



The Criterion

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in Central and Southern
Indiana Since 1960

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Journey to Easter

Holy Week and the Triduum



Photos by Margaret Nelson

Schedule

Archbishop Daniel M. Buechlein will preside at liturgies at SS. Peter and Paul Cathedral during Holy Week. The Palm Sunday Mass will begin at 10:30 a.m. with solemn blessing of the palms. The cathedral's usual schedule will be followed for the Saturday anticipation Mass at 5 p.m. and daily Masses on Monday, Tuesday and Wednesday at 8 a.m. and noon.

The archbishop will preside at the Chrism Mass at 7:30 p.m. on Tuesday, April 2. The priests of the archdiocese will concelebrate, renewing their priestly promises. Representatives from parishes all over the archdiocese will receive the sacramental oils. A reception at the Archbishop O'Meara Catholic Center Assembly Hall will follow the Mass.

Archbishop Buechlein will celebrate the Mass of the Lord's Supper at the cathedral at 6:30 p.m. on Thursday. The Blessed Sacrament will be transferred to the chapel for prayer and adoration after the Mass.

The Good Friday service at the cathedral will begin at 1 p.m. with the archbishop presiding. The liturgy will include readings and prayers, the veneration of the cross, and Communion. Vespers will be held in the chapel at 7:30 p.m.

On Holy Saturday, Archbishop Buechlein will preside at the solemn Easter Vigil service at 8 p.m. Father Rick Ginther, pastor of the cathedral, will celebrate the Easter Sunday 10:30 a.m. Mass.

At St. John Church, palms will be distributed at the 8 and 11 a.m. Masses on Palm Sunday, March 31. On Friday, observance of the Lord's Passion will begin at 2 p.m. with Liturgy of the Word, veneration of the cross and Communion. The Easter Vigil service will begin with blessing of the new fire at 7 p.m. Easter Masses at St. John will be at 8 and 11 a.m. Sunday. St. Mary Church will hold Palm Sunday Masses at 10 a.m., noon, and 1:15 p.m. (Spanish) on Sunday. Palms will be blessed and distributed at each Mass. There will be noon Masses Monday through Wednesday.

On Good Friday at St. Mary, the 11:15 a.m. recitation of the rosary will be followed by Stations of the Cross at 11:30 a.m. At noon, the reading of the passion will begin, at 7 p.m., the service will be in Spanish. Easter Sunday Masses at St. Mary will be at 10 a.m., noon, and 1:15 p.m. (Spanish).



Archbishop Daniel M. Buechlein begins Holy Week on Palm Sunday at SS. Peter and Paul Cathedral, the mother church of the archdiocese, by sprinkling the assembly and the palms with holy water. On Tuesday, the archbishop blesses the holy oils during the Chrism Mass. During this Mass, the priests renew their promises and parish leaders collect the oils that are used for baptism, confirmation, holy orders, anointing of the sick, and dedication of altars and churches. On Holy Thursday, Archbishop Buechlein washes the feet of cathedral parishioner Frank Lloyd, Sr. On Good Friday, the archbishop kisses the cross, followed by members of the assembly. During the Saturday night Easter Vigil at the cathedral, everyone in the assembly receives light from the Easter candle. Later, Archbishop Buechlein baptizes the catechumens—including Melissa Bulmer. Then the assembly, the catechumens and the candidates celebrate being part of Cathedral Parish and the Catholic Church.

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Seeking the Face of the Lord

Archbishop Daniel M. Buechlein, O.S.B.



The Catholic Church and divorce

"I think it is a sad story. . . . It is good that it is over. Nobody was happy anyhow. I know I should preach family love and unity, but in this case. . . . I knew it was a matter of time before we would hear from Mother Teresa. From the first time I read the alleged statement about the divorce of Princess Diana and Prince Charles I knew it wasn't she. It is neither her thought nor is the colloquial wording her style of speaking.

Last week a letter about "a matter of urgent concern" to the Missionaries of Charity and the church was circulated to church leaders and the media by the U.S. regional superior of the Missionaries of Charity. Sister Sylvia writes: "As you are probably aware, a number of newspapers and magazines are publishing a quotation attributed to Mother Teresa which suggests that Mother favors divorce between Prince Charles and Princess Diana. . . . The (false) quote undermines the Catholic Church's teaching on marriage and completely misrepresents Mother's own convictions. And it is having a significant impact on the public. Many people have already contacted us to verify the quote or to complain against Mother. Worse still are the millions who will read the quote, believe that Mother really said it and use it to support divorce."

Sister Sylvia enclosed a copy of a letter written by Mother Teresa in which she affirms her conviction about marriage and family life.

Most of the stories that accompany the false quote from Mother Teresa speak of a close friendship between her and Princess Diana. I don't know about the truth of the relationship, but I have no doubt that Mother Teresa feels deeply for the Princess, Prince Charles and their children. I rather suspect she finds herself in the position that many of us experience, namely being filled with a deep sense of compassion and concern for people who experience a broken family, yet wanting and needing to support the sacredness of marriage and the unity of the family.

Not infrequently I hear from people, including some few leaders, that the church should permit divorce and remarriage like most other "mainline" churches. I am rather certain that this sentiment comes from the feeling of compassion folks have for those who experience troubled marriages. After all, what family is untouched by marital difficulties?

Like Mother Teresa, along with concern for those in pain, the Catholic Church also cites the teaching of Jesus

about the indissolubility of marriage. "Let no one divide what God has joined." I can hear the question, "If the church truly believes this teaching of Jesus, why does one hear of so many annulments of marriages these days? Isn't that just a way to get around divorce?" Someone asked, "If Princess Diana and Prince Charles were Catholic might not their marriage be annulled?"

If the implication of the latter question is that royalty can get a divorce because of their prestige or wealth, the answer is no. If for other reasons, it depends. When the church declares the nullity of a marriage it is making the statement that because of specific (nullifying) circumstances of the woman and/or man at the time of the marriage ceremony, an authentic marriage was impeded. In other words, despite all external appearances, there was no marriage. Because the impeding circumstances are most often personal, internal and not always known even to the person concerned at the time of the marriage ceremony, it is hazardous for others not involved in the case to make judgments about the annulment.

Because the social circumstances of our day discourage reasonable psychological and spiritual maturity (and freedom), the case can be made that there are more tragically invalid marriages. Yet this is a difficult judgment to make because social forces of our day also discourage permanent commitment and perseverance in the face of the inevitable problems that challenge marriage and friendship or any other kind of commitment.

The media portray infidelity as "normal" and OK. Spouses are treated as disposable if someone more beautiful or handsome comes along. So called "mid-life crises" are seen as excusing causes for the rupture of permanent commitments.

We share a responsibility for the sacred institution of marriage and the value of family life and we share a concern for those suffering from broken homes. Recent history shows the devastating effect of an easy approach toward divorce and to marriage preparation in the first place. The victims are real people, children in particular. This is why the church insists on lengthy marriage preparation and also why the annulment process takes so long. We also extend our compassionate care to divorcees and broken families who are no less valued members of our church.

Editorial Commentary/John F. Fink, Editor

Court says we have a right to be murdered

The Administrative Committee of the U.S. bishops' conference has denounced the decision of the 9th U.S. Circuit Court of Appeals that has, for the moment, legalized assisted suicide in nine western states. (See story on page 15.)

Archbishop Buechlein commented on this decision in his column two weeks ago and last week we editorialized about the difference between causing death and letting nature take its course. This is such an important issue, though, that we feel compelled to return to it yet again this week, especially since the bishops' committee issued its statement.

Under the decision rendered by this appeals court, Americans are divided into two classes of people—those who deserve to live and those who don't. If you're young and healthy you're safe, but God protect you if you get old and sick, because society won't.

The court's decision, along with that of the jury that acquitted Dr. Jack Kevorkian, seems based on emotionalism. The court described the elderly as "being reduced at the end of his existence to a childlike state of helplessness, diapered, sedated, incontinent."

The media have given us numerous stories that show the sufferings experienced by the elderly and the financial, physical and emotional distress of their families. They have conditioned us to believe that, once we get old, we have an obligation to get out of the way. And if we don't make the decision ourselves, the court says that third parties may do so.

Up to this time, the only country that has legalized physician-assisted suicide is the Netherlands. The result there has been that thousands of people have been pressured to choose death. Furthermore, last year alone it was found that about a thousand people were victims of "involuntary euthanasia"—killed by doctors without their knowledge or consent. Is that what it's coming to in this country?

So far, the appeals court ruling is applicable in the nine western states in the 9th circuit. Thirty-three states now have laws that prohibit assisted suicide and 10 other states and the District of Columbia have banned them by case law. It's likely

that the state of Washington's attorney general will appeal the decision to the U.S. Supreme Court. The bishops said that it must be appealed and reversed.

Assuming that the ruling is appealed, the Supreme Court will then decide whether to hear the case. If it does, there's the possibility that it could uphold the ruling, thus legalizing assisted suicide throughout the United States.

"This decision does not represent a slippery slope; it's a complete jump to the bottom of the cliff," said Richard Doerflinger of the bishops' Committee on Pro-Life Activities.

In its decision that older ill Americans (but not younger healthy Americans) have a constitutional right to kill themselves or have themselves put to death, the court says that this is "the right to die." In reality, it would be the right to be murdered.

Official Appointment

Effective Immediately

Rev. Patrick Doyle, appointed dean of the Indianapolis North Deanery while continuing current appointment as pastor of St. Joan of Arc, Indianapolis.

The above appointment is from the office of the Most Reverend Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis.

Correction

Due to a typesetting omission, Sister Mary Oates was misquoted in Dan Conway's column in last week's *Criterion*. Referring to the practice of Sunday collection envelopes instituted by Indiana Bishop John Noll in 1915, the quotation should have read: "Pastors would have to mention money just once a year; parishioners would no longer complain that Sunday sermons dealt only with money; and, most important, the end result would be a doubling or tripling of current contributions (so that) parishes, dioceses and Catholic charities would all be financially better off."

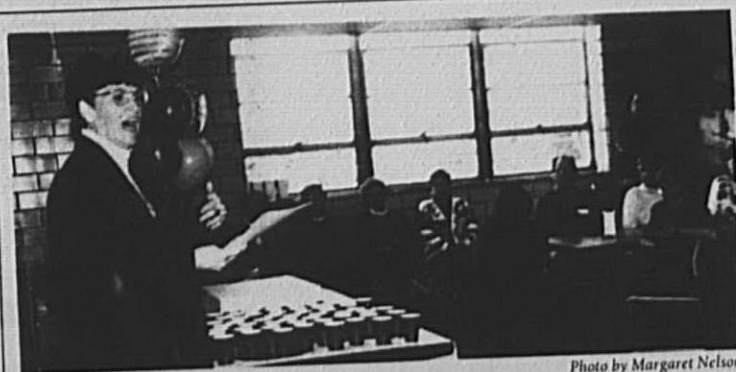


Photo by Margaret Nelson

At a gathering at the Archbishop O'Meara Catholic Center on March 22, Annette "Mickey" Lentz leads the family division as it celebrated topping its goal for the United Catholic Appeal. As of March 22, 75 percent of employees had responded, pledging gifts of \$116,860, six percent over the goal of \$110,000.

Way of Cross to be held

The Indianapolis Chapter of the Knights of Columbus will host the 60th annual Way of the Cross at 12:15 on Good Friday, April 5, at the north side of the American Legion Plaza in downtown Indianapolis. St. Thomas More Knights of Columbus Council #7431 of Mooresville will host the event this year.

Catholics in the Seymour Deanery will have three opportunities to view the 17th annual Living Way of the Cross, staged by the youth ministry at St. Mary Parish in North Vernon. The first will be staged on Palm Sunday at 2 p.m. at the Immaculate Conception Academy in Oldenburg. At 2 p.m. on Good Friday, the drama will be presented at St. Mary Church, North Vernon. And on April 14, the re-enactment will be given at 2 p.m. at Holy Guardian Angels in Cedar Grove.

The Criterion

02/29/96

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Attention RCIA candidates and catechumens: What does being Catholic mean to you?

Attention catechumens and candidates. What does being Catholic mean to you?

The *Criterion* would like to publish stories from those people who will join the Catholic Church during the Easter Vigil Mass on Holy Saturday.

Often, converts to Catholicism look at their faith from a different perspective

than do "cradle Catholics," those born and raised in the faith. Therefore, we would like you to share your faith story with our readers. If you would like to respond to the question, please keep your response to a maximum of about 300 words. Send it to: Why Catholic?, *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206.

Televised Mass to return to air Easter Sunday

Plans are still being made to broadcast the TV Mass on cable outlets in areas outside Marion County

The weekly televised Mass, which was broadcast by the Archdiocese of Indianapolis on WXIN Fox-59 for more than a dozen years, will return to the air on Easter Sunday morning, April 7.

Archbishop Daniel M. Buechlein will celebrate a special Easter liturgy for shut-ins to be broadcast on WNDY-TV 23 and, in Marion County, on Comcast Cablevision and American Cablevision.

The TV Mass has been off the air since it was last broadcast on WXIN on Dec. 31, 1995. Late last year, the management of Channel 59 informed the Catholic Communications Center that it could no longer afford to underwrite the production and broadcast of the TV Mass. Over the years, Channel 59 donated production and air time worth about

\$150,000 per year to the TV Mass. However, station officials said that changes in the economy and in the communications industry made it impossible for them to continue underwriting the TV Mass.

Since December, representatives of the Catholic Communications Center have been talking with local TV stations and cable companies about possibilities for bringing back the TV Mass. According to Peter Agostinelli, associate director of communications for the archdiocese, the Catholic Communications Center's goal is to provide shut-ins and others who cannot attend weekend liturgies at their parishes with an electronic link to the church's Sunday worship.

"We realize that nothing can replace personal participation in the parish's celebration of the Sunday Eucharist,"

Agostinelli said, "but for those elderly or infirm people who cannot get to their parishes on weekends, the TV Mass is a vital link to the church's liturgy."

Reed Yadon, executive producer of the TV Mass, has announced that beginning April 7 the TV Mass will once again be available to viewers via Indianapolis station WNDY-TV 23 and the two Indianapolis cable companies (Comcast Cablevision and American Cablevision). Plans also are being made for broadcasting the TV Mass on cable outlets in other areas of central and southern Indiana, Yadon said.

"In the Indianapolis viewing area, starting April 7, the TV Mass will be broadcast at several different times—from early Sunday morning until early Sunday afternoon," Yadon said. "Our goal is to make the TV Mass available to as many people as possible, and we hope that the variety of broadcast times will make it easier for our viewers to

take part in the celebration of the Sunday liturgy."

The televised Mass will be broadcast at the following times on the following channels:

- 5:30 a.m. on WNDY-TV 23
- 10:30 a.m. on American Cablevision Channel 20
- 10:30 a.m. on WAV-TV 53
- 12:30 p.m. on Comcast Cablevision Channel 37 (old system) and Channel 13 (upgraded fiber-optic system).

"WNDY has been extremely generous in our discussions," Yadon said. "We are fortunate to be able to produce the TV Mass in a world-class production facility like WNDY. We will be encouraging viewers who aren't awake at 5:30 a.m. to either watch the Mass on cable at one of the later times or to program their VCRs and replay it later. We're even talking about making cassette tapes of the TV Mass and sending them to viewers who request them."

Parishioners and friends replace bike for well-liked and faith-filled man



Photo by Jeff Williams

St. Bernadette parishioner Leo Lark of Indianapolis (center) poses for a picture with Father George Henninger and Indianapolis Police Department Officer Brad Dairl, who organized a community fund drive to purchase a new three-wheeled bicycle for Lark.

By Mary Ann Wyand

St. Bernadette parishioner Leo Lark of Indianapolis knows he has lots of friends, but he is still surprised that so many of them would donate money to replace his broken bicycle.

Lark is well-known and loved by St. Bernadette parishioners and other residents of the Christian Park neighborhood on the southeast side of the city. His ever-present smile, genial greetings, and willingness to help others have earned him thousands of friends over the past four decades.

The faith-filled man and faithful parish and community volunteer had logged an estimated 30,000 miles on his old three-wheeled bicycle, riding 200 to 300 miles a week, before a broken axle finished it off and restricted his ability to go places on his own.

Lark started saving for another bicycle, and was trying to set aside \$25 a month from his earnings as a part-time dishwasher at the Choo Choo Inn and another job sweeping the parking lot at a nearby Dairy Queen. But at that rate, he knew it would take a long time to replace the bicycle.

