Holmes, Indianapolis. (See CHECK IT OUT . . . on page 13)

Archbishop O'Meara's Schedule

Week of April 12

SUNDAY, April 12—Mass at SS. Peter and Paul Cathedral, Indianapolis, 11 a.m.; CYO Banquet, Roncalli High School, Indianapolis, 1 p.m.

TUESDAY, April 14—Dinner with seminarians of the Archdiocese of Indianapolis, Vocations Center, Indianapolis, 5:30 p.m.; Mass of Priestly Commitment and blessing of holy oils, SS. Peter and Paul Cathedral, Indianapolis, 7:30 p.m.

WEDNESDAY, April 15—Taping of

the Easter TV Mass for shut-ins, Channel 13, 7:30 p.m.

THURSDAY, April 16—Mass of the Lord's Supper, SS. Peter and Paul Cathedral, Indianapolis, 5 p.m.

FRIDAY, April 17—Good Friday Breakfast, sponsored by the Inner City Y's Men's Club and Young Men's Christian Association, IUPUI Student Union Building, Indianapolis, 7:30 p.m.; Celebration of the Lord's Passion, SS. Peter and Paul Cathedral, Indianapolis, 3 p.m.

holy week at your cathedral

Archbishop O'Meara invites Catholics of the Archdiocese to join him in the celebration of the Sacred Liturgies of Holy Week.

April 12, Palm Sunday, 11:00 a.m.

Blessing of Palms in Chapel, solemn procession to Cathedral, Proclamation of St. Matthew's Passion, Holy Eucharist. The Archdiocesan Choir will sing.

April 14, Chrism Mass, 7:30 p.m.

Annual Commitment of Priests to Priestly Service, blessing of oils used in Sacramental Rites, Holy Eucharist. A special Archdiocesan Choir will sing. Reception following in former Cathedral High School.

April 16, Holy Thursday, 5:00 p.m.

Mass of the Lord's Supper, including the ancient ritual of the Washing of Feet, procession with the Blessed Sacrament to the chapel, adoration before the Blessed Sacrament until 8:00 p.m.

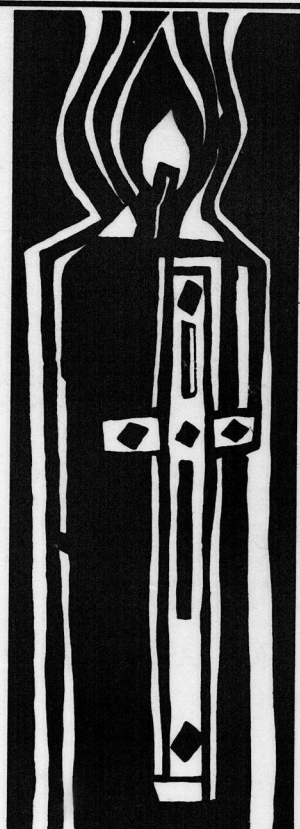
April 17, Good Friday, 3:00 p.m.

Liturgy of the Word, Proclamation of St. John's Passion, Veneration of the Cross, Communion Service.

April 19, Easter Sunrise Liturgy, 5:00 a.m.

According to ancient custom, baptism and confirmation will be celebrated as the sun rises. Liturgy also includes Service of Light, Sung Easter Proclamation, Scripture Readings & Inspirational Song, Holy Eucharist. The Archdiocesan Choir will sing. An Easter garden will provide an appropriate setting for these ceremonies. Reception following in former Cathedral High School.

SS Peter & Paul Cathedral
Meridian at 14th Street, Indianapolis



Question Box

Easter duty reminders unnecessary

by Msgr. R. T. Bosler

Q Priests don't talk about the Easter duty any longer. Is there still an obligation to receive Holy Communion during the Easter season?

A There still is a church law requiring the reception of Communion during the Easter season, but it is a complement to the Catholics of today that reference is rarely made to the Easter duty.

The church passed this law at a time when the ordinary faithful Catholics rarely received Communion, but no real headway was made until the end of the 19th century. The big change has taken place in our own time—especially since the fasting laws were relaxed.

Today the ordinary faithful Catholics receive Communion many times a year, if not every time they attend Mass. It is no longer necessary to remind them of the Easter duty, for they automatically take care of it. There is no obligation to specify any one reception of Communion as the fulfillment of the obligation.

The lax Catholic is not in church to hear any mention of the Easter duty; so there is not much point in talking about it from the pulpit.



Q My 16-year-old daughter is taking confirmation classes and plans to be confirmed soon. Though I haven't told her this, I really wonder if she should go through with it, as she claims she is doing it only for me. She says she doesn't believe in God (but I think in her heart she really does); she refuses to attend church and rebels at biblical study, etc. She has, however, been faithful in attending confirmation classes. I am not sure how to advise her.

A The purpose of the classes your daughter takes is to help her decide freely whether or not she wants to commit herself to serve Christ in the church. So that there is no pressure put upon her, you should make it clear that your own wishes should not influence her. If she is not sure, she should wait until the day she wants to confirm her own faith before requesting the sacrament.

Q Would it be all right to send a wedding anniversary card to a relative who had been married in the church, got divorced and then married in a Protestant church?

A We may sympathize with friends and relatives whose marriages fail and find it impossible to live alone. We should befriend them and help them any way we can. But I see no point in congratulating or rejoicing with them over an event they may not want to make much of and you wished happened another way.

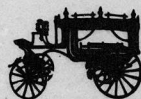
Send them Christmas cards, birthday cards, etc.

Q When is a person considered dead in the eyes of the church? Is it when the brain dies? When does the soul leave the body?

A This is a question not for the church but for the medical profession to decide. The state, with the help of medical science, can decide what constitutes legal death, but it is hard to see how we can ever be sure at what moment the soul leaves the body.

Priests are advised to give conditional absolution from sins and the anointing if there are any reasons for thinking life is present.

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



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Educational plan (from 2)

for the future. Parish leadership now is asking: Is the future ours to shape or is the future something we must merely adjust to? What is our parish going to look like in the future? One effect of such questioning has been to stabilize the schools. Parishes have made a conscious decision to hold on for three years—not ask each year: "should we close it or not?" Only one school closed during the planning process.

Those involved have cited these and other results. But the uninitiated may still be asking—just what is the planning process? Kenney describes it in four steps:

1. Mission Statement. What is the broad mission of the parish as parish leadership perceives it?

2. Needs assessment. What data have we gathered about our parish community and its needs?

3. Analysis. What does the data mean? What can we deduce from it?

4. Goals. What should be our goals, based on this data? What is our plan to reach these goals in three years? What are our specific objectives for the first year?

That, essentially, is the planning process. Simple, isn't it? And, the OCE promises—almost painless.

Benedictine prioress re-elected



Sr. Mildred Wannemeuhler

Benedictine Sister Mildred Wannemeuhler has been re-elected to a four-year term as prioress by the Sisters of Our Lady of Grace Convent in Beech Grove. She is the third prioress of the 25-year old community.

Installation rites will be held Sunday, June 7 in the chapel of St. Paul Hermitage, operated by the Sisters. Archbishop Edward T. O'Meara will celebrate the installation liturgy.

Sister Mildred, an Evansville native, was a teacher for 27 years before becoming prioress in 1977. Schools where she taught include Our Lady of Grace Academy in Beech Grove and St. Anthony School, Clarksville.

Sister Mary Jeanne Pies has been reappointed Sister Mildred's assistant, it was announced.

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KNOW YOUR FAITH



Only recently has the church in the United States begun to pay attention to the special demands of leadership faced by the pastor. The pastor is called to be a manager and a spiritual guide, administrator and counsellor, teacher and organizer. He is the primary link between the bishop and the parish but he is also someone who must know the particular needs of the individual parishioners.

(NC photo by Carolyn McKeone)

Church leadership—a complex task of varied styles

by Fr. Philip Murnion

Few people need much persuasion before agreeing that leadership is difficult to exercise today, whether in church or government, in neighborhoods or universities.

Many people in society are unwilling to entrust their interests to leaders in government or in universities, for example. For in universities, the interests of faculty members and of students are not always identical—at least they are not always perceived that way. Neither are the interests of public officials and citizens always perceived as identical.



