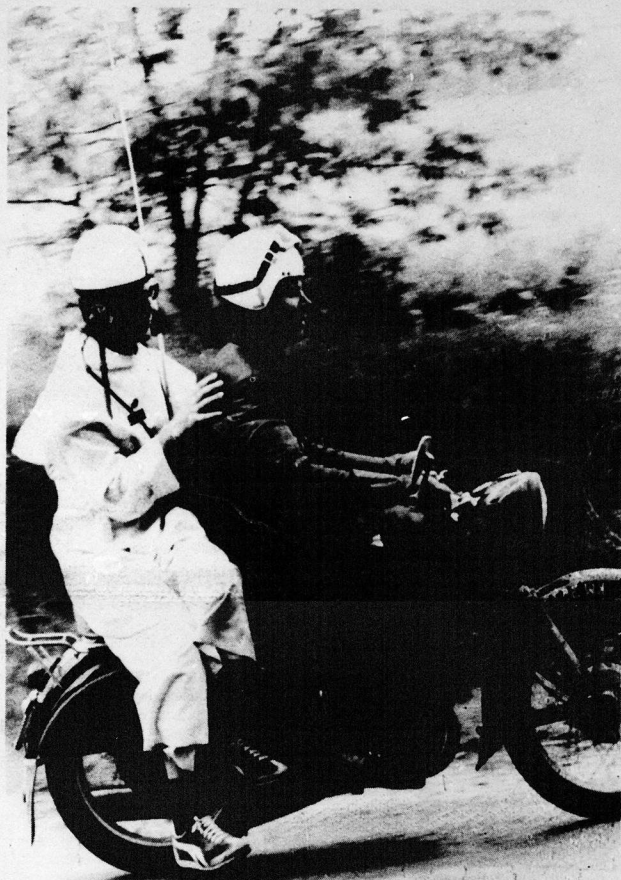


THE CRITERION

Archdiocese of Indianapolis



MOTORIZED MONK—A monk rides on the back of a motorbike along the annual 200-kilometer pilgrimage from Warsaw to Czestochowa, Poland's national Marian shrine. Most of the pilgrims walk the route and the monk uses the walkie-talkie to keep track of his flock. (NC Photo by Chris Niedenthal)

Father Waldon to be evangelization head

Archbishop Edward T. O'Meara has announced the appointment of Father Clarence R. Waldon to the newly-created position of archdiocesan Director of Evangelization.

Father Waldon, pastor of Holy Angels Parish, Indianapolis, will assume his new duties on April 1, with an office in the Chancery. The new office will be funded by monies from the Archbishops' Annual Appeal.

In making the appointment, Archbishop O'Meara said Father Waldon has exhibited "extraordinary interest in evangelization efforts" of the archdiocese. The archbishop established the office following a recommendation by the Priests' Senate.

Contacted following his appointment, Father Waldon indicated his first priority would be "to try to get as many people as possible to the Lay Celebration of Evangelization" in St. Louis next August. "This will be an exposure of our people to what is going on across the nation," Father Waldon explained.

Stressing that "our whole effort will be parish-based," the new director anticipates that the first year's work will involve getting evangelization committees set up in each parish. "The main idea will be to have a group in each parish responsible for evangelization."

He pointed out that "evangelization is more a question of attitude and approach than it is of action. It's not simply knocking on doors," Father Waldon stated. "Rather, it's primarily a process by which a parish really comes to want to spread the word."

According to Father Waldon, "an attitude of evangelization is one of the strong-



Father Clarence Waldon

est means of parish renewal." He noted that all kinds of things flow out of this attitude—a desire to better understand the Word, more faithful practice of the Word, and a greater desire to help the parish.

Father Waldon plans to travel around the archdiocese, meeting with evangelization committees and possibly having workshops with them. His intent, he stated, is "to take as much pressure off pastors as possible" by working directly with the people.

Pastor at Holy Angels since 1970, Father Waldon was ordained May 3, 1964. Previously, he taught at Ritter High School and was associate pastor at St. Michael and St. Andrew parishes in Indianapolis. He is a native of Terre Haute, and the son of Mrs. Flora Waldon and the late Thomas G. Waldon. He attended St. Ann's School in Terre Haute before enrolling at St. Meinrad Seminary.

ICC scores win in minor medical care bill

There's a mixture of both good news and bad news at the State House this week, as legislation of concern to the church was dealt with—and not dealt with.

It is "cross-over" time in the session, and of a possible 250 bills on either Senate or House calendars, only 150 received floor action. Most of these now go on to the other chamber for action. The remainder, barring unforeseen maneuvers, are dead for the session.

Through lobbying efforts of the Indiana Catholic Conference (ICC), one victory was recorded as S.B. 118 failed to pass. S.B. 118 would have permitted minor girls to obtain, without parental involvement, medical or hospital care from conception to post partum.

The ICC opposed the bill as destructive to family unity. After intense and emotional debate, the bill's sponsor called it down for a Senate floor vote. Needing 26 votes to pass, it failed 23-25. However, by law, it could have been reconsidered if one of the legislators who cast an opposing vote agreed to reconsider. No one would, and S.B. 118 died.

ICC Executive Director Ray Rufo praised "the senators working in tandem with us, who were convinced of our arguments and worked the floor" to bring the bill to defeat.

Rufo reported another positive result in the area of juvenile services. S.B. 151, which earlier passed the Senate 47-0, was voted out of a House committee, 7-0, and is eligible for final floor action.

THIS BILL would be a first step toward providing necessary services to foster rehabilitation of troubled youth. It attempts to bring to fulfillment a previous bill, passed and signed into law, which would assess existing possibilities for services to help juveniles and their families. That first legislation never was funded.

According to Rufo, S.B. 151 "would save the state money in the long run, because if we don't surround the kid and his family with counseling and help, he'll get deeper into the justice system." He added that "without an attempt to divert

(See ICC SCORES on page 2)

Happy Birthday

Good health and good days are wished to Archbishop Paul C. Schulte (retired), who on March 18 celebrated his 91st birthday.

THE CRITERION

Vol. XX, No. 24 — March 20, 1981
Indianapolis, Indiana

Families of handicapped need special support

by Valerie R. Dillon

What does a family do when a child is born handicapped? Or if accident or disease causes a crippling condition?

Most often, family members go through stages of disbelief, denial, anger, guilt, depression, and eventually and hopefully—acceptance.

Roberta Gajewski is a young Indianapolis mother of two. She and her husband Robert have a son 10 years old and a daughter 5½. The daughter, Ellen Marie, is a Downs' Syndrome child.

Says Mrs. Gajewski, a former St. Barnabas School teacher. "We see Ellen as Ellen, not as a Downs' Syndrome child. We accept her; she's part of the family."

Ellen's parents are mainly concerned with their daughter's education. Currently she is enrolled half time in a special education class and also in pre-school kindergarten. "She's retarded," Mrs. Gajewski states, "but we're trying to help her become as normal as possible. We don't want to frustrate her, but we push her just a little farther than where she's at."

Mrs. Gajewski admits not all parents accept their child's condition. As president of TOUCH, a parents' support group, she deals with many who struggle. TOUCH has 22 parents of handicapped children; each underwent 12 weeks of training to prepare them to help others.

Sponsored by the Marion County Association for Retarded Citizens, members have one-to-one contact with other parents of a newborn handicapped child or of a child who has suffered a disabling accident.

"These parents need another parent who has experienced the same thing," explains Mrs. Gajewski. "We try to provide example, to listen, to offer specific help, to refer them to professionals if needed."

The key to TOUCH is in the emotional support and practical help it offers. Parents typically ask "What will the future be like for my child?" "Should I consider an institution?" As Mrs. Gajewski explains, "they have many questions, and doctors can't always give the answer."

ANOTHER TOUCH member is Ruthann Harp. She and her husband Daniel were "excited and thrilled" at having a baby. When Sara was born with Downs' Syndrome, there was "some initial anger," but "we had wonderful support from our parents," and a "good experience" at the hospital.

"When we first took her out, some people stared at her. If I'd had a bad day, it was hard to take. But I think that's less as you go along."

With some parents, Mrs. Harp reports, "there is a blaming—it's on your side." It's hard to accept that a handicapped child can happen to you. Also, other people don't always know what to say; they may be afraid of being rebuffed. But parents need to know others care instead of being isolated or shunned."

Calling Sara a "pretty nifty little squirt," and a "vital little girl," Mrs. Harp admits she worries about her daughter's future. "I think, what's it going to be like for her as her sister, now 2½, gets older? There probably will be more problems; but we'll handle them as we go to it."

It was a different challenge 21 years ago when Joe Lesch was born, a profoundly retarded child. His parents were advised to institutionalize him, something they wouldn't consider. But as he grew, there was little help available to them, no place he could go to learn functional skills. It wasn't until he was 13 that school was accessible—at Washington Township Training Center.

ICC scores (from 1)

him, we can almost predict his development into an adult criminal."

Final passage of S.B. 151 looks "favorable," said Rufo.



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The ICC, public policy arm of the Indiana bishops, also will continue to follow four other bills which survived the first weeks of the session. These are H.B. 1760—health facility enforcement in nursing homes (ICC supports); H.B. 1341—driver's license surrender for delinquency (ICC opposes); H.B. 1583—poor relief reform (ICC position being researched), and H.B. 1877—concerning adult abuse (being researched).

SEVERAL BILLS supported by the ICC died during last minute efforts to move legislation from one house to the other. These included H.B. 1101—health insurance coverage for pregnant minors; H.B. 1501—state income tax credit for contributions to public and non-public schools; H.B. 1759—a patient's bill of rights in nursing homes; H.B. 1799—medical cost payments for low income pregnant women, and S.B. 437—adult protective services act.

Another bill which lost out, H.B. 1354, was opposed by the ICC. Calling for conversion of the New Castle Hospital into a correctional facility, it met its demise when the House Speaker failed to call it down for a vote.



WHEELCHAIR WHEELIES—Ten-year-old Michael Frombaugh of Newville, Pa., doesn't let the fact that he has cerebral palsy stop him from having fun. One of his favorite activities is when his sister, Rhonda, takes him out for wheelies. (NC photo)

Today, Joe attends Hilltop School on Indianapolis' north side, and he lives with his parents, Joan and Bill Lesch of St. Pius Parish. The couple also has seven other children—two girls and five boys. Joe is the fifth-born.

ONE BROTHER, Tim, is a physical therapist at Crossroads Rehabilitation Center. Another brother, John, worked until recently at New Hope, a sheltered workshop for handicapped persons.

Tim explains, "I always had an interest in this work, but it was our brother Joe who gave us a real awareness."

Mrs. Lesch has urgent advice for parents whose children are born with handicaps: "Seek help early. We've come a long way with Joe, but with earlier training, he would have been so much further along."

Mrs. Lesch acknowledges there have been burdens along the way, but adds, "I

really feel the kids have gained so much. Young people, especially, are more aware and sensitive these days—it's adults who sometimes lack understanding."

Joe can expect to live into his 40s or 50s, and the biggest worry is who will care for him when his parents are gone. "That's one thing my folks have made clear," said Tim. "They don't want us to take on responsibility for Joe. They want us to live our own lives."

Joan Lesch hopes she will "outlive Joe and have the strength to take care of him." The family is trying now to get Joe into a sheltered workshop, but Mrs. Lesch said federal cutbacks are limiting many programs.