In a chance—or maybe providential—conversation at the Choo Choo Inn, Lark told Indianapolis Police Department Officer Brad Dairl he wished he didn't have to depend on others for transportation to work, church, and volunteer activities.

Dairl was touched by Lark's plight, and said he felt inspired to help him.

Raising enough money for the custom-made bicycle was easy, the officer said, because so many people wanted to help the kind man who lives a simple life.

"St. Bernadette parishioners contributed \$200 on the spot, and by the day of the party for Leo they had raised another couple hundred," Dairl said. "The manager of the Choo Choo Inn gave me \$100, the owner of the Dairy Queen gave \$40, the owner of The Harvester pledged another hundred, and the Fraternal Order of Police, Lodge 86, donated \$200. In four hours I had raised \$400, and in two days I had \$800. I was amazed by all the people who wanted to help."

After adding up the donations, Dairl ordered a red three-wheeled bicycle "with everything on it, including lights and an odometer," from Tom Lantz Bicycles. The IPD officer said Lantz sold it at cost and donated the labor to assemble it.

St. Bernadette parishioners were glad to help out, Father George Henninger

said. "It wasn't our idea, but our parish council president, Jeff Williams, sure got the ball rolling once he heard about the project from the police officer. We all wanted to do something for Leo because he is so good. St. Bernadette parishioners are close-knit, and Leo is such a vital member of this faith community."

Lark has lived through a lot of loss recently, the priest said. His father suffered a stroke during a Mass at St. Bernadette last year, then had a second stroke with resulting paralysis and died a few months later.

Through it all, Leo Lark never shirked his daily responsibilities. Officer Dairl and others would see him riding his bicycle in all

kinds of weather on his way to and from work, church, and volunteer jobs.

After Dairl and Williams raised enough money for the bicycle, St. Bernadette parishioners organized an early birthday party for Lark on St. Patrick's Day. He will be 46 on April 2.

"The party for Leo was great," Father Henninger said. "We all love Leo Lark, and you know why? Because he loves us, and he loves his church and his faith. He's an inspiration to us."

"I didn't know anything about it," Lark said, shaking his head in amazement a week after the surprise party. "Everybody has helped me out," he said. "Everybody has been my friend."

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Planting Seeds of Change

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From the Editor/John F. Fink

Celebrations in Jerusalem will increase tourism



As we prepare to enter Holy Week on Sunday, our attention is focused on Jerusalem, where Jesus redeemed us by his crucifixion. Jerusalem is revered by all three of the world's monotheistic religions—Judaism, Islam and Christianity. This September the Jews will start to celebrate the 3,000th anniversary of the founding of the city by King David. In the year 2000, Christians will celebrate the birth of Jesus in Bethlehem, which is near Jerusalem.

These celebrations will, of course, add greatly to the number of tourists, or pilgrims, going to the Holy Land. That will continue a string of record-setting years for tourism in the Holy Land, a string that began in 1993. Last year almost 2.5 million people visited the Holy Land, most of them Christians. (An interesting statistic, by the way, is that 47 percent of Americans who visit the Holy Land repeat their visits.)

For the celebration in 2000, Vatican officials have already begun meetings with Israel's civil authorities to make preliminary plans. The biggest problem will be how to accommodate the millions of people who are expected to want to visit.

An ecumenical committee is at work to make sure Christian unity is a main theme of the year 2000 celebrations in Jerusalem. A recent joint message by the city's Christian churches on the jubilee year was an important first step.

Pope John Paul has said that he plans to make a pilgrimage to the Holy Land and other biblical places in 2000. He has also proposed ecumenical and interreligious meetings in Jerusalem, Bethlehem and Nazareth.

One possible stumbling block to these celebrations is the possibility of something adverse happening to the peace process now taking place in the Holy Land. Most Palestinians and Israelis are determined that peace efforts will continue, despite episodes of terrorism, especially since all of them benefit from increased tourism. Recent Palestinian elections were important to the peace process and the Israeli elections in May will be vitally important.

The status of Jerusalem itself continues to be a problem. Last Jan. 13, when the pope gave his annual "state-of-the-world" speech, he said that peace developments in the Middle East "could prove ephemeral if a just and adequate solution is not also found to the

particular problem of Jerusalem. The religious and universal dimension of the Holy City demands a commitment on the part of the whole international community, in order to ensure that the city preserves its uniqueness and retains its living character."

The Vatican intends to take an active part in discussions about Jerusalem. Its position is that international guarantees are needed to protect the city's special significance to all three religions.

The pope is concerned about more than just the Christian shrines. He said that he wants to see the holy places of all religions permanently surrounded by active communities of Jews, Christians and Muslims, all enjoying true religious freedom and developing their own religious, educational and social activities.

For us Catholics, it is the Franciscans in the Holy Land who are developing religious, educational and social activities. It seems to be little known among Catholics, but the Franciscans have made the custody of the Holy Land an important part of their mission from the time of St. Francis. The Franciscans' General Chapter of 1217 divided the world into distinct provinces and friars were sent to serve all over the world. One of those provinces was the Holy Land, which Francis considered special. He himself traveled in the Holy Land in 1219 and 1220, after first getting permission from Sultan Melek el-Kamel of Egypt.

The Franciscans were chased out of the Holy Land in 1291 when the Crusaders gave up Acre, the last remnant of the Latin Kingdom of Jerusalem established in 1099. But by 1309 the Franciscans started to return and to establish themselves on Mount Zion. They have been in the Holy Land ever since, caring for, rebuilding, maintaining and conducting services in about 40 holy places of Christ's homeland, despite the political changes that have taken place in that land during the past seven centuries.

Today they do much more than that. They are operating orphanages, schools and colleges, homes for the elderly, medical centers, workshops and a printing press, as well as carrying out pastoral activities in 38 parishes and 26 churches or chapels. They are doing scientific and archeological work at the Franciscan Biblical Study Center and the Center for Eastern Studies.

The Good Friday collection for the holy places goes to the Franciscans in the Holy Land to help them continue their important work.

Everyday Faith/Lou Jacquet

Parental educator: 'Reinforce the holiness of our call'

A few months ago, I heard an excellent presentation by Dr. Kathleen Chesto, a much-published Catholic family educator. The Connecticut mother of three grown children travels the country trying to get Catholic parents to accept the novel idea that what they do, day to day, is a "genuinely holy calling."



There are plenty of words that come to mind when most parents reflect upon what it means to be a parent. But holiness? It's probably not the concept most of us associate with

what being a parent is all about.

According to Dr. Chesto, it should be. She calls what we do as parents a "religious vocation" of the highest order and argues it should be acknowledged as such by the church. It probably would be, she noted, had more saints been canonized who had actually sat up all night with a feverish child or worried about whether the teen-ager out with the car an hour past curfew would make it home safely tonight.

There are some canonized saints who were also parents (Elizabeth Seton, Monica, Frances of Rome, Thomas More, and Louis IX of France come to mind) but, with the exception of St. Monica, they had to do other things besides parenting before getting serious consideration in the canonization process. Like many others, I would love to see the church give a boost to Catholic parents by canonizing couples who have raised a family in the real world. That would say more than any document could about the church's long-range commitment to family life.

But I mention Dr. Chesto's remarks because she challenged Catholic parents to put aside their previous notions of holiness and recall that our basic baptismal call is to holiness, regardless of our status as lay, religious or ordained persons. She then posed a challenging question: Who could we call on to "defend our holiness" before the world? That is, who would stand up for us to tell others that we were trying to "be holy" in our everyday lives?

And excellent question. Who would "defend my holiness"? Give that some thought. Dr. Chesto suggests that most of us are called to be holy not in a monastery or in an ordained life but in the give and take of the everyday world. But there is only one way to do that, she said. Catholic parents need to meet one another and support one another on an on-going basis. We don't do enough of that.

If we did, she said, we would realize that most of us are doing a far better job than we give ourselves credit for. We are "being holy" just by our presence as caring parents. Parent to parent, she said, it is past time to reinforce the holiness of our calling and the effectiveness of what we do. Isn't it nice to hear that kind of affirmation?

stewardship is about the bottom line: we are human beings who have limited gifts from God for which we are accountable." Jim says that money has a spiritual dimension because, like the sacraments (which are concrete signs of God's grace), money reminds us of our limited, finite nature as creatures dependent on God.

"Angels don't need money or sacraments," Jim says, because they are not part of the material world. But as Jim sees it, we human beings have been called to "bless and accept the material world, while struggling to make it better." Thus, he says, "God gave us limited gifts of time, talent and treasure. How we take care of them [and share them with others] is a major part of the spiritual life."

Words of wisdom from a reformed cynic struggling to become a good steward.

A View from the Center/Dan Conway

Good stewardship is both spiritual and material

Jim Grote works for the Archdiocese of Louisville as associate director of stewardship. Jim is married, with two young children, and he is an avid reader of books on philosophy and spirituality.



As a young man growing up in the 1960s, Jim was an idealist with a very cynical attitude about money and the material side of life. In fact, Jim first met his wife in a monastery, and for several years they lived in a lay monastic community near the Trappist Abbey of Gethsemane.

A few years ago, Jim had an insight into the "schizophrenic attitude" that many church leaders (both clergy and lay) seem to have toward money. He says that the problem dates back to "dualist heresy." According to an article by Jim Grote in the spring '96 issue of *Church* magazine, the Catholic church officially rejected dualism—the heresy that the body and material world are evil and only the spiritual world is good—"because it is opposed to the Incarnation, in which Christ in his person manifests the union between the material and the spiritual." Nevertheless, Jim says, "Remnants of this ancient heresy still haunt us today. Consider the average parish's love/hate relationship with money."

"The need for money (or some unit of exchange) is a logical consequence of God's creating us with bodies and material needs," Jim says. "Nowhere in Scripture does it say that the material world is bad. In fact, God describes the newly created material world as 'very good' (Gn 1:31)." And yet, he observes, "people get upset when treasure and church are mentioned in the same breath. 'The church is always talking about money,' they say. Or 'the church shouldn't have to worry about money!' But isn't paying bills part of becoming

flesh? Like every other family, the church has bills to pay with no divine dispensation. Our offerings cannot be divorced from our parish mission. Only through the giving of time, talent and treasure—taken all together—can the parish carry out its mission."

Jim believes that the dualist heresy most often expresses itself in cynicism. (He defines a modern cynic as "someone who knows the cost of everything and the value of nothing" and he confesses that he still has cynical tendencies—especially at Christmas time.) "The cynic spends his or her life proclaiming the glass half-empty rather than half-full," Jim says. "The cynic lacks gratitude, the fundamental attitude that transforms the earth from a hell to a heaven."

In sharp contrast to the cynic's view of money and material things, Jim says that stewardship represents a positive, appreciative attitude toward all God's creation. "The spirit of stewardship is gratitude for what we have been given, the realization that we have enough, usually more than we need, so that we want to return a portion of our gifts to God." Jim also says that "gratitude is the only firm foundation for generosity" because "we can only give out of love once we realize how much we have received."

As Jim sees it, the cynical attitudes that many church leaders have about money (and about the management side of church life) can be traced to the ancient struggle between matter and spirit. "In any given parish or diocese," Jim says, "it would be difficult to calculate how much time, talent and treasure are lost dealing with [the conflict between ministry and money]." He argues that the only way to overcome such conflicts is to help church leaders and "the people in the pews" to develop attitudes toward stewardship that are truly balanced.

According to Jim Grote, "Properly understood, .

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The Criterion



To the Editor

The dignity of an unborn life

I read Archbishop Buechlein's column "The Story of a Life with Dignity" in the Feb. 16 *Criterion*. I was reminded of my own family's "golden moments" with my son, Joshua Michael Cox, who lived to 25 weeks gestation and died just hours before he was delivered on May 17, 1992.

Yes, you read that right! Our golden moments were with our *unborn* child!

We knew something was seriously wrong early in my pregnancy. After a series of tests and ultrasounds, Joshua was diagnosed with achondrogenesis. This is a fatal disease where the long bones, including the ribs, do not form correctly and therefore the lungs cannot expand to support life.

The baby could only survive outside the womb for two hours at the most. The option of abortion was presented to us; but in my mind, the only thing I could do for my unborn child was to give him all the life I could. I wanted to carry him as long as possible.

Throughout this troubling time, my husband John and I tried to keep our three children informed of what was going on with their baby brother. At the time Jordan was 2, Curtis was 3, and Kelcie was just 4 years old.

While the boys asked a few questions and stated their desire for the baby to "get all better," Kelcie took it a step further and created a few golden moments with our unborn son. She would frequently lay her head on my abdomen or just pat Joshua while she talked to him.

Kelcie would say things like, "Get better, baby," "I love you," or just simply talk to our unborn baby. Joshua would respond by moving or kicking, even when Kelcie was not touching me! This would thrill Kelcie as she realized that the baby could hear her and respond as if he were alive. Yes, my 4-year-old daughter learned that an unborn child is alive!

It has been four years since his life and death. I now have another daughter, Trista, but my children have not forgotten Joshua. To this day, my children continue to pray for Joshua every night. In addition, they are also teaching Trista about Joshua and what he means to them.

Joshua served a great purpose in our lives. He taught my children to respect life and, at the same time, we were able to provide him with as full a life as he was capable of experiencing.

Try telling my children that an unborn fetus is not fully human and alive!

Jane Cox
Indianapolis

Thanks to Catholic hospitals for support

We want to give special thanks to St. Vincent Hospitals and Health Centers and St. Francis Hospital and Health Centers for financially underwriting the archdiocese's peer ministry program "A Promise to Keep: God's Gift of Human Sexuality." This program is in its second year of reinforcing the message of chastity in Indianapolis' Catholic schools and churches.

St. Vincent's Mission Services originally partnered with the Office of Catholic Education in order to link two systems together in developing this preventative health model. Since then, St. Francis Hospital has contributed to this educational series because it also seeks to equip adolescents and teen-agers to live chaste lives.

Without the generous grants from St. Vincent and St. Francis Hospitals, our community would not have the resources to cooperate with parents in this way in their efforts to combat the negative impact of social and media pressures. Both of these medical centers are acutely aware of the physical and spiritual problems that result

from teen-agers' sexual activity.

This collaboration with the archdiocese is another practical example of their commitment to *prevent tragedies and promote health*. By funding "A Promise to Keep," they are taking action, not just speaking empty words.

It is Indianapolis' Catholic hospitals that are taking the lead in Indianapolis by establishing a peer mentoring chastity program to enable high school-age role models to provide adolescents with the additional moral support they need to make healthy choices. A substantial amount of "positive peer pressure" is greatly needed to influence teen-agers' behavior and reinforce what Catholic parents, schools and churches are saying.

On behalf of the individuals and families involved, we commend St. Vincent and St. Francis Hospitals!

Daniel J. Elsener, Executive Director
Office of Catholic Education
Eve Jackson, Coordinator
Adolescent Growth Programs

Financial stewardship need in parishes

The season of Lent occurs at the same time that many people are filling out their income tax forms. Surely, this is ironic. Perhaps each is a reality check for us.

During Lent, we review our lives and note our weaknesses and failings. Through fasting and penance, we are once again humbled to realize that the Lord is worthy of our praise because of his ultimate sacrifice on Good Friday.

At the same time, we must look back over the past year and consider what we have done financially. By reviewing our income and deductions, we are able to file our tax returns.

In taking our financial inventory, the question of wise money decisions becomes paramount. In a humorous way, we become financial wizards and in a short period of time become gurus of the financial world. In essence, our civic duty requires this of us.

In my experience as a Catholic, I have often wondered how church leaders, with limited backgrounds in finance, can administer church funds. Admittedly, this is not a simple problem. However, common sense would suggest that we solicit persons with prior knowledge to do this most specialized job.

In a spirit of humility, my thinking is that we take a "people inventory" of church members with good financial credentials to get involved in church finances. It seems that financial stewardship is surely need in our parishes. Perhaps our Lenten prayers should include an inspiration for qualified money-managers to come forward and volunteer the needed services to continue God's work today.

John R. Williams
Indianapolis

Difference between charity and justice

I would like to respond to Howard Kuhn's letter of March 8 in which he discussed whether the church or the government should care for the poor. "Economic Justice for All: Pastoral Letter on Catholic Social Teaching and the U.S. Economy," issued by the U.S. Catholic bishops, addressed this question.

"Pope John XXIII declared, 'All people have a right to life, food, clothing, shelter, rest, medical care, education, and employment.' This means that when people are without a chance to earn a living, and must go hungry and homeless, they are being denied basic rights. Society must ensure that these rights are protected.