Institutions and their leaders inevitably have some interests that are their own. Individuals within the institutions wonder whether those interests are always compatible with their own interests. And the individuals feel they are entitled to assert their own interests: to say what they think are their own needs and talents, what they feel they can contribute to the institution.

So, the exercise of leadership is very challenging today. But it remains very important if people are to be helped to accomplish anything. I do not think it is surprising, therefore, that the staff of the U.S. bishops' Parish Project finds leader-

ship the most frequently discussed factor in parish life.

It is noteworthy that where parishes are achieving their goals, parishioners are likely to credit the parish leadership, usually that of the pastor. Conversely, where parishes experience difficulties, parishioners also focus their complaints on the pastor.

RECENTLY, the church in the United States has begun to pay much closer attention to the special demands of leadership faced by a pastor. For the pastor is called to be the celebrant of the sacraments and much more. He is a manager and a spiritual guide, an administrator and a counselor, a teacher and an organizer.

In addition, the pastor is expected to be available to people most, if not quite all, of the time. He is expected to take an active interest in the parishioners and to visit them wherever they are—in the hospital, in their homes, in his office.

The pastor is the primary link between the bishop and the parish, but he is also someone who must know the particular needs of individual parishioners. Only partly in jest, a Baltimore priest recently observed: "In the old days, the pastor decided what was to be done, decided what he could do and assigned the rest to his assistants. Today, the parish council decides what is to be done, the assistant chooses what he will do, and the pastor gets to do what no one else wants to do."

Dioceses and national organizations are beginning to provide training programs

for pastors that will help them develop the skills and confidence necessary to exercise effective leadership in the church. And pastors increasingly exercise leadership in a fashion that encourages others to exercise leadership as well.

WHAT KIND of leadership do people want? It is such a simple question, but the answer is complex. People seem to want leadership that helps them develop in their relationship with God. And they seem to want leadership that listens to them, that is sensitive to their own needs, that relates to them as persons.

But, it is a fact that such leadership will be exercised in various ways. Some parishes will have an organizational style; some a family style. Some will be focused

on spiritual development; some on social action.

Some parishes will emphasize the needs of individuals; others will emphasize support for the customs and the culture of various national and ethnic groups.

It appears that there is no one right style of leadership.

Parishes vary in size. They vary in the economic and educational backgrounds of their members. One parish has a large population of children, another has a large population of the aged. And so on.

What leaders try to do is to find ways and means of accomplishing the church's goals in a given community and with that community. It is a complex task in the church of the '80s.

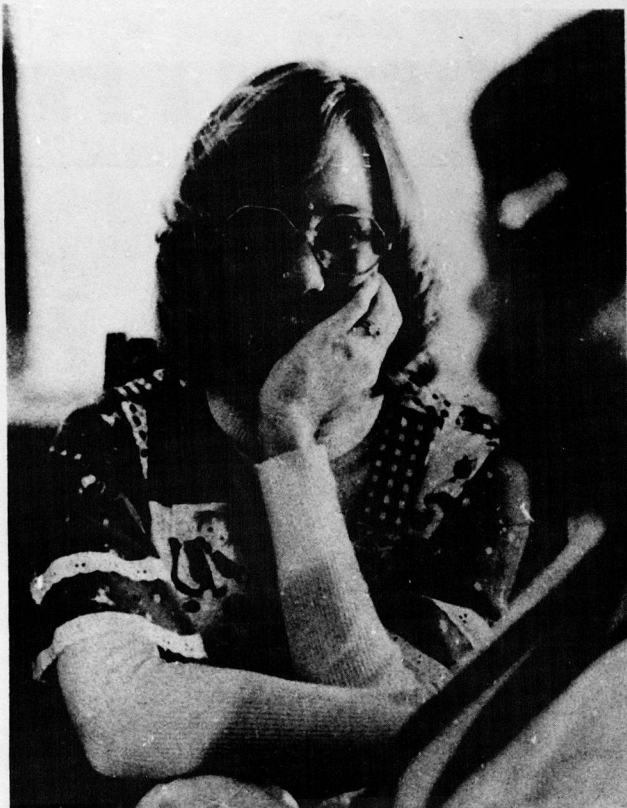
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Discussion points and questions

1. What does the word "leadership" mean to you?
2. Why does Father Philip J. Murnion think leaders in many of society's institutions face a special challenge today? Do you agree?
3. Pastors have a complex role to play in a parish, Father Murnion suggests. What are some of the pastor's responsibilities, as listed by Father Murnion?
4. Father John Castelot refers this week to a question Jewish Chris-

tians had in Matthew's community. What was the question?

5. The value of the law—the Torah—given to the Israelites by God is one topic discussed today in the official church dialogue with representatives of the Jewish community. Are there any books or references in your parish library that indicate the direction of such discussions?
6. What leadership responsibilities does the pastor of your parish accept?



LISTENING—Learning to listen can be the most important skill of communication. To listen well is to listen actively, alert to the full message. To listen is to pay attention. If I cannot pay attention it will be difficult to really hear you; if I do not listen it will be hard to understand and respond effectively to you. (NC Photo by Paul M. Schrock)

THE WORD THIS WEEKEND

APRIL 12, 1981
PALM SUNDAY

by Paul Karnowski

JERUSALEM (API)—Jesus of Nazareth, astride a humble donkey, made a triumphant entrance into this capital city of Judah earlier today. Accompanied by his fisherman disciples, he approached the main gate of Jerusalem where he was greeted with shouts of "Hosanna to the Son of David, the King of Israel." The large and unruly crowd, most of them in town for the traditional feast of the Passover, displayed a sense of political unity and patriotic fervor that has not been equalled in recent memory.

A spokesman for the ruling Roman governor, Pontius Pilate, said the governor would issue a statement at a later date.

Meanwhile, the leaders of the Sanhedrin (the official legislative body for matters religious) exhibited a cool detachment from the day's events. Dismissing the results of the latest Gallup polls—which showed the Galilean as the most popular religious figure in the country—the high priest, Caiaphas commented . . .

If the events recorded in today's gospel readings were reported in the same manner as much of our contemporary news,

they probably would read something like the preceding paragraphs. You can imagine the coverage. Busloads of reporters would flock to Jerusalem for the week's events. Editors would be delighted with the stories they received, envisioning four-color front covers as they hungrily digested the material.

There's no doubt about it: the saga of Holy Week would make "good copy." It's a classical story. A man's short career as a religious leader culminates in an unexpected and sudden rise in popularity, only to be followed by a bitter betrayal, a mock trial, and an ignominious death.

It's the type of story that makes both reporters and readers more cynical about the human condition. On Saturday morning, the day after the death, the journalists would move on to their next assignment; the readers would shake their heads, turn the page and mutter to themselves something about more bad news.

Many people would miss the small article buried in the back page of Monday morning's paper. Submitted by four reporters named Mark, Luke, Matthew and John, the tiny headline would read: "Fishermen Claim Tomb Is Empty."

Isaiah 50:4-7
Philippians 2:6-7
Matthew 26:14-27:66

Today's challenge is to share to concentrate on people

by Don Kurre
(Last of a series)

The story of the Confraternity of Christian Doctrine (CCD) in the Archdiocese of Indianapolis has been told so that we might hear what the past has to tell us.

CCD has shown us how important the laity are to the Church's educational mission. CCD failed to live up to its potential in part because the Church had not fully developed a theology that would support and encourage lay involvement in education.

Our experience with CCD should show us that without lay involvement and acceptance of responsibility, a ministry of total Catholic education is not possible. Surely today we can see that we are going to respond to the challenge issued by Christ—go teach all nations—every baptised Catholic must, as St. Paul said, be involved in the educational mission of the church according to his or her abilities.



THE SECOND Vatican Council has given us the theology that encourages lay involvement, lay responsibility, and decision making authority. We have a theology to overcome an impediment experienced in CCD.

Further, we must learn from our experience with CCD that if we are unwilling to commit time, energy, money, and personnel to religious education on all levels, then we are destined to repeat past failures.