Though his future is uncertain, Joe basks now in an atmosphere of caring and love. But it isn't a one-way street. Declares big brother Tim: "It's been worth it. Joe can share things with us. He responds to love."

PADRES, Ritter High School both win

The Indiana Pacers they ain't, but local basketball fans are shaking their heads over the awesome talents of a still-undiscovered team—the PADRES!

Last week nearly 600 fans at Ritter High School saw the PADRES (short for priest/athletes) pound Ritter's faculty 49-43. Led by Father Mike Welch, who scored half the team's points, the PADRES fielded Fathers Kim Wolf, Pat Doyle, Paul Koetter, Glen O'Connor, Paul Shikany, Jerry Renn and Wilfred (Sonny) Day.

However, according to Father Welch, the "best offensive moves of the game" were displayed by Ritter's principal Frank Velikan. And the PADRES weren't the only winners. Through ticket sales and

halftime activities, Ritter raised \$1,250 for renovation of a facility into a new chapel.

Next Wednesday evening, March 25, the PADRES lay their unbeaten season record (3-0) on the line against Roncalli High School faculty at Roncalli. Game time: 7:30 p.m.

Father Wolf, who organized the PADRES four years ago, said the team not only helps institutions to raise special projects money, but also "gives youth a chance to see us in a new way." Added Father Welch, director of the archdiocesan Vocations Office, "we want the kids to be able to relate to us as whole persons."

Solution for El Salvador becomes worldwide concern

by Agostino Bono
(NC News Service)

El Salvador is a tiny country under an international microscope. The Massachusetts-sized Central American nation has been spotlighted by the Reagan administration as the place where the U.S. government plans to stop communist-bloc infiltration in the Western Hemisphere.

The U.S. position that increased military aid to the Salvadoran government is needed to combat communist-supplied guerrillas has caused international controversy, including much critical comment by Catholic leaders.

► In El Salvador Bishop Arturo Rivera Damas, apostolic administrator of San Salvador, supports a government call for direct dialogue with opposition groups in an effort to end the four years of bloody fighting.

► In the United States the bishops continue opposing military aid to El Salvador, saying the key to resolving the conflict is in meeting social justice demands through socio-economic and political reforms.

► The Canadian bishops support the stand of their U.S. colleagues and deny statements by a Canadian government official that the Vatican repudiates this stand.

► A representative of the Salvadoran Bishops' Conference currently is traveling abroad supporting the basic U.S. government contention that guerrilla weapons are being supplied by communist countries and that El Salvador no longer is experiencing a civil war, but a war between the two superpowers.

► In Ireland a bishop claims the United States is trying to cut off humanitarian aid to the people of El Salvador.

The controversy is being conducted while killings escalate in the war-torn country. A report by Socorro Juridico, human rights office of the Archdiocese of San Salvador, says 4,000 civilian non-combatants were killed in the first 10 weeks of 1981. At the current rate, this

would double the approximately 10,000 non-combatants the archdiocesan office said were killed last year.

International Catholic interest in El Salvador, where about 90 percent of the 4.2 million people profess Catholicism, rose sharply after the assassination on March 24, 1980, of Archbishop Oscar Romero of San Salvador, a leading advocate of non-violence and social reform. Although the archbishop's murderer was never captured, the killing is generally attributed to rightwing groups.

In the United States, interest in El Salvador was further heightened last December when four U.S. women missionaries were killed. Preliminary evidence and general belief in El Salvador indicates that security forces were responsible. The Salvadoran government promised an investigation, but no suspects have been arrested yet.

The murders of the church people contributed to criticisms that most of the political violence and killings were the result of actions by security forces or rightwing paramilitary groups cooperating with security forces. This, in turn, produced criticisms that the ruling civilian-military junta is either responsible for human rights violations or unable to control its own military.

Once the Reagan administration took office it shifted attention from criticisms of the junta to the need for increased military aid to combat communist supplies of arms to the guerrillas.

BY RELEASING documentation and through a series of briefings, including a session Feb. 23 for Catholic officials, the U.S. government has tried to build support for military aid.

The basic U.S. position is that communist-bloc arms have been flowing to the guerrillas through Cuba and Nicaragua. The United States says the evidence for this comes from 18 pounds of captured guerrilla documents.

The evidence so far has not caused a



FUTURE IN QUESTION—A woman sits outside her make-shift home in Mariental, Namibia. After three years of negotiation on how to end South Africa's 62-year rule of Namibia, a plan which would have provided independence through elections supervised by the United Nations appears to be dead. (NC photo from the U.N.)

shift in the U.S. bishops' opposition to military aid.

The "redefinition" of the conflict into an East-West power struggle downplays the quest for justice of the Salvadoran people, said Father J. Bryan Hehir, U.S. Catholic Conference director for international justice and peace, at a congressional hearing.

The church's opposition to military aid has assumed "a new proportion" because of this redefinition, he added.

"On policy grounds alone, the USCC believes that the long term interest of the United States in Central America will hardly be served if the majority of the people there believe we have chosen to subordinate their quest for justice to a geopolitical policy of hemispheric security which is one step removed from their daily lives," he said.

Rites to mark Romero death

An ecumenical prayer service in Indianapolis and a memorial Mass in Terre Haute will mark the first anniversary of the assassination of Archbishop Oscar Romero of El Salvador.

Several Indianapolis churches will sponsor the prayer service at 7:30 p.m. Tuesday, March 24 at St. Andrew Catholic Church. Thomas J. Liggett, president of Christian Theological Seminary, will be featured speaker. Dr. Liggett has firsthand knowledge of El Salvador and knew Archbishop Romero, according to service sponsors.

"All Christians and persons of good will are invited to pray with us," said Father Cos Raimondi of St. Thomas Aquinas Church. "Our hope is that peace and the alleviation of oppression may come to the El Salvadoran people, that military might will not be viewed as a means to peace, and that the U.S. government may be guided by the wisdom of God."

The Terre Haute memorial Mass will be at 7:30 p.m. on Tuesday at St. Joseph Church. Maryknoll Father Philip Bowers recently spoke on the El Salvador crisis at a Terre Haute Religious Education Center meeting.

17 U.S. bishops urge debate on nuclear arms

by NC News Service

A group of 17 U.S. bishops, all members of the Catholic peace movement, Pax Christi, have made an urgent appeal for increased dialogue and debate within the church on the nuclear arms race and military aid to repressive regimes.

They also warned that the U.S. government may be ready to conduct its foreign policy "outside the pale of moral behavior." There is a need, they said, to apply Pope John Paul II's warnings about the "common extermination" of the human family to current U.S. defense policies.

The plea came in a March 13 letter to Archbishop Joseph L. Bernardin of Cincinnati, chairman of a new ad hoc committee of U.S. bishops established to study and make recommendations on church teachings on war and peace. The committee was formed after several bishops at last November's meeting of the National Conference of Catholic Bishops said recent developments in nuclear technology and U.S. defense policy demanded a new look at the teachings.

The bishops who signed the Pax Christi letter said they have a "grave responsibility as pastors" to alert Catholics and the

nation to the dangers of the government's apparent course of action regarding nuclear superiority and the support of governments that foster injustice in the name of anti-communism.

The letter called for careful exploration of the "possibility of advocating unilateral disarmament" as a means of breaking the deadlock caused by demands for mutual disarmament.

"Granted, unilateral initiatives involve serious risks," the bishops said, "but in our view these risks are called for in light of the far greater risks of an arms race which the Vatican has called 'a machine gone mad.'"

The bishops also urged an increased commitment to "peace research," including a look at "non-violent methods of civil defense."

"We also need to recognize that there are some historical models for ways of settling differences besides resort to armed conflict," the letter observed, calling for a reinforcement of the "peace-making potential of such instruments as the United Nations and the World Court."

The bishops' letter stressed that the church, through its leaders, "must labor to show more clearly that we cannot have

peace unless we have a serious commitment to work for a just national and international order."

In welcoming the formation of the ad hoc committee, the letter said, it was Pax Christi's aim to place before the committee a "full range" of questions requiring answers, including:

—Can continued or increased spending on armaments be justified in light of urgent needs of the poverty-stricken?

—Can the nuclear arms race be continued without greatly increased risks of nuclear war?

—If the indiscriminate use of weapons of mass destruction is morally wrong (as held by Catholic teaching), how can the threat to use them (which is essential to U.S. deterrent strategy) be morally justified?

—What moral limits should be set on "targeting policies" of U.S. weapons systems?

—Is it morally responsible for policymakers to claim that nuclear wars can be won?

—Can it be morally justified to supply non-nuclear weapons to poor nations or to countries where arms are likely to be used to maintain repressive regimes?

Archbishop O'Meara's Schedule

Week of March 15

SUNDAY, March 22—Mass at SS.

Peter and Paul Cathedral, Indianapolis, 11 a.m.; Legion of Mary Annual Acies services, SS. Peter and Paul Cathedral, Indianapolis, 2:30 p.m.

TUESDAY-THURSDAY, March 24-26—1981 Meeting of the NCCB administrative committee and USCC administrative board, Washington, D.C.

Editorials

A challenge for Christians

If you're a superstar or one of the "beautiful people" of today's society, life indeed can be beautiful. If you happen to be homely, old, or disabled, life may not be so beautiful.

This week's Criterion carries the fourth and final article about handicapped persons. This series has told the personal stories of a number of disabled people, the efforts and struggles of their families and descriptions of some programs now available to help them.

But we barely scratched the surface. Out there are thousands of people with stories both inspiring and pathetic—stories of acceptance and understanding, of rejection and failure, of struggle to achieve and of assistance that was not always there.

1981 has been proclaimed by the United Nations as the International Year of Disabled Persons. In number, this is estimated at 450 million people worldwide, meaning one person in 10 has a physical, mental or sensory impairment. About 25 percent of the world's population is directly affected by the problem of disability, so we might well think in terms of "the disabled family."

In other words, disability is no small challenge. And while many efforts to deal with the problem are based on humanitarian motives, the challenge to Christians and to the church itself is more pointed and more critical.

In his public ministry, Jesus showed special care and compassion for the suffering and the afflicted. He embraced the neglected, the lame and the blind, the poor and the sick. To them he proclaimed the good news of God's kingdom. Down through the centuries, his followers have borne witness to his example, ministering to the outcasts of their century.

Today, the help available to the disabled is much more sophisticated than in an earlier time. Special schools and educational techniques, opportunities for productive work, better medical knowledge and care, and advanced rehabilitative methods, all contribute to the possibility of a better life for the person with a handicap. But with all of this progress, much more needs to be done.

What principles should guide us in our efforts? One, the disabled person among us is fully human, made in God's image, deserving of support, respect and love. Second, we are obliged as Christians to help this person take his or her place in society so far as this is possible. Third, our efforts should be geared toward integration rather than institutionalization and isolation of the disabled person.

What can be done here in the archdiocese? There are many possible avenues to explore:

- development of a fullscale religious education program for both children and adults with learning limitations;
- legislative efforts to protect and enhance the lives of the disabled;
- where possible, correction of architectural barriers in church buildings which limit access;
- conversion of empty properties into group homes or sheltered facilities;
- efforts at local parish level to integrate the disabled person fully into the liturgical and social life of the church community.

