

the CRITERION

Pontiff confronts pressing issues during journey through central America

Delivers strong messages to strife-torn nations

by NC NEWS SERVICE

By the time Pope John Paul II reached the last day of his eight-day trip to Central America and Haiti, he had confronted some of the region's most pressing issues: violence, human rights, the need for dialogue, and the role of the church in alleviating social problems. And he had demonstrated his ability to deliver strong messages to nations divided by political controversy and civil war.

► In Costa Rica, the first stop of his trip, he told Central American youth March 3 that they "have to create a better world than that of your ancestors" because if they don't, "the blood will continue to run and tomorrow tears will give witness to the sorrow of your children."

► In Nicaragua, where he was greeted March 4 by an anti-American speech from a leader of the ruling Marxist Sandinista junta and later interrupted by chanting critics during Mass, he called on the church to remain independent of partisan political ideologies and in public scolded a priest who has defied papal authority to remain a part of the junta.

► In El Salvador, March 6, he asked the people to "overcome the obstacles to dialogue," said that priests and bishops should promote reconciliation and observed that people want to live "far from terror and in a climate of democratic co-existence."

► In Panama, he criticized contraception, abortion and sterilization and told peasants they should not turn to violence to fight injustice because it "is not the route of Jesus Christ, or of the church, or of your Christian faith."

► In Guatemala, where three days before the pope's arrival, the government had executed six men despite the Holy See's plea for clemency, he condemned violence and discrimination against Indians and the church.

► In Honduras, emphasizing religious themes, he asked Mary to make "fighting cease" and "hatreds end forever."

The pontiff arrived in Costa Rica March 2 and the next day met with President Luis Alberto Monge, clergy and nuns, young people and others. His open-air Mass drew an estimated 500,000 people. His dramatic plea for an end to violence came in a speech to several thousand young people gathered at a stadium. He urged them "as a brother and friend, to fight with all the energy of your youth against hate and violence."

In a speech to judges of the Inter-American Court for Human Rights he said "promotion and defense of human rights is not a mere ideal" and must be protected, if necessary, by "opportune sanctions."

Some of the most tumultuous events of the trip's early stage occurred in Managua, where political overtones were apparent from the moment the pope's plane landed.

Daniel Ortega, coordinator of the ruling Sandinista junta, greeted the pope with a denunciation of the United States.

Not commenting directly on American foreign policy, the pontiff said he brought a message of peace to "those who, inside or outside this geographic area... favor in one form or another ideological, economic or military tensions which impede the free development of these nations."

A shouting match occurred during the pope's homily at an open air Mass in Managua's central square, ringed by huge pro-Sandinista signs. Sandinista youths in the huge plaza, which was packed with about 300,000 people, began chanting, "We want peace" to drown out other shouts of "We want the pope."

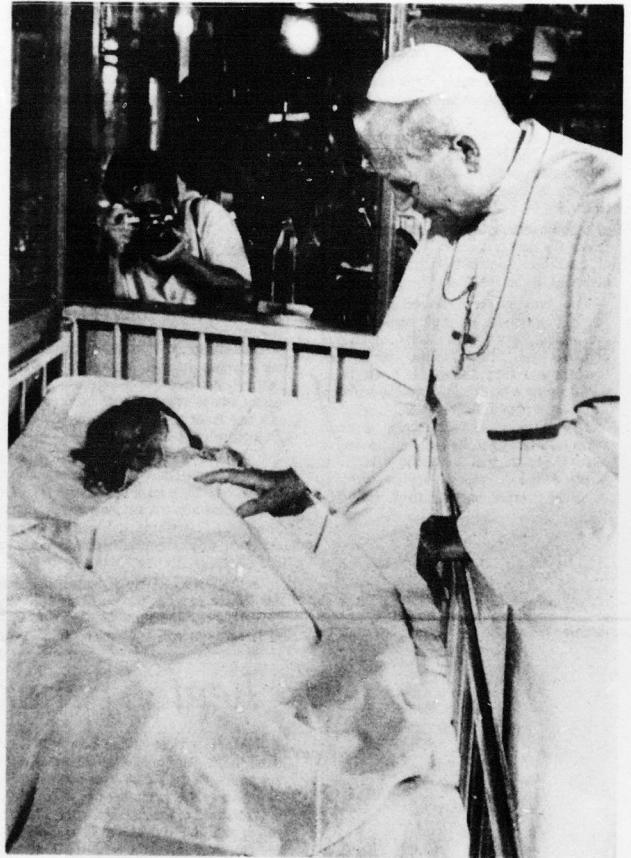
Several times Pope John Paul sought silence and at one point shouted back: "The only hope for peace is in the church." But the chanting continued with cries of "power to the people" and "we want a church on the side of the poor." Despite that opposition, however, Pope John Paul's calls for the church to remain independent of partisan political ideologies and movements drew heavy applause from other sectors of the crowd.

In his homily the pope asked for church unity through "obedience to the bishops and to the pope."

Referring to five priests who hold high government posts, Pope John Paul said, "No Christian, especially those with titles signifying a special consecration in the church, should become responsible for breaking this unity, acting outside of or against the will of the bishops."

The priests have remained in their posts. When he met one of them, Father Ernesto Cardenal, in a receiving line, the pope's displeasure was clear. Father Cardenal,

(SEE PONTIFF CONFRONTS on page 3)



AT CHILDREN'S HOSPITAL—Pope John Paul II consoles a child during a visit to a children's hospital in San Jose, Costa Rica. While in Costa Rica, the Pope also addressed priests, religious and seminarians in Spanish at the Cathedral of San Jose, and celebrated an outdoor Mass at which he deplored violence. He told central American youth that "they have to create a better world than that of their ancestors" because if they don't "the blood will continue to run and tomorrow tears will give witness to the sorrow of your children." The pontiff left central America for Rome following stops in Belize and Haiti. (NC photo from UPI)

High school tuition to increase

The tuition for one child in the four archdiocesan schools in the Indianapolis deaneries will increase \$50 this fall. The announcement was made this week by Joe Jansen, president of the Indianapolis District Coordinating Committee (IDCC), which approved the increase at its Feb. 23 meeting. The committee has authority for setting tuition fees in the four high schools as well as salaries of teachers and administrators.

Basic tuition in September, 1983, will be \$835 per child. For families with two children, the fee will be \$1,250. For families with three or more children, the fee will be \$1,460. Non-Catholic families and non-participating Catholic families will pay \$1,500 per child.

High schools affected by the tuition are Chatard, Ritter, Roncalli and Sececina.

According to Jansen, the IDCC "raised the tuition slightly more than it has in previous increases due to a concern for parish finances. We wanted to help reduce the parish

assessment." The total cost for educating children in the high schools is paid jointly by tuition fees from the individual pupil's family and an assessment from the family's parish. In the past the IDCC has attempted to maintain a balance by having 60 percent of the cost paid by the family and 40 percent paid by the parish.

"This year," Jansen said, "the ratio is actually closer to 65/35."

The parish assessment is based on a complex formula and the actual cost varies from parish to parish according to several factors including the parish's total percent of income as compared with the total income of parishes in that deanery and also the percentage of pupils in that deanery's high school relative to other parishes of that same deanery.

The tuition rate for non-Catholic pupils more fully reflects the cost per student. A non-participating Catholic family is one not registered or not active in a parish.

the criterion

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Indianapolis, Indiana

Committee supports junior high at St. Matthew's

by RUTH ANN HANLEY

Number 13 is said to be unlucky. Age 13 can be unsettling too.

According to W. Cleon Skousen, child psychologist, "a 13-year old has two great forces churning up a storm within him; one is for order; the other shrieks for independence."

At St. Matthew's school Providence Sister Rosemary Eyler, principal, says they have recognized that this child-turning-adult has a tug going on inside. He is a special challenge, not only to himself, but to his parents and teachers.

In most schools, she believes, more of the principal's time is spent with junior high than all the others combined. And "as the junior high goes, so goes the school."

Two years ago she envisioned and set up a special program for the junior high called the Junior High Support Committee. Comprised of parish priests, DRE, principal, junior high teachers and eight parents, it meets twice during the school year and once in the summer. Its goal is to provide the best possible program for the parish youngsters. Hoping to avoid some of the snags of the past and the loss of junior high children to public schools, it proposes "to help prepare the young students to stride forward in their lives with self-

confidence, a sound set of relative values, and a steadfast sense of self worth." It works through four subcommittees for spiritual life, cultural enrichment, communications and athletics.

TRANSLATED INTO action this program means overnight retreats at school, a family-life program, a student council, honor rolls, a computer program, CYO floats, pep sessions and contests, visits from the Indiana Repertory Theater, and communication on all levels including early morning coffees for parents with children and teachers, and weekly assignment sheets sent home with the student for parents to sign.

Oiling the gears for all this activity is a new approach to discipline called Assertive Discipline.

Assertive Discipline is "a unified approach," according to Sister Rosemary. Each teacher uses the same set of rules. Each student knows the rewards and punishments for individual actions. It's a whole system of positive and negative reinforcement. Other area Catholic schools either using it or considering its use are Christ the King, St. Luke's, St. Andrew's and St. Thomas.

The way it works in the junior high at St. Matthew's is that every Monday morning each student receives a set of tickets on a ring. Any teacher may take a ticket for a rule infraction. The student's rewards and punishments are consistent with the amount of tickets he has left on Friday.

On this last school day students with nine or ten tickets receive a reward of juice and cookies. Those who lose more than four must write a punishment. And each additional ticket

lost means additional writing. Those who keep a nearly perfect slate for a semester celebrate at a pizza parlor.

ASKED TO COMMENT on the effectiveness of the program, Sister Rosemary says that each report period she is buying more cookies and pizza. "All these good records," she laughs, "are putting me in the hole."

Margie Crisp, an enthusiastic mother of a seventh and an eighth grader and a board member, reveals that at first the teachers found the system rather a chore. But because of improved discipline "in the long run it's proven easier. It can even help at home," she believes, "because the children are used to accepting rules and punishments." What she likes most about the system is "that the good student gets recognition."

Mrs. Crisp also enjoys seeing students recognized for scholastic achievement through the National Junior Honor Society. "It's just like the senior one for high schoolers," she points out. "Any school can belong provided it's accredited." And she relates how this program filters down to the other grades. From grade four through eight the school publishes its own honor roll.

Mrs. Crisp is a chaperone for the fall and spring retreats, though she says "We wouldn't call it a retreat. It's an overnight. One week it's held for seventh grade, one for eighth. The students come at 7:30 on Friday. Father Gilday begins the weekend with a talk, and there are either pizzas or submarine sandwiches or fix-your-owns."

She relates how the school building is divided so that the girls take their sleeping bags to one side, the boys to another. In between camp the teachers, parents, and Rick Doucette, the DRE.

Saturday is filled with breakfast and lunch prepared by parents, more sessions with Father Gilday and outside recreation.

"When we first initiated this," says Mrs. Crisp, "a few chose not to come, but they hung around outside the building that night, and they

came in for the second one we held in the spring."

The committee and school work hard to give their budding adults the best. Because they recognize that the children are growing up they set them aside from the other six grades with a different time for playground and for lunch.

In January and February Father Gilday and Doucette join the teachers to present the family life program from Benziger's. In their talks they cover growing up, and also drugs and alcohol.

According to Mrs. Crisp one of the most exciting cultural opportunities for the children is the performance at the school of the Indiana Repertory Theater. "Through a matching grant," says Sister Rosemary, "we can have four of their performances for a certain dollar amount. It's a hard program to get into. This is our first year."

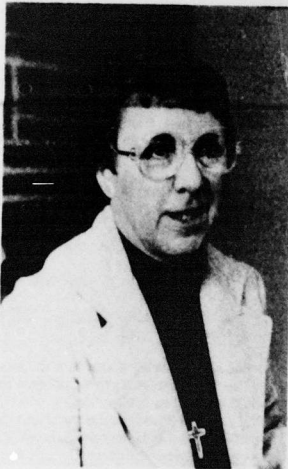
And though the impetus to bring the theater group came from the junior high committee, the rest of the school also enjoys.

The other classes take part in the CYO pep sessions, the contests, and float day which makes sports special at St. Matthew's. In order to participate in games, according to the principal, a student must have a certain scholastic average. To make this idea work she claims there must be good communication between parents, children and coaches.

Communication is one of the goals of the committee. There is a monthly newsletter to parents from the teachers and a school newspaper from the students. Besides this Sister Rosemary submits a daily newsletter for teachers and a weekly one for parents.

If anyone still wonders "what's happening?" he or she can come with his offspring to the early morning coffee set up for each age group three times a year.

Sister Rosemary feels that St. Matthew's junior high students have something special in this junior high committee. By setting aside a different time for some activities and letting them take the lead in others, it has fostered their growing up.



Sr. Rosemary Eyler

Lenten penance services planned for deaneries

Penance services during Lent will be offered in the North and East deaneries of Indianapolis on a parish cooperation basis. Parishioners are encouraged to make use of the sacrament of penance during this time at a parish and time convenient for each person. Several confessors will be present at each location.

Dates and times of the services into the last week of Lent are:

- St. Joan of Arc, Sunday, March 13 at 4 p.m.
- St. Pius X, Tuesday, March 15 at 7:30 p.m.
- St. Michael, Greenfield, Wednesday, March 16 at 7:30 p.m.
- Our Lady of Lourdes, Monday, March 21 at 7:30 p.m.
- Christ the King, Wednesday, March 23 at 7:30 p.m.
- Nativity, Thursday, March 24 at 7 p.m.

- St. Simon, Sunday March 27 at 7:30 p.m.
- St. Matthew, Monday, March 28 at 7:30 p.m.
- St. Lawrence, Monday March 28 at 7:30 p.m.
- Little Flower, Monday, March 28 at 3:30 and 7:30 p.m.
- St. Andrew, Wednesday, March 30 at 7:30 p.m.
- St. Philip Neri, Wednesday, March 30 at 7:30 p.m.

In addition to these penance services, the Decatur and Ripley County parishes will also host a cooperative series of penance services on Sunday, March 27. The services will be offered at St. Maurice in St. Maurice at 2 p.m., Immaculate Conception in Millhouse at 4 p.m. and St. Maurice in Napoleon at 7:30 p.m.

New Albany parish renewing members

"From Ashes to Easter," a special parish wide Lenten renewal program, is being offered this year at St. Mary's Church in New Albany. Beginning with a pre-Lenten preparation and culminating with a celebration of the Easter vigil, this program can provide fresh insights into the meaning of the death and resurrection of Christ.