In the 12 years since the demise of CCD we have made some great strides. On the parish level, for example, directors and coordinators of religious education—with professional credentials and experience—are planning, managing, creating, implementing, and coordinating religious education. While still under-financing their religious education programs, parishes are beginning to see the need to commit themselves to making available the resources for a full range of education activities within the parish.

We also have learned from our CCD experience that good will alone will not do it. People of good will are needed to work in the educational ministry. But besides good will, people need skills, training and support to be effective educational ministers.

Finally, we learned that the system approach to religious education is not the most effective way to facilitate growth in faith. As a system the Confraternity of Christian Doctrine was not flexible enough to surface and then meet real needs in the church.

IN 1981, WE are fortunate that the church has put much effort into defining educational principles and not educational systems. The document, "Declaration on Christian Education" from the Second Vatican Council, the bishops' pastoral, "To Teach as Jesus Did" and the "National Catechetical Directory" represent the church's corporate effort to

articulate and share principles of Christian education.

In this area we have gone forward from the initial step taken in 1936 when CCD was begun. In 1936, a Confraternity of Christian Doctrine was mandated. In 1981, however, we are being challenged not to set up a program but to share a vision. On the surface, there may seem to be little difference; however, the more deeply we understand the challenge of today, the more we will understand the quantum leap we have taken.

In short, when we were called to establish the CCD system we were encouraged to focus on the means. Today, principles



by Fr. John Castelo

The situation in Matthew's community presented him with a real challenge. Some Jewish Christians were dismayed at the entrance of numbers of gentiles into the Christian community. It appeared to them that there was a gradual lessening of concern for their Jewish past and teachings—for the law of Moses and the customs that had grown up around it over the centuries. Matthew had to reassure them about God's plan of salvation, a plan which did not call for rejection of the law given by God but which did seem to call for a change in attitude toward it.

He demonstrated the point in many ways, but perhaps his briefest summary of it is in the Gospel's Chapter 5, verses 17-20. Because this passage is so brief, it is rather dense and, at first sight, rather confusing. It introduces a series of sayings of Jesus in which some provisions of the law are modified. How strange, then, to read these verses:

"Do not think that I have come to abolish the law and the prophets. I have come, not to abolish them, but to fulfill them. Of this much I assure you: Until heaven and earth pass away, not the smallest letter of the law, not the smallest part of a letter, shall be done away with until it all comes true."

IS THERE A contradiction here? There is an insistence that the law of Moses is inviolable and a subsequent, indeed immediate "tampering" with that law.

What appears to be a contradiction is resolved by consideration of Matthew's overall view of God's plan of salvation.



See a vision, themselves

vision call us to concentrate on people
selves and on their growth. Prin-
s call us to look beyond individual
grams, statistics, and structures to an
untability of results, effects, and
al growth in faith. The use of prin-
es calls us to reject those means that
not producing in accord with the
n that we have as Church.
ost of us are willing to admit we have
e a long way in sharing the Good
s since 1936. While no longer useful,
o was the best that we had to offer at
time. I believe we are older and much
er now and we can constructively use
t we have learned.

Writes church Corinth

purpose of Jesus' mission was not to
ul the law and the prophets, but to ful-
them. But how? By carrying them out
the letter? Matthew does not use the
id "fulfill" in that sense when speaking
he activity of Jesus. It is rather a
er of his bringing out the full poten-
of something not fully realized up to
point. Obviously this cannot take
without some sort of change.
if there can be no change "until
en and earth pass away," how can
ulfillment take place? Well, from
ew's point of view, heaven and
had passed away: A changed world
ion was created by the cosmic event
death-resurrection of Jesus.
m the vantage point of Matthew's
ation, between the years 80 and 90,
indeed all come to pass. And the law
retained its validity, but as inter-
ed by him who says at the end of the
al:

FULL AUTHORITY has been
to me both in heaven and on earth;
efore, and make disciples of all the
s....Teach them to carry out every-
I have commanded you." (Chapter
20)

death-resurrection ushered in a
a. It was a cosmic, earth-shattering
and Matthew underscores this by
apocalyptic, cosmic images to his
at of the event:

om noon onward, there was dark-
ver the whole land until midafter-
... Suddenly the curtain of the san-
was torn in two from top to bottom.
earth quaked, boulders split, tombs
ed. Many bodies of the saints who
fallen asleep were raised." The
e guards acclaim Jesus as "the Son
of David!"

is symbolizes the entrance of gentiles
the church, a revolutionary event
se implications are spelled out in the
s of the risen Lord: "Go, therefore,
make disciples of all the nations." A
phase of salvation history has begun.

Story Hour

Accusers refused Roman judgment

by Janaan Manternach

People gathered early for the trial. Crowds streamed through the streets of downtown Corinth to the city square. The Roman governor or proconsul was coming to judge Paul.

Paul had been going to the synagogue regularly. In the synagogue he was allowed to teach. But some Jews thought Paul was teaching against the law given to them by God, the law they loved. They had brought charges against Paul.

At the appointed time the governor entered the city square. His guards and court assistants marched before him. His name was Gallio. He was related to some of the most famous men in Rome. He held power over life and death in the whole Roman province of Achaia.

Gallio sat down on the large stone judgment seat in the center of the city square. The square was packed with people eager to watch the trial.

Gallio called for the accusers to state their charges. The spokesmen for those Jews who were upset by Paul stood up. The crowds became silent.

"This fellow," they charged, "is teaching people to worship God in ways that are against the law."

The judge, Gallio, looked bored. The crowds began to murmur. Was this a trick? What law were they accusing Paul of breaking, the Roman law or the laws of the Jews?

For a while Gallio let them talk. People shouted accusations against Paul. Others spoke up in his defense.

Finally Gallio raised his hand for silence. He was ready to pronounce his

judgment. A heavy stillness fell over the crowds.

"If this were a crime or a serious fraud," Gallio said angrily, "I would give you a patient and reasonable hearing." Paul's accusers began to grumble. They knew right away that they were not going to win their case.

Gallio continued. "Since this is a dispute about words and about your own law, work it out yourselves. I refuse to judge such matters."

With that Gallio dismissed Paul's accusers from the court. He got up from the judgment seat and began to leave the city square.

Emotions ran very high in this particular incident. Paul's accusers were angry. They dared not attack Paul, now that Gallio had refused to condemn him. They could not attack Gallio, because he was protected by the Roman guards.

Suddenly they all pounced on Sosthenes, a leading man in the synagogue. It wasn't entirely clear why he had angered them. But they took out their frustration on him.

As Gallio was leaving the city square, he heard the commotion. He stopped and looked back. But Gallio paid no attention to what they were doing. He went back to his mansion. He was not about to get involved in a religious fight.

Paul went back to the house of Titus. There he and his friends praised God.

Suggestions for parents, teachers and young people using the Children's Story Hour:

PROJECTS:

1. Search the newspapers that come into

your home for stories of people on trial. Select one story and compare it with Paul's trial.

2. Make a mural of Paul being accused before Gallio. The scenes might be:
 - a) the crowd gathering in the city square.
 - b) the arrival of Gallio.
 - c) Gallio in the stone judgment seat.
 - d) Gallio leaving the city square.
 - e) Paul and his Christian friends in Titus' house praising God.
3. Psalm 18, 2-4 is a prayer that Paul and his Christian friends may have prayed following Paul's trial in Corinth. Memorize verses 2-4 of Psalm 18 and make it your own prayer.
4. Do you have any Jewish friends? What is the Torah? Make it a project to look up the meaning of this word.

After reading the story talk together about it. Questions like the following may guide your conversation.

QUESTIONS:

- Why was Paul brought to trial in downtown Corinth?
- Who was the governor at the time of Paul's trial and why was he both respected and feared?
- How did Paul's trial proceed?
- Why didn't Gallio intervene against the crowd's action toward Sosthenes?
- How did Paul and his friends react to the events of the trial?

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St. Andrew Parish

Richmond, Indiana

Fr. Clifford R. Vogelsang, pastor

by Ruth Ann Hanley

"People are beginning to take ownership"—a fact seen by their priests as one of the great strengths of St. Andrew's Parish, Richmond.