Actually, the practical possibilities are almost unlimited. But it may be that the most necessary change must come in our fundamental attitude toward those with handicaps. As a recent Vatican document put it, "People do not want to be faced with forms of existence which visibly reflect the negative aspects of life." The experiences of parents we interviewed and disabled persons we spoke with suggest that most of us still regard as "other" those who are different from us. Until we can love these "others" as Jesus did, embracing those who challenge and frighten us, we will lack the motivation to begin to make a better world for these most vulnerable of our brothers and sisters.—VRD

New column to answer need

Whenever newspaper editors ask their readers what concerns them most, family life inevitably emerges as a top priority. Within the Catholic press, another expressed concern focuses on how to grow in faith and to instruct one's own children in spiritual matters. Responding to both of these issues, the Criterion has chosen to begin publishing a new feature, "Talks with Parents." This is a weekly column written by catechist Dolores Curran and which won the "Best Syndicated Column" award from the Catholic Press Association.

Mrs. Curran is a nationally syndicated columnist who appears in more than 75 diocesan newspapers with a circulation of 3.5 million readers. An experienced catechist, she has written nearly a dozen books and several audio-visual programs dealing with the parental role in religious education. Mrs. Curran also has served on many national church commissions concerning youth, family life and catechesis. She lectures nationally and has taught at high school and adult education levels.

Our new columnist combines this professional background with a practical and experiential knowledge. She is married to a public school administrator and is the mother of three teenage children.

During Lent, Mrs. Curran's column will appear on page 5, our Lenten page, as she is writing a series specifically for the penitential season. Later, her topics will be on various family life topics. We believe you will find her work practical, spiritually sound and written in an entertaining, down-to-earth fashion.

We are happy to add Mrs. Curran to our extended editorial staff. We think she will offer valuable insights in an area of great importance to our readers.—VRD

Washington Newsletter

Can U.S. be sued for land transfer to church?

by Jim Lackey

WASHINGTON (NC)—As if attorneys for church organizations didn't have enough to worry about already, the U.S. Supreme Court currently has before it a major new case with significant implications for expanding the ability of ordinary citizens to file lawsuits on church-state issues.

The court in late February accepted for review a federal appeals court decision that an organization advocating strict separation of church and state can challenge in court a transfer of surplus government land to a church organization.

While the root of the issue is whether such a transfer from state to church is unconstitutional, the initial question that has to be resolved is whether an individual or organization, in this case Americans United for the Separation of Church and State, has legal "standing" to file a suit.

If the Supreme Court rules that the group indeed does have "standing," the case will be returned to the district court level to be decided on its merits. If on the other hand the court were to rule that Americans United lacked standing, the suit will be dismissed.

The legal principle of standing, though it has a long and confusing history, basically holds that to bring suit an individual or an organization must show that the action being challenged actually has a detrimental effect on that person or group. Otherwise, anyone could challenge in court any government action with which they disagreed.

ACCORDING TO the facts of the case, in 1973 the Defense Department decided that it no longer needed its military hospital near Valley Forge, Pa., and ordered it closed. Using a 1949 law governing the disposal of excess federal property, the government began accepting applications from public and private health and educational institutions willing to take over the property at no cost. In return, the institution would be required to operate the property for 30 years for the benefit of the public.

Northwest Bible College, now known as Valley Forge Christian College, was selected to receive about 77 acres of the 180 tract as well as some furniture and other goods of the hospital. It was not the first time a religious organization had received federal land in such a manner; religious institutions have received more than 650 such parcels since the law was passed, according to Americans United.

Shortly after the property was transferred in 1976, Americans United decided to file suit, charging that the religious character of the college should have disqualified it from receiving the property and that the government violated the Constitution by signing over the deed to the college. The suit was dismissed by a federal district court for lack of standing but

was reinstated on a 2-1 vote by the appeals court.

In the case now before the Supreme Court (Valley Forge Christian College vs. Americans United), the college argues that the church-state separationists are "unaffected and unharmed" by the land transfer. If allowed to go ahead with the suit, the college adds, the upshot would be that every citizen could use the federal courts to debate his grievances with government.

Citing several Supreme Court precedents, the college also argues in its brief that "mere interest in a problem" does not meet the required test of "distinct and palpable injury" for standing.

"THAT A FEDERAL court not be used to permit citizens to second-guess governmental choices, but only to redress wrongs, is the foundation of this court's standing rules," the college's brief remarked.

"There is no suggestion anywhere in this record," the brief also notes, "that the respondent's (Americans United's) spiritual values have been damaged by the government's action . . ."

Americans United counters that there are other precedents for granting it standing, including one case where the Supreme Court seemed to say that "a spiritual stake" in the important rights protected by the First Amendment, such as freedom of religion or of the press, is sufficient to grant standing.

The organization also charges that the action of the government had the impermissible primary effect of advancing religion, that enforcing the contract between the government and the college will result in excessive entanglement between church and state and that the "public benefit" of the transfer of property is pervasively religious.

While some church attorneys are worried that a Supreme Court ruling in favor of standing for Americans United might open the way for a number of such lawsuits, the executive director of Americans United, R.G. Puckett, says the case "can be a landmark in the battle for church-state separation."

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Altar, like home's table, plays focal role in drawing all more closely together

by Katharine Bird

In homes, people often gravitate instinctively to informal settings around a kitchen table, responding perhaps to the relaxed atmosphere close to the center of a family's activities. The focus of such gatherings is communication, to renew and deepen friendship, to build relationships in the context of a shared meal.

It is similar in churches. They are a kind

of home for Christians. And in them, very obviously, people gravitate toward the Christian family's table. Of course, the meal eaten at this table is not an ordinary meal. The table, in fact, is quite special.

The very way in which the Christian family's table—the altar—is constructed, is revealing. It is the absolute focus of the church as a building.

It is no wonder that people consider tables places of warmth! Tables often remind them of happy times shared, even of times when they have gotten new insights, in the company of others, into the meaning of their lives.

The enduring value of a table as a place where people join together is recognized by the church in all its eucharistic celebrations—its Masses.

lovers as an analogy to explain our need to continue offering the Eucharist. Lovers need to repeat their words of love from time to time, he says, in order to continually renew it. No lover expects a single declaration of love to suffice for a lifetime. In addition, Lash comments, a declaration of love calls for an answer from the loved person.

IN SIMILAR fashion, the Christian community responds to Jesus in celebrating the Eucharist. By coming to the Eucharist, and sharing Communion, Christians respond to the invitation of Jesus—and are welcomed to his table.

But Lash insists the Eucharist is no ordinary meal. It is a sacrificial meal. The death and resurrection of Jesus, this "final statement of God to mankind," continues to be heard in human history, Lash writes. It is made present in the life and celebration of God's faithful people whenever the sacrifice of the Mass is celebrated in community.

Lash points out that the human situation is one of total or partial separation from God. But in the Eucharist, the hope for a yet fuller unity with him is expressed.

It is interesting to see how strongly some Christians feel about the Eucharist. The late Flannery O'Connor, a Southern writer of short stories and novels, once wrote in a letter to a friend that the Eucharist "is the center of existence for me; all the rest of life is expendable."

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Uncovering ideal of poverty challenge of modern life

by Dolores Curran

Once, when one of our children was younger, he came home from school and asked me, "Are we rich?" Having just dropped a bundle at the supermarket, I informed him rather strongly that we weren't rich. "Oh," he said, "then Tim is wrong. He said that anybody who has a room of his own and goes on vacations is rich."

"Well . . ." I began, and was immediately confronted with the dilemma of American Christians. What is rich? Does it mean having enough to eat or enough to spend a thousand dollars on Christmas? Does it mean not being able to afford a doctor or not being able to afford tickets to the Super Bowl?

Jesus gave us so many stories about being rich that we don't even want to know about them. They make us very nervous, especially when we hear about people like Mother Teresa, those in Bangladesh, or the elderly who eat dog food to keep alive. It isn't fair to make us feel guilty about enjoying the fruits of our

labor, we say defensively. We work hard for what we have, as if that is enough to wipe out of our consciences the have-nots. "Sell all you have and follow me." "Woe unto you who are rich; you have your comfort already." "It's easier to pass through the eye of a needle . . ."

Gospel values aren't pleasant to discuss when we come up against our lifestyles. Most of us want to pare down our lives but we don't know how. Poverty is such an awful word. It connotes not having security and control. Or two TV's, two cars, and pizza and beer at midnight. It means we have to give our excess away and trust on the love of God to furnish groceries, gas and college at the very time we see our elderly friends struggling to make it on savings and social security in inflationary times. What's a family to do?

First, let's get rid of the word poverty. Jesus never said we had to live in poverty and destitution. When I looked for another word for poverty, I came up with some appalling choices: indigence, pauperism, beggary, mendicant, destitute, bereft, and seedy. Who needs those?

Better we work with a word that makes more sense in our lives: simplicity. How can we simplify our lives, stripping them of the constant desire for more goods, experiences, and wealth?

Each family has to come up with its own plan. I know a family that gives a thing away a day just to make themselves aware of the excess of things in their lives. They've been doing it two years now and it's been a profound experience for them.

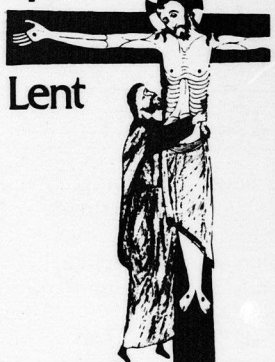
Another family began focusing on alternatives to consumerism about the same time. They invested in the Alternative Celebration Catalogue and found themselves enjoying the holidays more by spending less. They are now avid members of the Alternatives movement. (Information: Box 1707, Forest Park, GA 30050)

Today's question: take the remainder of your time to answer these questions together.

1. If we gave a thing away a day, how long would it be before we were poor?
2. If our income was cut in half, what would we cut out of our lives?
3. What is our family's favorite possession?
4. Would we be the same without it?
5. Estimate what last Christmas cost and write a plan for halving it next year and having the same amount of fun.
6. What does eating leftovers have to do with the gospel?



A Spiritual Lent



And on the Third Day . . .



NO BUNNY—Alternatives, a national non-profit group, is working for simpler, more meaningful holidays, and urges disposal of commercialized Easter. In 1980 Americans spent \$90 million on Easter cards; \$550 million on Easter candy; almost \$1 billion on Easter clothes.

Policy offers a total learning experience

by Father Jeff Godecker
(Fourth in a series)

Every participant in the parish Confirmation programs across the archdiocese is to be involved in 20 hours of instruction, 30 hours of a service project and a retreat experience. Each person also is asked to be involved in a personal interview with one of the parish staff and in a celebration of enrollment in the program (normally at a Sunday liturgy) in making some expression of his/her intent to receive the sacrament. The exact structure of each element will vary from parish to parish based on the needs of the community and the youth.



In a real sense all of these elements contribute to total learning experience. This experience is designed to build a program of education which not only teaches doctrine, but also fosters an attitude of loving service and creates an experience of fellowship and prayer.

In other words, the total Confirmation

program blends doctrine, prayer, experience and community.

THE CATECHESIS, the retreat, the service project all work together to answer two questions: What does it mean to be a Catholic Christian? and What does it mean to be a part of the church? Each is part of a joint project to enable participants to reflect on a Christian lifestyle of relationships, worship, prayer, service and witness. Hopefully, this will be done in very practical, alive kinds of ways in each parish.

Taken together, the components will permit each participant to reflect, discuss and act on all areas of the Christian life: relationship to God through the Spirit, moral and ascetical practice, social doctrine, personal and community practice of faith, and worship.