Participation in the program involves attending Sunday Masses, reflecting on Sunday readings, "Living Lent" at home—family prayer and sharing, and possible participation in renewal group meetings. If an individual elects to attend the group meetings, he will meet once a week for five weeks in parishioners' homes to share prayer and faith discussions that will be based on the Sunday readings.

According to program director Larry Fischer, this renewal program "is really a Christian community builder. It can help us to get to know each other a little better one-on-one. I think it really makes Lent and Easter more meaningful."

This is the third year "From Ashes to Easter" has been offered at St. Mary's.

Fischer said the parish response has been very good in the past and he anticipates total parish participation in one form or another this year.



LENTEN RENEWAL—"From Ashes to Easter" program director Larry Fischer (far right) makes a point at a recent meeting of the planning committee. The Lenten renewal program is held during the five weeks of Lent. Pictured (left to right) are Carole Strohbeck, Vic Soergel, Mary Russell, Tony Cooper and Fischer. (Photo courtesy Tony Cooper)



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The announcement was made to the student body at the college last month and to the general public this week. Sister Jeanne will have been president for 15 years at the end of this calendar year.

In making the announcement, Sister Jeanne said, "I believe it is right at this time, both for me and the institution.

The college is stronger than it has been for some time. There is an active momentum moving in its favor and I believe that I am able to pass on a quite flaming torch to whomever succeeds me. Our admissions are now ahead of where they were this time last year, the academic qualifications of incoming students and the present student body are moving distinctly upwards, we have expanded our academic computer capability and recently received a grant to add additional computer capability . . . to name just a few examples."

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president, the Board and the new president think my service in some capacity would be valuable to the college, I will be glad to consider that possibility at that time."

Bishop Chartrand to be honored

Marian College will commemorate the 50th anniversary of the death of former Indianapolis Bishop Joseph Chartrand Thursday, Dec. 8, 1983. The commemoration was announced this week by the college's Office of Development and Public Relations.

Under the sponsorship of the college's campus ministry committee, a souvenir booklet will be prepared to include biographical material and a compilation of the prelate's writings from his pastorals and sermons. Marian College's chapel, the Bishop Joseph Chartrand Memorial Chapel of Mary Immaculate, contains a bronzed plaque dedicated in 1954 by then Archbishop Joseph E. Ritter of St. Louis, who succeeded Bishop Chartrand as Bishop of Indianapolis in 1934. The plaque terms Bishop Chartrand "Patron of Youth and Christian Education."

Text of the booklet will be prepared by Dr. James J. Divita, professor of history at the college. Anyone who has material to contribute to the research can contact Dr. Divita directly at the college.

Funeral for Father Widolff today

The Mass of Christian Burial is being offered for Father Morand Widolff today at 11 a.m. at Little Flower Church here. Father Widolff died Tuesday, March 8 in Community Hospital at Naples, Fla.

At the time of his death Father Widolff was living in retirement in Indianapolis. He was born here Aug. 1, 1909 and was ordained a priest in St. Meinrad Archabbey Church on May 22, 1934.

Prior to his retirement Father Widolff served as pastor of St. John, Dover; St. Michael, Charlestown; St. Nicholas, Ripley County; St. Anthony, China, and the Mission of St. Magdalen, New Marion. He also served as associate pastor at St. Michael, Madison; St. Margaret Mary, Terre Haute; St. Philip Neri and St. Anthony, Indianapolis; St. Vincent de Paul, Bedford; and St. Simon, Washington. From September 1942 until October 1946, he served as chaplain in the United States Army.

Father Gettelfinger now a monsignor

Father Gerald A. Gettelfinger, chancellor of the archdiocese, has been named a Domestic Prelate of the Church by Pope John Paul II. The office carries with it the title of Reverend Monsignor. The announcement was made by Archbishop O'Meara.

"I am very grateful to the Holy Father," the archbishop stated, "for this recognition of Father Gettelfinger's past services, especially in education." Msgr. Gettelfinger was superintendent of education in the archdiocese from 1971 until 1980. Msgr. Gettelfinger was appointed chancellor in 1980.

According to Archbishop O'Meara, the honor bestowed on Msgr. Gettelfinger "affirms his present role in the direction of the archdiocese. Personally, I think the Holy Father used very good judgment!"

Domestic Prelate is one of several honors accorded by the pope in recognition for an individual cleric's service to the Church.



Word from the Archbishop

My dear Family in Christ:

If you have had a chance to look over the posters for the American Bishops' Annual Overseas Appeal you know that this includes assistance for valuable overseas work undertaken not only by Catholic Relief Services but also for the Holy Father's Charities, Migration and Refugee Services, and the National Catholic Apostleship of the Sea Conference.

Through the various media we cannot but be very conscious of the anguish and turmoil of disasters—both natural and man-made—which afflict peoples everywhere. Generous offerings have enabled Catholic Relief Services to rush emergency aid to Poland, Italy, Honduras, Lebanon, Ecuador—to mention a few. Catholic Relief Services sponsored development projects which taught skills, helped organize communities and provide the tools and resources which gave millions of poor the opportunity for increased productivity, self-sufficiency and greater human dignity.

Many, many persons in our country today are feeling poverty as never before. We are surely beginning to taste the anguish of the poor. As a nation we have not come to the precarious situations which we see in other lands. We are forced, however, to recognize the degree to which all nations are dependent upon each other for survival.

During this liturgy, within your family circle or as you count your blessings at the end of day, include a resolution to be generous to the American Bishops' Annual Overseas Appeal. Give what you can to those who have even less than you.

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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Under the sponsorship of the college's campus ministry committee, a souvenir booklet will be prepared to include biographical material and a compilation of the prelate's writings from his pastorals and sermons. Marian College's chapel, the Bishop Joseph Chartrand Memorial Chapel of Mary Immaculate, contains a bronze plaque dedicated in 1954 by then Archbishop Joseph E. Ritter of St. Louis, who succeeded Bishop Chartrand as Bishop of Indianapolis in 1934. The plaque terms Bishop Chartrand "Patron of Youth and Christian Education."

Text of the booklet will be prepared by Dr. James J. Divita, professor of history at the college. Anyone who has material to contribute to the research can contact Dr. Divita directly at the college.

Funeral for Father Widolf today

The Mass of Christian Burial is being offered for Father Morand Widolf today at 11 a.m. at Little Flower Church here. Father Widolf died Tuesday, March 8 in Community Hospital at Naples, Fla.

At the time of his death Father Widolf was living in retirement in Indianapolis. He was born here Aug. 1, 1909 and was ordained a priest in St. Meinrad Archabbey Church on May 22, 1934.

Prior to his retirement Father Widolf served as pastor of St. John, Dover; St. Michael, Charlestown; St. Nicholas, Ripley County; St. Anthony, China, and the Mission of St. Magdalen, New Marion. He also served as associate pastor at St. Michael, Madison; St. Margaret Mary, Terre Haute; St. Philip Neri and St. Anthony, Indianapolis; St. Vincent de Paul, Bedford; and St. Simon, Washington. From September 1942 until October 1946, he served as chaplain in the United States Army.

Father Gettelfinger now a monsignor

Father Gerald A. Gettelfinger, chancellor of the archdiocese, has been named a Domestic Prelate of the Church by Pope John Paul II. The office carries with it the title of Reverend Monsignor. The announcement was made by Archbishop O'Meara.

"I am very grateful to the Holy Father," the archbishop stated, "for this recognition of Father Gettelfinger's past services, especially in education." Msgr. Gettelfinger was superintendent of education in the archdiocese from 1971 until 1980. Msgr. Gettelfinger was appointed chancellor in 1980.

According to Archbishop O'Meara, the honor bestowed on Msgr. Gettelfinger "affirms his present role in the direction of the archdiocese. Personally, I think the Holy Father used very good judgment!"

Domestic Prelate is one of several honors accorded by the pope in recognition for an individual cleric's service to the Church.



Word from the Archbishop

My dear Family in Christ:

If you have had a chance to look over the posters for the American Bishops' Annual Overseas Appeal you know that this includes assistance for valuable overseas work undertaken not only by Catholic Relief Services but also for the Holy Father's Charities, Migration and Refugee Services, and the National Catholic Apostleship of the Sea Conference.

Through the various media we cannot but be very conscious of the anguish and turmoil of disasters—both natural and man-made—which afflict peoples everywhere. Generous offerings have enabled Catholic Relief Services to rush emergency aid to Poland, Italy, Honduras, Lebanon, Ecuador—to mention a few. Catholic Relief Services sponsored development projects which taught skills, helped organize communities and provide the tools and resources which gave millions of poor the opportunity for increased productivity, self-sufficiency and greater human dignity.

Many, many persons in our country today are feeling poverty as never before. We are surely beginning to taste the anguish of the poor. As a nation we have not come to the precarious situations which we see in other lands. We are forced, however, to recognize the degree to which all nations are dependent upon each other for survival.

During this liturgy, within your family circle or as you count your blessings at the end of day, include a resolution to be generous to the American Bishops' Annual Overseas Appeal. Give what you can to those who have even less than you.

Sincerely yours in Our Lord,

Edward T. O'Meara

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

LIVING THE QUESTIONS

Farewell to 'MASH' stirs up feelings of sadness

by Fr. THOMAS C. WIDNER

I was one of the 125 million viewers who the television ratings people claim watched the final episode of "MASH." I felt like I watched a funeral. It all started ok—I too gathered with a group of friends for a "MASH" party. Unfortunately, the final episode lived up to its real life and was more tragic and sad than funny. So much for a party.

One Monday night I dreamt about the program and its characters. I was tired when I got up Tuesday and the rest of the day just dragged. Not only were the characters lifelike and real and losing them was like losing old friends, but the final story reiterated once again the follies of war and the tragic destruction it does to human relationships.

Isn't it strange that fictional characters could affect a person in that way? Tuesday afternoon I hurried to the YMCA to exercise and sweat out the depression that settled in and then rushed home after that spending the evening baking three loaves of bread.

One of the first movies I ever saw was the 1951 version of



"Show Boat" and I can still see the closing scene in which Ava Gardner, playing the mulatto girl Julie, stood in the shadows waving her goodbyes to the riverboat which left town without her. It really tore me up. How alone and forgotten that lady was, I thought.

I could never understand why the high school sophomores I taught couldn't appreciate some of the literature I offered them during my years as an English teacher. One of these was John Knowles' novel "A Separate Peace." I thought sure the death of the teen-age boy Phineas in the story would get them to thinking about the subject. They didn't get it. At least they said they didn't. How could they? They wanted to think about living—not dying.

My 11-year old nephew and eight year old niece admitted they cried after going to the movies when the "squashy little fellow" named E.T. left his friend Elliott behind. They didn't want to see these two characters separated; they wanted to see them having good times together.

What we learn from a piece of good literature is going to be different for each person. That's part of its ambiguity. All good literature enables us to see our similarities as human beings as well as our differences. When the subject of a story is separation and death, we often don't want to know just how alike we really are. The writer has to bring it to our attention in ways that will interest and move us.

All these characters—Hawkeye and Company, Julie, Phineas and Gene, E.T. and Elliott as well as worlds of other fictional characters—have for years expressed in human terms what it means to die—whether the death is physical or spiritual—and in so doing, they have moved many of us. "MASH" did this. It used humor to reveal how medical people were able to cope with the daily slaughtering of human beings through war.

The final episode was a particular downer though because all its characters "died." We got to know them well. Then they did what all people do sooner or later. They left us.

The incident in which the woman smothered her baby taught us what happens when we don't deal with death—Hawkeye cracked up. Death is the only really natural thing that happens in our lives. When we ignore it or try to run from it, it will find some way to get to us more horrible than death itself.

But when MASH's characters departed for home, they taught us how to die in saying goodbye to one another. When we confront separation and let others know how much we will miss them, we welcome death as Hawkeye did in bidding B.J. goodbye. Such a goodbye completes a relationship and opens up a new world.

For the Christian that means life eternal. Like the end of war, we don't know what the future holds, but there is great hope in it.

New Code of Canon Law decentralizes power in church

by JERRY FILTEAU

(Seventh of ten articles)

When the bishops of the world met for the Second Vatican Council in the early 1960s, one of the major concerns they expressed was that of decentralizing power and authority in the church.

The 1967 world Synod of Bishops listed decentralization based on the principle of subsidiarity—that decisions should normally be made at the lowest appropriate level of authority—as one of 10 guiding principles that should govern the revision of the Code of Canon Law.

Decentralization, one of the new code's most notable features, can be seen in the new code's legislation governing new church structures such as the Synod of Bishops, national bishops' conferences, diocesan pastoral councils and priests' councils and parish councils.

It is also seen, perhaps most significantly, in the almost innumerable points where the old code established concrete universal laws but the new code does not legislate at all, legislates only broad norms leaving the details to particular law, or makes explicit allowance for local exceptions to the general law.

To give but a few examples:

► The old code's detailed laws on days of penitence are reduced, and bishops' conferences are given great freedom to determine alternatives to fast and abstinence as forms of penitence.

► Detailed rules of jurisdiction for priests to hear confessions are virtually eliminated, so that in ordinary circumstances any priest can hear confessions anywhere without special permission.

► Forty detailed laws in the old code on cemeteries and Christian burial are reduced in the new code to 14 laws, of which several are not restrictive prescriptions but options or statements that local law is to govern.

► Criminal penalties under the old law are substantially reduced in severity and in number, and fewer censures require recourse to Rome for their removal.

► Provisions in the new code give bishops; conferences or individual bishops greater leeway to meet special pastoral needs. In areas where priests are lacking, for example, permission may be obtained for lay persons to

administer baptism or witness marriages. Although only a priest may be a pastor of a parish, bishops facing a shortage of priests may assign laypersons to many areas of parish ministry that do not require ordination, including the administration of a priestless parish.

One way the reduction in general church legislation can be seen quickly is by a simple comparison of numbers.

The 1917 code had 2,414 canons (individual laws), but the final draft of the new code submitted to the pope had 1,752 canons.

Of the 1,752 nearly 100 are devoted just to new structures in the church, such as consultative organs and administrative precedential law, which are an integral part of the institutional decentralization of the church.

A number of other canons in the new code are not strict legislation as such but rather in the form of theological statements about sacraments or persons or institutions in the church, in the form of exhortation or recommendation rather than legal requirement, or in the form of setting broad norms for particular legislation or for implementing variations from the general law.

If those aspects of the new law are excluded, what remains in the new code is well under 1,600 laws replacing more than 2,400 in the old code.