It's also seen as a necessity in a parish which has extended its ministry to help nearby churches where pastors are ill. For the past 1½ years, says associate pastor Father John F. Brandon, laughingly, "St. Andrew's travelling salvation show" has been helping at St. Mary's and Holy Family plus the regular chaplaincy duties at the local state hospital and Earlham College.

The pastor of St. Andrew's, Father Clifford R. Vogelsang, believes the people have responded positively because "the church is the central reality in most of their lives." There were no problems rearranging Masses. People from St. Andrew's and the recipient parishes stopped to say "let us know what we can do." When the new St. Andrew's program for hosts and hostesses at Sunday Mass was announced, parish secretary Margaret Svarczkopf said she "had no fear but that they would easily get enough volunteers."

St. Andrew's sends out 550 envelopes to a congregation which is weighted on both ends of the age scale. With St. Mary's it has a consolidated school of 255 students, with Franciscan Sister Shirley Doll as principal.

Paul Eggert, longtime organist, says the cooperation of the people in liturgy is "fantastic." When the Office of Worship people came out from Indianapolis they commented on this strength, he noted.

Mrs. Svarczkopf says that St. Andrew's "must be a fairly progressive parish." It certainly has anticipated its parishioners' needs. The modern and comfortable reconciliation room with three easy chairs, and the welcoming area presently being prepared in the rear of the old and beautiful church will contain coat racks, "so people don't have to wear coats all during Mass." The ramp for the handicapped Mrs. Svarczkopf says, "almost had to be built because the handicapped don't stay home as they used to."

DURING THE 11 o'clock Mass volunteer parents and a professional baby sitter care for pre-schoolers. In the crying room are drapes converting that area to a dressing room for wedding receptions.

Children whose parents are taking instruction in the faith have a special CCD class on Wednesday night.

The hi-school C.C.D. is a Monday night group. It is tri-parish with St. Mary's and Holy Family, and linked to a scout Explorer post. According to Father Brandon through service projects the teens begin to understand the "need to minister as well as be ministered to."

The parish hosts the archdiocesan Pre-Cana sessions for the Connersville Deanery, and the Vietnamese priest Mark Tran Xuan Thanh who works with Vietnamese families throughout the state.

Paul Eggert remembers wistfully when the now defunct choirs of St. Andrew's used to visit the Protestant churches and city hall. To commemorate his deceased parents, Paul enlarged the manual Wicks pipe organ, and he looks forward again to forming a choir.

St. Andrew's itself has been renovated in recent years. Its beautiful stained glass windows which have been photographed for commercial publications, have been re-leaded and repaired, the church stucco covering was stripped away and replaced. St. Ann's Altar Society donated the processional cross and actively helps maintain the 60 by 120 foot, Gothic church, rebuilt in 1900.

THROUGHOUT this older neighborhood, an original section of Richmond, civic restoration also is in progress.

The parishioners reveal that though the Irish arrived first in the area, when the German and Dutch came in the 1830's, the Irish moved out and subsequently built St. Mary's.

Of course St. Andrew's began as a mission church and had, at that time, a visiting priest of its own. It outgrew two structures, fueled by the arrival of a new railroad into Richmond with Irish and German laborers.

The parish purchased a cemetery south of the city and today that small white mar-



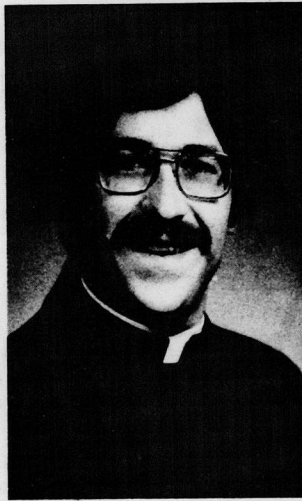
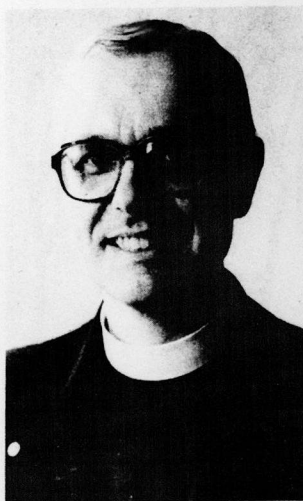
ble chapel with its Romanesque architecture and German carving is used on the first Saturdays from May to October for a Mass for the dead.

St. Andrew's went through its times of debt and a dreadful lightning fire in 1900 that necessitated rebuilding the church.

Today Father Vogelsang reports the parish is on a solid financial foundation and "as the area people see what is

happening here—a large number want to join the church.

Father Vogelsang announced happily that St. Andrew's has met its most recent challenge to share its ministry. "It is growing," he says. "Those people who meet our parishioners say 'You are so happy. You get a lot out of your faith.'" To him that means: "we must be doing something right."



THE SPIRIT FLOWS—A hospitable spirit flows from St. Andrew's in the old section of Richmond. Above organist Paul Eggert stops for a moment to chat with secretary Margaret Svarczkopf. Also shown are (far left) Clifford R. Vogelsang, pastor of St. Andrew's, along with his associate pastor, John F. Brandon (center). (Criterion photos by Ruth Ann Hanley)

Check it out...(from 7)

olis. This ACTION program is now sponsored by **Archdiocesan Social Ministries**, an agency of Catholic Charities. It had been sponsored for almost seven years by the YMCA of Greater Indianapolis.

RSVP provides volunteer opportunities for persons 60 years of age and older. For further information, call 317-634-1246.

✓ The 1937 class of **St. Philip Neri School**, Indianapolis, is planning its 44th anniversary and first class reunion on May 23. Classmates that have not been located include: Otto Addison, Carl Jones, Leo Driscoll, Forest Teachnor, Thomas Williams, June Holtman, Dorothy Moque, Dorothy Moreton, Anastasia Riedenman and LaVerne Ross.

Anyone with information about these individuals should contact Mary Ostermeier Fagan, 253-0598, or Juanita Walsh McNulty, 356-3903.

✓ Homemade Easter baskets have brought the spring season to **St. Francis Hospital Center**. Members of the hospital's Auxiliary are well into their 37th annual **Easter basket sale**. The sale—being held in the hospital lobby and outside the cafeteria—will continue through Friday, April 17. Prices begin at \$2 depending on size and basket decoration.

✓ The softball team from **Our Lady of Fatima K of C** (east Indianapolis) is sponsoring the fourth annual "Ed McCracken Memorial Slow-pitch Softball Tournament" to be held April 11 and 12 at the new A. J. Thatcher Softball Complex in Indianapolis. Team trophies will be awarded to the top three teams and

individual trophies to the winners and runners-up. An "M.V.P." will also be chosen. Entry fee is \$75. Proceeds will go to the McCracken family.

Ed McCracken, a past grand knight of Our Lady of Fatima K of C, pitched for their slow-pitch softball team for many years. After he and his wife died (in the winter of 1977), this tournament was organized to raise funds to assist the McCracken family.

✓ **Holy Trinity Church** in Indianapolis has announced publication of a new book, "Slaves To No One," by **Dr. James J. Divita**, professor of history at Marian College. The book is the first professionally written history of the Holy Trinity Catholic community and first academic study of the Haughville Slovenes in 50 years. Professor Divita places the spiritual and social development and Americanization of Slovenes in the context of the industrial development of Indianapolis' west side.

It was published with the cooperation of the Ethnic History Project and the Indiana Historical Society.

✓ **Mr. and Mrs. Chester Mapes** recently celebrated their 50th wedding anniversary. The **St. Monica** parishioners were married at Our Lady of Mt. Carmel Church in Emmett, Mich., on April 2, 1931.

They are the parents of four daughters: Dee Preston, Indianapolis; Sharon Tavi, Detroit; Marilyn Grenier, Paragon; and Jackie Wright, Zionsville. Also, they are proud of their 26 grandchildren and 17 great-grandchildren.



Seniors, priests enjoy luncheon

PARTY FUN—It was a rare sight when priests serving the annual Senior Citizens luncheon lined up in their fancy aprons for inspection.