The hinge that brings all this together is the life of Baptism. Each component will begin to make sense and will be helpful only when related to Baptism, which is not merely a sacrament one receives at infancy but a sacrament that a person lives and grows into during a whole lifetime.

Each component must be placed within the life of each participant. It must somehow flow from where he/she has been,

where the Christian life is for the participant now, and where the person wishes to go with it. Each component, then, must be handled in such a way that persons are welcomed rather than excluded. The atmosphere needs to be one of invitation. Persons leading the catechesis and other aspects of the program will need to be non-judgmental and at the same time challenging toward participants.

SO WHAT, ultimately, will participants learn? Part of the answer belongs to the way in which a parish structures the

program. Some of the answer lies with the mysterious process of the Spirit and the freedom and receptivity of the individual. Most persons probably will get as much out of it as they put into it. But the possibilities for what a person may learn and become are endless.

Hopefully, the learning will be of both the head and the heart, and a "learning" of those gifts of the Spirit: love, joy, peace, patience, kindness, goodness, trustfulness, gentleness and self control. (Galatians 5:22-23.)

Finally, the result of the Confirmation program should be that all participants know they are a little further along the road—but not finished yet in their growth in the life of Christ within the Catholic community.

Confirmation workshops slated

Parish pastoral staffs are invited to attend one of two Confirmation Workshops, designed to prepare participants for the archdiocese's new policy on Confirmation.

Providence Sister Gilchrist Conway will speak at both workshops, scheduled from 9:30 a.m. to 3:35 p.m. on Tuesday, March 24 at Our Lady of Grace, Beech Grove, and Wednesday, March 25, at Ramada Inn, Scottsburg.

Sister Gilchrist worked in religious education in the archdiocese from 1968 to 1976. She currently is a pastoral associate in southeastern Oklahoma. She will speak on "The Vision of Initiation Behind the Policy," and on "Confirmation and the Total Parish Community."

Also, members of the Archdiocesan Confirmation Task Force will present practical workshops on implementation of the policy.

To the Editor . . .

Some life more sacred than others

Thank God for Archbishop O'Meara's enlightened view on capital punishment. Until I read his statement (3-6) I thought most everyone had lost their senses.

From a moral view, I see no merit to man-made laws which permit the killing of any human being under a cloak of righteousness.

As an attorney and public defender, I believe the death penalty law is as hypocritical as some of its outspoken advocates. The law as it exists in Indiana allows a prosecutor the discretion to seek the death penalty in certain, well-defined situations. The hypocrisy arises from the law's attempt to categorize those situations.

For instance, the law states that the prosecutor may elect to seek the death penalty where the accused is charged with killing a law enforcement officer. However, if the accused were charged with

killing a different kind of public servant, like a mailman on his route, the maximum penalty that could be imposed is 60 years in prison.

In adopting this law our legislature has arbitrarily set differing values on human life. The legislature, through this law, is not saying that all human life is sacred, but rather it is saying some life is more sacred than others.

As to those who advocate capital punishment as a deterrent to violent crime, such a hypothesis is absurd. After many years of criminal defense work, I have never met a defendant who at the time of the initial interview knew the penalty for the offense charged. In most cases, a defendant's mentality is incapable of rationally analyzing the risks of punishment for contemplated unlawful acts.

Has the existence of punishment in any

degree ever reduced the incidence of crime in America? Of course not! Throughout my adult life I have yet to witness even a short duration where crime was on the decline. During that same time, I have seen a continuous toughening of penalties. Only one conclusion can be drawn.

Finally, to those who feel a necessity for exacting a pound of flesh from an accused convicted of a heinous crime, I would point out there can be no worse punishment than to be incarcerated for a life time. With all the human indignities forced upon an inmate each day, and the constant fear of personal harm, death to many would be a reward.

Charles A. Beck

Indianapolis

Alums dine

Benedictine Father Eric Lies, director of public relations at St. Meinrad Archabbey and Seminary, will be featured speaker at the 14th Annual St. Meinrad Alumni Dinner in the Indianapolis area on Monday, March 23. Msgr. Timothy Sweeney, archabbot, also will speak briefly.

A reception and dinner will be held at 6 p.m. at Immaculate Heart Parish hall. Father David Lawler, pastor, is chairman for this year's dinner.

Twenty four students from the archdiocese are among the 344 who attend St. Meinrad Seminary.



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Christians must act out Gospel values

Thank you for your recent editorials on the Judy execution and the U.S. role in El Salvador. I suspect it is not easy for any of us to act out our Christian values and Gos-

Dailey opens eyes to lack of priests

Always enjoy reading Alice Dailey. This week she was not funny, but what she had to say was serious. She opened my eyes to many things that are happening in our church and about our priests. Let us hope and pray for more vocations.

Helen Cunningham

Indianapolis

pel demands. But more than ever, Christians need to do so.

As people who affirm the ultimate value of human dignity, we must oppose all social forms of lessening this dignity. Capital punishment and the U.S. intervention in El Salvador are two examples where value for human dignity is being lost. Consequently I appreciate your insight and your courage in asking those of us who proclaim to follow Christ and the Gospel to protest against actions that contradict the Gospel.

Charlie Martin
Director of Religious Education
St. Thomas Aquinas Parish

Indianapolis

KNOW YOUR FAITH

Celebrate Mission Sunday?

by Fr. Philip Murnion

As a child, Mission Sunday was special for me. My parish celebrated it by having school children dress in the many garbs of religious orders doing work in the missions. The children, in a great variety of cassocks and religious habits, walked in procession through the church and then took part in minidramas celebrating the efforts of religious orders to bring the Gospel to foreign lands.

This ceremony was one way the parish tried to teach that the Gospel and the church belong to the whole world. Through this vivid drama we learned about our brothers and sisters in God's family who lived in distant lands and different cultures.

Ceremonies like these can convey far more vividly than eloquent words how we

(See CELEBRATE on page 8)



REMEMBER THE FARMERS—An Indonesian farmer works with his oxen in an irrigated rice field. It has been suggested that as we sit down to eat we look at the food on our table and

consider the people around the world who labored to produce that food. (NC photo)

CCD an alternative system of religious instruction

by Don Kurre
(First of a series)

It is not uncommon today for a parish to find the enrollment of its religious education program to be larger than the enrollment in its school—if it still has a school. In the archdiocese as a whole, enrollment in religious education programs is rapidly matching school enrollment. Some say that enrollment in religious education programs will surpass that of the schools, if it hasn't already done so.

As a result, what is commonly known as CCD has become for a growing number of Catholics an alternative system for the religious instruction of children.

The Church is attempting to provide religious instruction for children outside the Catholic school as part of a thrust toward Total Catholic Education (TCE). TCE is an attempt on the part of the church to provide womb to tomb religious education for all of the faithful in a united and consistent way.

What may not be understood is that this

womb to tomb approach is not new. A model for womb to tomb religious education was mandated for church use as early as 1905. A remnant of that model is still with us today.

Furthermore, the extensive use of lay religion teachers was also heralded as an appropriate means of providing religious education as early as 1905.

The three letters—CCD, the concept of womb to tomb religious instruction and extensive lay involvement in teaching religion are refinements of a heritage begun by the Fraternity of Christian Doctrine (CCD).

The Fraternity was the most comprehensive and inclusive model for Catholic religious instruction ever designed.

IN THE PARISH manual of the Fraternity of Christian Doctrine, CCD was defined as "the Church's official parish society devoted to the religious education of all children and youth not enrolled in Catholic schools, and of adults, both Catholic and those outside the fold." Clearly a definition of womb to tomb education.

The manual continues by describing the nature of CCD. CCD, is "a lay organization which utilizes all the resources of a

parish in spreading the knowledge of Christ and his Church among those who have not the opportunity or privilege of complete religious education."

In 1905, Pope Pius X responding to what he called the "large numbers of Christians in our own time entirely ignorant of those truths necessary for salvation" called for the establishment of CCD. The Pope in his encyclical "Acerbo Nimis" (On the Teaching of Christian Doctrine) said: "In each and every parish the Society known as the Fraternity of Christian Doctrine is to be canonically established. Through this confraternity, the pastors, especially in places where there is a scarcity of priests, will have lay helpers in the teaching of Catechism, who will take up the work of imparting knowledge both from a zeal for the glory of God and in order to gain the numerous indulgences granted by the sovereign pontiffs."

FOLLOWING the Pope's led the 1918 code of Canon Law required the establishment of the Fraternity of Christian Doctrine. The canon states, "the Holy See desires that the ordinary establish in every parish church the Fraternities of the Blessed Sacrament and of Christian Doctrine."

As if to re-emphasize the church's position, in 1935 the Sacred Congregation of the Council promulgated the decree "Provido Sane Consilio" (On the Better Care and Promotion of Catechetical Instruction). "Provido Sane Consilio," restates the mandate of the church saying, "In every parish the Fraternity of Christian Doctrine as the most important of all others must be established."

The Fraternity of Christian Doctrine was first established in this archdiocese in 1938 by Bishop Ritter. However the beginning of CCD in 1938 turned out to be a false start. It was not until 1946, under the leadership of Father John Casey, then Diocesan Director of the Fraternity that CCD began to function within the diocese.

The Fraternity of Christian Doctrine has a very interesting history within the archdiocese. A history that if understood might help us avoid the mistakes of the past and capitalize on the strengths of our current models.

As a part of our educational heritage, the CCD model does have an affect upon our efforts today. I want to share some of that history so that we might provide religious instruction more effectively and appreciate the progress that has been made.



Story Hour

Greeks seeking truth hear story of Christ

by Janaan Manternach

Athens is a fascinating city. This city in Greece is dominated by the graceful ruins of the Parthenon—a shrine to the goddess, Athena. It sits high above the city on the Acropolis hill. Just below the Acropolis on Mars Hill are the ruins of the ancient Areopagus, or court district.

When Paul found himself in Athens—some 1,900 years ago—the city was much smaller than it is today, but it was even more fascinating. Paul spent days walking around. He climbed up to the Acropolis and marveled at the beauty of the Parthenon. But he was shocked at the thought of people worshipping a false goddess, Athena.

He walked down the hill to the Areopagus. Here were the court buildings in which the supreme court of Athens met. Everywhere he looked he saw statues of gods and goddesses. They were beautiful works of art but to Paul they stood for something very false.

In the city below, Paul was intrigued by the marketplace, the Agora. It too was crowded with statues of gods and goddesses. In this public square people gathered to buy groceries and to talk about politics, philosophy and religion. Paul listened to the philosophers and street preachers. Some claimed that pleasure was the secret to happiness. They called themselves Epicureans. Others taught that the way to happiness was to live according to natural needs and desires. They were the Stoics.

Paul was so upset by what he heard that he decided to preach in Athens while he waited for Silas and Timothy to come from Berea. The sight of idols everywhere disturbed him terribly. So he went

to the synagogues to talk with the devout Jews of Athens. Like him they believed in only one God.

Paul spoke to the Jews about Jesus, telling them that Jesus is the Messiah sent by God to lead everyone to freedom. Then Paul went to the Agora to debate with the ordinary citizens and the philosophers.

The Stoic and Epicurean philosophers argued politely with Paul. They found him hard to understand, because Paul did not refer to thinkers they knew, like Socrates, Plato and Aristotle. He also spoke with a strange accent.

"What is this babbling to say to us?" some asked. Others said, "He sounds like he is talking about foreign gods." They heard Paul speak of "Jesus" and "resurrection," and thought he was speaking of two new gods.