It should be noted that enactment of the new code will not substantially change most current church practice, despite considerable differences from the old code. The major achievement of the new code is not innovative legislation, but the integration into general church law of the many church reforms made by bits and pieces since Vatican II.

In addition to the overall tendency to reduce the number of universal laws and strict detail of application, the establishment of consultative structures is another major aspect of the decentralization the new code exhibits.

Structures incorporated into the new code that were absent from the old include parish councils, diocesan priests' councils and diocesan pastoral councils, national conferences of bishops, and the world Synod of Bishops.

Aside from national bishops' conferences, however, it is notable that these other structures are strictly consultative. They do not

have a deliberative (decision-making) vote.

The theory behind the consultative bodies in the new code is to "bring a broader wisdom to bear on the resolution of practical problems," said Father Thomas Green of the Catholic University of America, one of the leading U.S. experts on the revision of the code.

But, he added, "there is still a tendency to monarchical authority. It still focuses on one person . . . We are not a church involved in corporate decision-making."

One of the key exceptions to that, he noted, was in the law governing religious orders. The new code gives greater autonomy to religious orders to govern themselves, and the highest authority of the order resides in a general chapter, a body of representatives of the order's members.

Bishops' conferences represent another exception. But they remain in a kind of tension—on the one hand having to look to the Holy See for approval or confirmation of major decisions, and on the other hand being carefully restricted from interfering with the authority of the individual bishop in his own diocese.

As the new code was being developed, a

number of ideas for bishops' conferences establishing national norms for various aspects of church governance were rejected in favor of the autonomy of each bishop in his own diocese.

While the new code goes a long way toward decentralizing church authority in comparison with the old code, said Father Green, one of its deficiencies is that the decisional power of bishops "is not adequately circumscribed."

He described the new code as showing a fear of "hampering the exercise of authority." As an example, he noted that the old code required a bishop to consult a pastor in the appointment of an assistant to the pastor, while the new code recommends it but does not require it.

The new code places an emphasis on "the basic rights of believers to be involved in the life of the church" but does not yet provide adequate institutional structures to fulfill that, he said.

One of the standard criticisms of the old Code of Canon Law was that it was too centralized, with everything centered in Rome.

While the new code has moved considerably away from that, one of its problems is that "it may be too bishop-oriented," said Father Green.

(Next: Protection of rights)



CAMPAIGNERS—Knights of Columbus State Deputy Raymond C. Alter of Fort Wayne, Indiana (second from right) congratulates Supreme Knight Virgil C. Dechant on having a new membership campaign conducted in his honor by the order's board of directors. The drive was launched at a special meeting in Chicago and will continue until July 1983. Looking on are Mrs. Dechant and Mrs. Alter.

Pastoral care department at St. Vincent's brings compassion to sick

by SUSAN MICINSKI

There are 11 and a half people who make up the pastoral care department at St. Vincent Hospital and Health Care Center. The staff includes three Catholic priests, two Protestant ministers, four Religious women, a manager, a secretary and the half is a part-time summer replacement. And although he is not a staff member, a local rabbi visits patients there when called upon. Their approach to health care is holistic.

Since sickness and suffering do not follow a schedule, a pastoral associate could be called upon at any time of the year. However, according to Father Charles Henry, chaplain, "there is somewhat of a slack period around the holidays. But as long as you have people experiencing times of grief, there will always be a need for pastoral care."

Pastoral care at St. Vincent's is available to every patient. "We try to see every person who comes into the hospital," explained Father Henry. "We don't pass anyone by on a basis of religion. Those who request specific services get them fulfilled."

Father Henry defined pastoral care as "our attempt to bring the compassion of Christ to the sick. This linkage to the spiritual is not just putting an arm around somebody. We elevate it to a dimension that transcends comfort for the patient. We try to help patients identify their suffering more with that of Christ. In addition, this suffering has value to others for the courage and admiration it inspires."

The patient is the object of concern to

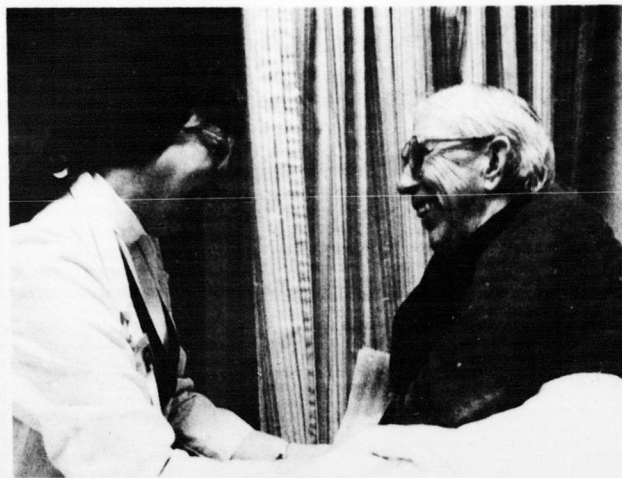
this pastoral care department. Its members are committed to the idea that pastoral care plays a vital role in the healing process, along with all other departments of the hospital.

Although the pastoral care department offers a one on one relationship between patient and staff and also provides the sacraments to patients, the total services are much broader reflecting hospital philosophy which states "that the dignity and rights of each person must be protected and promoted with the utmost care, from the moment of conception throughout life and death." Additional services include: a scheduled Mass twice a day (which is also carried on TV) as well as closed circuit TV monitoring the chapel; special seasonal services for Advent, Lent, etc.; and a special memorial service that is held each month for families who have experienced the loss of a loved one in the hospital.

Father Henry indicated that this memorial service is well attended by the families. "It gives people a chance to religiously say good bye to the deceased. It really has been well received—it must mean something to them."

Other parties are also rendered service by the pastoral care department. "Families of patients will also benefit from the concern of pastoral care," Father Henry stated. "Even though they are not sick, they can be experiencing trauma, too."

"HOSPITAL ASSOCIATES (employees) can also use our services," added Father Henry. "We do offer Bible courses, but they can also come to us if they are having



EXCHANGING CHUCKLES—Daughters of Charity Sister Vivian David, pastoral associate at St. Vincent Hospital and Health Care Center, is caught in a lighter moment with patient Lloyd P. Amacher. Pastoral care at St. Vincent's helps patients realize the spiritual dimensions of their experiences. (Photo by Susan Micinski)

problems. Of course, if the problem is of so serious a nature, we refer them to someone who can more aptly deal with it, such as a psychologist or psychiatrist. And associates can receive the sacraments daily if they so desire."

Usually associated with treating the living, pastoral care also treats the dead at St. Vincent's. "Every patient who dies gets pastoral care," stated Daughters of Charity Sister Jean Maher, director of human services.

"Even if the corpse is the only person present we know we are not wasting our time," explained Father Henry. "Out of respect for that former living being, we feel that he is entitled to last rites or prayers."

"It is also our job to put any fears to rest a patient may have before surgery," said Father Henry. "Helping a patient achieve a sense of peace before surgery can better assure a successful outcome. In fact, I recently saw some statistics in a medical journal supporting this theory."

As one may deduce, a pastoral associate deals with life and death situations on a day to day basis. He or she must wear many hats—counselor, minister, explainer and possibly even others. Before a person can deal effectively with these situations he or she must undergo certain training. Exactly what does this involve?

"We here at St. Vincent's prefer to hire someone for pastoral care who has Clinical Pastoral Experience (CPE)," responded the director of human services. "There is a provision for those who are in the process of

obtaining their CPE. Of course, they are not considered to be at the same level as someone who has CPE."

"The actual training," Sister Maher continued, "is made up of certain didactics such as theology and psychology, and the practical experience the student gets at the hospital he or she is training at." Sister Maher did indicate, however, that it is of primary importance for anyone working in their pastoral care department to have a "felt call to serve the sick."

According to Stan Mullin, chaplain and director of chaplaincy service at Methodist Hospital, most persons working in pastoral care brought a religious base with them. They could be either priests, nuns, ordained ministers or persons with theology degrees.

Hospitals in Indianapolis that offer training programs are: Methodist, Indiana University Medical Center, Central State and LaRue Carter.

Sister Maher also mentioned that pastoral care is a lot more sophisticated than it used to be. "There are professional standards and organizations that see you meet certain criteria before you can claim you have this expertise," she stated.

On the whole, Father Henry is very satisfied with this self-directed job. "There's as much variety in it, as there are individual differences from patient to patient. And that's what keeps it so interesting," he concluded.

The third and final article of this series will look at pastoral care in the non-Catholic hospitals.

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Committee studying structures

Father Donald Schmidlin, pastor of St. Joan of Arc Parish, is chairman of a committee examining parish structures for the Lilly funded Urban Ministry Study underway in the archdiocese.

The committee's work is to study both physical and organizational structures of the 22 Indianapolis central city parishes. Professional appraisals of parish buildings have been made. Estimates of costs necessary to restore parish buildings is being evaluated by the committee.

The Urban Ministry Study staff and members of the Parish Structures Committee are interviewing staffs and lay leadership of the 22 parishes to discover ways in which policy making and planning are accomplished within the parishes. Targeted for research are parish councils and boards of education and their function within the parish and on deanery and archdiocesan levels. The committee will try to

determine how the parish makes decisions, communicates them, and carries them out.

At the committee's most recent meeting, members of the 22 parishes discussed the strengths and weaknesses of organizational parish structures. Pastoral dedication was recognized as these parishes' greatest strength along with good interaction between pastoral staff and parishioners and effective parish councils. Weaknesses noted include the diminished participation of youth, burnout of the small core of active workers, lack of consistent lay involvement and the drain of too much time and energy regarding financial problems.

Father Schmidlin believes the committee's tasks are great but the issue "is vitally important because it couldn't be a real parish without some kind of parish structure whether buildings or groups within a parish that make it work, make it run, make it alive."

CORNUCOPIA

Is childless world on horizon?

by BRIDGET TYNAN HODGE

The hideous reality of the more than 12 million little babes who have perished by legal abortion during the past decade, and media speculation that such madness could prevail, bodes ill indeed for the future of mankind.

This imagination to the god of Personal-Comfort-no-cost-the-cost, coupled with a recent prediction made by the National Council on Life Insurance that, not only will more females favor careers over marriage, but, of those who do marry, more than one fourth will, by choice, never have children, invites the conjecture that the world may one day ask of itself, "Where have all the children gone?"

The thought that there could, in years to come, be a dearth of children in the world, causes me to theorize on such a situation, to attempt to imagine a world without children.

What a cold and cheerless world this is, with no little ones to laugh out loud in the early, early morning, freely and fleetly running through the daylight hours, blithe and blissful under the Heavens, to rest in innocent serenity when night falls. "Now I lay me down to sleep, I pray the Lord my soul to keep."

What shall I do, with no tiny hand to take tenderly in mine, safely leading the way to bird-songs on a sweet, spring morning, or to the comforting shade of a green-bedecked tree when the heat of summer threatens to oppress us?

WITHOUT A small companion, I may never recapture youth's simple wonder at the red-gold panorama of an autumn eve, marvelling at the mastery of the Artist. And who shall I warm in the chilled grey-white splendor of a winter's night? For to every thing there is indeed a season—how sad to lavish Nature's accomplishments upon those who have lost the ability to be awed.

It is of no consequence that I have climbed my mountains and learned to fall, for the fruits of my maturity will not be harvested in guiding the faltering steps of a small, small child. The tales that I heard in the house where I was born will not be retold, to be cherished and embellished by another generation.

There is no one to whom I can introduce my Friend, the Man who died for me and, in His dying, gave me life. The countless good and precious things I know of Him, their sharing would give me more pleasure than the having.

I have words that will remain forever unsaid, sad words and silly words and words that speak of the dearest love . . . "But on your

coat, it's a chilly morning" . . . "Pat-a-cake, pat-a-cake, baker's man" . . . "No, I don't remember the Civil War."

SO MANY urgent questions will not ever be asked, their answers blowing away like dandelion clocks in July, floating forlornly across a sky no longer decorated with kites and balloons and pretty bubbles fashioned in childhood delight.

For the playgrounds are deserted, the swings and slides standing as silent sentinels, guardians of the sombre quiet all about us. Carousels have rusted upon their pivots and monkey bars imprison the ghosts of little boys who became, for a while, real-life Tarzans.

There are no lollipops or Strawberry Shortcake dolls, no construction paper cards on Mother's Day. Big, black freight trains no longer whistle through imaginary tunnels and little girls who clacked about in high-heeled shoes, movie queens for a day, are nowhere to be found.

Mother Goose and Dr. Seuss and Puff, the Magic Dragon . . . "Mom, do you know how to make marshmallow soup?" . . . lop-sided snowmen and make-believe monsters and the very first day of school . . . "Dad, do priests get to stand at the front in heaven?" . . . chains made from daisies and caramel apples and bunk beds that giggle at night . . . "Mom, what happens when a baby eats Play-doh?"

I have so little to take into old age, for I cannot look back with a mellow smile on peanut-buttered pigtails, disappointments carefully carried from school with the certain knowledge that they would be "fixed," or busy little cherubs taking time out from their activities to whisper an "I love you, Mom" into the midst of my chores.

So the channel of my life flows forward in solitary, undisturbed loneliness. I have no dreams to dream, no wishes to wish, for the years have stolen my fervor and it is only in youth that one "gets together his materials to build a bridge to the moon."

Now there will be no bridge, and the Shepherd awaits, sorrowing, for there is no response to this, the most beautiful invitation of all: Suffer the little children to come unto Me.

check it out...

✓ The 1983 Class of Our Lady of Grace Academy, Beech Grove, will hold a reunion on Saturday, April 16. Since several members of the class have not yet been located by the reunion committee, please call Joyce (Wheatley) Brandenburg, 317-783-0505, if you have not been contacted.

✓ The Interfaith Fellowship on Religion and Aging is sponsoring a Sermon Contest on the theme of Aging. Deadline for submission of entries, which may be made by lay persons as well as ministers and priests, is July 15. Sermons to be considered should have been presented in a worship service honoring older persons preferably during the period April 29-May 1, designated Older Americans Sabbath. For more information call the Fellowship office at 317-924-1331 or write 1000 W. 42nd St., Indianapolis, IN 46208.

✓ Kevin Henry's Irish Band will perform traditional Irish music in two performances, 2 p.m. and 4 p.m., at the Children's Museum, 30th and Meridian Sts., March 13. Tickets are \$3 for adults and \$2 for senior citizens or children under 10, and may be purchased by mail in advance or ½ hour before the performances.