Pictured above is about half of the lineup which included (left to right) Fathers Paul Shikany, John Gillman, Jim Farrell, Bob Ullrich, John O'Brien, Bill Morley and Mark Svarczkopf. Father Farrell was chosen "best-dressed" of priest-waiters by the 800 people in attendance. In the center picture, Mr. and Mrs. Arthur Masariu of St. Barnabas Parish, are honored as the longest-married couple—63 years. At bottom, William Hohlt of Little Flower Parish wins the "most years" award—proudly acknowledging he is 98 years young! With him is his wife, Marie.

About 30 priests served the luncheon at Secina High School, sponsored by Archdiocesan Social Ministries. Father Joseph Reidman was master of ceremonies and Archbishop added his own Irish jokes to festivities. (Photos by Valerie R. Dillon)



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April 10

The Indianapolis Cursillo Community will sponsor an Ul-treya at 7:30 p.m. in the parish community room, St. Thomas Aquinas parish, Indianapolis.

April 10, 11

A rummage sale to benefit St. Paul Hermitage, Beech Grove, will be held at the Hermitage, 501 N. 17th Ave., from 9 a.m. to 3 p.m. on Friday and from 9 a.m. until noon on Saturday.

April 11

Indianapolis' first ecumenical clown ministry conference will be held from 9 a.m. to 5:30 p.m. at St. Andrew United Methodist Church, 2560 Villa Ave. (near Keystone and Raymond). "Clown ministry is an avenue of proclaiming the Gospel—one that relies on humor, fun and creativity." Adults and high school age teens are invited. Contact Worth Hartman, 635-2774 or 635-3911 or Rich Moman, 784-4662.

St. Andrew P.T.O. is sponsoring a fashion show and card party in the school's social hall from 2 to 5 p.m. Donation: \$4.

April 11, 12

The Altar Society's annual spring bazaar at St. Joseph

Right to Life opens South

A new Right to Life chapter is opening on the south side of Indianapolis. Described as an adjunct of Right to Life of Indianapolis, it will work with members from the southern part of Marion County.

Janet Graber, chairman, says the eventual goal of the parent group is to have chapters on the east and west sides also.

The new group's goal is to work with the original group and on projects involving the south side especially. Its activities will include staffing a county fair booth, fundraising and educating the public on abortion and the Human Life Amendment.

Membership is open to all. Interested persons may contact Janet Graber at 888-0474.

April 12

The deanery-wide high school Mass at the Terre Haute Religious Education Center will be held at 7 p.m. St. Joseph's is the host parish.

Mother Theodore Circle, Daughters of Isabella, will meet at St. Elizabeth's Home, 2500 Churchman, Indianapolis, at 2 p.m.

Members of the Indiana Chapter of United Ostomy Association are invited to tour the radiation therapy department at the Indiana University Medical Center, Indianapolis, at 3 p.m.

St. John's Festival of Arts will present Carol Esselborn, organist, in concert at St. John Church, Indianapolis, at 4:30 p.m.

Apr. 12, 13, 15

Penance services in preparation for Easter have been



CELEBRITY—Indiana University football coach Lee Corso signs an autograph for a fan at the recent CYO Leadership and Service Institute held at the Convention center in Indianapolis. Some 350 people heard Corso, Father Jim Higgins and other speakers and attended training workshops. (Photo by Chuck Schisla)

scheduled in the following Indianapolis parishes at 7:30 p.m. unless stated otherwise.

►April 12: Holy Trinity, 2:30 p.m., St. Anthony, 2 p.m., and St. Simon.

►April 13: Holy Spirit and St. Lawrence.

►April 15: St. Philip Neri.

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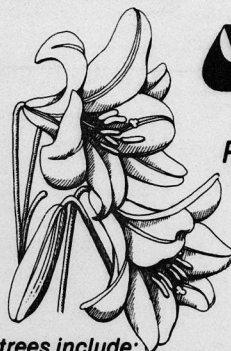
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April 14

The Ave Maria Guild will meet at 12:30 p.m. following a dessert luncheon at St. Paul Hermitage, 501 N. 17th Ave., Beech Grove.

April 15

The celebration of Mass at St. Joseph and Calvary Cemeteries, Indianapolis, will be resumed on the third Wednesday of each month. Father John O'Brien will celebrate the April Mass at Calvary Cemetery at 2 p.m.

April 16-18

A prayer and fasting retreat at Mount Saint Francis Retreat Center, Mount Saint Francis, Ind., will begin with service of Holy Thursday and continue through the Easter Vigil. No solid meals served. Call 812-923-8810 for reservations.

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.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m.; Holy Name, Hartman Hall, 6:30 p.m. SATURDAY: Cathedral High School, 3 p.m.; St. Francis de Sales, 6 p.m.; K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

Remember them

† BAKER, Mary M., Sacred Heart, Indianapolis, March 28. Mother of John and Robert Baker; sister of Margaret Dwenger and Edward J. Cahill.

† BURNS, Anna M., Holy Name, Beech Grove, April 3. Mother of Robert E. and John P. Burns.

† BUSCH, Elizabeth, 97, St. Paul Hermitage Chapel, Beech Grove, March 31.

† CARSON, Frank L., Holy Name, Beech Grove, March 30. Husband of Modesta (Dess); father of James, Paul and Thomas Carson.

† CLARK, Herbert A., 76, Our Lady of the Greenwood, Greenwood, March 3. Husband of Margaret; brother of Lucile Swartz.

† DANIELS, Dallas Kaywood, 67, St. Bridget, Indianapolis, April 4. Father of Sandra Eubank and Dallas Daniels Jr.; brother of Virginia Haskins, Marian Nadall and Amos Britt.

† DOERFLEIN, Katherine M., 79, Holy Guardian Angel, Cedar Grove, March 31. Mother of Rose McCarthy, Arthur, Edwin, Gerald, Floyd and Leonard Doerflein; sister of William and Lawrence Schutter.

† ELLIOTT, Elizabeth M., St.

Martin, Martinsville, March 28. Wife of Boyd; mother of Diana West; sister of Margaret Grady, Patricia Jones, Edward, Robert and Charles Hogan.

† FOHL, Bernice, 85, Holy Guardian Angel, Cedar Grove, March 27. Mother of Corrine Kaiser, Clifford and Pete Fohl; sister of Mrs. Louis Shipman, Clara Rogers, Mary Wehr and Alice Bray.

† HAMILTON, Hazel B., 69, Annunciation, Brazil, March 30. Sister of Pearl Tapy and Mary Head.

† KUHN, Robert E., 65, St. Mary, Richmond, April 2. Husband of Mary; father of Terry and Marian Kuhn; brother of Kay Adams and Mary Pyle.

† McMAHON, Bernard (Bud), 78, St. Thomas, Fortville, March 30. Husband of Mildred E. (Collins).

† MILLER, Lewis J. Sr., 78, St. Peter, Harrison County, April 4. Husband of Cleo (Colvin); father of Catherine Carver, Thelma Robinson, Walter and Lewis J. Miller Jr.; brother of Mary Gettelfinger, Frank and Paul Miller.

† MOULAN, Herbert C., 80, Holy Family, Oldenburg, March 27. Husband of Theresa; brother of Franciscan Father Romuald Mollaun and Bernadette Mollaun.

† NEWSOM, Barbara Jean, 52, St. Mary, Richmond, March 28. Mother of Sgt. John Wood and Jeanie Newsom; sister of Martha Hoffman.

† STAMM, Edith M., 85, Holy Spirit, Indianapolis, April 3. Grandmother of Thomas J. Winkel, Patricia and Ronette Scheerer.

† WEILER, Gail, 59, St. Gabriel, Connersville, April 4. Wife of Herbert; mother of John and Christopher Weiler.

† WERNER, Josephine F., 87, St. Patrick, March 4. Mother of Barbara Schaefer.

'The Clown' opens at Marian College

The Marian College Student Theatre will present a Children's Theatre production of "The Clown" in Marian Hall Auditorium Friday and Saturday April 10 and 11.

Director of the all-student musical comedy is Dennis McCullough, with chore-

ography by Nadine Page Phillips. Both are juniors from Indianapolis. Musical directors are freshmen Elizabeth A. Solar of Dyer and Cynthia M. Galle of Oldenburg.