Paul spent several days in the marketplace preaching to the interested citizens and arguing with the philosophers. Finally, the philosophers decided that there should be an informal investigation of Paul's teachings.

"We are curious about this new teaching of yours," they said to Paul. "You are talking about subjects we are not familiar with. We would like to know better what you are talking about."

Paul was eager to tell them about the one true God. He wanted to tell them all about Jesus. So he went with the philosophers up the hill to the Areopagus.

A large crowd gathered. Paul was to be given a chance to explain his teachings. It was not a formal trial, but an informal hearing. The Athenians loved new ideas. They were eager to hear more about Paul's strange teaching.

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

PROJECTS:

1. Search for information and pictures of Athens. Make a booklet out of your findings and title it, "Athens: A Place Where Paul Preached." Share your booklet with classmates, friends and family.
2. Pretend that you are Paul during his first days in Athens. Write a letter to a friend sharing what is happening to you and how you feel. Give your letter to a friend and ask him or her to write a letter back to you.
3. With the permission of your mother or father, cover the entire door to your room with plain colored paper or brown wrapping paper or poster paper. Decorate your door with images of Paul.

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

QUESTIONS:

- Why is Athens a fascinating city? Why did Athens fascinate Paul when he found himself there following his escape from Berea?
- Why did Paul want to preach in Athens?
- Why did the philosophers decide to investigate Paul's teachings? Why did Paul agree to this?
- Why did a large crowd of Athenians gather to hear Paul explain his teachings?
- How do you think most of the crowd will react to Paul's message?

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Celebrate

belong to a church of many nations.

Whatever happened to Mission Sunday? Catholics still contribute to the "missions." We still support those who carry the message of the Gospel in word and action to people who have little knowledge of Christ. Lately we have come to appreciate more fully the importance of each of these peoples.

We realize too that the meaning of the Gospel is made clear through actions that help people in other lands to enjoy freedom and a more humane life.

There is a new appreciation today that we have as much to learn from Asians, Africans and Latin Americans as they have to learn and receive from us.

FOR EXAMPLE, the Latin American and African churches have given us the notion of "base communities," that is, smaller groups of Catholics who are taking more and more responsibility both for deepening their own faith and for carrying out the work of justice. Their example is being imitated by many parishes where it has been found that much that is good can be accomplished within small groups that continue to meet over a period of time.

We even have benefited from insights

THE W

MAR
THIRD ST

by Paul Karnowski

Is it altar or alter? Calendar or calender? Desert or dessert? Everyone has problems when it comes to spelling, and as my well-worn Webster's will testify, I am no exception. As is the case with most people, I have difficulty with the same words over and over again. For example, out of the three pairs of words listed above, only desert and dessert bother me. Try as I might, I can never distinguish between the final course of a meal and dry, arid region without recourse to my dictionary. If I joined a four-month caravan in the Mideast I might learn the difference once and for all: life in the desert is no dessert.

In today's first reading, we hear about a group of people that are learning precisely that lesson. The chosen people are making their way across the Sinai desert in search of the promised land. They're tired, disillusioned, and worst of all, thirsty. Grumbling to their leader Moses and beginning to lose their faith, they quite understandably ask the question, "The Lord is our midst or not?" The desert seems an unlikely place to find God: there is very little life and even less water; the days are unbearably hot and the nights unexpectedly cold. Yet God makes His presence known through the actions of Moses.

In the gospel, the disciples find Jesus in an unusual situation. He is seated at a table talking to a Samaritan woman! According to popular opinion at the time, one or the other would be bad enough for any self-respecting Jewish teacher. But the disciples say nothing, disguising their shock



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into the spiritual life that come from the East. Through dialogue with those of Eastern religions—for example, Buddhists—an insight can often be gained into the human quest for union with God. The late Thomas Merton, one of the most popular Christian writers of the 20th century, was one who studied this possibility in depth.

Of course, everyone knows that today we are learning better how much our lives depend on the resources of other countries—resources such as oil, tin and other minerals.

The term "global village" has been used to describe our awareness of how "small" the world is, how much the lives of people throughout the world are tied together. In other words, there is a growing awareness that we all receive as much as we give.

Mission: Sunday celebrations in the way I remember them have all but disappeared; but we are more aware than ever of the many peoples and nations of the world. We realize there are inescapable bonds among all the world's peoples.

I WOULD LIKE to recommend that the celebration of Mission Sunday be brought back-but with a new twist. People

Exodus 17:3-7
Romans 5:1-2, f-8
John 4:5-42

WORD WEEKEND

22, 1981
DAY OF LENT

that the messiah would "waste" his time with a woman, especially of the Samaritan variety. They don't know that the woman herself has already had a few surprises. Concerned about whether God should be worshipped in Jerusalem or Samaria, she is told that the time is coming when God will be worshipped in spirit and truth. The gospel, like the first reading, teaches us that God can be found in unexpected places.

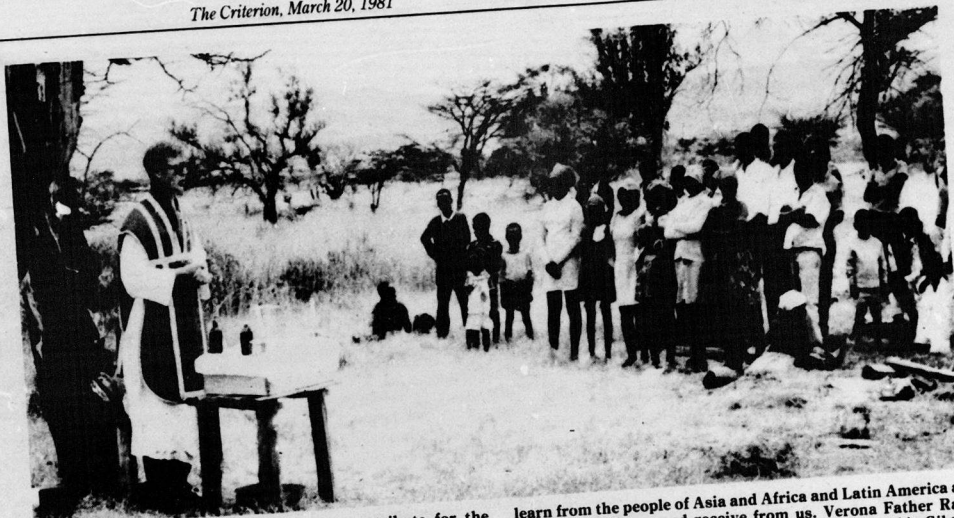
Just as there are different varieties of desserts, so there are many types of deserts. If we find ourselves stifled by the hot air of indifference or the dryness of day-to-day life, we need only raise our voices and ask, "Is the Lord in our midst or not?" He'll let us know.

Discussion points and questions

1. Why does Father Philip Murnion feel that parishes should pay greater attention to the ethnic backgrounds of parishioners? What suggestion does he make for doing this?
2. Father Murnion suggest several ways to celebrate Mission Sunday in the parish. What other ways could your parish celebrate Mission Sunday?
3. What recent contact have you had with a person from another country? What can you do to show your interest in the needs of people in

other countries? How do their needs compare with your own?

4. Who is the author of the Gospel of Matthew, according to Father John Castellet?
5. How familiar was the author of Matthew's Gospel with the ways of the Jewish people? Was Matthew one of the 12 apostles?
6. Could you write a "gospel" to share the message of Jesus Christ with a group you belong to?
7. How effective is your parish in providing Total Catholic Education? Are there learning opportunities provided for every age group?



MISSION MASS—Catholics continue to contribute for the missions. We still support those who carry the message of the Gospel in word and action to people who have little knowledge of Christ. We have come to appreciate that we have as much to

learn from the people of Asia and Africa and Latin America as they have to learn and receive from us. Verona Father Ray Pax of Celina, Ohio, celebrates Mass in an open field in Gilgil, Kenya. (NC photo)



by Fr. John Castellet

st. paul writes to the church in corinth

All available evidence leads to the conclusion that the Gospel of Matthew was written between 80 and 90 in a city of Syria, just to the north of Palestine. But by whom?

Before trying to establish the author's personal identity, it may prove interesting and helpful to see what type of author emerges from the pages of this Gospel.

Until quite recently, it has been taken as practically certain that the author was a Jewish Christian. He betrays an amazing knowledge of Jewish law and custom, even quoting the Old Testament explicitly about 41 times, twice as often as the other evangelists.

Moreover, he seems quite at home in the Jewish thought world and quite at ease with rabbinic argumentation. In fact, it has been suggested that he, like Paul, was a former rabbi.

However, in recent years, a minority view has been growing in popularity. According to this view, the author was a gentile, a learned one certainly, who had come into the Christian community by way of the synagogue—a not unusual route in those days—or was just a member of a predominantly Jewish church.

Those who hold this view point to the overall attitude of the author, an attitude which would be hard to explain if he were of Jewish descent. He appears somewhat hard on Israel. And, for example, there is a scathing denunciation of the pharisees in Chapter 23 which is almost shockingly harsh.

SOME SCHOLARS find indications that the writer of Matthew's Gospel was not all that familiar with the Jewish situation in Jesus' day or with some of the common characteristics of Old Testament literature. These arguments, while not compelling, are enough to make one think twice about the type of man this author may have been.

But whether he was a converted rabbi or a learned gentile, by practically unanimous consensus he was not Matthew the converted tax collector. Nor was he of the 12 apostles. The only one in antiquity who suggested "Matthew" as the author was Papias, whose testimony does not stand up under critical examination.

An even more serious consideration is the fact that the author of Matthew used the Gospel of Mark as a resource and not as his only source. On the hypothesis that the author was Matthew the converted tax collector and one of the Twelve, he would have been an eye witness to the public ministry of Jesus. Why, then, should he have bothered with secondary sources like Mark? What need would he have had of other sources at all?

MOST TELLING, his account of the call of the tax collector is taken almost word for word from Mark. Almost Mark and Luke call the tax collector "Levi," while Matthew calls him "Matthew." To further complicate matters, Mark and Luke have no Levi in their lists of the apostles.

In any event, if the author had been the one involved in this call of the tax collector, we would expect him to inject at least some personal note into his account.

All we can say positively is that the author of Matthew was a leader in a Jewish-gentile Christian community in the late first century.

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St. Mary Parish

Rushville, Indiana

Fr. William Cleary, pastor

by Ruth Ann Hanley

Almost 125 years ago, Irish settlers from Mayo and Kerry counties brought the Catholic faith to Rush County. In 1853 they celebrated their first Mass together in the home of Owen McMannis with about 20 people on hand.

Through the years this core of Catholics grew, joined by German immigrants and other nationalities, to its present 10 percent of the county. They built three church structures—the first in 1857, the second in 1867, and finally in 1903 the present church building. The parish's formal name is Immaculate Conception, but area people refer to it as St. Mary's. Driving east on Highway 52, it is the only Catholic Church between Indianapolis and Rushville.

St. Mary's is immersed in local history. Its pastor, Father William Cleary, grew up in Rushville and admits there was a time in the 30's when Rush County was a strong Ku Klux Klan area—"an area of great prejudice."

According to Father Cleary, successful integration of Catholics into Rushville has been achieved by the success of Catholic education. The school, he says, "has broken down prejudice and helped our students become full members of the community." He calls St. Mary's grade school and the C.C.D. "two of our strongest programs."

FATHER CLEARY admits that St. Mary's has had its share of ups and downs, but that "during the last two or three years we've been able to put the school on a sound basis because of the growing support of the parish."