✓ Sister Gwen Goss and Beth Ann Hughes will present a two-day program for singles called "Spirituality and the Single Life" on

March 26-27 at the Beech Grove Benedictine Center. For details, call 788-7581.

✓ The Indianapolis Foundation recently awarded more than \$200,000 to nine local community betterment organizations, including the Holy Trinity Adult Day Care Center which received \$14,500 for 1983 budget needs.

✓ Newly elected officers of the Senior Companion Advisory Board are: Toni Peabody, president; Betsy Russ, vice president; and Carolyn Hultz, secretary. The Senior Companion program is sponsored by the Archdiocese of Indianapolis to provide regular services for low income adults, aged 60 or older.

✓ St. Mary's School of North Vernon will celebrate its 75th anniversary with a 12 noon Mass of Thanksgiving on Saturday, June 25, followed by an open house at the school. An

anniversary dance will also be held from 8 p.m. to midnight at the North Vernon Armory. For more information, write: St. Mary's School Anniversary Committee, 212 Washington St., North Vernon, IN 47265.

✓ Gerald R. Ross, a member of Little Flower parish, has been named Administrator of Volunteer Services for the Catholic Youth Organization.

Ross, a Public Relations graduate of Butler University, has worked as Publications Assistant at St. Vincent Hospital since May, 1982. His new duties will include coordination and development of volunteers serving parish young people. He is 23-years old and will work directly with such CYO activities as its Leadership and Service Institute and Specialty Clinics.



✓ More Irish music may be heard on Saturday, March 12 at the second annual Musical Gala sponsored by the Irish-American (See CHECK IT OUT on page 16)

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Archbishop

O'Meara's Schedule

Week of March 13

SUNDAY, March 13—Confirmation at Little Flower Parish, Mass at 2:00 p.m. with reception following. Confirmation at St. Michael Parish, Mass at 7:00 p.m. with reception following.

MONDAY and TUESDAY, March 14-15—Catholic Relief Services Board meeting, New York City, New York.

THURSDAY, March 17—United States Catholic Mission Association Conference, Baltimore, Maryland.

FRIDAY, March 18—Tell City Deanery AAA '83 Workshop—pastoral round table discussion, St. Meinrad Parish Rectory, 6:00 p.m.; workshop, St. Meinrad Grade School Cafeteria, 7:30 p.m.

SATURDAY, March 19—Diaconate ceremonies, St. Meinrad Seminary, St. Meinrad, 10:00 a.m.

FAMILY TALK

Husband refuses counseling

Wife asks what she can do to help spouse out

by Dr. JAMES and MARY KENNY

Dear Dr. Kenny: My husband is bright in many ways, including mechanical things, but sometimes he suffers from inferior feelings due to depression. He has always had difficulty reading and writing. I try to encourage him to see his strong points: alertness, sense of humor when he feels OK, keen sense of responsibility as a husband and father, practicality, honesty, etc.

However, he has a negative attitude, and our physician says he has "anxiety depression." He won't go for counseling. He just turned 62 and is newly retired because of ill health. How can I help him?

I have had mental illness and was helped immensely through several interventions. John and I really complement each other, but lately the home problems are getting a little much for me.

I am in my 40s and we have an 8-year-old daughter and a 6-year-old son. What can I do?

Answer: Retirement is a difficult time. Your own mental illness and recovery give you the best possible vantage point for understanding your husband's difficulties. There is much that you can do.

Physical exercise is a good antidote for depression and a good outlet for nervous tension as well. Encourage your husband to put in 20 minutes of sustained aerobic exercise daily. Walking briskly is an excellent choice with spring coming. So is riding a bike or exercycle. Perhaps he can get out together with the children.

Eating nutritiously and well is important, especially during periods of depression. I would avoid "junk" foods, soda pop, foods with refined sugar, and caffeine. I would encourage lean meats, fresh fruits and vegetables and whole grains.

Activity is important. Encourage your husband to engage in small tasks which he enjoys. Arrange situations and projects at which he is likely to succeed. Pick tasks that are meaningful to him.

Why not encourage him to set up a home workshop to fix small appliances? This hobby may be expanded to become a minibusiness.

He might even agree to teach mechanical skills to a few neighborhood children on a regular schedule or act as a 4-H leader.

Be positive toward your husband. Give time and attention to him when he is active. Smiles and touches are very important and often neglected. Be sure that you talk with your

husband more about his good efforts than about his depression.

Encourage relationships with family and friends. Having company over for snacks or television or card games is a good low-level way to make social interaction available.

Retirement is a wonderful time to reminisce about one's life. Tape-recording a life review might result in a priceless oral history of your husband's life. You might act as interviewer, eliciting as many boyhood stories and amusing anecdotes as he can remember. The use of a tape recorder will eliminate any difficulty with reading or writing.

Counseling may be helpful, but you write that he refuses. Don't focus on counseling as if that were the only way he can improve. Counseling is not a magic cure. Use the understanding you have to help your husband become more active and positive.

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



WHAT'S YOUR LENTEN WISH?

- A missionary priest in Bangkok says, "My people are suffering." He wishes he could do more to help them.
- A mission Sister says her people are longing for someone to speak to them about God. She hopes to be the one.
- A Bishop in the Philippines says the children are hungry. His diocese feeds 25,000 little ones a day; he wishes he could feed more.

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NOTES ON BLACK HISTORY

Garvey utilized media to help unite blacks

by VIRGIL R. MADDEN

"The world has made being black a crime... I hope to make it a virtue."

In about four years, from 1916 to 1920, Marcus Garvey, a West Indian black did make being black in America a virtue through one of the largest black American movements in American history. He had a broad following as well. This movement was the Universal Negro Improvement Association (UNIA).

The Jamaican born Garvey grew up with no insight on the color difference until a white friend of his was being sent to school in Scotland and informed never to get in touch with Garvey because he was a "nigger." As Garvey grew, he became more aware of race difference.

An apprentice printer, Garvey had no formal education but learned from his apprenticeship the means of mass communication which led him to be more determined to succeed. He also had many books at his disposal at the Surrows library.

When Garvey went to Kingston to take a job with his uncle, he developed an interest in oratory skills and their ability to be influential with others. Such determination led Garvey to become a printer to one of Jamaica's largest printing firms.

It was now that Marcus Garvey began to see the prejudices of whites: "I started to take an interest in the politics of my country... and then I saw the injustice done to my race because it was black and I became dissatisfied on that account."

AFTER SOME journeying on Garvey's part looking for equality and justice for all, he returned to Jamaica in 1911 and realized the exploitation of his people through his travels. However, during his travel to England in 1912, arriving confused about his race, he departed with the philosophy of "Up From Slavery" by Booker T. Washington. Garvey then began to ask himself questions. "Where is my president and country?" His answer: "I could not find them and then I declared, 'I will help to make them.'"

Garvey came to advocate the Washington philosophy with emphasis on blackness, glories of the black past and determination to work for the redemption of Africa from foreign rule.

On August 1, 1914, in Jamaica, Marcus Garvey established the Universal Negro Improvement and Conservation Association and African Communities League (UNIA). The organization was two-fold. Jamaica established educational and industrial colleges to upgrade people to a "state of good citizenship." Its international aim was "to promote the spirit of race, pride and love" ... "protection of all Negroes irrespective of nationality."

With objectives set, the motto of UNIA was "One God! One Aim! One Destiny!" The native Jamaicans were reluctant to join a pure Washingtonian Garvey in his efforts.

IN MARCH, 1916, four months after Washington's death, Garvey came to America. When rural blacks began to migrate to cities—people he recruited were rural—World War I black treatment was very bad. "The first dying that is to be done by the black man in the future will be done to make himself free. And then when we are finished, if we have any charity to bestow, we may die for the white man. But as for me, I think I have stopped dying for him."

Marcus Garvey was not an integrationist but one who promoted segregation. He encouraged black owned businesses and lodges. (See GARVEY UTILIZED MEDIA on page 13)

Take stock in America.



Pathways of the Spirit

Renewal from Vatican II happened quickly

by Fr. ALFRED McBRIDE, O. Praem.

It is now 20 years since Vatican Council II opened and the renewal of the church began. We have had plenty of changes. We have also had some renewal.

Let's look at some of the changes and then comment on the renewal.

Remember the Latin Mass with the priest facing the altar? He wore fiddle-back vestments and only spoke in English for the Epistle, Gospel, sermon and the prayers after Mass. Only males walked in the sanctuary, most of them grade-school altar boys.

The congregation "attended" Mass, looking on as silent spectators. Some members participated by joining the choir and singing the Latin high Mass.

Today the priest faces the people and the eucharistic celebration is in English. He wears graceful, flowing vestments, ornamented with liturgical symbols.

The community of believers participates in the Eucharist. Adult lay women and lay men serve as readers and communion distributors.

Elementary school religion classes were once a cut-and-dried question-and-answer lesson, with the answers memorized from the pages of the catechism. High-school and college-age students learned how to defend the church against Protestants and atheists.

Today our children study religion from colorful textbooks. The texts are biblically based and graded according to the educational level of the child. Our adolescents and college students study theological, moral and social questions that reflect the documents of Vatican II.

We have moved from debating Protestants and intellectuals to dialoguing with them. We have lived to see the first pope in history worship in a Protestant church as John Paul II did at Canterbury when he visited England recently. We saw the news photo of the late Pope Paul VI embracing the principal patriarch of the Orthodox Churches.

Confessions have moved, in great part, from the private box to the light-filled reconciliation room. A communal penance service often accompanies the rite of reconciliation.

A paschal candle and a white cover cloth accompany the casket at Christian funerals, in

contrast to the candles of mourning and the black vestments of former days. Today's Mass of Christian Burial emphasizes the story of one's faith journey from baptism to identity with Christ's resurrection.

Twenty years ago pastors made parish decisions unilaterally. Today they preside over various forms of participatory decision making with their parish councils, committees and Catholic school boards.

In 1962 the majority of teachers in Catholic schools were religious sisters, brothers and priests. Today 70 percent of the 160,000 Catholic school teachers are laity.

It used to be that the young priest, newly assigned, took care of the CCD program in the parish. Today that is more likely to be a hired professional director of religious education.

Many changes indeed: Rapid growth in marriage annulments. Bishops strongly questioning nuclear deterrence policies. Nuns serving as parish administrators. Other nuns campaigning to be priests. A crisis in ministry as multiple-priest parishes dwindle to single-priest parishes, to priestless parishes.

Changes abound. But what about renewal?

Vatican II was a pastoral-minded council. The council fathers wanted to renew the parish life of the church.

Renewal bred changes, the kind cited throughout this article. In turn, it is hoped that the changes generate renewal.

In fact, renewal seems to be alive and well.

Church attendance has begun a slight upswing. Catholic schools are flourishing, especially in the inner cities.

Laity have eagerly and enthusiastically joined in their new roles as lectors, communion distributors, council, committee and board members. The permanent diaconate program is growing, and experiencing growing pains.

Retreat houses report long waiting lists.

The amazing fact is not that Vatican II succeeded in sponsoring renewal, but that it did so with comparatively little grief in such a short time. Twenty years is nothing as history goes. Renewal has happened more swiftly and surely than one could have anticipated.

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TUNING UP—A young harpist with the Boston Pops Orchestra tunes her instrument before a concert. Christian renewal, like a fine musical instrument, is a tuning up of our Christian community and ourselves. We take something good and then make it a little better. (NC photo by Chris Kraul)

Church renewal spawns hospitality

by SUZANNE E. ELSESSER

One Sunday a Washington, D.C., priest visited a Southern California parish where the people didn't know him and didn't know he was a priest. It was an interesting—and delightful—experiment for him.

As he approached the church, a teen-ager greeted him and urged him to attend a bake sale. Then the Washington visitor shook hands with a gray-haired woman who smiled broadly as he entered the front door. At the back of the church, yet another person greeted him with a firm handshake. After being escorted to a pew, he was greeted yet again by two more people.

This priest said he certainly felt welcome there. The hospitality was noteworthy.

The spirit of true hospitality: I think of it as a mark of church renewal.

Because of church renewal, today we are familiar with lay people as Mass readers; special eucharistic ministers; communion in

the hand; priests facing people across the altar; a rite of reconciliation that brings penitents face to face with the priest; parish councils; groups for separated and divorced Catholics.

Because of the renewal in the church after Vatican Council II, I became attracted to the Catholic Church. I studied the documents of the council and nine years ago became a Catholic. I wanted to be part of this excitement.

For me, two aspects of the church are especially important: participating in the Eucharist, where the living presence of Christ is encountered; and being part of a community of people. For me, renewal brings about a church in which laity and clergy and members of religious orders participate in tremendously important but different ways within the parish community.

For a time I worked with Msgr. Thomas Kleissler in the Archdiocese of Newark, N.J., organizing the "Renew" program. This parish

renewal program works through small groups of 12 to 15 people who meet regularly in parishes, perhaps for scripture study or for prayer.

Working with small groups, we became convinced that one way people experience God or come closer to him is through other people. Also, for some people, participating in small parish groups becomes a stepping stone in reaching beyond themselves to others.

Later I worked with the U.S. bishops' Committee on the Parish. Under the creative leadership of sociologist Father Philip Murnion, we looked at what is most helpful in bringing renewal to people in parishes.

We had the exhilarating experience of talking with lay men and women on parish councils, with parishioners, with sisters and brothers who serve as full-time pastoral associates in parishes, with parish priests, with permanent deacons, with staffs of diocesan

(See CHURCH RENEWAL on page 10)

Resources and Aids

"The Documents of Vatican II: The Conciliar and Post Conciliar Documents," edited by Father Austin Flannery, O.P. 1975. Costello Publishing Co. Inc., Box 9, Northport, N.Y. 11768. \$4.95. This handy reference book contains the 16 documents published by Vatican Council II as well as a number of pertinent official documents published in the years following the council.

"The Parish: A People, a Mission, a Structure," by the U.S. bishops' ad hoc Committee on the Parish. Origins, March 26, 1981. 1312 Mass. Ave. N.W., Washington, D.C. 20005. \$3. The statement gives an overview of the parish in an age of renewal. It is a place where people meet the loving presence of Christ and learn to be a community of believers in service to each other.

Sun shone on Jeremiah during reform under King Josiah

by Fr. JOHN CASTELOT

The call of Jeremiah by God filled the young man with dismay and foreboding. About five years after his call, however, a ray of sunshine broke through the clouds: the reform that took place under King Josiah.