Principal roles will be portrayed by Miss Phillips, Timothy G. Trushaw of

Plattsburgh, N.Y., Christopher Tuell of Elizabeth, and Mary Anne Bates of Indianapolis.

Curtain time is 7 p.m. April 10 and 12:30 p.m. April 11. Tickets, available at the door, are \$2.50 for adults and \$1.50 for students.

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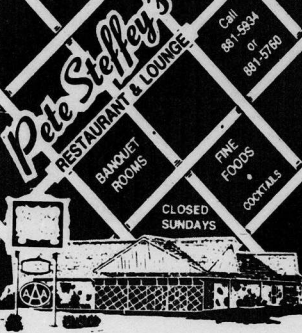



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Catholic Youth Corner

Spring celebrates school year involvement

by Kathy Craine

Winter coats exchanged for lightweight jackets, basketball fever replaced by "play ball," vacation plans and summer jobs as topics of discussion—at long last, it's Spring!

It's the season to wind up the business of the school year—a time for recognition and awards to deserving individuals—a time for celebration.

And there's so much to celebrate...

Focusing on the theme "Celebrate the Whole of It," the **24th Annual CYO convention** will be held this weekend, April 10-12, to elect officers, reward accomplishments and explore the value of a multitude of human emotions through special workshops.

Robert Tully, Roncalli High School business manager and well known speaker at Christian Awakening retreats, will give the keynote address. Music will be provided throughout the convention by "Morningstar" (formerly "The Gatherings" of Christ the King Parish).

Workshop participants will discover how to celebrate both negative and positive emotions—feelings that are peaceful, crazy, painful, joyful, confused, faithfilled and just plain ordinary—and share these at the Palm Sunday liturgy.

The convention will close with election of 1981-82 CYO officers and presentation by Archbishop O'Meara of the Roger Graham Memorial

Awards to the outstanding Catholic boy and girl in the archdiocese.

All high school youth, parish moderators, interested parents, priests and Religious are welcome to attend.

What is the difference between a channel and a strait? Who invented the machine gun? What is the method for computing simple interest?*

This is a sampling of questions offered up to representatives of 25 Catholic elementary schools at "Academic Olympics," a quiz contest sponsored by Cathedral High School. Success in the Olympics depends on speed and accuracy in answering as well as a wealth of general knowledge.

An exciting round between St. Simon's and St.

Jude's, Indianapolis, on March 26 resulted in a final score of 50-43 with St. Jude's the winner for the second consecutive year.

Winning participants were Pat Yohler, Angie Melvin, Andy Starks, Andres Viduya and Chris Belch. Their 8th grade teacher, Nancy Bemis, was coach.

*Answers to Academic Olympics questions:

1. A channel connects two bodies of land. A strait connects two bodies of water.
2. William Gatling.

3. Rate X Time X Amount. (Now that was easy, right?)

Three Ball State students from the archdiocese were among members of St. Francis of Assisi Newman Center which helped raise money for the Muncie public broadcasting television station WIPB-TV. They were **Beth Dotson** and **Patrice LaFollette** of Lawrenceburg and **Beth Hellmich** of Greensburg.

Rhonda Kyser, a freshman majoring in nursing, is



Rhonda Kyser

among 11 contestants in the annual Miss Black Ball State contest. She is a graduate of Secunia High School and daughter of Mrs. Frieda Kyser.

Youth group presents 'Way of Cross'

The St. Mary's Youth Ministry group of North Vernon will present a Living Way of the Cross at 2 p.m. on Palm Sunday, April 12, at St. Columba Parish,

Columbus.

A second performance is scheduled for Good Friday, April 17, at 11:30 a.m. at St. Mary's Parish. Directed by Hal Elzea, Bill Mahl and

Karen Magnese, 42 high school members of the group will portray the 14 stations of the cross. The youth choir will sing at various stations along the way.

'Planned Famine' program scheduled at Clarksville

Before you go to bed tonight, some 12,000 human beings around the world will have died of starvation or diseases related to malnutrition.

While such staggering figures may give us a feeling of hopelessness, some Providence High School young people have decided to do something about it.

More than 300 students and faculty of the Clarksville school will begin a "Planned Famine" on April 16, Holy Thursday. Paul Lockard, Providence teacher and Famine Coordinator, explained that the 30-hour fast will have a twofold purpose.

"We plan for the students and faculty participating to stay together during the fast so that while we share the experience of feeling hungry, we can also learn why hunger exists in the world and what we can do about it," he said.

Lockard cited many factors which contribute to hunger, among them lifestyles, population and the energy crisis. He added that "we'll learn about them through audiovisuals and other program materials, discussing how we can be part of the long-range solution."

The Planned Famine program also has a practical side. The youth each will pay \$6 of their own money—\$2 for each meal missed—to participate in the program. They'll seek out Famine Supporters to contribute \$6 donation and these supporters also will be asked to read a fact sheet on hunger.

"We hope to be able to raise at least \$2,000," said Lockard. "The money we raise may help feed many families, or even an entire village for a month or longer."

"I'm really excited that so many people want to be involved in this," Lockard said. "We have over 30

signed up and I haven't even told the whole school about it yet." The Catholic high school has a student population of 756.

The funds raised will be channeled through Catholic Relief Service and World Vision International to help relieve world hunger.

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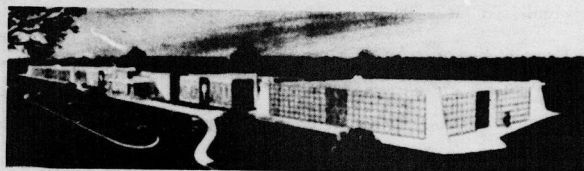
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House blocks nomination

WASHINGTON (NC)—The intended nomination of Dr. C. Everett Koop as surgeon general of the United States ran into what could be a major roadblock in a House subcommittee.

Miffed that legislation repealing the 64-year-old age limit for the surgeon general was handled by the Senate in a "surreptitious" manner, Rep. Henry A. Waxman (D-Calif.), chairman of the House subcommittee on health, decided to hold up the measure.

Koop, an outspoken abortion critic whose nomination to a high post in the Reagan administration was pushed by pro-life groups, already is serving as deputy assistant secretary in the Department of Health and Human Services.

But the Reagan administration also planned to make

Koop surgeon general as soon as the repeal of the 64-year-old age limit cleared Congress. Koop, former surgeon-in-chief at Children's Hospital of Philadelphia, turned 64 last October.

The repeal had no trouble passing the Senate after Sen. Jesse Helms (R-N.C.) tacked the measure onto a House-passed consumer credit card bill.

But when the bill was returned to the House, Speaker Thomas P. (Tip) O'Neill Jr. (D-Mass.), upset at Helms' tactics, decided under an obscure House rule to refer the amendment to Waxman's subcommittee. Normally the House would either agree to the Senate amendment or send the bill to a conference committee.

"Why should a private bill for Dr. Koop be handled in such a surreptitious manner?" asked Waxman at a subcommittee meeting to consider the amendment. "What does the administration have to hide from us about Dr. Koop?"

Waxman said he was upset that Koop did not appear to testify before the subcommittee.

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TV Programming

CBS miniseries shows vulnerability of early church

by Henry Herx

NEW YORK (NC)—The birth of Christ's church as described in the Acts of the Apostles is vividly re-created in "Peter and Paul," a four-hour miniseries airing Palm Sunday, April 12 at 8-10 p.m. (EST) and Tuesday, April 14 at 9-11 p.m. on CBS.

The dramatization starts with the stoning of Stephen a few years after the crucifixion and ends with the martyrdom of Paul and then Peter in Rome around 64 A.D. The record of these three decades tells the remarkable story of how a handful of dedicated followers of Jesus brought his word from Judea to the world.

What comes across most forcefully in this TV production is the total vulnerability of the early church in simply trying to survive—even in secret—the persecutions of its enemies. There was a real possibility, as the script's Peter says, that the church "may end in words . . . behind closed doors."