"Society as a whole, acting through public and private institutions, has the moral responsibility to enhance human dignity and protect human rights. In addition to the clear responsibility of private

institutions, government has an essential responsibility in this area."

The Catholic bishops, as they studied poverty, realized the difference between charity and justice. We are all called to give of our time and money for the poor (charity). But we are also all called to justice, to ask why people are poor. The causes of poverty lie in the social, political and economic forces that shape our country. Education and job training skills, a livable minimum wage, low-income housing, affordable child care, tax credits, trade policies, policies that affect employment and job creation are all examples of forces that profoundly affect people who are poor. These forces are largely shaped by our government. We, as Christians, have the moral responsibility to ensure that our government's policies enhance human dignity and protect human rights to basic needs (justice).

These forces have such a widespread influence in America, that when they are unjust, churches and individuals can't possibly make up the difference through charity. Despite all the private relief efforts in soup kitchens, food banks, non-profit agencies and donations, poverty rates in America have increased every year since 1990. Twenty-five percent of children under age 6 are poor. This is double the child-poverty rate of any other industrial country (U.S. Census Bureau and Luxembourg Income Study). Clearly, charity isn't enough.

Donna Wenstrup
Bloomington

Hierarchy ignores the 'sense of the faithful'

I wish to thank Richard A. Schladen and Paul L. Jefferson for their letters published in the March 8 issue of *The Criterion*.

I am reminded of Viktor Frankl, the eminent psychologist who survived the Nazi concentration camps. He defined totalitarianism as behaving (or believing) as others wish rather than following our own calling. All too often the hierarchy of the church seem bent on conforming the laity toward their personal beliefs instead of valuing the Spirit working in the entire church.

An age-old method of discerning the Spirit of God working in the church is to test the "sense of the faithful." It seems to

Light One Candle/ Fr. John Catoir

Jesus was a product of Judaism

The Holocaust is a stumbling block for believing people. How could a good God permit such a thing?

The question is natural, but one must be very careful about assigning all suffering to God's will. It's true that suffering can provide tremendous benefits of growth and redemption, and that some suffering can be viewed as a kind of purification sent by God; but when you think about the sufferings of the Jews and Christians during the Holocaust, in no way can you accuse God of that kind of diabolical scourge.

Suppose you were caught in the web of misery. In that context, what would you believe? Fortunately we have a record of many faithful people who have given us a witness of their enduring faith during that period when nothing in life spoke of the existence, much less the love, of God. In the Christopher Award winning book, "Hasidic Tales of the Holocaust," Yaffa Eliach presents stories which reveal so movingly the heroic courage of a people who kept the shining light of faith burning in that hellish darkness.

So many of them continued to pray, to praise God, to observe their rituals and feast days even when confounded by the sadistic cruelty of the Nazis; and stunned by the silence of an outside world which never came to their rescue. These victims



me that the hierarchy too often ignore the "sense of the faithful" and instead choose to fight against the church (here I mean the People of God) by demanding blind obedience to their over-inflated egos.

If God intended blind obedience, why did he give us each a conscience and a mind able to evaluate our lives and choose our response to it? If God wanted blind obedience, creating a race of robots would be so much more efficient and successful than demanding humans to avoid using their minds and hearts when approaching life choices. Instead, God created all of us with the ability to be responsible for our own lives. In other words, the mind power and "conscience power" of the church is enormous. Blind obedience not only demeans and dehumanizes us, but it robs the church of this power.

The church teaches us that Jesus chose Simon Peter as the first pope. Let us not forget that the very next words of Jesus addressed to Peter in Matthew's Gospel are, "Get behind me, Satan" thereby reminding us that whoever is pope is a sinner like the rest of us. We are all brothers and sisters of Christ. We all have a unique contribution to make to the life and to the intellectual life of the church. May the day come when all of us, hierarchy and laity, follow the words of the peace prayer of St. Francis, "Divine Master, grant that I may not seek so much to be understood as to understand."

David Schuetz
Indianapolis

nevertheless trusted God, believing in his goodness without reservation. They set an example for believers of all faiths, and all times. They bore witness to a living flame of faith, that event the most cunning designs of Satan could not extinguish from their hearts. I hope their heroism will lead all of us to a deeper consideration of the Jewish religion.

Baron Von Hugel, writing at the turn of this century, had this important insight: "Certainly Judaism was not a false religion for 13 centuries before Christ. For its time it was God's fullest revelation and mankind's deepest understanding of God. It has been this and in fact still is for millions of individuals whom God leaves in good faith."

Judaism has produced and still is producing people of extraordinary religious fervor, courage and human sensitivity. The presence of anti-Semitism among Christians stems either from a monstrous ignorance or, worse, from a malevolent will.

As Holy Week approaches let us consider this truth: Jews and Christians are truly brothers and sisters in the family of God. As a follower of Jesus, I can say with all honesty that I love him all the more because of his Jewishness. What might he think of those who would love him less because of it?

(Father Catoir will conduct a special retreat for adults 55 and over at Fatima Retreat House in Indianapolis Aug. 5-8. For information call 317-545-7681.)

Cornucopia/Susan Bierman

Seeing Easter through a child's eyes

The three of us stared up toward the garage ceiling and waited patiently as it was being lifted from the attic. It was a huge cardboard box about the size of a console television set. The youngest of eight, we three had anticipated this moment probably since the beginning of Lent that year.



It was the box in which our Easter baskets had been stored from the Easter before.

First, the three of us rummaged through the box seeking out our own personal bas-

kets. We would fill them with green colored grass. Then we would place our baskets aside and prepare those for our other five siblings—who at this time were teen-agers. And we were sure not to forget the baskets that belonged to our parents.

Since we did this same ritual each year, the three of us knew who each particular basket belonged to. We placed the 10 empty baskets on the kitchen table so when the "Easter Bunny" came he could fill them with all kinds of goodies.

Even as children, we knew Easter meant more than the "Easter Bunny" hopping through town leaving chocolate eggs and marshmallow chicks in our baskets. We somehow understood.

For us, preparing for Easter began long before those baskets were lowered from the attic. It probably began a few days before Ash Wednesday. Since there was all this talk among adults about giving up something for Lent, we children thought we should do the same. The three of us discussed among ourselves what we would give up for Lent. Each year it was the same thing. Candy.

We looked around the house for small boxes. And in these small boxes we kept candy that we were given during Lent. This method of keeping candy in a box during Lent seemed popular among our peers at school. One particular classmate invited me over after school to show me the amount of candy she had accumulated.

Holy Week came and the three of us went to church with our father and grandmother. Grandmother would say the rosary while father would follow the Stations of the Cross that were hung along the inside walls of our church.

On Good Friday, our father gave our older brothers and sisters a prayer which

they said 33 times for each of their intentions prior to going to Mass that day. In years to come this prayer was also given to us.

At Mass on Good Friday, something was different inside our church. Some of the statues had been removed, while others had been completely covered with cloth. It gave us the feeling that something was missing. In a sense we felt a certain sadness. Other parishioners proceeded to the front of the church to kiss the crucifix. To a child, many of them seemed to have a look of sadness upon their faces.

This sadness would disappear the next evening. It was at Mass on Holy Saturday. Everyone seemed in much higher spirits. As children we looked forward to this Mass every year. We looked forward to holding the bright, burning candles as our pastor processed to the front of the church to begin Mass.

After returning home from Mass, the three of us checked the empty baskets to make sure each of them was in place and then went off to bed. On Easter Sunday we would awaken with a great new feeling.

Our baskets were overflowing with goodies and our hearts were overcome with joy, because we understood, even as children, Christ had risen.



Providence Sister Mary Moeller, the principal at St. Patrick in Terre Haute was the honorary mayor and parade marshal at the school's St. Patrick Day parade held March 16. She stands with Jim Jenkins, the mayor of Terre Haute.

Photo by John Fuller

Check It Out . . .

Catholic Social Service/Family Growth Program "Strengthening Stepfamilies," will be offered once a week on Tuesday for six weeks from April 9 through May 14. Participants will discuss such topics as the formation of a stepfamily, building family unity and effectiveness as a parent/stepparent. The group will meet from 7 p.m. to 9:30 p.m. at St. Timothy, 2601 East Thompson Road in Indianapolis. For more information contact Donna Olsen at 317-784-6925.

"A Triduum Retreat," to observe Holy Week will be offered April 4-7 at Kordes Enrichment Center in Ferdinand. The fee for the silent, non-directed retreat is \$90. The program will begin with registration at 6:30 p.m. (EST) April 4 and will conclude with a sunrise service on Easter Sunday. For more information or to register call 800-880-2777 or 812-367-2777.

"Successfully Single," a one-day seminar for separated, divorced, widowed or never married singles will be offered

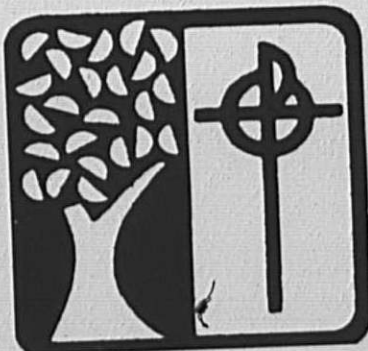
April 20 at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St. in Indianapolis. Presenter, Jane King, M.A., M.S., marital and family therapist will discuss such topics as "Feeling Good About Yourself and Your Single Lifestyle," "Increasing Your Social Circle," and "Having More Satisfying Relationships With Others." The program begins at 9 a.m. and concludes at 4 p.m. The cost is \$25. For more information or to register call The Family Life Office at 317-236-1586 or 800-382-9836.

St. Paul School in New Alsace will host its first alumni gathering April 13. The evening will begin with Mass at 6:30 p.m. in the church. Dinner and dance will follow in the gymnasium. The cost is \$25 for couple and \$12.50 for single. Reservations must be made by March 31. For more information or to register contact Mrs. Charlene Rauch, committee chairperson, 8766 Yorkridge Road, Guilford, IN, 47022 or call 812-623-2699.

VIPs . . .

Father Todd Riebe, administrator and pastor of three the Richmond parishes, was featured in the March 9 issue of the *Palladium-Item*. The story, "Man with a Mission," by Jean Harper, gives a typical

day in the life of the Terre Haute native, who spent eight years as a missionary priest in Sudan before the government expelled him. He has been serving the Richmond parishes since February, 1995.



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the forest
for the trees!

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The Sisters of Providence of Saint Mary-of-the-Woods can see the forest for the trees! Would you like to share in the vision?

For further information or to register for the weekend, contact any Sister of Providence or Sister Bernice Kuper at 1-800-996-5027 or fax at 1-812-535-4727.



Sisters of Providence, Saint Mary-of-the-Woods, IN



Photo by Linda Bartlett

Lula Baxter, program director of Catholic Social Services (CSS) Adult Day Services and Providence Sister Susan Dinnin, site manager of CSS A Caring Place Adult Day Services recently participated in The Brookdale National Group Respite Program Annual Training Conference in Washington D.C. where they attended a congressional breakfast on Capitol Hill. CSS staff had the opportunity to speak with Catherine Hicks, legislative Aid to the Honorable Dan Burton, House of Representatives about the needs of Alzheimer's families in Indianapolis. CSS Adult Day Services, offers the opportunity for people suffering from Alzheimer's disease and other types of dementia to participate in a program of group activities, while their family caregivers have some respite from their caregiving responsibilities. Pictured from left are Lula Baxter, Catherine Hicks, and Providence Sister Susan Dinnin.

People who live their faith

Two make St. Andrew's St. Vincent de Paul calls

By Margaret Nelson

Bob Landwerlen, a member of the southside parish of St. Roch, spends every other Thursday morning visiting homes in the northeast area of Indianapolis with St. Andrew parish-ioner Blanche O'Neal.

Landwerlen, president of the Indianapolis St. Vincent de Paul (SVdP) council, believes a Christian is obligated to help people in some way. And so does O'Neal.

He remembers when Archbishop Daniel M. Buechlein came to dedicate the new St. Vincent de Paul Distribution Center in 1993. While showing the prelate a room he could use to don his vestments, Landwerlen said, "I'm here to serve, bishop." He reports the archbishop's response was, "So am I!"

Landwerlen said, "The Lord told us we have to serve the unfortunate. There's no excuse for the average person not to do something. We have an obligation."

He recognizes that some young people are quite busy with their work and raising a family. "But they should heed that call somewhere in their lives," he said.

His ministry to young men at the Boys' School at Plainfield grew out of Landwerlen's SVdP work. He said, "That came about when Archbishop Edward T. O'Meara attended the four-state (Indiana, Kentucky, Michigan, and Ohio) district



Photo by Margaret Nelson

Volunteers Robert Landwerlen and Blanche O'Neal give out clothing, furniture and appliance vouchers during St. Vincent de Paul home visits in the St. Andrew neighborhood in Indianapolis.

meeting in Indianapolis in 1985. He let us have it between the eyes." The late archbishop asked the group, "Where's your prison ministry?"

Though they hope to add a more in-depth prison ministry when they have more volunteer and financial resources, it's an individual effort now. He and SVdP vice-president Don Hermann visit the young men. Jan Hensley, a member of St. Susanna in Plainfield is also active in the ministry. Father Joseph Dooley celebrates Mass there every other week.

From that personal project has grown Landwerlen's dream for a major ministry for the young men. "If I had my way, I would make it possible for the boys to be housed, fed and educated after they leave the Boys' School.

"I'd build a home that would house eight to 10 boys who need it and help them get jobs," he said. "Many of them can go back to their families, but some are there because of their families.

"My goal is to take a young man under my wing, finish educating him, help him get his first job, and establish him in his own home. He could be a productive member of society," said Landwerlen.

He also responds to the calls the SVdP helpline people get from abused women. If they have a friend or family away from town they can stay with, he ends up "meeting the clients at the bus station, giving them bus tickets. I usually give them a little cash for a sandwich or a cab on the other end.

"Sometimes we pay some of the rent for a person who is on the verge of being evicted," Landwerlen said.

"I work with the Holy Family Shelter," he said. Right now he is helping to furnish the extended housing apartments for homeless families located in the former St. Patrick School. Landwerlen is a liaison between the SVdP and the shelter.

"We give at least \$1,000 a month to the shelter for food," he said.

He gets "great satisfaction from seeing somebody get back in the mainstream again." One man came in the SVdP distribution center. Even though he was working, he was homeless because he couldn't get a security deposit together for an apartment or house.

"As I was interviewing him, I remembered that Holy Cross had a shelter house. I took him to see John Barrett, the parish conference president. They have a nice home that houses six to seven individuals. John took him in. Now the man is off the street and back into life. When I see that, it gives me a high," Landwerlen said.

"These people do not know where the help is," he said. "On Saturday morning,

the distribution center gives clothes to homeless people who are sent by the shelters. My function is to explain what they can have. At times, we can help them get off the street right now."

Besides helping SVdP, O'Neal has added many other ministries to her agenda. She is an usher and eucharistic minister at St. Andrew. She's headed up the parish participation in a cooperative program between churches and banks that helps low-income people get down payments for homes of their own.

Before the program was moved to the Meadows Shopping Center, O'Neal ran a satellite of the state job program out of the parish office. If there is any parish program to help people, she is there doing her part.

"I like people. I like to help people," she said. "However, since I'm concerned about them, I have to be hard on them sometimes."

Landwerlen said: "She disciplines the youngsters and lectures the mothers. Sometimes we talk about the situation when we come out of the house. We see a messy house and the mother sits there like she has nothing to do."

"We still go, but sometimes we don't sit down," O'Neal said, with a twinkle in her eye.

Three weeks ago, the two visited a 19-year-old pregnant girl who was sleeping on the floor. "She had no food. We took food back to her," said O'Neal.

"The only thing she had going for her was a telephone," said Landwerlen. "She was sensible enough to go to the WIC people for milk and food. And she had somehow gotten her apartment free."

"But she had no job and she couldn't

work then anyway," said O'Neal. "We wrote up a good amount of merchandise (from the distribution center)—tables, chairs, and a bed," she said.

"We serve a lot of young single mothers, but once in a while you see a young single father," said Landwerlen. Not long ago, he called on a man who had lost his job, had no car, and needed milk and food for his 1-year-old son and himself.

"The thing we should do is go back to people we serve and see how they are getting along and what else we can do," he said. "We do it sometimes on an individual basis. But that's tough when you have 100 calls a week."

O'Neal said she visited one apartment where the kids were sleeping on the floor. Later, she saw the mother at the grocery store. "Oh, you're the St. Vincent de Paul woman," she said. "Thank you, I got everything I needed."

The St. Andrew conference also has bus tickets and transfers to help area residents get to job interviews.