The pious king undertook a methodical cleanup of the religious situation. He centralized worship in the temple, tore down the flourishing idolatrous shrines, and tried to give the people the kind of religion Yahweh wanted them to have: a religion centered in the one

true God, one which demanded and fostered high moral ideals in every department of life.

Hand in hand with this reform went a rise of patriotic fervor. Assyria was weak and growing weaker. Josiah was able to move his little country farther and farther out of the pernicious Assyrian orbit. He even reclaimed some cities in the north.

It is not hard to imagine the prophet Jeremiah's joy at this turn of events. The words he later addressed to Josiah's son (in Chapter 22:15-16) show his deep affection for the king who tried so hard to do Yahweh's will.

Unfortunately for all concerned, the prophet's joy was short-lived and the clouds gathered again, unbroken and darkly menacing.

World affairs during the reign of Josiah found little if any echo in the preaching of Jeremiah, at least in his sermons preserved in the Bible. But events of the time outside the region of Judah were literally world-shaking. Their outcome was to affect Jeremiah and his people very deeply in the years to come.

To make a long story short, the dreaded empire of Assyria was on the way out. Babylon had finally come into its own. A new balance of power was forming.

And allied with the Babylonians were the warlike Medes. Together they made up a formidable axis.

Egypt joined forces with the embattled Assyrians, but nothing could stop the Babylonian juggernaut. In 614 B.C., it crushed the Assyrian city of Ashur. In 612, after an unimaginably fierce battle, Nineveh, the glittering capital of Assyria, crumbled in defeat.

After the fall of Nineveh, what was left of the Assyrian forces made their way to Haran.

Chased out of there two years later, they retreated to a strategic post on the upper Euphrates River.

It was at this juncture that the pharaoh of Egypt decided to help his beleaguered Assyrian ally. But to reach their post he had to pass through Judah.

King Josiah took a dim view of this encroachment on his territory. He intercepted the Egyptian army in the great plain of Megiddo. It was Josiah's last heroic act; he was killed in the battle which followed, much to the dismay of Jeremiah, and very much to the detriment of the Kingdom of Judah.

The victorious pharaoh deposed Josiah's legitimate successor and named another of Josiah's sons as king. This wretch had little taste for the religious policies of his father, and before long all the old evils reasserted themselves.

Poor Jeremiah had to fight the battle almost singlehanded and life became a long agony for him. He was thrown into jail and released and plans were made to assassinate him. But, in spite of everything, Jeremiah carried on as the Lord's prophet.

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SAINT PATRICK IN TEARS

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

TO THINK ABOUT THIS HOLY WEEK Saint Patrick, whose feast day is this month, put himself through such penances in Lent that, against his will, tears ran down his face. For centuries afterwards monks like him poured out of Ireland to bring learning and holiness to people in need. Today self-sacrificing priests and sisters in our 18 countries do the same heroically. In sorrow for your sins, here's what you can do this Holy Week!

HELP FOR THE HANDICAPPED

☐ From Chalaky, India, Sister Stella of the Franciscan Clarist Congregation writes for help to complete construction of a home and training center for handicapped girls there. Work on it had to be discontinued because rising costs depleted the Sisters' funds. The project can be completed for only \$6,000. Will you come to the aid of these poor handicapped children?

HOMELESS BOYS

☐ The people of Karunaiyayam, India, are so poor they often cannot provide for their own families. As a result, Brother Paschal has set up a home for needy street urchins. But so many little boys are seeking admission that there is great need for expansion. Just \$8,000 will complete the new building. Local villagers have given all they can, but they are poor and can afford very little. Can you give \$100, \$50, \$10 to help?

FACILITIES AND FOOD

☐ \$10,000 will help build a parish plant, complete church, school, rectory, convent, and \$975 will give a priest a two-acre model farm for his own food and the instruction of his parishioners. Archbishop Mar Gregorios will write to thank you.

"NO STRINGS"

☐ Holy Week gifts "no strings attached" enable the Holy Father to act immediately where help is needed most. We'll thank you by return mail.

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Church renewal (from 9)

offices, with bishops—in short, with a modest cross section of the U.S. church.

What did those people tell us? Interestingly, the renewal that meant the most to them was often of the less tangible kind. They valued:

- a spirit of hospitality;
- worship and preaching that are enriching and that challenge them to action;
- a sense of being a partner in the parish;
- the care taken for the practical concerns of people;
- and varied activities that make it possible for almost anyone to become involved.

Some of those concerns may reflect a second stage of renewal—a movement beyond addressing the externals.

Father Murnion thinks so. The time has come, he suggests, to get at the deeper questions of renewal.

"Now we realize that good liturgy requires more than a change of language," and a change in the position of the altar and new hymns. "Shared decision making means more than the presence of a parish council. Hospitality is more than coffee in a styrofoam cup," he says.

Father Murnion thinks the aim during the second stage of parish renewal is to get at the deeper questions. The second stage of renewal will try to get at the quality of our actions, at the quality of the structures and activities that have been established.

THE QUESTION BOX

Does God answer all of our questions?

by Msgr. RAY BOSLER

Q For years I have prayed to be delivered from an illness and my friends and relatives have joined with me, but, so far, no answer. The Bible assures us that Jesus said: "Ask and it will be given to you." and "If two of you on earth agree to ask anything at all, it will be granted to you by my father." Should I stop taking the Bible seriously?

A No. Just don't try to understand a few texts apart from the whole Bible.

The first Christians may have taken those words of Jesus too literally, and that would be the reason why we read this in the First Letter of John: "We are quite confident that if we ask him for anything and it is in accordance with his will he will hear us." (5:14)

This text echoes the Gospel account of the agony of Jesus in the garden: "Father, if it is your will take this cup from me; yet not my will but yours be done." (Luke 22:42)

The early Christians learned the lesson well. The Letter to the Hebrews draws this

conclusion from the prayer of the Lord in the garden: "In the days when he was in the flesh, he offered prayers and supplications with loud cries and tears to God who was able to save him from death, and he was heard because of his reverence. Son though he was, he learned obedience from what he suffered." (5:7-8)

According to this reasoning, therefore, though Jesus was not saved from death, his prayer was answered when he was given the ability to submit himself totally to the will of the Father.

In this sense our prayers are always answered. Even though we do not explicitly qualify our requests by wanting them to conform with the will of God, if we continue to ask over and over again with faith, we will certainly receive the answer Jesus received in the garden.

But this will not be the final answer. God gives us more than we ask for. The Father's final answer to the prayer in the garden was the glory of the Resurrection.

God answers our prayers in marvelous ways beyond our expectations. You can be assured that your prayers have been partially answered with the strength, courage and patience God has given you to live with your illness, and will be finally answered in a way that will surprise you.





For we are not merely asked to renew our vision of the church, but to do it well.

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Jonathan and Saul made promises of friendship

by JANAAN MANTERNACH

Jonathan was a hero. He was a young military officer, the son of King Saul.

Jonathan led his father's armies in successful missions against the Philistines. People admired his bravery. He was likeable and open-hearted.

Jonathan and David met shortly after David's fight with Goliath. The two young heroes immediately liked each other and soon became best friends.

Jonathan gave David his military uniform, his armor, his sword and his bow as a pledge of friendship. An expert archer, Jonathan loved his bow in particular. Giving David the bow and arrows was like giving his friend himself.

At first Saul was overjoyed that Jonathan and David were such good friends. But Saul soon became jealous of David because he was becoming so popular with the people. Saul plotted to kill David.

Jonathan heard about the plot and ran to David. "My father is plotting to kill you," Jonathan told his friend. "Hide in some secret place. Tomorrow I will talk to my father. If I find out anything, I'll let you know."

So Jonathan met with Saul. "Father, do not hurt David," he pleaded. "David has never harmed you. In fact he has done much good for you. He risked his life when he fought Goliath. Why do you want to kill him now?"

Saul agreed not to harm David. Jonathan found David and he returned to serve Saul. For a while all went well.

But then Saul again turned against David. Again Saul tried to kill him.

This time David fled for his life. Then he contacted Jonathan. "My friend," David asked Jonathan, "what have I done? Why does your father want to kill me?"

"You must be mistaken," Jonathan replied. "If my father wanted to kill you, I would know it. He tells me everything."

But David answered, "Saul knows you are my friend. He has not told you of his plot against me because you would be upset and hurt."

"David," Jonathan promised, "I'll do anything for you."

The two friends promised to stand by each other no matter what happened. They swore to each other that they would always be friends. Then they went out into a field and made plans.

"Hide again where you hid the last time," Jonathan advised David. "When I find out what my father plans, I'll let you know in this way. I'll come out here and shoot three arrows toward where you are hiding. I'll tell my servant to go get the arrows for me. If I shout to him that the arrows are on this side of him you will know that you are safe. My father will not harm you. But if I shout to him to look beyond, you will know that you are in danger."

David hid. Jonathan discovered that Saul still planned to kill David. So he went with his servant to the field where David was hiding. He shot the three arrows and called out to the servant, "They are beyond you."

When the servant found the arrows, Jonathan sent him back to town.

David ran out from his hiding place. Jonathan and David embraced one another. Both were crying. They knew David would have to flee from the country. They might never see one another again.

Jonathan said to David, "Go now in peace. God be with you. The Lord will make sure that you and I will always keep our promise to each other. We will be friends always."

Part I: Let's Talk

Activity: Take time with your family to talk about friendship. How do friends enrich your life? What does friendship mean to you?

A book you might enjoy reading is "The Language of Friendship," by Susan Polis Schutz. It is published by Blue Mountain Press, Box 4549, Boulder, Colo. 80306.

Questions: How did Jonathan show his deep love for his friend, David? How did Jonathan feel about his father's attempts to kill David? What did Jonathan do to help David?

Part II: Parent and Teacher Notes

Story Background: The story of David and Jonathan is one of the most moving stories of friendship in all ancient writing. The two friends were caught in Saul's jealousy and fear of David and eventually were forced to separate. Later, David replaced Saul as Israel's king after Saul and Jonathan were killed in a battle with the Philistines.

The Bible and Us: The Bible account of Jonathan and David talks about being best friends and what friendship means. Jonathan was instrumental in saving David's life. How do you treat your friends? How much value do you place on your friends?

THE WORD

by PAUL KARNOWSKI

If we divide today's gospel into two stories, we can understand why the first would receive more attention than the second.

The first has many of the elements of a racy novel. When scripture tells us that the prodigal son was engaged in dissolute living, we know what it entails: wine, "loose" women, and reckless spending. The story is even more attractive because of its happy ending. When all the money is spent, when all the women are had, when all the bottles are empty, and when the prodigal son sinks so low that even the swine are eating better than him, he returns to his father's. He falls to his knees, asks for forgiveness, and is welcomed back with open arms (and a party to boot!).

The second story, in comparison to the first, is a bore. The nonprodigal son is the type of guy who goes to work everyday whether he's sick or not. He is an unquestioning, hard-working, dutiful man. He tries to follow his father's orders to the letter because he believes good sons should do exactly that.

But there is no happy ending here. When the prodigal's homecoming is greeted with celebration, the nonprodigal feels hurt and foolish. Even after his father explains why they should celebrate, we get the impression that this second son walks away shaking his head—his sense of justice offended.

But it's really unfair to divide the gospel into two stories because Luke is presenting one issue. The issue is moral law, and how it is perceived.

March 13, 1983
First Sunday of Lent (C)

Joshua 5:9, 10-12

II Corinthians 5:17-21

Luke 15:1-3, 11-32

Although they appear to be on opposite sides of the issue, both sons have made a similar assumption. Both act as if moral law is a set of rules and regulations imposed on man. The prodigal son considers himself unworthy of his father because he has acted as if the law was nothing but a bunch of letters.

And the nonprodigal son considers himself worthy because he has fulfilled the letter of the law. Both sons judge themselves by the same criteria; both sons are preoccupied with the written code; and both sons are wrong.

True moral law, Luke tells us, springs from a spirit; a spirit which allows the father to kill the fatted calf and to celebrate. If we must divide today's gospel into two stories, let's divide it between father and sons. And for our sake, let's stick with the father.

Discussion points and questions

1. Can you think of a way you or your family have been directly touched by the renewal in the church?

2. Why do you think people sometimes feel so strongly about church renewal? Why do conflicts sometimes emerge over renewal? What can be done about those conflicts?

3. What change in the liturgy for Christian funerals does Father Alfred McBride mention? What does the Mass of Christian Burial emphasize?

4. Does Father McBride think that church renewal has accomplished its purpose? What does he say about this?

5. What is the second stage of renewal, according to Ms. Elisser?

6. In Ms. Elisser's account, what did the visiting priest discover when he arrived at the Southern California parish?

7. Why were the reforms initiated by King Josiah during the time of Jeremiah so short-lived, according to Father John Castelot?

ur prayers?

If the words of Jesus you quoted were to be taken literally and without qualification, then there would be nothing for us to do but pray for what we need.

And we would be living in a world in which God would be doing everything and we humans would be nothing but puppets.

Obviously we live in a universe that develops according to set laws. Our own human experience and the Bible itself in the first chapter of Genesis (verse 26) teach us that we are to cooperate with God in developing our world according to those laws.

We live in a world in which some humans are born with weak hearts or tendencies to certain diseases. Using our intelligence, we are finding ways of overcoming these weaknesses or preventing them.

God does at times work a miracle and in answer to prayer may inspire a doctor or a researcher to discover a new cure.

But ordinarily God seems to want men and women to work out the problems of this world with their own native intelligence. Is it his way of helping us realize how great he has created us?

(Magr. Bosler welcomes questions from readers. Those of general interest will be answered here. Write to him at: 800 North Alabama, Indianapolis, IN 46204.)

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St. Gabriel Parish

Indianapolis, Indiana

Fr. Paul Landwerlen, pastor

by SUSAN MICINSKI

"The generosity to the poor is very significant at this parish," said Father Conrad Cambren, associate pastor of St. Gabriel Church. "The Advent sharing tree is a great example. Everyone is really responsive—I've never seen anything like it."

In addition, JoAnn Bernstein, vice president of the board of education, said that the parishioners are very responsive to the St. Vincent De Paul Society. "On the fifth Sunday of every month we have a special collection for them. They get enough response that that is all that's needed," she explained.

"We also have a family ministry co-op here," added Father Cambren. Because of that, people can purchase quality food at discount prices.

Its leadership also sees the parish as being somewhat transient. "We have a lot of coming and going in this area," remarked Franciscan Sister Timothy Kavanaugh, school principal. "I think this is partly due to the fact that we are so close to IUPUI and the dental school."