In earliest days, the parish "sponsored a school" run by Kate Collins, but in 1878 the Sisters of St. Francis from Oldenburg

established the first parish school.

Today St. Mary's grade school has 123 students in grades 1 through 6. Principal Don Burkhart says children come from all over the county—a 250 square mile area—bused in by public school buses. "We're really fortunate," says Burkhart, "We have one central high school and the buses pick up our grade school kids who live on the route."

Burkhart believes the parish's strength is "in our tremendous Christian families . . . If we didn't do the job in religious education here, the students would still get it at home."

"I like to think that if you walk into our school, you can tell what we're about. If you feel like a stranger, we've failed you."

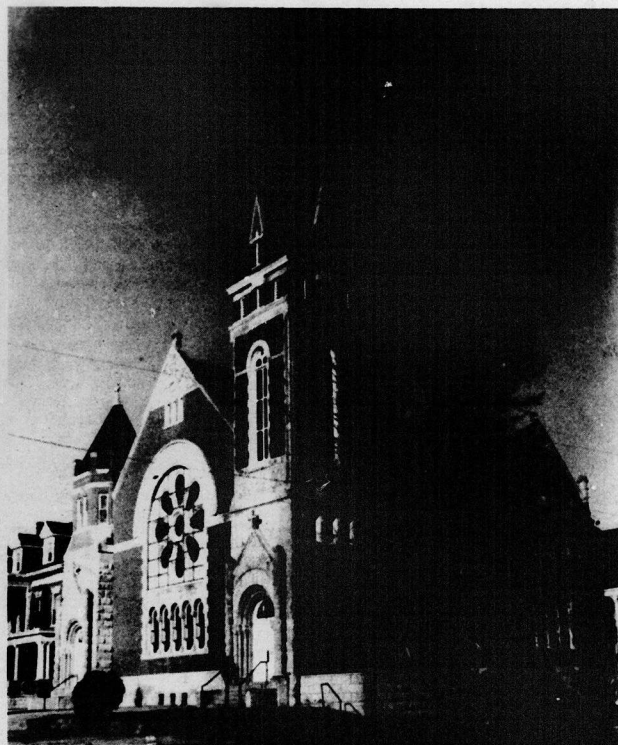
Providence Sister Pat Melton, pastoral associate and DRE, agrees. "I really believe the faith is passed on one generation to another." Sister Pat enjoys talking about her CCD group that gathers from 16 different county schools, a total of 277 students.

High schoolers meet every other Sunday night and "out of a possible 103, we average 84," Sister Pat said proudly.

JUNIOR HIGH students get religious instruction in two ways: Those who attend county junior high come on Sunday morning. Those in Rushville junior high get released time. Declared Don Burkhart, "We really have good relationships with the public schools. And the media has been helpful. Any time we have anything happening we just call WRCC."

Sister Pat also is moderator of the CYO group of 74, which meets after religion classes. CYO members visit shut-ins, providing cookies and gifts, and also have hayrides, dances and games.

Another parish strength is the "news-worthy plan" for their Parish Council



cited by Father Cleary. Because the parish covers such a huge area, there is area representation: six council seats at large and six from different areas.

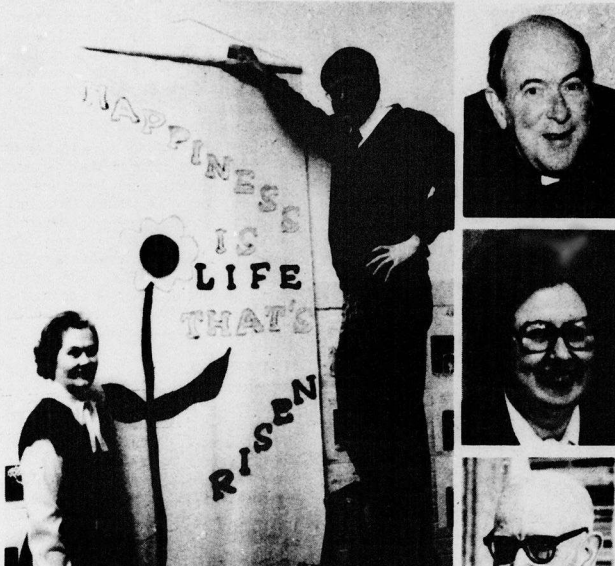
On April 3, the entire parish will be involved in a community retreat. It will call for 25 hours of involvement and include anyone over 14, even non-parishioners.

"We've decided to go with this rather than the small group approach," Father Cleary explains. "We want to involve the

whole parish. Our theme the last couple of years has been to build a spirit of oneness and belonging."

"I guess I always dreamed of a place like this," muses Father Cleary, who came back to Rushville two years ago after years of teaching in Indianapolis Catholic high schools.

"It's my ideal of a parish, with its deep faith, its community closeness. You're not just involved in your parish, but in the whole community."



HAPPINESS IS PARISH LIFE—Above: Evelyn Heckman, school and church bookkeeper and Don Burkhart, principal, display Easter banner. At right are: (top to bottom) Father William Cleary, pastor of St. Mary's; Sister Pat Melton, DRE, and Father George B. Saum, priest in-residence.

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Question Box

Beliefs help to cope with death

by Msgr. R. T. Bosler

Q How does the Christian help others face and cope with death?

A Your question might just as well be, "What is Christianity all about?" The Gospel, or Good News, that Christians proclaim is aptly summed up in the two words frequently seen on bumper stickers: "Jesus lives." That is the profession of faith of the New Testament church—the belief in the Resurrection, the conviction that what happened to Jesus is God's pledge of a future life for all mankind.

The good news of Christianity is that God loves us so much that he wants us to share in his life and live forever. The resurrection of Jesus is the revelation to us that death is not the end but the entering into the fullness of human life.

We help others cope with death, therefore, by sharing this good news. This we do above all by living a life that demonstrates how seriously we believe it—a life that paradoxically is a dying to self through service to others in imitation of Jesus.

Death is not merely the last moment of human life; it is something we live with that casts its shadow over daily partings with loved ones, driving down the highway, taking off in an airplane. It is in the light of death we become aware of ourselves, of what we really are, finite beings whose life is something given, something not completely in our control. We cannot imagine our own death, but in the death of others we discover something about ourselves, recognize our own fate, begin to ask questions. In the death of others our life is given us anew. No one dies for himself or herself alone but always for others too. Death, accordingly, is something to be shared. This, I think, we should make clear to the dying.

Q Our parish council is bitterly divided over where the tabernacle is to be placed in the new church we are planning. Half the members oppose the pastor's suggestion that we have a special blessed sacrament chapel for reservation of the Eucharist. They want the tabernacle in the wall directly behind the main altar where it will be prominent and seen by all during Mass. Is this an issue that should divide a parish? Why doesn't the pastor give in for the sake of unity?

A If it has not yet been done, someone should bring to your next council meeting a copy of the Sacramentary, or Mass book used by the priest at the altar, and read from the "General Instructions of the Roman Missal" the following directive:

"276. It is highly recommended that the Holy Eucharist be reserved in a chapel suitable for private adoration and

prayer. If this is impossible because of the structure of the church or local custom, it should be kept on an altar or other place in the church that is prominent and properly decorated."

You are not rearranging an old church but building a new one that should conform with what the church wants today. You and your pastor are not building just for people accustomed to old ways but primarily for those to come who are growing up in the new ways of worship.

Interestingly enough, the new ways are often a return to the more ancient ways and an elimination of abuses that crept into church practices. All the major churches in Rome have the blessed sacrament reserved in a separate chapel, which affords a place of quiet and devotion that encourages prayer before the Real Presence.

There was something incongruous about having the sacramental presence of Jesus on the altar where at the beginning of Mass we awaited his coming.

(Msgr. Bosler welcomes questions from readers. Those of general interest will be answered here. Write to him at: 600 No. Alabama, Indianapolis, Ind. 46204.)



Legion plans ceremony

The annual Acies ceremony of the Legion of Mary will be Sunday, March 22, at 2:30 p.m. in SS. Peter and Paul Cathedral.

Active and auxiliary

members will come together to renew their pledge of fealty to the Mother of God. Archbishop O'Meara will give the Benediction and Father Henry Brown, archdiocesan director, will be homilist.

RTL meets

Right to Life of Southeastern Indiana will meet at 7 p.m. March 24 at Versailles Vocational School.

Winners of the essay contest will read their essays and receive awards. Everyone is welcome, said Ani Zigan, who can be contacted for information at 812-667-5745.

Special buses will be available on this schedule: Bus 1—leaving Holy Angels Church at 1 p.m., St. Augustine at 1:25, Immaculate Heart at 1:50, and St. Joan of Arc at 2 p.m.; Bus 2—leaving Little Flower at 1:15 p.m., St. Philip Neri at 1:40 p.m., St. Rita at 1:55 p.m. and Barton High Rise Apartments at 2:10 p.m.

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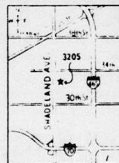
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the Active List

March 20

The St. Monica parish P.T.O. carnival will be held at the school, 6131 N. Michigan Road, Indianapolis, from 4 to 9 p.m.

Irish Pub Night will be held at Providence High School, Clarksville. Call 812-945-2538 for information.

March 20, 22, 25, 26, 27

Special lenten programs will be held in the following archdiocesan parishes:
 ▶ March 20, 25: St. Mark, Indianapolis, "Speakers' Series," 7:30 p.m.

▶ March 20, 27: Immaculate Conception, Millhouse, 7:30 p.m., "A Study of the Gospel of Matthew."
 ▶ March 22: St. Catherine, Indianapolis, 4 p.m., Way of the Cross and Benediction.

▶ March 25: Nativity, Indianapolis, "Are Teenagers Real People?" 7:45 p.m.

▶ March 25: St. Joseph, Terre Haute, Franciscan Father Joseph Cantwell, speaker, 7:30 p.m.

▶ March 26: St. Maurice, St. Maurice, adult renewal program.

March 21

A wine and cheese tasting party will be given by the St. John Bosco Guild East Group at Secunia High School, Indianapolis, at 8 p.m. Proceeds benefit the CVO.

A Monte Carlo night sponsored by the Parents Club of St. Ann parish, 2850 S. Holt Road, Indianapolis, will be held from 7 p.m. to midnight.

An evening of recollection for adults will be held at St. Benedict parish, Terre Haute, after the 5:15 p.m. Mass.

St. Mark School, 6040 S. East St., Indianapolis, will serve an Irish beef stew dinner from 4 to 8 p.m. in the school cafeteria.

March 22

"Father Sweeney's Irish Spring Swing" will be held at Chateau High School, Indianapolis, from 4 to 7 p.m. Christ the King parish is sponsor for the event.

Our Lady of the Greenwood parish, Greenwood, will host an Italian spaghetti dinner from noon until 5 p.m. in the school cafeteria.

An informative afternoon on the Charismatic renewal in the church will be held at St. Anne parish hall, 1904 Broad St., New Castle, from 2 to 4 p.m.

St. Therese Ladies Auxiliary, Knights of St. John, will have a card party at 2 p.m. in the cafeteria of Little Flower School, Indianapolis.

March 22, 29

The Festival of Arts at St. John Church, Indianapolis, will feature "The Sounds of Music" on March 22 and St. John's Choir on March 29. The programs begin at 4:30 p.m.