The script by Christopher Knopf compresses succinctly but accurately the major events and issues that confronted the early church. Its focus, however, is on the twin pillars of this young movement—the strong but hesitant Peter and the tem-

pestuous but single-minded Paul.

With Anthony Hopkins in the central role of Paul, the script is translated to the screen with dramatic authority. Whatever one's own personal image of the

Apostle, Hopkins embues his own flesh-and-blood characterization with a spiritual intensity that is suitably convincing.

"Peter and Paul" succeeds admirably where most such religious screen epics fail—in conveying the spirit of its subject. While it may not measure up to the achievements in visual design and overall scope of "Jesus of Nazareth," veteran director Robert Day keeps the production on its straightforward, if at times, plodding course.

The adaptation, faithful to the epistles, deals rather well with such complex issues as Christianity's relation to Judaism or the mutual priorities of faith and love. But the emphasis is upon the critical formative



TV FARE ON PBS—"Paddington Bear," a very personable Peruvian bear begins a series of six half-hour programs for children and families April 13 on PBS. Joining Paddington will be entertainer Joel Gray. Richard Beymer, left, and James Farentino star in Insight's Easter special "Resurrection." Farentino plays a demon in the guise of a rock promoter who tries to tempt Jesus when they meet in Limbo shortly after the crucifixion. (Check local listings for day and time.) (NC photos)

years of this new religious movement and the spiritual motivations and interior conflicts of its leaders.

Monday, April 13, 8-10 p.m. (EST) (PBS) "Great Performances." From England's Ely Cathedral, Leonard Bernstein and the London Symphony Orchestra perform Gustav Mahler's Symphony No. 2, the "Resurrection" Symphony, with soloists Dame Janet Baker and Sheila Armstrong.

Monday, April 13, 10-11 p.m. (EST) PBS, "Edge of Survival." A thought-provoking documentary with emphasis on seeking long-term answers to the immediate world food crisis that costs 20 million lives each year.

Tuesday, April 14, 4-5 p.m. (EST) (NBC) "Oliver Twist." This animated musical version of Dickens's novel about an orphan's adventures on the streets of 19th-century London is a presentation of the "Special Treat" series for youngsters.

Tuesday, April 14, 10-11 p.m. (EST) (PBS) "Tomorrow Came Much Later." Bertha Lautman, a survivor of three years in Nazi death camps, returns to these places of her torment with a group of high school students who then accompany her on a visit to Israel.

Wednesday, April 15, 8-9:30 p.m. (EST) (PBS) "Dear Liar." The 40 years of correspondence between playwright George Bernard Shaw and the

British actress Mrs. Patrick Campbell is presented in Jerome Kilty's stage adaptation starring Edward Herrmann and Jane Alexander.

Saturday, April 18, 9-11 p.m. (EST) (CBS) "The American Film Institute Salute to Fred Astaire." Leading representatives of the film community gather to pay tribute to the screen career of the debonair hooper who brightened the lives of millions as he danced his way into movie history.

Pope says media misuses power

VATICAN CITY (NC)—Pope John Paul II warned April 3 of "the risk of an ever widening gap" between human needs and the way mass media present reality.

The use of the media "in order to dominate public opinion and in order to manipulate people's orientations, scale of values and conduct" is a misuse of the "enormous power" of the media, he said.

The pope's comments

came in a speech to 140 participants in the 34th ordinary session of the Commission of Radio Programs of the European Broadcasting Union, which was meeting at the Vatican.

In his part-French, part-English address the pope welcomed the union to its first meeting in the Vatican and said that the church has "a lively interest" in the mass media.

He noted that Vatican Radio, which is celebrating

its 50th anniversary this year, was a founding member of the European Broadcasting Union "by the express wish of (pope) Pius XII."

At the heart of his speech, however, the pope emphasized that the power held by the media "belongs to the people . . . and is meant for the good of all."

"The occasion of this special meeting induces me to tell you of something that deeply concerns me, namely the risk of an ever widening gap between the existence and needs of society and of the human beings that make it up and the forms in which this reality is presented by the means of social communications," he said.

"These means wield an enormous power in today's world, a power that can be easily misused" to dominate and manipulate people, he added.

He asked the media representatives to "have in mind your children" in their decisions affecting media programming.

"In this way," he said, "it will be easier for you to contribute, as far as it depends on you, to the building of a society that is more just, more free and more united, a society in which everyone's children can live lives that are in harmony with the sublime dignity of man, full of meaning and open to hope."

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Tension the norm between artists, church

by Michael Gallagher

NEW YORK (NC)—I happen to be a diligent reader of the Catholic press, for reasons, by the way, that are considerably more worthy than a paranoid impulse to catch editors who might be inclined to snip my byline or trim my jokes.

I have noticed in the course of my disinterested survey that the Catholic press has, of late, been taking the American church to task for rampant philistinism—disregard for the arts and culture.

Auxiliary Bishop Norbert Gaughan of Greensburg, for example, made the charge in a recent issue of Our Sunday Visitor, and Thomas J. Smith, the editor of the Catholic Herald Citizen of Milwaukee, followed up Bishop Gaughan's piece with a denunciation of his own in OSV.

I, for one, agree, even though I do think that things are looking up considerably when a bishop and a diocesan editor are willing to make such charges—and in a Catholic paper yet.

Philistinism does afflict us. And it clings, I feel, even to the more intellectually respectable aspects of the American church, whether these be conservative or liberal. Do those Catholic publications, for example, justly regarded for bringing a considerable sophistication to bear on matters pertaining to theology, politics, economics, and sociology, treat the arts with similar care?

WHY single out the American church, however? The church as a whole has never been comfortable with creative people—at least not since the days of the Renaissance popes. And we

wouldn't want the Renaissance popes back again, would we?

But let's play the devil's advocate for a moment. Might not there be a plausible reason for this tension between artist and church? I think there is.

Take Plato, for example, certainly no philistine he. Why did he want to shut the poets out of his ideal republic? For the excellent reason, as he saw it, that they'd make governing more complicated for the enlightened rulers. Whenever a real poet—as opposed to a hack—opens his mouth, you're never sure what to expect. And rulers, even enlightened rulers, aren't fond of surprises.

Is not the church, then, being perfectly reasonable in, consciously or unconsciously, following the same

course of action? And why should serious liberal or serious conservative Catholic writers take time to deal with such things as novels, movies, and plays when there are so many weightier matters to confront?

I SAY we should take such things seriously, Plato's authority notwithstanding. Why? Because we believe in the Holy Spirit, which breathes where it will

and proceeds whither it will, and Plato did not.

The church is never going to be comfortable with artists, no. Nor should she be. The very tension that must exist between the individual artist and the institutional church is what makes the artist invaluable.

Consider the late Flannery O'Connor, a writer of great wit and idiosyncratic but dead-on vision. I don't think the entire body of her work

contains a single conventionally edifying line. Nothing Flannery O'Connor ever wrote made a bishop's job easier.

THINK how much the church in America owes Flannery O'Connor! And what did we do for her when she was alive? What are we doing now for Walker Percy ("The Second Coming"), Walter Murphy ("Vicar of Christ"), Thomas

Flanagan ("The Year of the French"), Thomas Fleming ("Officers' Wives"), Mary Gordon ("The Company of Women"), to mention only a few recent examples?

I think that the first thing we ought to do for them and for their fellow artists in whatever medium they work, is to tell them how much we need them—need them just as they are, however bothersome and idiosyncratic they might sometimes seem to us, need them, in fact, precisely because they are bothersome and idiosyncratic.

Books recommended

WASHINGTON (NC)—Here is a list of new books of particular interest to Catholic readers.

"The Genesee Diary: Report From A Trappist Monastery," by Henri J.M. Nouwen, Image, \$3.95, 223 pp. Highly popular when it appeared five years ago, now a paperback.

"Bioethics," edited by Thomas A. Shannon, Paulist Press, \$14.95, 633 pp. Revised edition of an anthology of essays on key ethical questions that surround major biological possibilities.

"True Prayer," by Kenneth Leech, Harper and Row, \$10.95, 202 pp. Provides an introduction to a life of prayer and to resources of the Christian spiritual tradition.