Jeff Berty, chairman of the parish council, agreed with Sister Kavanaugh. "I also think that the growing number of apartment complexes on the west side is contributing to people coming and going. Often people will only stay in an apartment until they either can buy or rent a house."

But regardless of the coming and going at this parish, an abundance of activities is available to all St. Gabriel parishioners. "No matter what night of the week you drop by, most of the meeting rooms are occupied with some group or activity," commented Mrs. Bernstein. "It really is a loving, growing community for a family."

MOST PARISH organizations meet for social as well as service reasons. For example, the Men's Club sponsors the sports program at St. Gabriel School. "No money comes out of general operating expense money," interjected Berty. "This really helps the parish budget a lot."

Not to be outdone by the men, the Women's Club also assists the church. On a continuing basis it supports the cheerleaders, and more recently purchased new drapes and carpeted the cry room which also serves as a bride's dressing room.

"We also have a very active Marriage Encounter here," stated Father Paul Landwerlen, pastor of St. Gabriel. "Besides that, we have a couple-to-couple pre-marriage preparation for those who want to get married in the parish. The married couple really does prepare the future married couple for marriage. They let them know it's not all a bed of roses."

And what can be attributed to having all these activities at St. Gabriel?

"We have really been blessed with supportive and open-minded priests here," explained the vice president of the board of education.

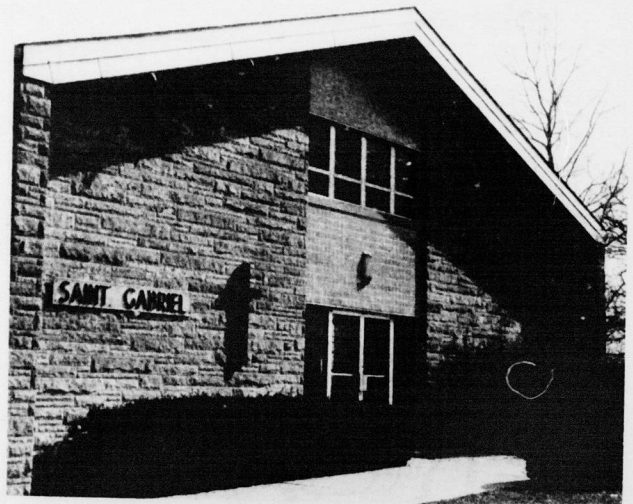
"Yes, lay involvement is greatly encouraged," added Sister Kavanaugh.

"A parish reflects the priests and sisters it has," asserted the parish council chairman.

ACCORDING TO Sister Kavanaugh, St. Gabriel School has had an increase in enrollment this year. "We even had to open up an extra classroom," explained the school principal. She further mentioned that they have a very active parent group that sponsors fundraisers to help buy things for the school. In addition, volunteers work in the library and aid teachers in the classroom.

"We also have a real first for the school this year," went on Sister Kavanaugh. "We have two student teachers—one from Butler and another from Marian College. Besides giving them the teaching experience, they are helping us out immensely."

Religious education is not confined to the school at St. Gabriel. Programs are available to pre-schoolers through adults and every age in between. For example, on Sundays at 10:30 a.m. the religious readiness classes meet. These pre-school classes incorporate the elements of prayer, song and Bible stories.



Youngsters will often sit in wide-eyed wonder as a teacher relates a story to them.

According to Diane Schoonover, one of the religious readiness class teachers, they are planning a special activity for Easter. "All the children will bring different kinds of bread to share with each other. Then we'll talk about the Last Supper and how Jesus shared with his disciples."

Another religious education program worthy of mention is the CCD program. "Under the leadership of Bob Behrensmeier, coordinator of religious education, the program has made great strides," said the pastor. "It is quite an active group."

In addition to the formal education programs at St. Gabriel, there is an adult library that any parishioner can use. There a person may pursue his own interests from the available materials at his own pace.

The parish council is currently investigating some form of parish renewal. "This could be

very beneficial to our parish," remarked Berty.

To enhance the parishioners' understanding of Lent, a special wooden cross was put up on the altar. On this cross, parishioners are hanging pieces of burlap they were given, that have a particular virtue or offering written upon them. Once nailed to the cross, the individual is committed to what he has written. Through this symbolic way, all may purify themselves of the things that stand in the way of living with and for the Kingdom of God. This project was initiated by the liturgy committee.

St. Gabriel Church was founded in 1963 by Father Victor Wright. He was pastor for three years and was followed by Father Lawrence Frey. Upon the death of Father Frey in April of 1982, Father Bob Klein, associate pastor, administered during the interim. The current pastor, Father Paul Landwerlen and his associate pastor have been at St. Gabriel since July of 1982.



PARISH PLANNING—Members of St. Gabriel Church meet to discuss plans for the parish. The group includes: (seated left to right) Bob Behrensmeier, coordinator of religious education; Father Paul Landwerlen, pastor; Jeff Berty, parish council chairman; JoAnn Bernstein, vice president of the board of education; and (standing) Father Conrad Cambren, associate pastor. (Photos by Susan Micinski)

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Evangelization committee takes on ecumenical focus

by MARY BEDNAREK

Parishioners at St. Thomas More Parish in Mooresville take the work of evangelization seriously. Like many other parishes, St. Thomas More has established an evangelization committee to help its parishioners fulfill this "essential Mission" of the Church in the modern world. But because of the unique qualifications of Marilyn Swango, the head of St. Thomas More's Evangelical, Growth, and Ecumenical Commission, and the dedication and cooperation of its members and pastor Rev. Robert Kolentus, its shape and structure have a decidedly ecumenical focus as well.

Dr. Swango, mother of four who holds a Ph.D. in Education in the field of ecumenical education, served as DRE at St. Thomas More from 1975-80, and has recently been appointed a member of the Archdiocesan Commission on Ecumenism.

When Archbishop O'Meara established the Office of Evangelization and director Father Clarence Waldon asked pastors and interested lay persons to form evangelization committees, Dr. Swango volunteered. At the time, she said, then pastor Rev. Paul Landwerlen decided to incorporate the functions of the new evangelization efforts with an already existing parish ecumenical commission. In January, 1982, the St. Thomas More Evangelical, Growth, and Ecumenical Commission was born.

Dr. Swango was soon blessed with enthusiastic volunteers. The group is committed to spending the first year in study, prayer and reflection of Pope Paul VI's 1975 encyclical, "Evangelii Nuntiandi." (On Evangelization in the Modern World). The background and makeup of parish members is also being studied. And since the encyclical also entreats Catholics to prepare "for that unity willed by Christ," with other Christians, ecumenism at the parish is an integral function of the Evangelical, Growth, and Ecumenical Commission as well.

IN JUNE OF 1982, Dr. Swango was invited to participate in a workshop titled "Education for Effective Ecumenism" sponsored by the World Council of Churches at the Ecumenical Institute of Bossey near Geneva, Switzerland. She served on its steering committee. With the blessing of Father Kolentus, she presented the idea of an ecumenical study/growth group in the Mooresville area to members of the St. Thomas More commission.

Invitations were mailed to all 25 Christian denominations in the Mooresville area, and the

first meeting was held at St. Thomas More on September 28, 1982, with five churches represented. Guests shared information about themselves and their churches and agreed to continue the gathering.

A second meeting at the United Methodist Church in Mooresville sought to define the group's purpose, objectives, and goals for the year. Affirming that "Christians are already one in Christ, that our oneness is given us by God in Christ, and our task is to manifest that oneness more fully that the world may believe and be whole," (John 17:21) the group chose to proceed.

Central Indiana is a perfect place for ecumenical efforts, according to Dr. Swango. "The Indianapolis area is a viable center of ecumenical activity," she noted, "with a number of prominent ecumenists in residence here—Dr. Paul Crow, president of the Council on Church Unity who serves on the Central Committee of the World Council of Churches; Dr. Richard Dickinson, an ecumenical scholar and dean of the Christian Theological Seminary; Methodist Bishop James Armstrong, current head of the National Council of Churches; and our own Msgr. Raymond Bosler, who attended the Second Vatican Council and has a wide experience in ecumenical matters."

THE ECUMENICAL gathering meets bimonthly, at a different location each time. The group has a study/prayer session, followed by a short worship service in the church itself, where participants may ask questions about various aspects of the host church's theology and liturgy. According to Dr. Swango, "It is amazing how beautiful the sharing and questioning is, as each person attending truly strives to learn more about the ways their fellow-Christians serve God."

A third meeting held at the Brooklyn Christian Church in Brooklyn attempted to probe for theological/biblical foundations of unity, using scriptural passages suggested in Dr. Crow's book "Christian Unity: Matrix for Mission," which demonstrates the commitment of each Christian present to strive for that unity which comes through understanding.

Terry Tharpe of the Camby Community Church observed that "we all must be able to support Christ by working together, even though we have individual duties, and sometimes different purposes."

Michelle Mervar, of St. Thomas More, said her group agreed that "every building needs a cornerstone. The cornerstone of the Christian temple is Christ, but He often serves as stumbling stone as well. The good news is that

the temple of Christ will not be destroyed, and our duties as Christians must involve maintaining that temple through our spiritual service."

Harry Grinstead, a member of the Fairfield Friends Meeting in Camby, said that his group was impressed with the Christian significance of the 23rd Psalm, which reminds all Christians that "each individual sheep in the flock is dependent on the Shepherd, and that there is great rejoicing when someone joins the flock."

Dr. Swango, who served as leader when the small groups reconvened to share their insights reflected, "Jesus said, 'There will be One Flock.' He means: 'It will be.' Christian unity is inevitable."

During the third meeting, Eula Grinstead, of the Fairfield Friends Meeting, reminded the group, "If we didn't concentrate so much on our differences, if we concentrated more on the things that we all have in common, we would succeed. We could distinguish ourselves rather beautifully from the world if we could just get about the business of being Christians."

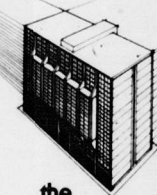
Members decided our behavior as Christians is the secret to evangelizing the world. Although this commitment to visible unity through service means feeding the hungry and clothing the naked, a spiritual commitment like that found at the Ecumenical Gathering is the essential first step. "We all need to nurture different commitments to service," says Rev. Roger Heimer, pastor of Brooklyn Christian. "But we also need our

visible personal support in affirming the unity of the Church that this kind of group provides."

What's next? Dr. Swango commented, "We have all been made aware of the tremendous need to share our own particular Christian persuasion with other Christians." Moreover, she said, "I feel that ecumenism is the very center of what we Christians are to be about in the modern world. We must come to accept our oneness and we must find ways to express our oneness."

Whatever shape and form that final unity takes, the unity searched for by members of the Ecumenical Gathering is a step in the right direction. Pope Paul VI put it this way: "While we work to obtain full unity from the Lord, we wish to see prayer intensified. . . . We desire a collaboration marked by greater commitment with the Christian brethren with whom we are not yet united in perfect unity, taking as a basis the foundation of Baptism and the patrimony of faith which is common to us. By doing this we can already give a greater common witness to Christ before the world in the very work of evangelization. Christ's command urges us to do this; the duty of preaching and of giving witness to the Gospel requires this."

NOTE: The next regular meeting of the Ecumenical Gathering will be held on Tuesday, March 22, at 7:30 p.m. at the Camby Community Church, Camby Road, Camby, Indiana. Anyone interested is welcome to attend. For further information, contact Dr. Swango at 317-831-5240.



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Garvey utilized media (from 8)

hospitals, black nurses, dolls, etc. Garvey had taken a Washington philosophy and transformed it into a mechanism designed to increase world-wide consciousness, power and unity among blacks.

Marcus Garvey, as other black leaders, used the media, particularly the newspapers. Garvey's Negro World started in 1918. It was his voice. By 1920 it was up to 200,000 weekly circulation. Although Garvey's journalistic ability traveled far, he himself was a people person, believing in unification of race. Not only did he use the newspaper as others had done, he also used religion as others had.

However, Garvey utilized religion not merely to strengthen his own leadership, but to bolster the will and determination of those he wanted to lead. A favorite text of his was Psalm 68:31, "Princes shall come forth from Egypt, Ethiopia shall soon stretch forth her hand to God." Garvey preached a new resurrection: "The God that blacks worshiped and adored created them the equals of all humanity and expected them to take control of their own destiny."

Marcus Garvey's most remarkable achievement was the ease with which he bridged the cultural and political gulf between Jamaica and the United States. His one downfall was his racial ideology which affected his relations with other black leaders. W.E.B. DuBois referred to Garvey as "a little fat black man, ugly but with intelligent eyes and big head, who was the most dangerous enemy of the Negro race in America and the world. . . ."

Garvey, however, himself criticized the "near white" leader of the NAACP calling them the "National Ass for the Advancement of Certain People," and DuBois called him "a monstrosity, a lazy dependent mulatto."

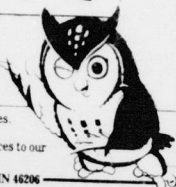
Marcus Garvey was a man of the black race who stood for independent help for oneself. He never ceased working and believing in his "Appeal to Racial Pride."

"The end is not in our day but in our time we can make certain contributions toward it. . . . When the final history of man is to be written, there will not only be glory for others but there will be glory for us."

The ACTIVE List

The Active List welcomes announcements of parish and church related activities. Please keep them brief listing event, sponsor, date, time and location. No announcements will be taken by telephone. No pictures, please. Mail or bring notices to our offices by Friday prior to the week of publication.

Send to: The Active List, 1400 N. Meridian St., P.O. Box 1418, Indianapolis, IN 46206



March 11

Secena High School, 5000 Nowland, Indianapolis, will have its annual Irish Fair from 5:30 until 11 p.m. The school's athletic department will serve fish dinners until 9 p.m. Public is invited.

March 11-13

Students at St. Meinrad Seminary will offer their annual "Sounds of Spring" concert in St. Bede Theater in five performances: March 11, 8 p.m.; March 12, 2 and 8 p.m.; March 13, 2 and 7 p.m. Tickets are \$3 for adults and \$1.50 for children under 12. Tickets also available at the door.

March 12

A day of reflection for members of SDRS will be held at the motherhouse of the Sisters of St. Joseph, Tipton, from 9:30 a.m. to 4 p.m. For information call Linda Courtney, 317-496-5001.

The Irish-American Heritage Society will have its second annual musical gala at Secena High School, 5000 Nowland, Indianapolis,

beginning at 7 p.m. Food and beverages at \$5 per person. For tickets call 353-6664 or 787-4390.