O'Neal said, "My reward comes from God. I've always asked God to help me have good health when I retired so I can do some of the things I should. God has rewarded me with so many blessings."

Asked how she can always be cheerful, O'Neal said, "I've always been outgoing and I never get down. Even if I don't feel good, I try to smile."

The two volunteers believe they are there to serve the people, not consider why their clients are in those situations.

"The good Lord said we are supposed to help people in poverty," said Landwerlen. "That was his major theme. I don't see how any active Christian can not heed that call sometime in his or her life."

School news around the archdiocese

St. Gabriel, Connersville

Fifth grade students at St. Gabriel in Connersville have a new stewardship project. Five adults from Landmark Center's workshop for mentally- and physically-challenged adults came to class with their helpers. Before their visit, one of the students' parents, who helps the adults, talked with the children about the people at the center. When the adults came, they showed the children how to use sign language by teaching them a song, "Angels Among Us." The students and their visitors made new friends and the children learned some signs they can use.

Little Flower, Indianapolis

Little Flower School students have welcomed two new programs: values and habitats.

The values program celebrates the Catholic faith throughout the year. Students celebrate a different virtue every month, focusing on responsibility, self-discipline, courage, compassion, honesty, perseverance, confidence, and friendship.

The habitat program includes study of the zoo, the rain forest, oceans and seas, fantasy, world cultures, cities, mountains, and places of worship. It will culminate near Earth Day in the spring, when everyone will be invited to tour the school. The parent teacher organization is selling T-shirts displaying environmental pictures.

St. Lawrence, Indianapolis

In early March, St. Lawrence School shared its technology with other educators from 12 central and southern Indiana cities. Recognized by IBM as a leader in school technology, St. Lawrence co-hosted an open house with the computer company.

Forty educators came to the school to see how technology can be utilized within parochial schools. The schedule permitted them to attend four informative mini-sessions, ranging from those used by students and teachers to help with planning for technological improvements within the school. St. Lawrence students, teachers, secretaries and administrators presented the 16 sessions.



Holy Week 1996

You can help in the saving, healing work of Jesus in the poorest mission areas of the world by giving to **The Propagation of the Faith.**

Jesus said to the crowd: "To the other towns also I must proclaim the good news of the kingdom of God, because for this purpose I have been sent."

— Luke 4:43



The Society for the Propagation of the Faith
1400 N. Meridian St., Indianapolis, IN 46206
Sister Marian T. Kinney, S.P., Director

How contemplative nuns observe Lent, Holy Week

A look at what this penitential season is like at the Carmelite Monastery of St. Joseph near Terre Haute

By Sr. Mary Grace Melcher, O.C.D.

Lent takes on a different color depending on the community that observes it, even though the main theme is to repent and believe in the Gospel as we prepare ourselves for the solemn commemoration of the death and resurrection of our Savior.

For some, it may be an increase in generosity to our brothers and sisters. For others, it is a journey towards the life-giving font of baptism.

In our contemplative community, it is into the desert with Jesus that the Spirit leads us, to allow God to speak to our hearts in silence, to teach again the lessons that only this spare and solitary time can teach, so that our hearts may be ready for the Pascal Mystery.

The first whiff of Lent comes before Ash Wednesday as the sister sacristan burns last year's palms to make the ashes that will be the sign of repentance as the season begins.

Then there is the familiar aroma of bread baking, for much of our fasting centers around bread morning and night, with a simple main meal at noon.

Personal correspondence slows to a trickle, visits are curtailed, and it is not yet time for the increased outside activity of the growing season. So our energy is concentrated naturally on prayer, silence, reading, meditation, spending more time in

the company of the Lord, and also growing closer to each other as we make the common effort together.

The suppression of Alleluia at the various hours of the Divine Office strikes a sober note often during the day, and the atmosphere intensifies with various texts calling insistently for repentance.

The Office of Readings, prayed at night, retells the great story of Moses leading the people out of Egypt into the desert, and of how God slowly formed them as his people. This story has been the monastic theme for Lent for hundreds of years, and one can almost feel the flow of meditation from centuries past carrying us into the special meaning this story has for our spiritual lives today.

There are special Lenten prayers at meals. Even our ears take part in the atmosphere with the beautiful ancient and modern hymns of the season in the music's sober tone.

It is natural that at this time our intercessory prayer also intensifies, and most appropriate that we keep the novena to our patron, St. Joseph, in union with many friends and benefactors who share their intentions with us. St. Joseph's Day and the Solemnity of the Annunciation are little breaks of festivity in the season.

On the fourth Sunday of Lent, known as "Rose Sunday," we keep an old Carmelite custom we call the "Desert Feast," in memory of the time when Jesus fed those

who had gone out into the wilderness with him to hear his word and were hungry. Traditional foods, including bread and fish, are shared and a special song is sung along with the Gospel reading, with joyous sisterly recreation together.

As Lent progresses, preparations for Holy Week intensify. The sisters make and decorate by hand a beautiful four-foot-high Paschal candle. Special hymns and responsorial psalms are rehearsed, and there is a medley of music being practiced on the organ, from the mournful hymns of Holy Week to the festive songs that will begin at Easter.

Palm Sunday finds us as it finds the whole church, in a mixture of triumph as we commemorate the Lord's final entry into Jerusalem and sorrow as we read solemnly the story of his painful passion and death.

Another beautiful Carmelite custom is observed at dinner that day, a monastic tradition which dates back to St. Teresa of Avila herself. This great lover of Jesus was struck by the fact that Jesus had to go back to Bethany for the night after his entrance into Jerusalem, since no one in the Holy City offered him hospitality.

We decorate the refectory (monastic dining room) and hang a banner depicting the Lord riding over the palms that were strewn for him in homage, and set up a place for him at the head table, with special linens and tableware. A festive dinner is prepared, which the prioress herself serves. In this way, we try to offer him our love and hospitality with his friends at Bethany.

On Monday of Holy Week, the Gospel of the anointing at Bethany is read, a theme very dear to contemplatives who also are accused of "wasting" the precious ointment of their lives in their love of the Master. All day we keep the Blessed Sacrament exposed, offering him our adoring presence as the time of his passion draws near.

Starting on Holy Thursday, the monastic schedule changes to a very solemn rhythm which marks these days out as the holiest in the year.

In the afternoon the nuns re-enact in a special ceremony the memory of Jesus washing the feet of his disciples. The Gospel is chanted, and then the prioress performs the ritual which brings the self emptying of Jesus dramatically to mind, but also acts out the reality of the humble service that is her role every day in his name.

The evening Mass of the Lord's Supper is celebrated with the unique atmosphere that this particular day and hour brings to the Holy Sacrifice, and then the Blessed Sacrament is carried to the Altar of Repose that has been lovingly prepared in our large speakroom. The nuns take turns keeping watch with the Lord in silent prayer as the hour of his Eucharist merges into the hour of his agony. Only the candles on the altar illumine the room as the hour of darkness overtakes the Master.

Good Friday finds the altars stripped

and the tabernacle empty. Even the "Glory to the Father" is omitted at the end of the psalms and the readings come from the book of Lamentations.

Bread is the only food for the body today, while the soul remains with its Lord as his passion progresses throughout the day.

At the noon hour of the Office, the prioress and first counselor carry into the choir a larger than life-size cross, while the sisters surround it reverently, barefoot, and then prostrate themselves in the form of a cross, in loving adoration.

The cross is then raised and held upright at the front of the choir while all the sisters face it, praying Psalm 22—"My God, my God, why have you forsaken me?"—which describes so graphically the Lord's final agony.

In the afternoon, the community joins with the faithful for the simple and solemn service in which the passion is read and the cross venerated anew. Then silence descends on the house, each nun retiring to her cell for prayer until evening.

Holy Saturday begins with the Divine Office, which has the note of mourning and waiting at the Lord's tomb.

During the day, the waiting becomes mixed more with hope and anticipation, as chapel and choir are decorated for the feast of the Resurrection. But there is still a sense of restraint and soberness right up to the beginning of the Paschal Vigil.

And then all heaven breaks loose!

The same Spirit who led us with Jesus into the desert and then through the depths of his passion and death, now makes peals of triumphant Alleluias break forth from our hearts.

The Master's life surges into our community with the same happy blossoming that bursts forth in our monastery garden! The desert time is past, and has done its cleansing work, making us ready for this new resurrection.

(Disclaled Carmelite Sister Mary Grace Melcher is a member of the Carmel community at the Monastery of St. Joseph near Terre Haute.)

Martin University to host nonviolence meet

Martin University will be the location of an April 4 seminar on nonviolence. Indiana Governor Evan Bayh has named it as a Memorial Day of Nonviolence.

Benedictine Father Boniface Hardin will be the speaker for the "Nonviolence in Education" seminar. J. Patrick Rooney will speak on business; Lynn Ford, media; Congressman Andrew Jacobs, government; and a speaker will be announced for church and religion. The sessions will begin at 10 a.m. Discussions will follow.

The youth of the community are invited to view a documentary, "Eye on the Prize," at Mt. Pisgah Baptist Church.

A memorial service will be held at the Martin University's Performing Arts Center from 7 to 9 p.m.

Lenten penance services schedule

Parishes throughout the archdiocese have scheduled communal penance services for Lent. The following is a list of the services still scheduled this Lent.

Indianapolis East Deanery

April 1, 7:30 p.m. at Little Flower
April 3, 7 p.m. at St. Mary

Indianapolis North Deanery

April 1, 7:30 p.m. at St. Lawrence
April 3, 9:30 a.m. at Cathedral High School

Indianapolis South Deanery

March 31, 4 p.m. at St. Jude
March 31, 4:30 p.m. for Good Shepherd, Holy Rosary, St. Pat, Sacred Heart, at Sacred Heart

Indianapolis West Deanery

March 31, 2 p.m. at St. Anthony
April 1, 7:30 p.m. at St. Malachy, Brownsburg

April 3, 9-11 a.m. at Cardinal Ritter High School

Batesville Deanery

March 29, 7 p.m. at St. Mary, St. Mary of the Rock
April 1, 7 p.m. at St. John, Enochburg
April 2, 7 p.m. at Holy Family, Oldenburg

New Albany Deanery

March 30, 9 a.m. at St. Mary of the Knobs, Floyds Knobs

Seymour Deanery

March 31, at 2 p.m. at Holy Trinity, Edinburgh for Holy Trinity and St. Rose of Lima parishioners

Tell City Deanery

March 31, 7 p.m. at St. Paul, Tell City

Terre Haute Deanery

March 31, 6 p.m. at St. Patrick, Terre Haute

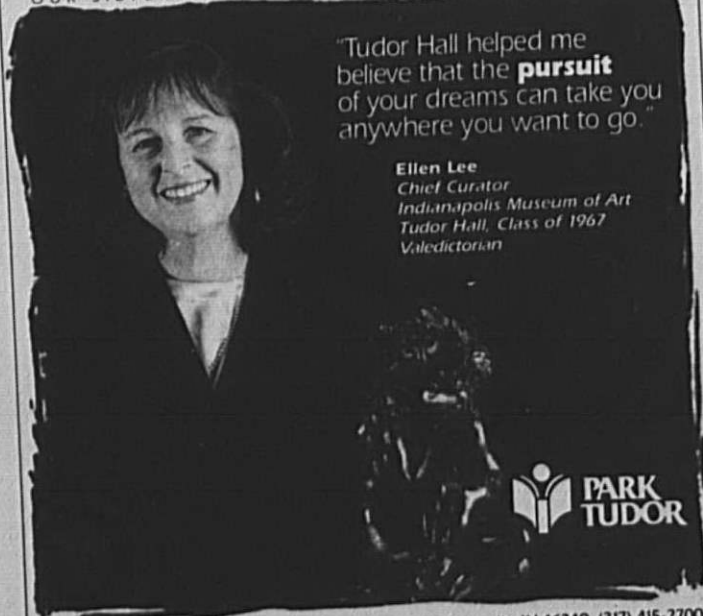
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With her story on the big screen, nun says life is only more intense

Sister Helen Prejean says that watching someone die and the pain of victims' families influenced her most

By Patricia Zapor, Catholic News Service

NEW ORLEANS—She says her life hasn't really changed. It's merely "intensified."

It seems an awfully understated way of describing Sister Helen Prejean's current world of international speaking tours, Academy Award nominations, prestigious prizes, and having her own life portrayed on movie screens around the world. Latest awards include the prestigious Laetare Medal from the University of Notre Dame and a commendation from the Leadership Conference of Women Religious for the film's realistic portrayal of contemporary religious life.

"It's the same life. The same basic components are all in it," she explained shortly before the Academy Awards, where the movie based on her book, "Dead Man Walking," was up for four Oscars. "It's just intensified."

The movie didn't win an Academy Award but Susan Sarandon, the actress who played Sister Helen in the movie, won on Oscar for best actress.

The 56-year-old nun insists the biggest impact on her life, overriding all that has come with the success of "Dead Man Walking," was the event that led her to write the book in the first place.

"The thing that's influenced me most is watching somebody die, and seeing the pain of the murder victims' families," she said. "It's like a white-hot fire. And against that everything gets perspective."

So the "basics" for Sister Helen include speaking about the death penalty, keeping in touch with prisoners on Louisiana's death row and making weekly visits to Hope House, the New Orleans community center offering adult education, youth programs and other services for the poor of the St. Thomas housing projects.

"I need to be here to stay close to the ground," she said, sitting at a card table in the bright yellow front room of Hope House, the opening setting of the film about her experiences as a spiritual adviser to death-row inmates.

Hope House is welcoming, but also is in keeping with the realities of the neighborhood. Its worn wicker rockers, cheerful paint and posters—a hunger walk, Mardi Gras, a "Dead Man Walking" theater print—are framed by barred windows and an alarm system. Outside, children returning home from school chatter, sing and play loud rap music.

Not long ago, Sister Helen's life was like that of the nuns who taught her as she grew up in Baton Rouge. After joining the Sisters of St. Joseph of Medaille in 1957 at the age of 18, she taught junior and senior high school, was a parish religious education director and formation director for her community.

As the 1980s began, the Sisters of St. Joseph evaluated their commitments and began more directly helping the poor. Sister Helen moved into the St. Thomas Projects with five other nuns in June 1981.

It was a shock, as she wrote in "Dead Man Walking," quoting from her diary: "Didn't sleep much. Noisy until about 3 a.m. People standing on the corner talking and drinking. Feel nervous, unsettled. Heard a gunshot. Had checked when I got into bed to make sure my bed was under the window sill in case a bullet came through. Is this New Orleans? I feel like I'm in another country."

Six months later, a friend who worked in the nearby Prison Coalition office asked her to write to a lonely death row inmate.

Her life was changed by corresponding with convicted murderer Elmo Patrick Sonnier, getting to know him, meeting his family and the families of murder victims and eventually watching Sonnier and two other men die.

Today, Sister Helen's first-person account of her experiences as a death-row counselor tops The New York Times paperback best-seller list. The movie based on the book is opening across Europe this spring, while still enjoying success in the United States, where it's made more than \$25 million, a portion of which goes to the Sisters of St. Joseph.

And while her public speaking and advocacy work is a continuation of what she's been doing for more than a decade, now the audiences overflow auditoriums, and the interviews appear on national prime-time television.

"We're in the vernacular," she said, with a mixture of pride and amusement. "The political pundits called Bob Dole a 'dead man walking' and Lamar Alexander 'plaid man walking.' And on 'Seinfeld' the other night they used the expression 'dead man walking.'"

Sister Helen also is pleasantly surprised with the difference the film and the publicity have made in the character of discussion about capital punishment.

"No more 'what about the victim?' or 'these people who do these terrible things don't deserve to live,'" she said. Now audiences at speeches say, "'You know that scene in the movie where...'" and then they start talking about it.



CNS photo by Frank J. Mehe

Sister Helen Prejean, author of 'Dead Man Walking'

They're probing the implications of things. It's an entirely different kind of discussion."

It's what Sister Helen hoped would happen after Sarandon met her at the Bon Ton restaurant in New Orleans a couple years ago to explain how she wanted to turn "Dead Man Walking" into a movie in which Sarandon would play the nun. It's what director Tim Robbins hoped to cause when he outlined a plan to turn her anti-death-penalty memoir into a more neutral story that would "unearth Christianity and what it means to be Christian."

"He understood that the secret of the story was not just to tell a horror story about a crime and an execution," she said. "It would be to take you into all the dimensions, into the murder victims' families... that basically it's about redemption and unconditional love. Can you love a Matthew Poncelet?"