March 23

The monthly meeting of the Indianapolis Chapter of Pastoral Musicians will be held in the Blessed Sacrament Chapel, 14th and Meridian, Indianapolis, at 7:30 p.m.

March 24

The first in a spring lecture series on the Middle East will be given at St. Maur Theological Center, 4545 N. Michigan Rd., Indianapolis, from 7 to 9 p.m.

Separated, divorced and remarried Catholics will meet at 7:30 p.m., St. Mary School, 209 Washington St., North Vernon.

March 24, 25

Two programs are scheduled at Fatima Retreat House, 5353 E. 56th St., Indianapolis: A day of recollection for Archdiocesan Black Catholics Concerned on March 24 and a father/son evening on March 25.

March 25

The city-wide meeting of separated, divorced and remarried Catholics (SDRC) will be held at St. Luke School, 7570 Holliday Dr., Indianapolis, at 7:30 p.m.

March 27, 28

A retreat for single men and women between the ages of 20 and 30 will be held at the Archdiocesan Vocations Center, 520 Stevens St., Indianapolis. For full information call 317-636-4478.

March 27-29

Weekend spirituality and retreat programs are scheduled at the following locations:

▶ Indianapolis: Men's lenten retreat, Alverna Retreat Center, 8140 Spring Mill Road, phone 317-257-7338.

▶ Indianapolis: Women's retreat, Fatima Retreat House, 5353 E. 56th St., phone 317-545-7881.

▶ Mount St. Francis: Overeaters anonymous, Mount St. Francis Center, phone 812-923-8818.

"The Sounds of Spring" will be presented by the students of St. Meinrad College, St. Meinrad, at 8 p.m. on Friday and Saturday, 2 p.m. on Saturday and Sunday. Tickets available at the door.

March 28

The Holy Name family festival will be held in Hartman Hall, Beech Grove, with a spaghetti dinner served from 4 to 8 p.m. and entertainment.

The Women's Club of St. Thomas parish, Fortville, will sponsor a "Hard Times" party at 8 p.m. Ad-

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mission: one quart of chili and drinks.

A chili supper and Monte Carlo night is scheduled at St. Bernadette parish, Indianapolis. Serving will be from 4 to 8 p.m. Monte Carlo begins at 4 p.m.

March 28, 29

Women of senior age and older are invited to a "live-in" weekend experience at Our Lady of Grace Convent, Beech Grove. Call 317-787-3287 for information.

March 29

The Ladies Guild card party at St. Bernadette parish, 4832 Fletcher Ave., Indianapolis, will be held at 2 p.m.

The Ladies Guild of Sacred Heart parish, 1530 Union St., Indianapolis, will hold a card party at 2 p.m.

Sharon Kay (Sherry) Huffman, art major at Marian College, Indianapolis, will open her senior exhibit in the college library during regular library hours through Thursday, April 16.

The Indianapolis area Pre-Cana conference will be held at Our Lady of Grace Center, Beech Grove, from 12:30 to 6 p.m. Pre-registration required. Call 317-634-1913.

Remember them

† ALEXANDER, Carl R., 71, St. Paul, Greencastle, March 17. Husband of Helen L.; father of Joanne Koenig.

† BURKHART, Eddena, 78, St. Michael, Brookville, March 9.

† CHRISTIE, Mary Eleanor Mings, Our Lady of Lourdes, Indianapolis, March 13. Mother of Joann Angelopoulos, Norma Mings, Lauri Barnett; step-mother of Ellen Brown; sister of Eugene Gohmann.

† DIDOT, R. Ammy, 64, St. Jude, Indianapolis, March 12. Mother of Robin, Joe and John Didot;

sister of Patti Disler and DeNeal Lillich.

† EGAN, Joseph J., Holy Name, Beech Grove, March 12. Husband of Lillian W.; father of Mary Ann Cieply, Katherine Lyons, Thomas and Nicholas Egan; brother of Mary and John Egan.

† GOFFINET, Earl W., 64, St. Augustine, Leopold, March 7. Brother of Florence Richards, Stella Damin and Alvin Goffinet.

† HOHMAN, Eleanor, 85, St. Cecilia, Oak Forest, March 10. Mother of Jerome Hohman; sister of Anthony Walpe and Frances Grammon.

† KESTLER, Carol J., St. Gabriel, Indianapolis, March 14. Wife of Michael A.; mother of Kelly and Sean; daughter of Mr. and Mrs. Joseph Klein; sister of Jane Croke, Peggy Cheron and Joseph Klein; step-sister of Nancy Pujie, Julie and Joseph Klein, Marc and Jeff Skinner.

† LAMB, Ethel Miller, 79, St. Andrew, Richmond, March 7. Mother of Marilyn Bizzaro; sister of Martha Andrews.

† LUCAS, Felix, St. Michael, Indianapolis, March 13. Husband of Aida; father of Barbara, Kathleen and Dr. Tom Lucas; brother of Ed Lucas; step-brother of Frank Dane.

† MALONEY, Walter F., St.

Michael, Indianapolis, March 14. Husband of Evelyn; father of Patricia Iitenbach and Mary Evelyn Iitenbach; brother of John Maloney and Mary Gertrude Walters.

† MARTIN, Michael R., 20, St. Gabriel, Connersville, March 9. Son of Marlene and Robert Martin; brother of Teresa Martin; half-brother of Joshua Martin; grandson of Adele Pfum and Edna Martin.

† MASCARI, Anna Romano, 80, St. Jude, Indianapolis, March 18. Aunt of Frances Navarra.

† MASSARO, Joseph Henry, 78, Holy Family, New Albany, March 10. Husband of Susan (Hill); step-father of Susan Byrley and James Haller; brother of Peter Massaro.

† MAYER, Otto H., 75, Little Flower, Indianapolis, March 12. Father of Ruth Rihm and Elizabeth Robbins.

† McGOWAN, Hugh C., 77, St. Matthew, Indianapolis, March 13. Husband of Naomi.

† MICELI, Frank, 75, St. Barnabas, Indianapolis, March 14. Brother of Annie Miceli, Catherine Comella, Mary Benedict, Providence Tantiello, Agnes Ray and Tudie Miceli.

† MURRAY, Patrick, 78, St. John, Indianapolis, March 14. Brother of Margaret Connelly and James Murray.

Providence sister dies

CREST PARK, Calif.—The Mass of the Resurrection for Providence Sister Irma Aloysius Derck, 77, was held here on March 12. She died on

March 7.

The former Dorothy Derck of Fort Wayne entered the Congregation of the Sisters of Providence at St. Mary-of-the-Woods in 1922. She made profession of first vows in 1924 and final vows in 1929.

She taught school at St. John, St. Joan of Arc and Holy Cross Schools, all in Indianapolis. She also had teaching assignments in other Indiana areas, in Oklahoma, Illinois and California. She had been serving as a parish minister for Our Lady of the Lake, Lake Arrowhead, Calif., since 1979.

There are no immediate survivors.

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Retreat for Young Adults

Theme: "Speak, Lord, I'm Listening"

Single men and women between the ages of 20 and 30 are invited to attend a retreat at the Vocations Center of the Archdiocese.

March 27-28

7:30 p.m. Friday to 5 p.m. Saturday

Pre-registration and initial deposit are required. Please send name, age, address, phone number, and check or money order for \$5.00 to the Vocations Center, 520 Stevens Street, Indianapolis, IN 46203. The phone number of the Center is 317-636-4478.

Cost of the retreat — \$10

Registration Closes: March 25

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Chancery Report



Vocations Center

On Saturday, April 4, at St. Meinrad, **Archbishop O'Meara** will ordain two men of the archdiocese as Deacons. They are Joseph Schaedel of Holy Name Parish, Beech Grove, and Daniel Staublin, St. Bartholomew Parish, Columbus. On Friday, April 10, at St. Mary Parish, Aurora, the archbishop will ordain John Meyer a deacon.

On Thursday, March 12, a meeting of **state diocesan vocation directors** took place. The session was an initial input session for the Region VII meeting; to be held March 26-27 in Madison, Wisconsin.

For women and men college age and older pursuing the concept of a church vocation, a retreat will be given at the Vocations Center March 27-28. The theme is "Speak, Lord, I'm Listening."



Office of Catholic Education

The superintendent is meeting with each of the deans to discuss the **transition from district to deanery board** in July.

Ellen Healey, president of the Archdiocesan Board of Education, will announce the second cycle of the planning process on March 31. A group of pastors, administrators and board presidents are assisting Mike Kenney in making certain that the second cycle is simpler, shorter and less paperwork.

A workbook has been prepared for parish staffs to assist them in preparing for implementation of the catechesis and celebration of the **Sacrament of Confirmation**. The workbook presents suggestions, checklists, and models for each component of the new policy.

Nativity Parish in Indianapolis has agreed to be pilot parish for the **Project On Faith Development Study** which has been funded by NCDD. Six other parishes in the diocese have been invited to participate in the actual study.



Office of Catholic Charities

The Commission on the Pastoral Plan for Family Ministry presented final recommendations to Archbishop O'Meara March 13. The Commission offered its resignation to the archbishop at that time to allow him to move forward in implementing the goals for family ministry.

Campaign for Human Development has submitted two proposals for major funding of projects to the national office from our archdiocese. These involve continued funding of WESCO, a community organization on Indianapolis' west side, and a request for funding a food co-op on the city's northwest side.

Meetings have been held with **priests and lay representatives** in Madison, North Vernon, Columbus, Greensburg, Connerville, New Albany and Bloomington. Programs and projects resulting were: an adult education program in Social Ministry in Madison; in depth crisis intervention in New Albany Deanery, possible initiation on marriage and family counseling in Columbus; programs for Children of Divorce and training for effective par-

enting in Columbus, Greensburg and North Vernon; technical assistance in establishing a half-way house for teen-age drug abusers in Connerville, and a needs assessment schedule for parishes in the Bloomington Deanery.

The five **Catholic Charities agencies** of Indiana have been designated as the service delivery system for Indiana for services to refugees.

Study is being given to the possibility of **consolidating programs and services** of Archdiocesan Social Ministries and Catholic Social Services under a single administration and expanding the functions of Catholic Social Services into the entire archdiocese.



Catholic Communications Center

The Catholic Communications Center is again asking priests serving in the archdiocese who have had **recent photographs** taken to send a copy for center files. In this way, we will be able to supply recent photos for requests from the Criterion, daily newspapers, etc.

The Center also is still trying to **update its parish files** with information on the history and activities of the parish. Also needed are historical references from archdiocesan institutions: hospitals, high schools, agencies, etc. Send this material to the Catholic Communications Center.

With the holding of a first **Christian Awakening Retreat** for senior class members at Chataud High School, this program is now part of the religious experience of all Catholic secondary schools.



Litururgical Commission

The Liturgical Commission completed **formulation of its 1981-1984 goals** at its March meeting. Included in goals were: to assist the archbishop in implementing liturgical reform, to promote Cathedral liturgy as model liturgy of the archdiocese; to seek ways of promoting liturgical spirituality through parish programs of prayer and spiritual formation; to implement the Rite of Christian Initiation of Adults; to provide resources for sacramental preparation and celebration; to provide guidance to liturgy committees, liturgical ministers and clergy; and to implement procedure on building and renovation of churches.

Father James Bonke, chairman of the Liturgical Commission, announced **chairpersons of standing committees**: Father Steve Banet, Church Art and Architecture; Charles Gardner, Music; Father Al Ajamie, Clergy Liturgical Formation; Father Jim Farrell, Ministries in Worship; and Father John Kirby, Committee on the Sacraments.