A St. Patrick Day dance is scheduled for the public at St. Ann School hall, 2850 S. Holt Road, Indianapolis, from 9 p.m. to 1 a.m. \$3 per person. Call Marie, 248-1028, or Carla, 856-7447, for tickets.

The second annual workshop for the Catholic Widowed Organization (CWO) will be held at Marian College, Indianapolis, from 9 a.m. to 3:30 p.m. For details contact Neatha Diehl, 236-1565, Bob Beckerich, 253-8771, or Ann Wadelton, 253-7828.

A brunch and style show for the benefit of St. Francis Hospital Center, Beech Grove, will be held at the Hyatt Regency, Indianapolis, beginning at 11 a.m. Tickets are \$15. Call 783-8192 for information.

A Monte Carlo night will be held at St. Rita parish, Indianapolis, from 7:30 p.m. to 1 a.m. Public invited.

The Ladies' Guild of Sacred Heart parish, 1500 Union St., In-

dianapolis, will conduct a rummage sale at the parish hall from 9 a.m. to 2 p.m.*

March 13

To honor the founders of St. Mark parish, Indianapolis, a special liturgy at 11:30 a.m. and a pitch-in lunch will be held at the parish, US 31S and Edgewood Road. Msgr. Leo Schafer will be a special guest. Anyone attending St. Mark during 1947-48 is a founding member. Call the rectory, 787-8246 during the day or Mike Jennings, 786-0157, or Mary Beth Bowling, 787-0641, after 6 p.m.

This Sunday's Lenten Vespers at SS. Peter and Paul Cathedral, Indianapolis, will be led by Fr. James Byrne with music by St. Matthew

(Continued on next page)

BEAMING WINNERS—Mark Novak (near right) and John Ansty smile happily as they receive their overall first place awards in the physical division at the CYO Science Fair held Sunday, March 6. "Model Rocket Engine Thrust Study" was the winning project of these two St. Thomas Aquinas eighth graders. Hae Won Park, (second from left below), and her family, Dr. and Mrs. Kichuel Park and brother Charles, gather for a picture after she won overall first place for the biological division of the CYO Science Fair. Hae, an eighth grader at Christ the King, plans to go to Chatard next year. Her project showed how to make tofu and how it affected the weight of rats. (Photos by Susan Micinski)



ARIA sponsors workshop at Brebeuf High School

American economic issues and their impact on developed countries and Third World

countries is the subject of a two-day workshop sponsored by the Association of Religious in the Indianapolis Archdiocese (ARIA) to be held at Brebeuf High School here March 25 and 26.

Jesuit Father Theo Mathias, faculty member at Christian Theological Seminary and director of the Xavier Labor Relations Institute in Janshupur, India, will be program presenter. Father Mathias formerly served as a member of the Indian delegation to the United Nations and was general secretary of the All-India Association of Christian Higher Education.

Subject of the Friday presentation will be transcontinental corporations. The presentation on Saturday will cover aid/trade relations to nuclear issues. Pre-registration is \$3 for ARIA members, \$4 for non-members. Contact Sister Lillian Baumann, 2802 Franklin Place, Indianapolis, IN 46208.

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the Active List

choir. The evening prayer will begin at 5 p.m. All in the archdiocese are invited to participate.

March 13-19

Meetings for members of SDRC are set for the following locations at 7:30 p.m. unless noted differently. March 12, St. Thomas Aquinas parish center, Indianapolis; March 15, The Catholic Center, Indianapolis; March 17, Our Lady of Mt. Carmel, Carmel; March 19, roller skating at Fox's Skate Center, 3432 Madison Ave., Indianapolis, for a family social activity from 1:30 to 4:30 p.m.

March 15

The regular meeting of the Ancient Order of Hibernians will be held at the hall of the Knights of Columbus Council 437, Indianapolis, at 7:45 p.m. Anyone interested in joining the organization should contact Charles Murphy, 251-3290, or Shawn Gudat, 787-4224.

Catholic Cemeteries Association has announced that all winter decorations and remembrance lights are to be removed from graves at Calvary, Holy Cross and St. Joseph Cemeteries by March 15. March 16 is the date for placing spring and summer decorations on graves. Vases may be purchased at the office of Calvary Cemetery.

The Interfaith Educational Conference invites people of all faiths to attend an interfaith Seder Meal at 6:30 p.m. at the Indianapolis Hebrew Congregation, 6501 N. Meridian, Indianapolis. Tickets are \$8.50 for adults and \$5.50 for children under 12. Call Rev. Mark S. Merrill, 291-0308, or Mrs. Elaine Arffa, 255-6642, for details.

March 16

The regular meeting of the Catholic Widowed Organization (CWO) will be held at The Catholic Center, 1400 N. Meridian St., Indianapolis, at 7:30 p.m.

March 17

A general meeting of St. Gabriel parish, St. Vincent de Paul Society will meet at the parish, 6000 W. 34th St., Indianapolis, at 7:30 p.m.

St. Francis de Sales parish will have a Father Lahey memorial St. Patrick's Irish fun night, 22nd and Avondale Pl., Indianapolis, from 6 p.m. to midnight. Free corned beef and cabbage.

United Catholic Singles' Club will have a dinner at the northside K of C, 71st and Keystone, Indianapolis, at 6:30 p.m. Reservations requested. Call 542-0248.

The Ladies' Club of St. Joseph parish, St. Joe Hill, near Seller-

sburg, will have a dessert/carp party in the parish hall at 7:30 p.m. Admission: \$2.

Mar. 17, 19, 20

The St. Thomas Singers' Club, Indianapolis, has activities scheduled as follows: March 17, St. Patrick Day party, Holiday Inn North, 5:30 p.m.; March 19, Crackers Comedy Club, 8 p.m. Call Sarah, 251-2914, for reservations; March 20, Early bird bike trip. Call Sarah for details.

March 18

The Indianapolis Cursillo community invites interested persons to attend an Ultreya at St. Gabriel parish, Indianapolis, from 7:30 to 9 p.m. Prayer, discussion, song and fellowship. Call 271-7680 or 271-9196 for additional information.

The Right to Life of Southeastern Indiana will have a general meeting at 10 a.m., St. Nicholas parish, Sumner. Public invited.

March 18, 19

St. Vincent Hospital Guild will present the St. Vincent Games '83 in the auditorium of Northwest Junior High School, Indianapolis. Tickets are \$5 per person and are available by calling Teresa J. Fanning, 255-2615, or Mrs. John J. Farris, 944-0286.

March 18-20

A women's retreat under the direction of Benedictine Fr. Eric Lies is scheduled at Fatima Retreat

and William J. Kessans; brother of Loretta Stoerner, Annette Hinton and Oscar Kessans.

† LANG, Thelma Louise (Sr. Vincentia), 68, St. Philip Neri, Indianapolis. Sister of Rosemary Lang, Mildred Gilliland and Gloria Robbins.

† LeBEAU, Robert P., 72, Our Lady of Lourdes, Indianapolis, March 5. Husband of Evelyn; father of Wayne, Thomas, Stephen and Michael LeBeau.

† MEALS, Louise, 65, St. Christopher, Indianapolis, Feb. 28. Wife of Fred; sister of Eloise Karthall and Keith Pressler.

† MUNDELL, Mary Beth (Chester), 25, St. Margaret Mary, Terre Haute, March 7. Wife of Ron; mother of Joe and Kim Mundell; daughter of Lavera and Joseph Chester; sister of Frank and Charles Chester.

† PETER, Edward J., 82, St. Paul, Tell City, March 3. Father of Mary Etienne, Betty Hartz, Helen Spencer, Rita Knust, Jane Huber, James, Robert and Charles Peter; brother of Clara Hagedorn, Agnes Leasher, Cecilia Boerste, Alberta Gehlhausen, Freida Hubert, Norbert and Charles Peter.

† PRUITT, Joseph L. Sr., 85, St. Michael, Bradford, Feb. 28. Husband of Elizabeth; father of Mary Messmer, Sharon Senn, Helen Gilligan, Doris Woods, Carolyn Zimmerman, Larry, James, Michael and Joseph L. Pruitt, Jr.; brother of Goble Pruitt.

† SNOEBERGER, David L., 37, St. Malachy, Brownsburg, Feb. 23. Husband of Carol; father of Christopher, Aaron and Rachel Snoeberger; son of Frank and Lucille Snoeberger; grandson of Mary Smith and Stella Whyland.

† STANLEY, Donna L., 52, St. Lawrence, Indianapolis, Feb. 28. Wife of Lester; mother of Louis and Larry Stanley; daughter of Mr. and Mrs. Clifford Reynolds.

† WILSON, Helen, 75, St. Joan of Arc, Indianapolis, Feb. 26. Sister of Ruth Gorman; cousin of Helen Moore.

† WISH, Susan, 80, St. Margaret Mary, Terre Haute, March 5. Mother of Theo Hall.

House, 5353 E. 56th St., Indianapolis. Call Fatima for reservations.

March 18-22

A parish family retreat directed by a team from the Beech Grove Benedictine Center will be held at Our Lady of Lourdes parish, Indianapolis. The retreat, to begin at 7 p.m. on March 18, is open to Catholics and members of other Christian churches.

March 19

Ritter High School Parents' Club, Indianapolis, will celebrate St. Patrick's Day with a dinner/dance in the school cafeteria. Dinner begins at 7 p.m. with dancing from 9 p.m. to 1 a.m. Tickets: \$10 per person. No tickets sold at the door. For reservations call Sandy Thorman, 219-6961, or Mary Daehler, 219-1459.

The Ladies Auxiliary of St. Peter Claver will have a "hard times" party at St. Peter Claver Center, 3110 Sutherland Ave., Indianapolis, from 1 to 4 p.m. Call Wilhelmina K. Watson, 926-3554, for further information.

March 20

The last in the series of St. John's Festival of Arts programs will be presented at St. John Church, downtown Indianapolis, at 4:30 p.m. St. John's choir under the direction of John J. vanBenten will present the program.

The East West Fest, sponsored

by Catholic Charities Special Projects Refugee Resettlement Program, will be held from 1 to 6 p.m. at the Knights of Columbus Hall, 1305 N. Delaware, Indianapolis. For advance tickets at \$1.75 write East West Fest, Rm. 213, P.O. Box 1410, Indianapolis 46206. Enclose stamped envelope with ticket request.

Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. Thomas, Fortville, 7 p.m. TUESDAY: K of C Plus X Council 3433, 7 p.m.; Roncalli High School, 6:30 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; St. Simon, 6:30 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Bernadette school auditorium, 5:30 p.m.; St. 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

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OBITUARIES

† BREWER, William M., 80, St. Ambrose, Seymour, March 2. Husband of Florence; father of Mrs. Mitchell Evanoff, Deloris Joray, Murrell and Steve Brewer; brother of Helen Bowling, Anna Kidwell and Rose Elaner.

† CRAMER, Elsie, 78, St. Margaret Mary, Terre Haute, Feb. 28. Mother of Francis D. (Pete) and Kenneth R. Cramer; sister of Thomas Webb.

† CURL, Florence, 92, St. Michael, Cannelton, March 3. Mother of Alma, Herbert and Francis Curl; sister of Hester McCarty and Mabel James.

† DOOLEY, Paul H., 66, St. Jude, Indianapolis, Feb. 18. Husband of Thelma Dooley.

† GULDE, Joseph F. Sr., 86, St. Mary, Rushville, March 4. Father of Barbara Schmall, Marjorie McGrath, William and Joseph F. Gulde, Jr.

† HANLON, Georgia A., 55, Our Lady of Lourdes, Indianapolis, March 3. Mother of Debra Caudill, Tamara and Terri Hanlon.

† KESSANS, William 78, St. Paul, Tell City, Feb. 25. Husband of Florence; father of Martha Streenz

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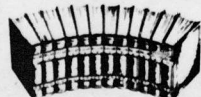
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YOUTH CORNER

Ritter senior competing for honors

by SUSAN MICINSKI

Mary Jo Kline, a senior at Ritter High School and the daughter of Mr. and Mrs. John Kline of Brownsburg, was recently chosen Ritter's Youth of the Month. Sponsored by the West Side Exchange Club of Indianapolis (WSECI), the contest is open to individuals from the west side schools (public and non-public) and selection, according to Mary Jo, was based on awards, activities, grades and "how you act at school."



Mary Jo Kline

Mary Jo and the Youths of the Month from Northwest, Washington, Decatur Central, Speedway and Ben Davis were honored with a luncheon at the club. Each student had to write an essay about "America, the World and Me." From these six students, two finalists will be chosen to compete regionally in the Indiana-Kentucky district. Competition then advances to the national level (Youth of the Year). "You see this is just the beginning," Kline explained.

Since the theme of the essay was so broad, Mary Jo confined her paper mainly to how we touch the lives of people we are around. She compared it to dropping a pebble into a quiet pond and the resulting ripples. "I told about how I first started out in a small grade school located in a small community.

From there I moved to a larger community and a much larger school (Ritter). And next year when I start college everything will be on an even larger scale. This all shows how my life has branched out, and all the lives I've touched and been touched by along the way," she continued.

Some of the lives this Ritter student "touched along the way" can be found at the Indiana School for the Deaf. Through Mary Jo's participation in the Christian Service Program, a requirement for religion classes at Ritter, she visited deaf students for nine weeks. When asked about her experiences there, she answered that "we first had to learn sign language—it was kind of a continuing process. It really

made you think how we take our hearing for granted."

One particular boy at the deaf school was especially memorable for the contest winner. "This one boy was very shy when we first started going there," Kline went on. "He didn't want to interact with anyone—he would just sit back and watch. But after a few visits, he started coming out of his shell. In fact, he felt so glad that we were coming that he would be waiting at the door to greet us. He was the one we really felt we helped."

In addition to her enjoyment of helping others, Mary Jo also enjoys music. Inclined both vocally and instrumentally, Mary Jo is a member of Ritter's chorus and girls' ensemble which recently received a first place rating at the regional music competition held at Indiana Central University. The group also got a second place at the state music competition held at Butler University.

What are the future plans of this music lover?

"Next year I'm going to Purdue University where I'll major in computer science. A lot of people tell me that music and math go together well. I

guess I'll find out," she chuckled.

Secina High School will host its annual Irish Fair on Friday, March 11 from 5:30 to 11 p.m. at the school. Open to the public, the annual event features fish dinners served until 9 p.m. and games for entertainment.