"He wanted the Matthew Poncelet character to be as despicable as possible," she explained. "Because, he was

saying, we don't need to ask the moral question of whether or not we can execute a sympathetic guy... He can't be innocent, he can't be sympathetic in any way because we're going to push the question 'can we execute him?' I think he had a genius for this story."

Part of what works with the film is its convincing blend of reality and fiction. The film's Sister Helen has the background, Louisiana drawl and history of the real one: a well-off lawyer's family; two siblings; loving parents who were "Catholic down to their DNA molecules."

"I went to sleep at night hearing my momma and daddy pray the rosary and pray for vocations," she said. "It's like I came up like a little flower out of that soil to be a nun."

Sarandon's tall, fair-haired Sister Helen bears little physical resemblance to the real nun, who's petite and dynamic, with straight, graying dark hair that persistently falls nearly into her eyes. But the actress captured the flavor of Sister Helen's life—her quick wit, the comfortable friendship of the sisters in the community, her way of casually dropping Scripture passages into conversations, as well as the deep emotional effects of her experiences with capital punishment.

"She became much more like a window into the reality I'd already been through than a mirror of me," Sister Helen explained. Watching the filming became like watching her own life. "In every one of those scenes I got sucked into the original."

"I found out later that it was a very costly role for (Sarandon)," Sister Helen said. "She's 50 years old and she was stripped of most of her makeup and her hair was not her. And she was in clothes, as she put it, that she would not want to wear after the movie."

"I noticed all during the film she didn't want to look at the dailies (each day's footage). I thought that was just her professional way of not second-guessing herself. I found out afterwards it was going to be too hard."

Filming even a fictional execution by lethal injection was hard on the cast and crew, she said.

"We watched Sean Penn 'die' for a week," she explained. "During one break Sean stayed strapped in on that gurney and I watched as Susan sat there chatting with him, holding his hand and stroking it. It was hard on all of us."

Beyond Sister Helen, others in the movie are more fictionalized. Penn's character, Matthew Poncelet, and the crime portrayed were based on Sonnier and murders committed by him and his brother, who received a life sentence. The victims' parents and their reactions are composites.

But Sister Helen has nothing but praise for the finished product. She worked closely with Robbins in writing the script, and sweated through with him as he juggled tight budgets, a short shooting schedule and a cast that was heavy on relatives, friends and neighborhood kids.

"He's truly collaborative, and I think that's why he makes such wise films," she said of the director she describes as "just a great guy—really pure."

"I'm far from a movie expert, but I do know a few things now, and all of them are miracles with regard to us," she said. "Who would think that in the United States people would flock into a theater for a death penalty movie. And when the film is over, the universal reaction is stunned silence. People share their napkins from their popcorn because they're crying. Who would've thought that you could have presented this story in this way?"

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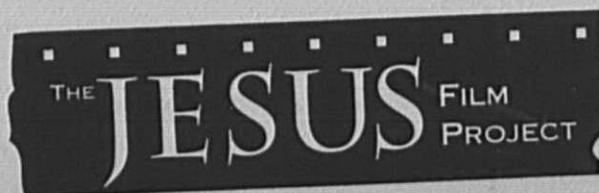
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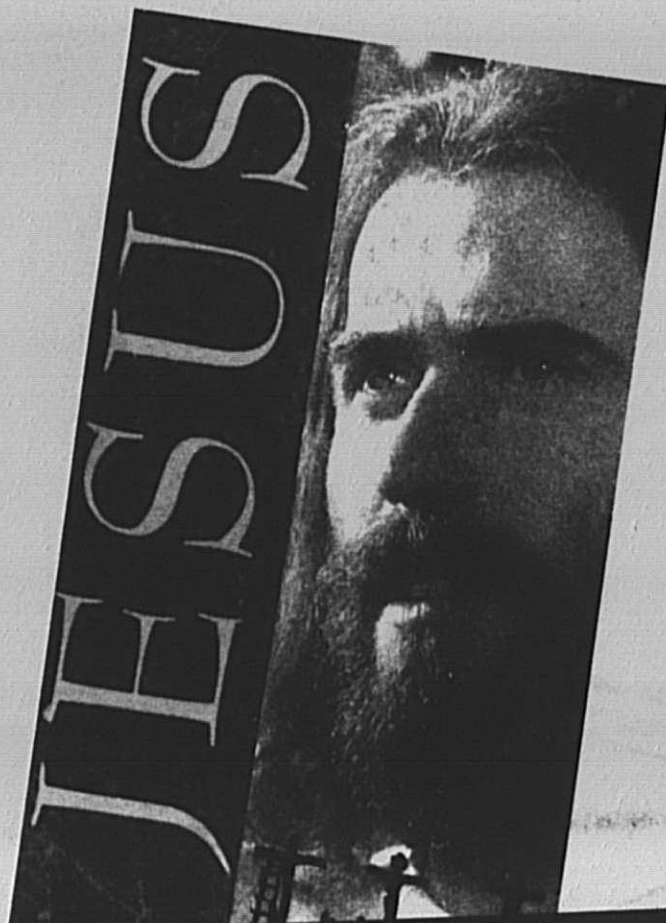
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Faith Alive!

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Jesus taught disciples to pray 'Not my will, but your will be done'

By Fr. Eugene LaVerdiere, SSS

At the foot of the Mount of Olives, deep in the Kidron Valley by the Church of All Nations, there is a garden with an orchard of olive trees. The trees are very old. This is the Garden of Gethsemane.

The present Garden of Gethsemane commemorates a much older garden, one whose olive trees have long ago disappeared. For Jesus and his disciples, the garden was a favorite place where they often went to pray.

One year on Holy Thursday, after celebrating the Mass of the Lord's Supper in Jerusalem, I went to the Garden of Gethsemane. That is what Jesus and the disciples did after the Last Supper.

With a lot of people, I prayed in the church. When the prayer was over and most people had left, I lingered in the garden. It was dark, but the moon was bright. To the east, the walls of Jerusalem and of the temple esplanade stood out against the sky.

I looked around. In my imagination I could see Jesus in the distance, on his knees, beneath an olive tree. The trunk was gnarled, the branches green and supple, full of life.

Jesus was praying. "Abba! Father, all things are possible to you. Take this cup away from me, but not what I will but what you will" (Mark 14:36).

Closer to me, I could see Peter, James and John, huddled together against the evening's cold, sleeping.

Suddenly, there was much noise! A crowd was coming. Approaching Jesus, someone leaned over, greeted him—"Rabbi!"—and kissed him. It was Judas, betraying Jesus with a kiss.

The crowd quickly surrounded Jesus and arrested him. With that, all the disciples abandoned him and fled.

Jesus' prayer was answered. The cup of the passion would not be taken away. It was his Father's will.

I stayed at the Garden of Gethsemane quite late, until the guardian signaled he would close the gate. Walking up the hill, I headed toward the city and entered through the Lion Gate.

It was quiet. Tomorrow, Good Friday, there would be a crowd.

That was Holy Thursday in 1968. Each year since, during the night of Holy Thursday, the memory of the garden becomes vivid.

The Last Supper and the Cenacle announced Jesus' passion. Gethsemane is where it began. Today, like the passion, Gethsemane is everywhere.

• Gethsemane is where Jesus prays with Christian disciples: "Where two or three are gathered in my name, there am I in the midst of them."

• Gethsemane is where Christians sleep, unaware of the passion about to overtake them.

• Gethsemane is where disciples betray one another.

People have a tendency to look for Gethsemane far away, to troubled places full of conflict, where Christians brutally attack one another. Rwanda comes to mind. So does Northern Ireland.

We need not look so far. Consider the violence in our cities, the desperate poor ignored on our streets, the abuse of women and children. Consider how each of us treats those around us. The list would be endless.

It is true that we cannot personally make up for every Christian betrayal in our world. But there is something that we all can do.

We can begin by praying the prayer Jesus taught his disciples and us at Gethsemane: "Abba! Father . . . Take this cup away from me," and remembering how the prayer ended, "but not what I will but what you will."

With that prayer, we all recognize that we are not God. Imagine if we truly prayed that prayer and meant it.

(Blessed Sacrament Father Eugene LaVerdiere is a Scripture scholar and senior editor of Emmanuel magazine.)



CNS photo of the Garden of Gethsemane, Mount of Olives, by John Pole

Today, like the passion, Gethsemane is everywhere. Gethsemane is where Jesus prays with Christian disciples. It is where Christians sleep, unaware of the passion about to overtake them. And it is where disciples betray one another. Christians can learn much from time spent in reflection on the events that happened on that first Holy Saturday in the Garden of Gethsemane.

Discussion Point

Prayer can lead to understanding

This Week's Question

Share a brief prayer of yours in times of suffering, or tell how you pray then.

"I guess I would say something like this: 'Dear God, I'm having trouble. Please help me to accept the things that are happening. Give me the courage and strength to continue on. Help me to see the good things in my life and the good things that will come out of this situation.' " (Greg Golka, Shadron, Neb.)

"Mine would be always the Serenity Prayer: 'God grant me the serenity to accept the things I cannot change, the courage to change the things I can, and the wisdom to know the difference.' " (Barbara Braman, Stone Mountain, Ga.)

"The one thing that came immediately to mind is the Jesus prayer. When something unexpected happens, like a deer jumping out in front of the car when I'm driving, just the word 'Jesus' comes to mind and that calms me. In times of pain, I try to start off with formal prayer, but I

usually end up just talking out my problems with God." (Elizabeth Schlesire, Norton Hill, N.Y.)

"I tend to fall back to visualizing. I see myself in the Garden of Gethsemane with Christ in his agony. I see him in his aloneness, in his own pain, and hear him cry out, 'Take this cup away from me.' Usually I rest with him a moment and share the cup I'm facing or drinking so that in the end I can join my will with his." (Christopher Skrabble, MacLean, Va.)

"I say, 'O God, please help me through this hard time. I can't get through this without you or your son.' " (Alex Ritchie, age 8, Starbuck, Minn.)

Lend Us Your Voice

An upcoming edition asks: Are you reverent at the liturgy? How does reverence influence what you do at liturgy?

If you would like to respond for possible publication, write to "Faith Alive!" at 3211 Fourth St. N.E., Washington, D.C. 20017-1100.



CNS photo by Robert A. Walsh

Entertainment

Viewing with Arnold/James W. Arnold

'The Postman' delivers memorable, poignant tale

"The Postman" (*"Il Postino"*), one of the films which was up for an Oscar as best movie of 1995, is a poignant tale of cross-cultural bonding between an intellectual poet and an uneducated fisherman's son. Their lives cross in the 1950s on an impoverished Italian island. The poet is Pablo Neruda (1904-73),



the Chilean who began with love poems, moved to the communist left in the 1930s, and became a powerful spokesman for the exploited poor. He was often in conflict with his government and in exile. Also noted for his modesty and gentle humor, he won the Nobel prize for literature in 1971.

In the film story, the exiled Neruda (played by veteran Philippe Noiret) is given refuge by Italy and lives with his wife in a remote cottage on the island. He meets Mario, unemployed but hopeful, who lands a temporary job bicycling up the hilly dirt road with Neruda's mail. They become improbable friends.

It's really an unlikely idea for a hit movie in the 1990s, even in Europe, where the low-key humanist films of Fellini and others are remembered only in revival theaters. It's just as unlikely in Hollywood, where the big cinema names are Bruce Willis, Sharon Stone and John Travolta.

"The Postman" works because of Massimo Troisi. The film's sad-eyed star and co-writer, with ironic and impeccable theatrical timing, died in his sleep at age 41 the day after shooting ended. He was posthumously nominated for both acting and writing Oscars, the first actor so honored since Peter Finch (a 1976 winner for "Network").

A popular Neapolitan comedian, Troisi plays Mario as the kind of hero always beloved in the movies: funny, simple, direct, moved by beauty, comic in his determination to win when he's expected to lose.

Mario-as-lovable-clown triumphs over or beyond the movie's deeper, more intellectual meanings. It becomes a story about an awkward, shy, very poor bachelor who basically wants to get married. He's drawn to meet the poet because he knows (via a newsreel) that Neruda writes love poems that have excited thousands of female fans. He wants to learn the secret, pick up some magic by association.

At first Neruda is amused, then grows fond of his lanky pupil. He teaches him about metaphors, and the postman stares at the waves crashing on the rocks and labors to create one. Sometimes humor turns suddenly to profundity. Having discussed boats and water and stars, Mario asks, "Is the whole world a metaphor for something else?" That, of course, is the big one even Neruda can't answer.

The story reaches crisis mode when a new barmaid (beautiful Maria Grazia Cucinotta) turns up at the local inn and the innocent Mario is immediately and irrevocably smitten. (Her name is Beatrice, which in Italy immediately suggests Dante and his Beatrice.) Mario hopes to woo her with metaphors, so Neruda gives him a notebook. "You already have your poetry," Neruda tells him, pointing to his head. "The notebook is for writing it down."

"The Postman" is probably not a "best film," but it's warm and full of surprises. Thus, when Beatrice's skeptical elderly aunt is shocked at some of Mario's romantic metaphors—odes to his future wife's beauty—she sees only lechery and complains to the parish priest. It's funny, but it also brightly raises the issue of art, and morality.



CNS photo from Reuters

"The Postman," starring Massimo Troisi (from left), Philippe Noiret and Maria Grazia Cucinotta, received an Oscar nomination for best picture. Troisi, who died shortly after the filming, was nominated for best actor.

When Neruda inevitably leaves to return to his homeland, it's sad, and sadder still when the great man seems to have forgotten the hero-worshipping Mario and his village friends. But the younger man is changed forever. He blossoms—as family man, as maker of metaphors, and even as political idealist.

By the end, the poet also learns something about the proletarian people he defends and writes about. There isn't really much politics in the film, except for a sleazy local pol who goes back on his promises to bring the fishing community running water. In the 1950s, of course, Italian communists were a major force, and the priest here passes on credibly the rumor that in Russia they eat their children.

The lovely conclusion may remind some viewers of "Cinema Paradiso," partly because Noiret is involved—he was the projectionist-mentor in that film. But mainly because a collection of recorded moments intended as a gift—this time the sounds of the island—provides an emotional climax.

"The Postman" also earned Oscar nominations for its catchy, sentimental

music and for director and co-writer Michael Redford, previously known mostly for serious, well-reviewed art films in Britain (e.g., the Richard Burton "1984," the Africa-based "White Mischief").

Ultimately, "The Postman" is a comedy about poetry, love and friendship, and the dignity and value of all humanity, high and low. Each of us, it suggests, is a miracle, a work beyond price.

(Recommended for youth and adults.)
USCC classification: A-III, adults and adolescents.

Film Classifications

Recently reviewed by the USCC

Carried Away	O
Diabolique	O
Ed	A-II
Executive Decision	A-III
Flirting with Disaster	A-IV
Little Indian, Big City	A-III
Two Much	A-III

A-I — general patronage; A-II — adults and adolescents; A-III — adults; A-IV — adults, with reservations; O — morally offensive

'Today' show anchor is looking forward to Vatican visit

By Mark Pattison, Catholic News Service

"Today" show anchor Bryant Gumbel brought his show to the Vatican 11 years ago. And, before he departs from the show in nine months, he'll have returned to Rome once more.

NBC's "Today" is scheduled to broadcast live from Rome and Vatican City on Holy Thursday, April 4, and on Good Friday, April 5. And Gumbel, a Catholic, is hoping for an interview with Pope John Paul II.

Vatican announces list of Holy Week Masses

By Catholic News Service

Television stations worldwide are being invited to broadcast three papal ceremonies during the Easter Triduum live from the Vatican.

On Good Friday, April 5, the pope will preside over the Way of the Cross at the Colosseum. Broadcast is scheduled for 2:15 p.m. until 3:30 p.m. EST.

On Easter Sunday, April 7, the Holy Father will celebrate Mass in front of St. Peter's Basilica. The broadcast is scheduled to run from 4:30 p.m. to 6 a.m. EDT. Daylight savings time begins April 7.

The pope's Easter "urbi et orbi" ("to the city and to the world") message and apostolic blessing, a 40-minute broadcast, is scheduled to be aired live at 6 a.m. EDT.

Television stations can air the video feed and audio commentary in English, Spanish, French or Portuguese. The Vatican has said it will pay for uplink expenses if the local stations pay for downlink expenses.

Viewers are advised to check local network and cable listings to verify program availability, dates and times.

"Access to His Holiness is not the easiest thing in the world," Gumbel said. "You make yourself available. You constantly pound on the door. If you go expecting to get something, you get disappointed. We remain hopeful. We really do."