A sharing session on the **Rite of Christian Initiation of Adults (RCIA)** will be held May 13 at St. Bartholomew Parish, Columbus, from 10:30 a.m. to 2:30 p.m. The Office of Worship is presently administering a National Survey on the RCIA composed by the Federation of Diocesan Liturgical Commission. If your parish has begun to implement the RCIA but did not receive a survey, contact the Office of Worship.

Planning for the **Annual Chrism Mass** on April 14 is nearing completion. Seminarians of the archdiocese have received a special invitation to participate as in the past.

Twelve parishes have already indicated an interest to participate in a **national study of the Mass** to be conducted September, 1981, to June, 1982.



Catholic Youth Organization

Quest II was held March 1 and 2 at the Vocations Center with 20 participants and 18 team members. Teams are now being formed for Quest which will be April 24-26, and Quest III on May 8-9, both at Vocations Center.

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Catholic Youth Corner

CYO 'showcases' the best of its youth

by Kathy Craine

In our sports oriented society, the athlete, the touchdown, the home-run, and the score get extensive coverage from the media. What about academic or cultural accomplishment?

A student's proficiency in fields other than athletics is worthy of note, but notice of such success may be rare. However, archdiocesan schools and the CYO aren't indifferent; outstanding academic performance and cultural ability are a source of pride to those who work with youth.

The CYO, in an effort to recognize exceptionally accomplished artists, recently held its 3rd annual "Honors Recital" at the Lilly Theater in the Children's Museum.

Thirty-two award winning soloists and one choral group entertained family, teachers and friends with selections earlier performed at the CYO Annual Music Contest. Each participant had been judged an "Outstanding Winner" in the competition.

Mary Aldridge, CYO music committee representative, explained that "over 400 students participated in the contest," so those selected are a pretty elite group. For this reason the CYO decided to "showcase" these individuals in concert.



CYO Executive Director Bill Kuntz praised the performers, teachers and CYO

music committee for providing a "beautiful, beautiful evening."

"Outstanding Winners" who performed are:

Jeanette Burns, Jeff Johnson, Eric Thoman, Caroline Abaleda and Noreen Banguis, all of St. Joseph, Shelbyville; Michael Deer of Our Lady of the Greenwood, Greenwood; Alicia Holland of Mohawk Trails School, Indianapolis; Kurt Schmitter of St. Monica, Indianapolis; Tara Evans of St. Christopher, Indianapolis; Kim Riedel of Westlane Jr. High, Indianapolis; Lisa Jacob of St. Joseph, Corydon; and Kathryn Fogle and Leslie Godsoe of Lawrence North, Indianapolis.

Also Michael Waderton of Immaculate Heart, Indianapolis; Kate O'Laughlin and Leo O'Laughlin of Christ the

King, Indianapolis; Eric Schmiegel of St. Andrew, Indianapolis; Barry Lieber of North Central High School, Indianapolis; Caryn Stauss of St. Lawrence, Lawrenceburg; Bertha Esparza of Eastwood Jr. High, Indianapolis; Rosemary Buting, Grace Oei, Terri Dapper, Michelle McNamara, Joe Welch, Chris Hair and Bob Corrigan, all of St. Matthew, Indianapolis, and that parish's choral group: Kerry Fagan, Grace Oei, Heather Lorge, Denise LaRochelle, Diane LaRochelle, Sheila Kenney, Krista Gallogly, Michelle Henne, Helen Walsh, Christina Haering, Robin Summitt, Annette Quill, and Eileen Kane.

The third round of "Academic Olympics"

will call for early risers, since it is scheduled for 8:45 a.m. Saturday, March 21 in Cathedral High School's library. Sponsored by Cathedral, it's based on Channel 13's quiz show, "The Brain Game."

As well as general knowledge, "Academic Olympics" team members must exhibit speed and accuracy in answering questions. Topics cover history, geography, English, math, spelling, science, religion, and current affairs.

The original field included 25 Catholic elementary schools, but now there are only seven undefeated teams vying for honors. These are St. Monica, Christ the King, St. Matthew, St. Simon, St. Jude (last year's champions), Our Lady of Mt. Carmel and St. Pius X.



CONTEST WINNER—Alicia Holland, a student at Mohawk Trails School is pictured here with her father, Mr. Donald Holland and sister Elizabeth Holland after participating in the CYO Special Honors Recital.

TV Programming

Mid-east documentary airs

by Henry Herx

NEW YORK (NC)—There is no territory anywhere in the world more bitterly disputed than the Israeli-occupied West Bank, where 17,000 Jews live among 700,000 Arabs. The conflict between these two peoples is based on history, religion, culture and politics, differences clearly visible in terms of the everyday human reality shown by "West Bank Story," a documentary airing Wednesday, March 25, from 8-9 p.m. (EST) on PBS.

David Landau works in Jerusalem's Museum of the Potential Holocaust documenting neo-Nazi activities around the world. He lives, however, a few miles away in Kiryat Arba, the largest Israeli settlement on the West Bank. Located in the Arab city of Hebron, it is surrounded by barbed wire and military checkpoints beyond which the armed settlers become wary of ambushes such as the one that killed six of their comrades last year.

Mohammed Idris and his family work their ancestral farm on the outskirts of Hebron. His greatest fear is losing his land to the steadily expanding fields of the Israeli settlers. By the time the filmmakers leave,

an Israeli court has ruled that the settlers have legally bought Mohammed's farm from its absentee landlord—not uncommon for a country whose previous rulers had never bothered to register ownership of land worked by generations of the same family.

Hebron was an ideal choice for this portrait of two peoples claiming the same land. Here is the Mosque of Abraham, the fourth holiest shrine in all Islam and the second most sacred to the Jewish faithful. Armed Israeli soldiers insure the right of Jews to pray at the tomb of Abraham, but Moslems consider weapons inside a mosque desecration.

"West Bank Story" is an excellent beginning to a new season of "World" docu-

mentary specials produced by WGBH-Boston. Future offerings in the series will cover the 1980 Cuban refugees, the mountain tribesmen who were our allies in Vietnam, the Red Army, and the debate over the proper role of the church in revolutionary Latin America.

Sunday, March 22 (CBS) "For Our Times"—CBS News correspondent Douglas Edwards narrates the updating of "I'm Going To Make It," a look at black youth unemployment in Little Rock, Ark. First telecast in 1977, CBS-TV's "For Our Times" chronicles the lives of two young blacks who are overcoming poverty in a city with a high level of unemployment among black youths. (Please check local listings for exact time in your area.)

Sunday, March 22, 7-8 p.m. (EST) (ABC) "Legends of the West: Truth and Tall Tales." Don Meredith tries to separate the facts about the historical American cowboy from the fictional tales seen in movies and on television in a program featuring Western actors Jack Elam and Matthew Laborteaux.

Wednesday, March 25, 8-11 p.m. (EST) (CBS) "Berlin Tunnel 21." Richard Thomas stars in this drama about how the building of the Berlin Wall in 1961 caused ordinary people to undertake dangerous attempts to rescue their loved ones trapped in East Berlin.

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Viewing with Arnold

'Melvin and Howard'

by James W. Arnold

"Melvin and Howard" is a brilliant little 93-minute movie that turns the saga of Melvin Dummur—the ordinary guy whose chance encounter with Howard Hughes almost made him a multimillionaire—into a funny-sad moral fable on the status of the beleaguered common man (and woman).

The trouble is, nobody goes to see brilliant little movies anymore. The film, ironically, is suffering the same fate as its hero—close, but no cigar. Maybe its three Oscar nominations (best screenplay, best supporting actor and actress) will provide some box-office lift. Let's hope so. When I saw "M and H" on a recent Monday night, there were two other persons in the theater, one the manager's girlfriend.

Readers of the more serious sections of the daily papers will remember Melvin as the guy who inherited about \$160 million from Hughes, the eccentric tycoon, in the so-called Mormon Will. The bequest was based on the fact that Dummur had apparently once picked up Hughes incognito on the Nevada desert, given him a ride into Las Vegas, and a quarter out of his pocket change.

It was a nice Good Samaritan story with a tremendous punch ending, but none of the right people believed it. The Mormon Will, which had materialized under strange circumstances, was thrown out of

court, like all the other purported Hughes' wills.

The movie is essentially screenwriter Bo Goldman's version of what happened, set in the context of Melvin's dreary (but touchingly upbeat) life as a working-

man in constant but hopeless pursuit of the magic of Success. I don't know how much of it is factually accurate: it doesn't matter. The film tells the more important truth, the subversive truth, about the human situation, now, in America.

DUMMAR, genially played by Paul LeMat, is a sort of lower level Willy Loman, the tragic hero of Arthur Miller's "Death of a Salesman." He works hard at whatever he does (in the film, he's mostly a milkman and gas station operator), because that's what you're supposed to do to get ahead. But it never works out that way for Melvin, who always gets deeper in debt, buys too much and too extravagantly on credit, and has his car repossessed on the parking lot at K-Mart.

Melvin also has his dreams, which he gets from popular culture. He inhabits, spiritually and physically, the surreal landscape between L.A. and Las Vegas. He writes songs, most of which are awful. One of them is called "Santa's Souped-Up Sled," and he forces the Hughes character (Jason Robards, in the getup of a desert bum) to sing it along with him in the film's marvelous opening sequence.

Many of his fantasies come from TV, where he roots for the contestants on the big money game shows. He also gambles a lot—for the harried lower classes who can never really own all that stuff on TV, the only hope is the miracle of the Jackpot.

The beauty of "M and H" is that it shows, without ever becoming heavy or preachy, that losing is built into the system for people like Melvin. (And at the other end of the seesaw, for Howard, who—the movie suggests—loves Melvin simply because he provides a rich man with some rare warm human contact. Even when you think you win, you lose). Melvin hustles to become "milkman of the month" so he can win a TV set, which will be a source of new fantasies.

TWICE, indeed Dummur and his family are struck by lightning. His wife (Mary Steenburgen) gets on a game show—a tacky contrivance called "Easy Street" which epitomizes,

hilariously and heart-breakingly, all the smarmy hypocrisy of such programs—and miraculously wins the big \$10,000 prize. Typically, Melvin wants to go to Hawaii, but his wife buys a house. Almost instantly they over-indulge, the repo men turn up again, and the wife and kids leave for good. ("M and H" rightfully suggests that most family troubles are basically caused by economics and a clash of fantasies).

The second break is the Hughes will, and it quickly

vultures gather, that nobody as innocent as Melvin will be allowed to get that kind of money. The get that kind of money. The trial scenes are especially brutal, as the naive Dummur sticks to his weird story, despite threats by bigshot lawyers and the judge that he will be sent either to prison or eternal hellfire for lying.

The movie, sensitively directed by bright newcomer Jonathan Demme ("Citizens Band"), offers not only insight and compassion but considerable warmth and good feeling.

Confused though he often is, LeMat's Melvin is not a loser but a nice guy, and his relationships are honest and loving.

If Hughes is a Legend, perhaps Dummur now has become sort of a secondary one himself. It's an odd sort of justice. There's a lot of Melvin in all of us. "Melvin is the flip side of 'Rocky.'"

(Some nudity and looseness about marriage, but thoughtfully moral in total impact; recommended for adults.)

(NCMP rating: A-3—Morally unobjectionable for adults.)



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