Gina Felts, Kelly McDrews and Elaine Doyle, all 1982 Secina graduates, have qualified for induction into Alpha Lambda Delta Freshman Honor Society at Ball State University. To be nominated, students must achieve a 3.5 overall accumulative grade point average at the end of winter quarter.

Members of the Secina Nursing Club have successfully completed the "Heart Saver" program at Community Hospital, and are now certified to perform cardio pulmonary resuscitation (CPR). The group includes: Vicki Adams, Robin Blanchard, Jean Choi, Angela Clements, Cathy Croddy, Kim Edwards, Jody Greene, Missy Hueber, Sherry Jacob, Agnes Joson, Maria Joven, Jean Kriech, Aletha Lenahan, Mary Beth McCoy, Beth Mescall, Mary Jo Meyer, Kim Stanley,



IRISH FAIR—Secina students Aidan Moriarty (left) and Mike Delaney (right) give the wheel a test spin while Kim Gross puts a leprechaun in place. All these preparations are for the school's annual Irish Fair to be held Friday, March 11. (Photo by Susan Meinski)

Deirdre Tiernan, Chris Thompson and Terry Ward.

St. Mary, New Albany, youth group will discuss "Driving" on "Lifesigns," the radio show for youth this Sunday, March 13. The program is aired at 11:30 a.m. on WICR 88.7 FM.

Sunday, March 13, the CYO will host a one act/comedy-farce play festival beginning at 10 a.m. St. Catherine, St. Roch,

St. Jude and St. Monica are the participating parishes.

The youth council will march in the downtown St. Patrick's Day parade, Thursday, March 17. Dressed as clowns, the youth will carry and pass out green and white balloons to youngsters watching the parade.

A Cadet wrestling tournament will be held March 17 and 19 at Ritter High School. Approximately 15 teams will compete with 300 individuals participating.

Check it out (from 7)

Heritage Society. Entertainment provided by Pat Grant, the Preservation Band, the Full Moon Band, the Clan Na Gae Pipe Band and Larry Everhart's "Indy 5" will begin at 7 p.m. at Secina High School. Cost is \$5 per person.

✓ The Cooperative Action for Community Development (CACD) organization of St. Meinrad College will sponsor its 16th annual variety show, the "Sounds of Spring" on the weekend of March 11-13 in St. Bede Theater. Times are: Fri., March 11 at 8 p.m.; Sat.,

March 12 at 2 and 8 p.m.; Sun., March 13 at 2 and 7 p.m. Tickets are \$3 for adults and \$1.50 for children under 12.

✓ An East West Fest featuring the food, dances and crafts of far eastern countries will be held Sunday, March 20 from 1-6 p.m. at the K of C Hall, 1305 N. Delaware. Cost of the day, sponsored by Catholic Charities Refugee Resettlement Program, is \$2 for adults or \$1 for children under age 12 when accompanied by an adult. Advance tickets (\$1.75 for adults) may be ordered by sending a stamped envelope

and check to: East West Fest, P.O. Box 1410, Room 213, Indianapolis, IN 46206.

✓ Mrs. R.M. Book, Mrs. Russell W. Desserich and Mrs. William Andrew Kerr are organizing a luncheon and card party to benefit the Family Support Center, 1575 Northwestern Ave., on Thursday, March 24, beginning at 11:30 a.m. at the Center. The Family Support Center works to

prevent child abuse and neglect in the eight counties of central Indiana. Tickets cost \$10 per person. Call 634-5050 for reservations.

✓ Theresa Eckrich, Music Director at Secina High School, reports that the 14 members of Secina's Men's Vocal Group took First Place at the Indiana State School Music Association contest held at Butler University in February.

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IN THE MEDIA

No glamor for stagehands

What would TV do without those unsung heroes?

by JAMES BREIG

In the years I have been writing about television, I have interviewed actors (Charlton Heston, Michael Landon, Jack Lord), actresses (Kate Mulgrew, Carol Burnett, Nancy McKeon), newspeople (Steve Bell, Lloyd Dobyns, Jim Hartz), producers (Landon again, for example), directors (the man behind the "Masada" cameras), talk show hosts (Phil Donahue), children's show hosts (Fred Rogers), movie reviewers (Gene Siskel and Roger Ebert), game show hosts (Bob Barker, Dennis James), people in religious broadcasting (Father Elwood Kieser, Jeanne Davis Glynn), and even the guide of a show about old houses (Bob Vila) and a film editor.

This is not a case of "Let's remember" and I have not been stricken with terminal nostalgia. I wanted to list some of the people I have encountered to show a prejudice in my columns. Can you spot it?

It is this: I have always concentrated on the creative people on either side of the camera. I have never chatted with the technicians and others who move about in anonymity but who make sure that what you see gets through the air to your set.

So I'm about to correct that—thanks to a letter from a retired stagehand. His name is Paul Cadreau and he lives in Brooklyn. He wrote to me about a recent column and mentioned his occupation.



you could find yourself working only two or three. That hurts your pocketbook."

TOWARD the end of his stint

at NBC, Mr. Cadreau found himself working in NBC's "Saturday Night Live," which, he said, "paid good, but the hours are grueling—52 hours in three days."

He worked the spotlight on what he calls "one of the weirdest shows I worked on. Some of the so-called stars smoked pot; some didn't. I've seen it passed around in the orchestra. I saw many weird things go on; I had to turn away."

One time, "I saw one of the writers punch a garbage can with his bare fist because his material wasn't used. The producers didn't want anybody over 35 working on the show. One of the stars broke up everything in his dressing room one time because he was high."

Mr. Cadreau found the networks "heartless in some ways," especially in their treatment of retiring stagehands. He recalled one

case when a man left after 30 years with a network and received no severance pay.

When he himself retired, Mr. Cadreau looked for at least "a friendly 'thank you' or 'good luck.' That would have meant something. But I'm glad I retired so I can stay home with my wife, who did so much and made so many sacrifices to raise our children. I don't miss getting up all hours of the night to work the Today show."

If you wonder what Mr. Cadreau looks like, he is recorded for history in a book called "Native Americans." On page 281, he is shown in a studio when he was working on the Johnny Carson show.

And that's his story—quite different from the glamor and acclaim of most of the people I interview. But without Mr. Cadreau, J.R. would be standing in the middle of an empty soundstage.



TV FARE—Mariette Hartley, right, Shelby Balik and Paul Scott as Candy Lightner and her two surviving children visit the grave of her 13-year-old daughter, whose death resulted in the formation of Mothers Against Drunk Drivers. "M.A.D.D.: The Candy Lightner Story," a new NBC movie airs March 14. (NC photo)

I WROTE back and asked if he would talk a little about his experiences on TV sets—not the kind you tune in, but the performers stand in. I thought it would be interesting to hear from someone who has observed TV from the inside but who rarely gets recognized.

I was right; Mr. Cadreau is interesting.

He was raised in an Indian orphanage in Michigan. A Chippewa, Mr. Cadreau never knew his parents as was raised by nuns to whom, he says, "I am very grateful."

A stagehand for more than two decades, Mr. Cadreau worked about half that time at the Metropolitan Opera in New York City "where the work was hard."

Moving on to television, he encountered "a lot of discrimination" because he was an Indian. Looking back, he labels NBC as the best network to work for.

Obviously, a stagehand comes in contact with performers and I asked which ones were the nicest to the crew.

"A lot of stars were very friendly to me," he recalled, naming Burt Reynolds (who is part Indian) and Elliot Gould. "But some were also very snobbish and cold. You learn to roll with the punches. A lot of racial remarks are made, but you keep your cool. Some heads of the studios don't like another race to work for them and openly say so. There is really no one to complain to. A stagehand has no security because they are considered per diem employees. We would get a work schedule. Instead of five days,



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Father John Geis, pastor of St. Mary's Church at Greensburg, is dean of the Batesville Deanery. Cathy Verkamp, Administrative Assistant to James Ittenbach, Archdiocesan Development Director, conducted the following interview with Father Geis regarding Batesville Deanery Projects which receive funding through the Archbishop's Annual Appeal.

Cathy: What is a deanery project?

Father Geis: A deanery project could be any type of program or project that benefits the parishioners in that particular deanery. Before a program or project can go into effect, however, it must first be approved by the Deans' Review Board and then by the Archbishop. Approval depends mainly on the benefit the program will provide the entire deanery.

One example is the Christian Awakening Retreat which is set for March 25 through 27. Two high school seniors from each parish in the deanery will attend. That's an approximate total of 40 students. The purpose of this retreat is to bring back a sense of Christ into people and deepen the faith and spirituality of the young adults attending it.

Another project approved for the Batesville Deanery is a study to be conducted with the Archdiocesan Commission on Youth Ministry. This study will do three things: 1) assess the needs for youth ministry within the deanery; 2) develop a common understanding of youth ministry and its goals; 3) formulate some goals for youth ministry here; 4) study the feasibility and long range mechanisms for support for the position of Deanery Coordinator of Youth Ministry.

We hope this study will resolve the question "What is Youth Ministry?" There is an urgent need to become aware of the needs of our youth, what parents feel are the needs of their children and how we can meet those needs. Alcohol, drugs, sex and marriage are major problems needing immediate attention from personnel who are both interested and qualified to handle such subjects. Before such a program can be implemented, an understanding of the youths' needs must be determined. And that's the subject of this project.

Still another project we are undertaking is a ministry to the handicapped. Our goals here are fourfold: 1) to implement a catechetical program for persons with handicaps in each parish or a cluster of parishes in the deanery; 2) to provide the necessary training for volunteer catechists to teach these special members of the Church; 3) to collaborate with parents in forming a meaningful support group among themselves; 4) to provide an opportunity for other Church members to serve and minister to a particular group within the Church.

The handicapped have much to contribute to the "normal" people of the Church.

Cathy: Projects such as the above are for the benefit of the deanery and are aimed at helping specific groups in need, which is the purpose of the Archbishop's Annual Appeal. Every one of us may not fall into that category but many of us have friends and relatives who do and are in need of the services provided. The projects and programs in the Batesville Deanery are one example of AAA dollars at work for you.

Bishops appeal to Ghana's leaders

UNITED NATIONS (NC)—The Catholic Bishops' Conference of Ghana has appealed to the African nation's military government to step aside in the name of national salvation. The bishops' statement became available at a press conference in New York March 3. The American Friendship Committee for the People of Ghana sponsored the press conference, during which Dr. Jude Aidoo, a Ghana-born surgeon now living in Baltimore, charged that "persecution and wanton atrocities" have wrecked the economy of Ghana and impoverished its people. The bishops' conference statement came to similar conclusions, saying, "In the wake of 'revolution,' atrocities of all sorts have been committed against innocent civilians" and that the nation requires "a transformation of hearts, a genuine moral conversion."



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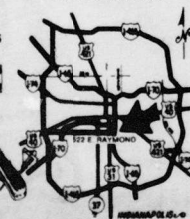
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VIEWING WITH ARNOLD

Story of love among the uninvolved

by JAMES W. ARNOLD

"The troubles of two little people in this world don't add up to a hill of beans."
—from "Casablanca"

"The Year of Living Dangerously," it seems to me, is like "Casablanca," a love story between two uninvolved Westerners, set in an exotic locale at a time of political intrigue and turmoil that is about to engulf them.

"Dangerously" will probably not become immortal. It has too many patches of fog and plot contrivances, and it obviously lacks Bogart and Bergman. However, this moody, photogenic Australian drama, set in Indonesia before the downfall of Sukarno in 1965, has all the cinematic skills of world-class director Peter Weir (last film: "Gallipoli") and a charismatic pair of romantic new stars.

Mel Gibson (of "Mad Max" fame) is sort of a combination of Gere and DeNiro, and Sigourney Weaver, the lissome daughter of one-time NBC genius Pat Weaver, combines beauty with intelligence. Together they generate some healthy, PG-rated electricity.

What's different from get on that "last plane" "Casablanca," besides the together, leaving chaos behind. missing idealism, is that this But both, especially the hero, time the lovers escape. They do have paid for their moral in-



difference. It's a cinch that if they don't now remember the plight of the Indonesian victims of political and economic exploitation, we certainly will.

Gibson plays an ambitious rookie radio journalist who pops into Jakarta expecting to learn everything in a hurry and beat his more experienced and jaded competition, including an aggressively obnoxious American (Michael Murphy).

THE OTHER correspondents make up a typical in-bred Western press group in a Third World situation—pampered, bored, failing to understand. Ms. Weaver works for the British embassy in a job that seems unimportant to her. Amid all the political tension, their passion blooms like a flower in a battlefield.

The unique ingredient is a native character named Billy Kwan, an urbane photographer whose physical handicap—he is not quite a dwarf, but very short—forces him to live vicariously through others.

He's also an intellectual sensitive to the misery his people seem bound to suffer under any of the competing political or revolutionary forces. Billy takes an immediate shine to Gibson as a reporter who might understand and tell the "real story," and begins feeding him special opportunities.

Among them is the Englishwoman, whom Billy apparently worships from afar.

He is their best friend, and fantasizes that he controls their relationship.

(If all this seems strange, it is made doubly so by the fact that Billy is played by diminutive New York actress Linda Hunt—top that, Dustin Hoffman—not only convincingly but at a picture stealing level. The reason for this impersonation was practical—Weir couldn't locate a suitable short actor—but Hunt's subtle, richly articulate, androgynous aura adds considerable exotic mystery to the proceedings).

BILLY, who finally comes to a tragic-heroic but pointless end—protesting the starvation of his people—is the prism through which Weir and writer Christopher Koch want us (as well as their Caucasian leads) to understand both the dignity and the despair of the world's poor and oppressed. At both ends of the movie, Billy asks the question (attributed to Christ and Tolstoy), "What then shall we do?"

Ultimately he decides to offer his life. Gibson and Weaver seem to understand, but do nothing—what can they do?—beyond accept the gift of love Billy has arranged for them. This moral dimension gives the film stature. How many have you seen lately that begged compassion for the hungry masses of Asia?

Director Weir is particularly good at suggesting the mixed deference and hostility the natives (including some Communist activists) feel for the often arrogant Westerners, as well as the decaying beauty of the locale and the wet heat of the climate.

Shot mostly in the Philippines, "Dangerously" succeeds modestly on all its significant levels—as a study of strange environment, adventurous intrigue, moral argument, and

love story. Yet we're conscious of being manipulated, especially in the final half hour as the characters are guided to their various sad and happy fates.

(On a scale of 10, this is a 7 or 8; a film for adults who don't need to have everything terribly clear and tidily wrapped).

USCC rating: A-III, adults.

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