Gumbel, in a telephone interview from his "Today" office in New York, credited the Vatican with being "very communications-savvy. They're very wise to get out the message during Holy Week."

The pope himself is "very photogenic," he added, and should be aware that "Today," in addition to being the top U.S. network daytime show, is also seen via NBC's SuperChannel by viewers in Europe, Asia, South America, Australia, and elsewhere.

"It sounds like I'm pushing," Gumbel admitted, "but I think they would avail themselves" of the opportunity to reach a worldwide audience.

Born in New Orleans, Gumbel was raised in Chicago, where he attended St. Thomas the Apostle Grade School, run by Dominican nuns, and DeLaSalle Academy, run by the Christian Brothers.

"In fact, we laugh about it now, but Father Andrew Greeley was my parish priest," he said of the widely known priest-sociologist. "I was his altar boy."

The broadcaster's brother, Greg, who is two years Bryant's senior and works as a sports commentator on CBS, also went to St. Thomas and DeLaSalle but headed off to Dubuque, Iowa, to attend archdiocesan-run Loras College. Bryant went to Bates College in Lewiston, Maine, "the only non-Catholic school I ever went to."

He's since made up for lost time, having received honorary doctorates from Xavier University, Holy Cross College, and Providence College in addition to the honorary doctorates he's received from Bates College and Clark Atlanta University.

"I wish I could say I was as active as I should be" as a Catholic, Gumbel acknowledged, and said he has no current parish affiliation. "But my wife (June) goes to Medjugorje every year, she goes to church every day. She is a lot more active and regular than I am."

The latest "Today" trip to the Eternal City came about after the pontiff's U.S. visit last October.

U.S. Archbishop John P. Foley, head of the Pontifical Council for Social Communications, was "interested in capitalizing on the pope's strong popularity among the American public, his trips abroad, and his trip to the New York-New Jersey area," Gumbel said.

"I started having phone conversations with the office of the bishop about what was possible and what was not," he said. "I turned it over to someone else (on the NBC morning show staff) after we laid the groundwork."

Having served longer than any other "Today" anchor in history—it will be 15 years when he leaves in early 1997—Gumbel said that because religion is "a personal thing" for him, he was "not inclined to say what I will or will not be taking away" from the Vatican broadcasts.

But the shows will "try to give a sense of what Vatican City is like and what the pope is doing on this holiest of holy days and what the pope is about, and try to augment that with some behind-the-scenes stories that are Vatican-related," according to Gumbel.

Perhaps nothing will beat the 1985 trip, he said, when camera crews taped a greeting from Pope John Paul to "Today" viewers. Gumbel called it "the ultimate promo."

He also defended the decision to go to the Vatican against any criticism that might surface that such a trip would not be newsworthy.

"From a historical standpoint, it's interesting," Gumbel said. The 1985 trip, he added, "was really special. Any time you can get into proximity with His Holiness, the pope, it's special."

Gumbel said he was keenly aware of reports issued in mid-March about the pope's fever and digestive maladies. The Vatican said March 20 that the pope would slowly begin resuming activities with the "prudence" suggested by his doctor.

"Don't think I haven't been walking around lighting candles," Gumbel said of his concern about the pontiff's health and the upcoming Holy Week trip to the Vatican.

The Shaping of the Papacy/John F. Fink

Paul V tried to assert papal powers but Europe's secular powers resisted

As the church entered the 17th century, the popes tried to hang on to the prerogatives that some of the popes enjoyed during earlier periods. By this time, though, civil leaders, both Catholic and Protestant, would have none of it and often treated the pope as a petty prince who could be forced to submit. As Europe became more secularized, the power of the papacy waned.

In 1605 Spain claimed the right to disqualify a candidate for the papacy by classifying him as "undesirable." This right was used in two conclaves (in 1644 and 1655) despite protests made against its validity. The Catholic kings of Europe continued to veto undesirable candidates until the custom was abolished by Pope Pius X in 1904.

Paul V was pope from 1605 to 1621. He was a compromise choice after the factions in the College of Cardinals could not get enough votes to elect their particular candidates.

Paul V was the former Camillo Borghese, a descendant of a prominent family from Siena and the son of a noted law professor. Tourists to Rome today can see the fantastic Borghese Gardens and the Villa Borghese, built by his nephew, Cardinal Scipione.

Camillo Borghese studied law himself and entered into the service of the Roman Curia. He held progressively more important offices until he was appointed a cardinal and vicar of Rome. He was elected pope on May 16, 1605 at age 52.

Pope Paul's views on papal supremacy were as strong as any pope's, and that was to lead him into conflict with the Italian city-states, especially Venice. Venice had already decreed that the church could not acquire new land or erect new churches without permission, and it then brought two priests to trial in a secular court. Pope Paul responded by excommunicating the Venetian doge and senate and placing the city under an interdict—prohibiting the celebration of liturgical services.

Venice simply defied the interdict. Most of its clergy ignored it; only the Jesuits, Capuchins and Theatines supported the pope and those who did were expelled from Venice. A battle of words followed, with the famous Servite monk Paolo Sarpi defending Venice and Cardinal Robert Bellarmine supporting the pope.

Readers may submit prose or poetry for consideration

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the "My Journey to God" column. Essays and poems should be brief in order to fit the available space.

Please include name, address, parish, and telephone number with submissions.

Send material for consideration to the "My Journey to God" column in care of The Criterion, P.O. Box 1717, Indianapolis, Ind. 46206.

When war became a possibility, France stepped in as a mediator. Eventually, the matter was settled, but Paul had suffered a moral defeat. The city was absolved from censure and it was shown that the weapon of interdict no longer worked. Although the Capuchins and Theatines were allowed to return to Venice, the Jesuits continued to be excluded for half a century.

Paul also had his continuing problems with England. The Gunpowder Plot was foiled on Nov. 5, 1606. This was a conspiracy by a handful of Catholics to blow up the Houses of Parliament and King James I in the hope that Catholics in England would then rise up and seize the government. The conspirators were captured and executed on Jan. 31, 1606. Pope Paul wrote to James I urging him not to make Catholics suffer for this plot. However, the episode intensified anti-Catholicism in England.

England then passed a law requiring an Oath of Allegiance by Catholics that denied the pope's right to depose princes. The pope forbade Catholics to take it. When the archpriest Robert Blackwell took it anyway and encouraged English Catholics to do so, the pope replaced him.

In France the issue was Gallicanism, which was to continue throughout the 17th century. This was the religio-political theory that asserted the independence of the French church from the authority of the papacy. Pope Paul V condemned Gallicanism after France declared that the king held his crown from God alone. This time the pope prevailed and the claim was withdrawn.

When it came to internal church affairs, Paul V continued the reforms promulgated by the Council of Trent. One of the things he was most forceful about was that bishops, even cardinals, should not be absent from their sees. Many of them had become accustomed to staying in Rome "where the action was," and thereby neglecting their sees. He ordered them home.

He canonized Charles Borromeo and Frances of Rome, and he beatified Ignatius of Loyola, Francis Xavier, Philip Neri and Teresa of Avila.

During Paul V's pontificate, the nave, portico and facade of St. Peter's were all completed. The facade today bears the inscription, in Latin, "In Honor of the Prince of the Apostles, Paul V Borghese, Roman, Supreme Pontiff, in the Year 1612, the Seventh of His Pontificate."

Paul V also censured Galileo Galilei for teaching the Copernican theory that the Earth revolves around the sun. He had the Congregation of the Index suspend Copernicus's treatise "until corrected."

He is also known for adding considerably to the Vatican Library and beginning the collection of what became the Vatican's secret archives.

Pope Paul V died Jan. 28, 1621.

Daily Readings

Monday, April 1
Isaiah 42:1-7
Psalm 27:1-3, 13-14
John 12:1-11

Tuesday, April 2
Isaiah 49:1-6
Psalm 71:1-6, 15, 17
John 13:21-33, 36-38

Wednesday, April 3
Isaiah 50:4-9a
Psalm 69:8-10, 21-22, 31, 33-34
Matthew 26:14-25

Thursday, April 4
Holy Thursday
Isaiah 61:1-3a, 6a, 8b-9
Psalm 89:21-22, 25, 27
Revelation 1:5-8
Luke 4:16-21
Mass of the Lord's Supper
Exodus 12:1-8, 11-14
Psalm 116:12-13, 15-18
1 Corinthians 11:23-26
John 13:1-15

Friday, April 5
Good Friday
Celebration of the Lord's Passion
Isaiah 52:13 - 53:12

Psalm 31:2, 6, 12-13, 15-17, 25
Hebrews 4:14-16; 5:7-9
John 18:1 - 19:42

Saturday, April 6
Holy Saturday
The Easter Vigil
Genesis 1:1 - 2:2
or Genesis 1:1, 26-31a
Psalm 104:1-2, 5-6, 10, 12-14, 24-35
or Psalm 33:4-7, 12-13, 20-22
Genesis 22:1-18
or Genesis 22:1-2, 9a, 10-13, 15-18
Psalm 16:5, 8-11
Exodus 14:15 - 15:1
(Response) Exodus 15:1-6, 17-18
Isaiah 54:5-14
Psalm 30:2, 4-6, 11-13
Isaiah 55:1-11
(Response) Isaiah 12:2-6
Baruch 3:9-15, 32 - 4:4
Psalm 19:8-11
Ezekiel 36:16-17a, 18-28
Psalms 42:3, 5; 43:3-4
or Isaiah 12:2-6
or Psalm 51:12-15, 18-19
Romans 6:3-11
Psalm 118:1-2, 16-17, 22-23
Matthew 28:1-10

Passion Sunday (Palm Sunday)/Msgr. Owen F. Campion

The Sunday Readings

Sunday, March 31, 1996

- Isaiah 50:4-7
- Philippians 2:6-11
- Matthew 26:14-27

The special and imposing liturgy for this Palm Sunday weekend begins with a procession of the palms, which includes a reading from the Gospel of Matthew.

First among the readings of the Liturgy of the Word is a selection from the prophecy of Isaiah. From the second section of Isaiah, it is the third of a remarkable set of four poetic acclamations of a special, most loyal, and highly commendable servant of God who undergoes great trials.

This servant is called the "Suffering Servant," and the four poems are known as the "Songs of the Suffering Servant."

Christians always have greatly admired these four songs, and have seen in them the image of Jesus, the innocent lamb of God who underwent great trial and even death itself to fulfill the will of God.

Who was this Suffering Servant in the mind of Second-Isaiah? Was it the prophet himself or a figure contemporary with the prophet? Was it the entire nation of God's people? Was it the anticipated messiah? No one can say. What is certain is that these passages magnificently present the image of Jesus the Redeemer.

Verses in this selection suggest the passion of Christ, when Roman soldiers mocked and humiliated the Lord, who to them was only a condemned prisoner with fewer rights than those accorded to army horses. The reading is deeply moving in the humility and dedication it conveys as it speaks of the Servant. These qualities reached their pinnacle in Jesus.

The second reading is from the Epistle

to the Philippians. The Pauline epistles offer their readers an unequalled glimpse into the marvel of the Incarnation, of Jesus, the Son of God, made flesh. This weekend's reading is among the most expressive of the Pauline writings in its wonderful Christology.

No one can read this text and fail to understand the depth and feeling of Paul as he exclaimed that indeed Jesus Christ is Lord! This reading echoes the acclaim of those who long ago welcomed Jesus to Jerusalem. It also salutes the Lord as the great and eternal Savior. Jesus conquered death. Jesus lives eternally, still opening to all humankind the path to God.

St. Matthew's Gospel provides the third reading, traditionally the Gospel's Passion Narrative.

The detail and sensitivity of all the Gospels in recalling the trial and death of Jesus reveal how overwhelming these events were for the early Christians.

The Gospel wishes us to see Jesus as God's own, the victim of sins, our sins, and the Redeemer undaunted by all the viciousness of human beings.

Reflection

In the great liturgy of Palm Sunday, the church brings to us the events surrounding the entry of the Lord into Jerusalem and the story of the Lord's trial and execution. It also magnificently teaches us that Jesus of Nazareth is the Son of God, the Redeemer, the innocent lamb of God.

The message from the church to us this great holy day is to eloquently tell us that God loves us with a perfect, unending, unqualified, and redeeming love.

The Redeemer is God's gift to us, to show us the way to peace, to bring us to eternal bliss with God. Nothing could stand in the way of God's love in this gift of redemption, not even crucifixion itself.

My Journey to God

The Wonder of Spring

Celebrate spring,
The wonder of it all...
Yesterday snow, today a crocus.
The promises of the season
Fill us with joy.
The blessings of the season
Fill us with peace.
The Risen Christ
Fills us with love.

By Betty Williams

(Betty Williams is a member of St. Simon Parish in Indianapolis.)



The Active List

The Criterion welcomes announcements for The Active List of parish and church-related activities open to the public. Please keep them brief, listing event, sponsor, date, time and location. No announcements will be taken by telephone. No pictures, please. Notices must be in our offices by 10 a.m. Monday the week of publication. Hand deliver or mail to: The Criterion, The Active List, 1400 N. Meridian St., P.O. Box 1717, Indianapolis, Ind., 46206.

March 29

St. Rita Parish, Indianapolis, will hold a healing Mass celebrated by Father Peter Rookey starting with a rosary at 6:30 p.m. followed by Mass at 7 p.m. For more information, call Ester Pafford 317-297-5966.

A pro-life rosary will be prayed every Friday morning at 10 a.m. in front of Affiliated Women's Services, Inc., 2215 Distributors Drive. Everyone is welcome.

St. Lawrence Church, 4650 N. Shadeland Ave., Indianapolis, will hold adoration of the Blessed Sacrament in the chapel from 7 a.m. to the 5:30 p.m. Mass. Everyone is welcome.

Sacred Heart Parish, Indianapolis, will hold eucharistic adoration after the 8 a.m. Mass concluding with evening prayer at 5:30 p.m. Stations of the Cross will be at 7 p.m. For more information, call 317-638-5551.

St. Michael Church, 3354 W. 30th St., Indianapolis, will hold a Lenten fish fry from 5-7:30 p.m. Adult dinner is \$4.50, child's dinner is \$3. All are welcome.

St. Roch Parish, 3600 S. Pennsylvania St., Indianapolis, will hold a family Eucharist holy hour with rosary and Benediction from 7-8 p.m. in the church. Everyone is welcome.

March 29-31

Fatima Retreat House, Indianapolis, will hold a retreat titled "Are You Still Listening, God? Prayer In A Confusing Time," presented by Father Matthias Neuman. Fee is \$95. For more information, call 317-545-7681.

March 30

Holy Family Parish, Oldenburg, will host a Lenten renewal presented by Father Daniel Havron. He will preach at the 5:30 p.m. Mass. All are welcome.

St. John Parish, Indianapolis, will hold a healing Mass celebrated by Father Peter Rookey starting with a rosary at 7 p.m. followed by Mass at 7:30 p.m. For more information, call Ester Pafford 317-297-5966.

The Family Growth Program of Archdiocese Catholic Social Services, Indianapolis, will hold "Popsicles," a group play session for children 3-6 years old to help them deal with their feelings. The session will be held in the Archbishop O'Meara Catholic Center from 9-10:30 a.m. The program is free. For more information, call 317-236-1526.

St. Christopher Parish, Indianapolis, Singles and Friends will meet to watch the NCAA final four games and have a pitch-in. For more information, call Duane at 317-329-8203.

A pro-life rosary will be prayed every Saturday morning at 9:30 a.m. at the Clinic for Women, 38th and Parker. Everyone is welcome.

March 31

Sacred Heart Parish, 1530 Union St., Indianapolis, will hold a holy hour with the rosary at 2 p.m. in the church. Everyone is welcome. For more information, call Dorothy at 317-356-5110.

St. Paul Parish, Sellersburg, will hold prayer and praise from 7-8:15 p.m. in the church. For more information, call 812-246-4555.

St. Lawrence Church 4650 N. Shadeland Ave., Indianapolis, will hold adoration of the Blessed Sacrament in the chapel from 1-5 p.m. Everyone is welcome.

St. Patrick Church, Indianapolis, will hold two Masses in Spanish at 11 a.m. and 6:15 p.m.

St. Gabriel Parish, Indianapolis, will hold a Mass with a sign language interpreter at 11 a.m.

Mary's Rexville Schoenstatt Center, Madison, will present St. Alphonsus Ligouri's "12 Steps to Holiness," at 2:30 p.m. followed by Mass at 3:30 p.m.

Holy Family Parish, Oldenburg, will host a Lenten renewal presented by Father Daniel Havron who will preach at the 8 a.m. and 10 a.m. Masses. All are welcome.