"Journey to Jerusalem," by Grace Halsell, Macmillan, \$10.95, 193 pp. Deals in an even-handed way with conflicting forces striving for control of the Holy Land. "Living With Death and Dying," by Elisabeth Kubler-Ross, Macmillan, \$10.95, 181 pp. Uses case histories to depict death as a shared experience; des-

cribes how even a small child can be helped to cope with the impact of dying.

"Too Long A Sacrifice," by Jack Holland, Dodd, Mead, \$10.95, 217 pp., An intensive examination of the strife in Northern Ireland.

"Church and Politics," by Enda McDonagh, University of Notre Dame Press, \$12.95 cloth, \$5.95 paper, 177 pp. Analyzes from the motives and conflicts that transformed Rhodesia into Zimbabwe.

"Art and the Question of Meaning," by Father Hans Kung, Crossroad, \$7.95, 71 pp. Contends that art holds out the possibility of overcoming the one-dimensional-ity of daily existence.

"Models of Jesus," by Father John F. O'Grady, Doubleday, \$10.95, 190 pp. Answers the question, was Jesus God or man or both, by presenting six models for understanding Jesus.

"Doors to the Sacred," by Joseph Martos, Doubleday, \$15.95, 531 pp. Deals with the history and theology of the church's seven sacraments in a way that both clerics and laymen can understand.

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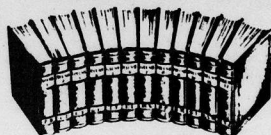
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Viewing with Arnold

'Tribute' a tedious film

by James W. Arnold

Somehow, God never caught my attention.

—Scotty Templeton, hero in "Tribute"

It's time to say a negative word about "Tribute" before it disappears from view.

This is the play by Bernard Slade ("Same Time Next Year"), starring Jack Lemmon as a happy-go-lucky public relations man facing both terminal cancer and the disapproval of a humorless young adult son. Now a film, it provided Lemmon with a seventh Academy Award nomination for acting.



The part seems designed for Lemmon, a gifted comic actor with an ability to reach for the sad chords, to explore the unpleasant realities behind the cheery facade, the desperation behind the nervous gag. Lemmon has a special gift for Pagliacci, the guy who sobs bravely through the frenetic wisecracks. He seems the prototype of one sort of American, the fellow whose marketable skill is being liked, but who inside fears he is empty and detestable.

"Tribute" is a confrontation between values as well as generations, but it stacks the deck. Lemmon's Scotty Templeton is a writer who wasted his talent, and settled for a life of easy, good-natured pleasure and self-indulgence.

As in so many other Lemmon roles, he has become the stereotype of the joking good fellow, skirt-chaser, life of the party. He is the PR man who makes everybody else feel good, but

whose lifestyle has cost him his wife (Lee Remick) and only child, Jud (Robby Benson).

He is severely judged by his son, a studious, stuffy,

and joyless type who is relentlessly unforgiving. The interesting thing about "Tribute" is that writer Slade sets it up so that the audience's normal moral responses are undercut. Scotty seems better somehow because his son is such a prig. And Scotty's one virtue—his knack for making life enjoyable for others in a superficial way—is exaggerated to qualify him for sainthood. The fact that he is dying (when his obvious talent is for living) with some courage presumably clinches our sympathy.

SLADE IS a playwright with a shrewd commercial eye. On Broadway, Scotty has the ready support of the older, affluent audience on theater parties or expense accounts. Many of them have sold out, or settled for less, or fear what they have. A tribute to Scotty is a tribute to them. Who is that typically callow youth who presumes to judge them, the kid with glasses who wants to teach at Berkeley, who'd rather spend his day at the art museum than with a girl provided by cheerful old Dad? As Scotty says in disbelief, "Is he always that serious?" Of course, it could be their own critical, over-educated children.

The moral dislocation in "Tribute" is apparent early, when Scotty spots a beautiful young thing in a hospital room, pretends he's a doctor and examines her, then later takes her out and home for the night. The incident is supposed to be amusing, to suggest his zest and warmth. The girl (Kim Cattrall) eventually becomes the romantic interest for the son, the one who draws him somewhat out of his shell.

Scotty is supposed to be a lovable fellow, and Lemmon with his off-the-wall charm does his energetic utmost, including one wacky routine in a chicken costume. (Does that guy out in San Diego realize what he's started?)

BUT MOSTLY we rely on the supporting cast, Scotty's friends, who tell us endlessly what a great guy he is. The only nice thing we actually see him do is throw a \$250-a-plate testimonial luncheon, attended by old "customers" for a hooker who has fallen on hard times.

The sad truth is that neither the father nor the son in "Tribute" are worth spend-

ing two hours with, and their interminable struggle, which ends with the boy loosening up and Dad conceding that a life-without-commitment is not all that hot either, is an exercise in tedium. Scotty's confession, of course, is not entirely convincing. Everybody confesses at tributes. The audience just cries more and applauds more loudly.

As real people, the Scotties of the world deserve compassion. As dramatic characters, they are hard to bear. I mean, Scotty's single reference to God is that he overlooked Him. What was he so busy doing all those years?

The ability to live and love is truly a gift. But Scotty didn't really do it. He is a tragic figure in search of a tragic play. Jack Lemmon could've played that part, and often has. Let's hope



COMEDY-DRAMA—Jack Lemmon stars as a beloved show business figure whose ex-wife, played by Lee Remick, helps him face a tragic personal crisis in "Tribute." Robby Benson co-stars in the comedy drama. (NC Photo)

that next time, he gets the chance. (Not recommended.) (NCOMP rating: A-3—Morally unobjectionable for adults.)

Film ratings

(The movie rating symbols were created by the U.S. Catholic Conference Office for Film and Broadcasting:

A-1, morally unobjectionable for general patronage;

A-2, morally unobjectionable for adults and adolescents;

A-3, morally unobjectionable for adults;

A-4, morally unobjectionable for adults, with reservations (an A-4 classification is given to certain films which, while not morally offensive in themselves, require caution and some analysis and explanation as a protection to the uninformed against wrong interpretations and false conclusions);

B, morally objectionable in part for all;

C, condemned)

Agatha Christie's
The Mirror Cracked . . . A-2
Altered States . . . B
American Pop . . . A-3
Any Which Way You Can . . . B
(Emphasis on violence)

Battle Beyond the Stars . . . A-3
A Change of Seasons . . . C
(Extravagant nudity and muddled moral outlook)

City of Women . . . C
The Competition . . . B
(Crude sexual references and a graphic love scene)

The Devil and Max Devlin . . . A-2
The Dogs of War . . . A-3
The Earthling . . . A-2
The Elephant Man . . . A-3
The Empire Strikes Back . . . A-2
Eyewitness . . . A-3
Fade to Black . . . B
(Sordid atmosphere and violence)

Fantasia . . . A-1
The First Deadly Sin . . . A-3
Flash Gordon . . . A-3
The Formula . . . A-3
Fort Apache, The Bronx . . . A-4
Funhouse . . . C
Galaxina . . . A-3
The Great Santini . . . A-2
Hunger 18 . . . A-2
The Idolmaker . . . C
The Incredible Shrinking Woman . . . A-3

Inside Moves . . . A-2
The Jazz Singer . . . A-3
Kagemusha . . . A-2
The Kidnapping of the President . . . A-3
The Lion of the Desert . . . A-3
Loving Couples . . . B
(Implies that mate-swapping can have a therapeutic effect on marriage)
Nine to Five . . . A-3
Oh, God! Book II . . . A-2
Ordinary People . . . A-3
Popeye . . . A-2
Private Benjamin . . . B
(Contains scenes ridiculing sexual morality as well as some nudity and gross language)
Raging Bull . . . A-3
Scanners . . . B
Shogun Assassin . . . C
(Extreme violence)
Stir Crazy . . . B
(Frequent profanities and a lewd sequence)
The Stunt Man . . . B
(Graphic nudity and sexuality)
Sunday Lovers . . . C
Tess . . . A-2
Tribute . . . A-2
Willie and Phil . . . A-3
Wizards . . . A-3
Zebra in the Kitchen . . . A-1

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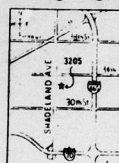
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