April 1-3

Holy Family Parish, Oldenburg, will host a Lenten renewal presented by Father Daniel Havron who will preach at the 8 a.m. Masses and again at the 7 p.m. Evening Vespers. All are welcome.

April 2

The prayer group of St. Lawrence, 4650 Shadeland Ave., Indianapolis, will meet at 7:30 p.m. in the chapel. All are welcome. For more information, call 317-546-4065.

Our Lady of the Greenwood Marian Prayer Group will meet in the chapel at 7 p.m. to pray the rosary and the Chaplet of Divine Mercy. All are welcome.

Marian College, 3200 Cold Spring Rd., Indianapolis, will hold a seven-week Mature Living Seminar dealing with "Looking Back—Looking Forward" from 10 a.m.-2 p.m. in Room 251 of Marian Hall. Topic: "Bosnia—Past, Present, Future with Dr. James Divita." Cost for the series is \$20 or \$3 per session. For more information, call 317-929-0123.

April 3

The Aquinas Center, New Albany, will sponsor a workshop on the Catechism of the Catholic Faith from 7-9 p.m. at Our Lady of Perpetual Help in New Albany. For more information, call 812-943-0354.

The Holy Name Parish Altar Society, will hold its annual spring rummage sale from 8 a.m.-3 p.m. in the school cafeteria 21 N. 17th St., Beech Grove.

The Archdiocese Catholic Social Services Counseling Program will be taking registrations for adult survivors of childhood sexual abuse starting this Fall. For more information, call Linda Lohende Clarke at 317-236-1500.

St. John Parish, 125 W. Georgia St., Indianapolis, will present a 30-minute recital after 12:10 p.m. Mass each Wednesday in Lent. All are welcome.

At Immaculate Heart of Mary Church, Indianapolis, a Marian encicle will meet to pray the rosary every Wednesday from 1-2:15 p.m. All are welcome.

April 4

St. Lawrence Church, 4650 N. Shadeland Ave., Indianapolis, will hold adoration of the Blessed Sacrament in the chapel from 7 a.m. until the 5:30 p.m. Mass. Everyone is welcome.

April 5

A pro-life rosary will be prayed every Friday morning at 10 a.m. in front of Affiliated Women's Services, Inc., 2215 Distributors Drive. Everyone is welcome.

Ss. Peter and Paul Cathedral's Council and Court #191 of the Knights and Ladies of Peter Claver will sponsor the First Friday Rosary at 5:15 p.m. in the Blessed Sacrament Chapel, 1347 N. Meridian St., Indianapolis. All are welcome.



April 6

A pro-life rosary will be prayed every Saturday morning at 9:30 a.m. at the Clinic for Women, 38th and Parker. Everyone is welcome.

Apostolate of Fatima will hold a holy hour at 2 p.m. in the Little Flower Chapel, 13th and Bosart. For more information, call Lena Peoni at 317-784-9757.

St. Nicholas Church, Sunman, will hold a S.A.C.R.E.D. meeting at 7:30 a.m.

April 7

St. Patrick Church, Indianapolis, will hold two Masses in Spanish at 11 a.m. and 6:15 p.m.

St. Gabriel Church, Indianapolis, will hold a Mass with a sign language interpreter at 11 a.m.

St. Mary Church, 317 N. New Jersey St., Indianapolis, will hold a Mass in Spanish at 1:15 p.m.

Butler University, Indianapolis, will sponsor an ecumenical community Easter Sunrise Service at 8:30 a.m. The service will be held at

Robertson Chapel. For more information, call Sherry Ballard at 317-283-7651.

Bingos

MONDAY: Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: K of C Council 437, 1305 N. Delaware, 11 a.m.; St. Michael, 6 p.m.; St. Malachy, Brownsburg, 5:30 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., 6:15 p.m.; St. Pius X Knights of Columbus Council 3433, 6 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; K of C Council 437, 1305 N. Delaware, 5:45 p.m. THURSDAY: St. Catherine, 5:30 p.m.; Holy Family K of C, American Legion Post 500, 1926 Georgetown Rd., 6:30 p.m.; FRIDAY: St. Christopher, Speedway, 6:30 p.m.; Holy Name, Beech Grove, 5:30 p.m. SATURDAY: K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: St. Ambrose, Seymour, 4 p.m.; Ritter High School, 6 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., first Sunday of each month, 1:15 p.m.



**St. Athanasius
Byzantine
Catholic Church**
1117 Blaine Ave.
(West Indianapolis)
317-632-4157

Palm Sunday
March 31st - 10 a.m.
Blessing of Pussy Willows

Great and Holy Wednesday
April 3rd - 7 p.m.
Liturgy of the Presanctified Gifts
and Holy Anointing

Holy Thursday
April 4th - 7 p.m.
Vespers with Divine Liturgy of St. Basil

Good Friday
April 5th - from Noon until 3 p.m.
Matins and reading of the
Twelve Passion Gospels

7 p.m.
Vespers - Procession with the Holy Shroud
and Holy Burial Service

Holy Saturday
April 6th - 5 p.m.
Vespers Divine Liturgy of St. Basil
and Blessing of Bread, Wheat, Wine and Oil

Easter Sunday
April 7th - 8 a.m.
Resurrection Matins with Procession,
Divine Liturgy, Holy Anointing
and Blessing of Easter Baskets

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Nova Scotia & Cabot Trail... June 22 - July 6	\$1,025.00
Peggy's Cove, Bar Harbor, Prince Edward Island, Tattoo Show.	
Canadian Rockies/Oregon Coast... July 10-31	\$1,899.00
Majestic Mountains of Canada, beautiful Pacific Northwest.	
Swiss Amish Days, Berne, IN ... July 26	\$50.00
Annual Amish craft festival. Includes lunch and carriage ride.	
Yellowstone... Aug. 26 - Sept. 5	\$785.00
Badlands, Black Hills, Mount Rushmore, Devils Tower, Grand Tetons.	
Wisconsin Dells... Aug. 26-29	\$265.00
Dells River Cruise, Water Show, House on the Rock, Indiana Dunes.	
Passion Play, Eureka Springs... Sept. 9-14	\$445.00
3 Branson Shows, Thru Crown Chapel, Graceland.	
Branson, Missouri... 5 days/6 shows/6 meals	\$419.00
Weekly departures June & July featuring Shoji & Showboat.	
Country Music Nashville... July 19	\$299.00
Opryland Hotel, Gen. Juksum Cruise, plus more.	
Kentucky Gourmet Tour... Aug. 7-9	\$255.00
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Bishops' committee scores assisted suicide decision

It says the ruling creates a 'right to die' that threatens to sweep away all meaningful limits or restrictions

By Jerry Filteau, Catholic News Service

WASHINGTON—The U.S. bishops' Administrative Committee March 19 denounced the recent federal appeals court decision to legalize assisted suicide, calling it "a massive threat to innocent life and to American ideals of equal protection under the law."

The ruling "creates a 'right to die' that threatens to sweep away all meaningful limits or restrictions," the committee said.

"This decision must be appealed and

reversed if the protection of human life and equality under the law are to retain meaning in our constitutional system," it added.

The Administrative Committee, which meets three times a year, is composed of more than 50 of the nation's bishops—the officers of the National Conference of Catholic Bishops, chairmen of the bishops' standing committees, and other elected bishops. The committee met in Washington March 19-21.

The decision it criticized was the 9th U.S. Circuit Court of Appeals 8-3 ruling

March 6 which declared that Washington state's law against assisted suicide was unconstitutional.

The court said terminally ill people have a constitutional right under the due process clause of the 14th Amendment to determine the time and manner of their own death, so the state cannot prohibit a physician from helping them commit suicide.

"The court's opinion runs roughshod over important ethical distinctions, legal precedents and the prevailing judgment of the American Medical Association and medical specialists who treat terminally ill patients," the committee said. It said the decision allows states to prevent "young and healthy people" from committing suicide but declares that the Constitution prevents states from providing "the same protection to people further along the 'life cycle.'"

"While the court speaks of allowing physicians to prescribe lethal drugs for use by 'terminally ill, competent adults' who wish to commit suicide, its decision has far broader implications," it said.

"The decision," it added, "would lead one to believe that lethal prescriptions could be provided for persons who meet

any of several definitions of terminal illness, including persons who are unconscious or comatose."

"Even persons with serious illnesses or disabilities who would die soon without medical treatment but who can live a long time with treatment—people with diabetes, cancer, kidney disease, high blood pressure and others—would appear to be within the court's understanding of 'terminal illness,'" it added.

"The court even suggests that third parties may make decisions for death on behalf of incompetent patients," the bishops said. "Finding no 'principled distinction' between prescribing lethal drugs and administering them, the court sets the stage for physicians to give lethal injections to patients who never asked to be killed."

The Administrative Committee issued the statement at the request of Cardinal Bernard Law of Boston, chairman of the NCCB Committee for Pro-Life Activities.

"For our part," the bishops said, "we will redouble our efforts to provide loving care and support to all who are terminally or seriously ill and to their families."

Cardinal Martini says the issue of women priests needs more study

LONDON (CNS)—The issue of women priests needs further study so that a future ecumenical council of the world's Catholic bishops could reconsider the question, said Cardinal Carlo Martini of Milan, Italy.

The cardinal also favored flexibility regarding obligatory priestly celibacy.

The cardinal's stands were published in an interview appearing in the March 7-13 edition of *The European*, London-based weekly newspaper with a circulation throughout Europe.

"There are strong tensions among Catholics in Northern Europe, in America and elsewhere, and these differences must be nursed in such a way that they are understood. Such dialectics are normal," he said.

There must be dialogue on these

issues "in order to come to terms with the problems involved," he added.

"As for women priests, we must keep in mind two things. The first is the dignity of women and their absolute equality with men; the second, that the Catholic Church can't ordain women priests," he said.

"These two elements are difficult to put together, but we must study and deepen our understanding of the problem so that we can understand all its terms," he added.

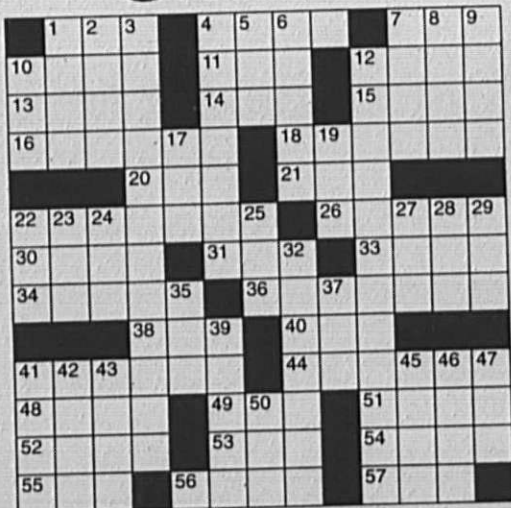
"At some point in the future a Vatican council could consider the problem, rethinking the whole question," he said.

"As for celibacy, I think that it will remain but it may be possible for local adjustments to be made," he said.

"This is not unthinkable, but it is for the church to decide how to adapt this law—which I believe will remain

because of its spiritual value—to particular situations or necessities," he said.

Catholic Crossword



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ACROSS

- 1 "— love is strong as death" (Sol 8:6)
- 4 High school sports venues
- 7 Book following Zephaniah (Abbr)
- 10 5280 feet
- 11 Cowboy Rogers
- 12 Gaffer Bailestros
- 13 Takes advantage of
- 14 "No room for them in the —" (Luke 2:7)
- 15 Horse's gait
- 16 "We — love one another" (1-John 3:11)
- 18 "Take bow and —" (2Ki 13:15)
- 20 Embarrassing color
- 21 Tint
- 22 Jewel in Rev 21:19
- 26 Sheth's son (1-Ch 1:1)
- 30 Auction
- 31 "Butter and honey shall he —" (Isa 7:15)
- 33 Strong wind
- 34 Branch, twig
- 36 "I will even — — — thee" (1Sam 20:4)
- 38 Piece of advice

- 40 — Wednesday
- 41 Octopus relatives
- 44 Odors
- 48 Large kangaroo
- 49 "Thou — my King, O God" (Psa 44:4)
- 51 Ark builder
- 52 Adam and Eve's eldest son
- 53 Caustic solution
- 54 Irritable
- 55 Baseball legend
- 56 Hebrew dry measure (Ex 16:16)
- 57 — Moines, Iowa

DOWN

- 1 "The — of the sea" (Gen 1:20)
- 2 Butter alternative
- 3 "I am the —, and the life" (John 11:25)
- 4 Pancake pan
- 5 Hither's partner
- 6 Mimicking bird
- 7 Large sandwich
- 8 Affirm
- 9 Obtains
- 10 Greek letters
- 12 "The Lord stood with me, and — me" (2Tim 4:17)
- 17 Meadow
- 19 "Ye tithe mint and —" (Luke 11:42)
- 22 Superman's symbol
- 23 Wrestling surface
- 24 High priest of Israel (1Sam 1:9)
- 25 Father
- 27 Dolt
- 28 Instant replay type: — mo
- 29 "The heart of — husband" (Pv 31:11)
- 32 Kitchen appliance
- 35 "Ye shall sacrifice one — of the goats" (Lev 23:19)
- 37 After social or capital
- 39 Song of praise
- 41 "The — of the Sadducees" (Acts 5:17)
- 42 Wharf
- 43 Gerber's father and namesakes (1Ki 4:19)
- 45 Deposit of ore
- 46 Falls behind
- 47 Bashful
- 50 Bread type

Answers on page 22.

BIBLES Many Translations



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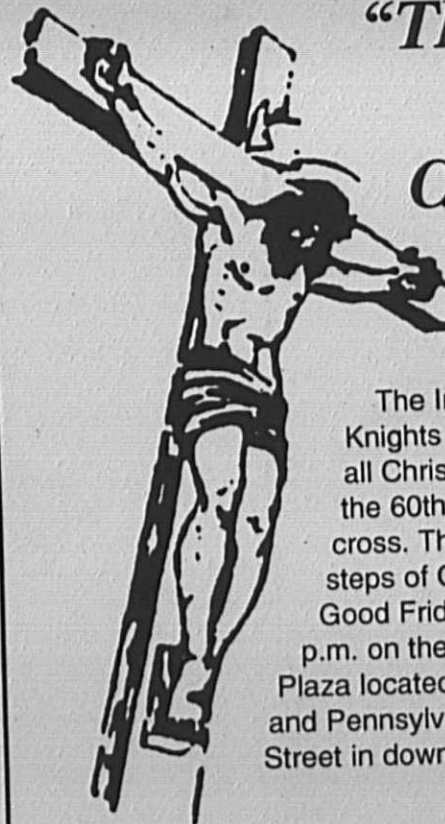


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Youth News/Views

St. Gabriel Chess Club is headed for nationals

By Mary Ann Wyand

The game of chess teaches many lessons. Participants learn about strategy, logic, consequences and concentration, as well as sportsmanship and the thrill of competition with every checkmate.

That's why St. Gabriel parishioners Betty Hutt and Stanley LaBuz and assistant principal Steve Satterly of Indianapolis organized a chess club for students at the Indianapolis West Deanery parochial school.

Now it appears that chess will also provide a lesson in geography for 10 members of the St. Gabriel Chess Club, who will journey to Florida next month to participate in the Chess Federation's national student competition scheduled April 19-21 at Orlando.

"I enjoy the challenge of chess," St. Gabriel seventh-grader Dallas Medenwald of Indianapolis said. "It's an intellectual game, and it's helped me learn discipline."

Dallas said he is especially looking forward to the trip to the national competition next month because he has never visited Florida or flown in an airplane.

Both Dallas and his friend, eighth-grader Nic LaBuz, have been playing in chess tournaments for two years.

"Chess is fun," Nic said. "I like to try to outsmart my opponent. To play good, you have to stay focused, think ahead, try to figure out the other person's moves, and then try to counter them."

Sixth-grader Brittney Brown, the only female member of St. Gabriel's Chess

Club, competed in the national competition while a student at Indianapolis Public School No. 107 and said she is looking forward to a return visit to the nationals.

"Chess is a fun hobby," Brittney said. "I memorize moves. I like to sacrifice knights for queens."

Brittney said she also prefers another offensive strategy known as "fried liver," which involves sacrificing a knight to bring the king into the center of the board.

Seventh-grader Joe Brown, who has competed in chess tournaments for five years while at IPS School No. 107 and now at St. Gabriel, describes the game as "an art" and said he loves the challenge.

"I've been to North Carolina, St. Louis and California to compete in the nationals, so I'm looking forward to this trip to Orlando," Joe said. "Chess is a lot of fun. It helps critical thinking skills because it lets you see through the obvious. You do have to think quite a bit, so it's not for everybody."

Chess is, quite simply, "amazing," sixth-grader Ben LaBuz said. "I like to play chess with my brother and father."

Fifth-grader Chris Pieper has been playing chess for a long time.

"I just like playing," Chris said. "I've been to nationals before, and I'm looking forward to going again."

As a chess club advisor, Satterly is helping the students raise money for their trip expenses. School regulations require that students pay half of the fees, he said, and the club is seeking parish, school, community and corporate support for the remainder of the cost.



Photo by Mary Ann Wyand

St. Gabriel School Chess Club members Ben LaBuz (from left), Brittney Brown and Chris Pieper of Indianapolis concentrate on possible moves as they practice game strategies in preparation for the club's trip to a national student chess competition in Orlando, Fla., next month.

"A couple years ago, I bought some chess sets and helped the students learn the game," Satterly said. "Now some of them are beating me on a regular basis. St. Gabriel offers chess as a non-graded elective course. Parishioner Betty Hutt started the chess club here. She used to teach at IPS School No. 107 and was integral in the development of the chess program there. When she retired from IPS, she helped me get the club started here. We've also had a lot of parent support."

St. Gabriel students are "really excited about chess," he said. "In teaching, the number one thing to do is get the kids excited about a subject. That was the easy part. Now we're working hard to get the money together to go to the nationals."

Parent volunteer Stan LaBuz said chess helps students understand consequences.

"On a chess board, every move has a consequence, good or bad, and it's up to the player to influence that," he said. "I think quite a few of the kids have been able to translate that into their lives. Chess also helps the students develop analytical thinking skills and self-esteem."

LaBuz said principal Barbara Shuey and others hope to organize a parochial school chess league through the Catholic Youth Organization.

"Chess is a wonderful activity for kids," he said. "It's a sport, an academic discipline, and an art. It's fun for the kids to sit down with a chess board and use their brain cells."

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Musicians excel at CYO recital

Top winners in the Catholic Youth Organization's 1996 Archdiocesan Music Contest performed their award-winning vocal or instrumental selections during the CYO Honors Music Recital on Feb. 18 at The Children's Museum's Lilly Theater in Indianapolis.

Listed by category, the winners are:

Vocal ensemble—St. Luke seventh graders, Indianapolis; St. Thomas More youth, Mooresville; and St. Pius X fifth graders, Indianapolis.

Vocal quartet—Grace DuBach, Molly McCully, Claire Morrow and Anne Hazard, St. Pius X, Indianapolis.

Vocal trio—Katie Brennan, Anna Krauter, and Holly Williams, St. Lawrence, Indianapolis; and Sara Bruegee, Kira Stegman and Jennifer Brauer, St. Lawrence, Lawrenceburg.

Vocal duet—Vince Applegate and Nick Winters, Little Flower, Indianapolis; Kelly Lewis-Walls and Molly Shea, St. Thomas More, Mooresville; and Sarah Drew and Kristen Leone, St. Pius X, Indianapolis.

Vocal solo—Mark Stoner II, Northview School, Indianapolis; and Kassie Bradley, Central Catholic School, Indianapolis.

Piano solo—Brigid Slinger, Holy Spirit, Indianapolis; Doug Ding, Clay Junior High School, Carmel; Jeremy Fazl, Sycamore School, Indianapolis; Rachel Smith, St. Michael, Greenfield; Caroline Miesle, St. Pius X, Indianapolis; Michael Heckler, John Strange School, Indianapolis; Eugene Chio, Greenfield Central School, Greenfield; Andrea Smith, Indianapolis; and Hye Young Moon, Pike High School, Indianapolis.

Clarinet solo—Lindsey Miller, St. Matthew, Indianapolis; and Katherine Sleva, St. Vincent de Paul, Bedford.

Saxophone solo—Jane Martin, St. Malachy, Brownsburg.

Trumpet solo—Joey Osburn, St. Barnabas, Indianapolis; and Emily Krauser, Our Lady of Mount Carmel, Carmel.

Violin solo—Ann Marie Tittsworth, St. Patrick, Terre Haute.

Violin duet—Meghan Kijovsky and Allison Kumright, St. Jude, Indianapolis.

Flute solo—Suzanne Knollman, Our Lady of Mount Carmel, Carmel; and Mary Ellen Sleva, St. Vincent de Paul, Bedford.

Instrumental trio—Eddie Banta, Jennifer Talley and Frank Thompson, Our Lady of Mount Carmel, Carmel.

Instrumental duet—Emily Platteter and Mary Ellen Sleva, St. Vincent de Paul, Bedford.

Young Adult Scene

Students find spiritual reward in theater production

By Susan Blerman

There are several reasons a young director and choreographer from St. Paul Catholic Center at Indiana University chose to pursue a production of "Joseph and the Amazing Technicolor Dreamcoat" this April.

One is that Brian José, 21, was impressed with the play when he saw it for the first time last summer.

"It's just so energetic and colorful and it's so entertaining," said José, the student director and choreographer of "Joseph and the Amazing Technicolor Dreamcoat" at the St. Paul Catholic Center in Bloomington.

Keeping grounded spiritually is another reason. He enjoys working with productions that have a biblical tie. Last year, José, who is also an actor, debuted as director and choreographer of St. Paul's production of "Godspell," a retelling of Jesus' story which was first introduced in the 70s.

"It keeps me believing in my faith, which is very difficult to do in college," José said.

"Joseph and the Amazing Technicolor Dreamcoat," by Tim Rice and Andrew Lloyd Webber, is a story told through song and dance. Based on the Old Testament tale of Joseph, Jacob's favorite of 12 sons, the plot begins as Jacob gives a beautiful coat of bright colors to Joseph. The other sons become jealous and want Joseph, the young dreamer, out of their sight.

But the main reason he chose this particular play is more personal.

"It has to do more with this whole senior thing and graduating," he said.

José, an Indianapolis native and a 1992 Brebuef Preparatory School graduate, explained this is his last year at Indiana University.

"I was trying to find a musical that would represent my four years at IU and how it has been for me."

José said he can relate to the star character of the show—Joseph. "Joseph is so young and so naive and such a freshman at the beginning of the show and has tremendous dreams of success and making it in the world," José said.

And by the end of the show Joseph is all grown up. "He has become a man and really has accomplished what he wanted to do. He has made his dreams come true," José said. "And I could really relate to that."

Cast member Carrie Deeter, a sophomore at Indiana University, also can relate personally with the musical.

"I think when you are in college everyone is a dreamer, but at the same time so much reality is setting in that your dreams are taken away a lot of the time," she said.

The 32-member cast made up of IU students has been rehearsing four nights a week for three hours since late January. Before each rehearsal the cast members go through what José calls a focus exercise.

"I tell the actors to clear their heads from all the day's

St. Paul Catholic Center at Indiana University will present a production of "Joseph and the Amazing Technicolor Dreamcoat" in April. Pictured from left are Bridget Mooney, assistant to directors; Brian José, director/choreographer; and Missy Brooks, assistant to directors. In back, Chris Ludwa, musical director; and Mark Erdosy, producer.



Photos courtesy of St. Paul Catholic Center

problems and try to concentrate on the show and to take some time off to think about life and to think about themselves for a while," he said.

José said this exercise has helped the actors not just with performing in the show, but also to think more about their spiritual life.

"That's something students just simply don't make time for when they are in college. Just some real intimate personal reflective time with themselves and with their God—thinking about life," José said.

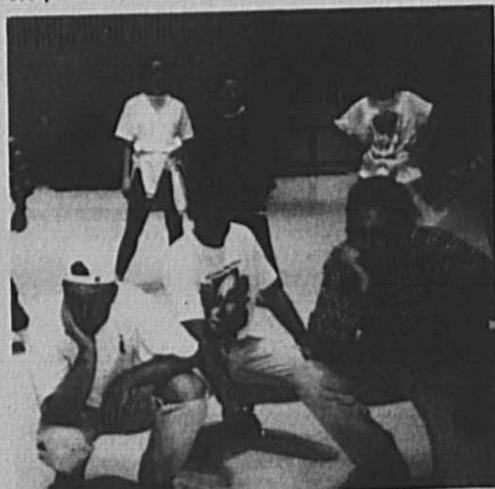
A 15-member orchestra comprised of local musicians and IU School of Music students along with children from the Bloomington area who are participating in the chorus are also volunteering their time and talent for the production.

José said the money raised from the production will go to various charities which will be chosen by the cast members. From last year's production of "Godspell" the group raised over \$3,000 for several charities. José said one charity that will benefit from the production of "Joseph and the Amazing Technicolor Dream Coat" is the Make A Wish Foundation, an organization that grants wishes to terminally ill children.

Performances for "Joseph and the Amazing Technicolor Dreamcoat," will be held at the St. Paul Catholic Center at Indiana University at 8 p.m. April 12; 8 p.m. April 13; and at 2 p.m. and 8 p.m. April 14. Ticket prices are \$6 for student and \$8 for non-student. Group discounts are available. For more information contact Mark Erdosy at 812-339-5561 from 8:30 a.m. to 4:30 p.m. Monday through Friday.



Cast members rehearse for their upcoming performances of "Joseph and the Amazing Technicolor Dreamcoat."



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When jobs can't be found, find ways to share jobs, pope says

He reminds us of the fundamental right of everyone to have a job which allows him to support his family

By Cindy Wooden, Catholic News Service

VATICAN CITY—When full employment is not possible, governments and companies must work together to find a way to divide existing jobs to include more people in the labor market, Pope John Paul II said.

"Professional institutions and the workers themselves must come to accept this division for the good of all, even if it means a relative loss of advantages," the pope said in a March 22 speech.

The pope was meeting with members of the Pontifical Academy of Social Sciences, a group of scholars he appointed to conduct scientific studies on social questions in order to advise and inform the Vatican as it applies Catholic social teaching to various situations.

The academy members chose as their first topic of study, "the future of work and work in the future." During their March 20-23 meeting at the Vatican, 11 members presented papers on work from the point of view of sociology, law, economics and politics.

The pope praised academy members for choosing to focus on work, a topic of great interest to the church, especially in light of "the rapid increase in social inequalities, inequalities between the North and South, between industrialized and developing countries, but also in the heart of nations normally considered rich."

"How, in fact, can a society consider itself rich if many of its people do not have the necessities of life?" the pope asked. "As long as one human being is injured and disfigured by poverty, it is society itself that is wounded in a certain sense."

The Catholic Church does not have specific political or economic plans to propose to society, but it does offer eth-

ical and moral guidelines for ensuring that those decisions respect the dignity and rights of the human person, he said.

One of those principles, the pope said, is that "prosperity and growth cannot come at the detriment of persons and peoples."

"If liberalism or any other economic system privileges only those who possess capital, and if it makes labor merely a means of production, it becomes a source of serious injustices," the pope said.

Although there are a variety of legitimate ways to stimulate an economy, he said, "they must not go against the fundamental right of everyone to have a job which allows him to support his family."

Work has three dimensions that must be kept in mind by politicians and economists, the pope said:

- "First of all, work is the principal means for exercising a specifically human activity," that of producing and creating, developing one's talents and expressing one's dignity.

- Work also "is the normal means for satisfying one's

material needs and the needs of those for whom one is responsible."

- "In addition, work has a social function. It is a witness to solidarity: Everyone is called to make his contribution to common life, and no member of society should be excluded from the world of work or marginalized."

Pope John Paul said, "Lack of work, unemployment and underemployment cause many of our contemporaries—both in industrialized countries and those based on a traditional economy—to doubt the meaning of their existence and to lose their hope for the future."

If progress is truly to be at the service of human beings, then a way must be found to bring everyone into "the process of production or the service of the social body so they can be the artisans of progress and share its fruits," the pope said.

"Human justice and social morality," he said, require people to consider more than their own individual or corporation's needs.

"Everyone is called to take into account the needs of their brothers and sisters," he said.

The pope asked the scholars to join him in educating people "so that they can become aware of the limited character of economic growth and not promote the erroneous and illusory prospects that the myth of permanent progress seems to offer."

Bishop in Nebraska says membership in certain groups can cause automatic excommunication

By Catholic News Service

LINCOLN, Neb.—Bishop Fabian W. Bruskewitz of Lincoln has formally warned Catholic members of groups supporting legal abortion or euthanasia that they will be automatically excommunicated if their membership continues after May 15.

The penalties would apply to members of Planned Parenthood, the Hemlock Society, Catholics for a Free Choice, Call to Action or its Nebraska chapter, traditionalist groups that do not support church reforms since Vatican II, and groups affiliated with the Freemasons, the bishop said.

"Membership in these organizations or groups is always perilous to the Catholic faith and most often is totally incompatible with the Catholic faith," said an announcement published March 22 in the *Southern Nebraska Register*, Lincoln diocesan newspaper.

The announcement, called "extra-synodal legislation," was dated March 19 and signed by Msgr. Timothy Thorburn, chancellor of the Lincoln Diocese, "by mandate of" Bishop Bruskewitz.

It said any Catholics "in or of the Diocese of Lincoln who attain or retain membership" in any of the organizations after April 15 are automatically "under interdict and are absolutely forbidden to receive holy Communion."

"Contumacious persistence in such membership for one month following the interdict on part of any such Catholics will by that very fact (*ipso facto latae sententiae*) cause them to be excommunicated," it added. The Latin phrase "*ipso facto latae sententiae*" means "by that very fact the sentence will be carried out."

Publication of the notice by the *Southern Nebraska Register* should be considered "a formal canonical warning," it said.

In an unsigned editorial accompanying the notice, the *Southern Nebraska Register* said the move was a "service of clarification" by the bishop. "Because certain organizations have been, either directly or indirectly, asserting that membership in them does not contradict membership in the Catholic Church... our bishop has found it necessary to dissipate ambiguity and overcome any confusion in the minds of Catholics in the Diocese of Lincoln about these matters," the editorial said.

"Despite the fact that the anti-Catholicism of most of these organizations and groups is frequently open and apparent, some of their members and leaders have been trying to sell their evils to the unwary and uninformed, and sometimes to give the impression that the Catholic Church is divided or undecided about some of these groups and organizations," it added.

The editorial said Bishop Bruskewitz "has told us that he would feel he had failed in his office (as bishop) and in his duty to protect the Catholic faith, unless he acted as he did."

The action was taken "only after the bishop engaged in extensive consultation over many months with innumerable inquiries and discussions," the editorial said.

The groups named by Bishop Bruskewitz were: Planned Parenthood, Society of St. Pius X, Hemlock Society, Call to Action, Call to Action Nebraska, St. Michael the Archangel Chapel, Freemasons, Job's Daughters, DeMolay, Eastern Star, Rainbow Girls, and Catholics for a Free Choice.

The Hemlock Society works to legalize physician-assisted suicide, and Planned Parenthood and Catholics for a Free Choice both support legal abortion. Job's Daughters, DeMolay, Eastern Star and Rainbow Girls all are affiliated with the Masons. The Society of St. Pius X and St. Michael the Archangel Chapel both oppose the liturgical reforms of the Second Vatican Council and celebrate Mass in the banned Tridentine rite.

Msgr. James D. Dawson, vicar general of the Lincoln Diocese, said the bishop's action was prompted in part by the formation of a Nebraska chapter of Call to Action.

Call to Action, a Chicago-based national organization, opposes church teaching on artificial birth control and supports married priests, the ordination of women and greater lay participation in church leadership.



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Abortion opponents issue statement suggesting remedies to abortion

Statement's signers' goal is 'an America in which every unborn child is protected in law, welcomed in life'

By Catholic News Service

NEW YORK—Prominent abortion opponents have signed a pro-life statement outlining the personal and public consequences of abortion and recommending cultural and legal remedies for what they called the nation's "abortion license."

The statement, which appeared in the March 25 issue of the *National Review*, an opinion journal, said the "conscience of the American people remains deeply troubled by the practice of abortion on demand."

It also said the impact of the *Roe vs. Wade* decision legalizing abortion has been "widely underestimated" and that its far-reaching effects "helped to erode the moral foundation of the American civic community."

Victims of abortion are not only the "1.5 million innocent human beings" aborted each year, but also women and fathers, said the statement, signed by 45 people.

Women may not only suffer from post-abortion grief, the statement said, but from the attitudes that abortion promotes in men, including "widespread male irresponsibility and predatory male sexual behavior."

"Abortion-on-demand has given an excuse to a man who shirks his responsibilities, claiming that the child

he helped to conceive ought to have been aborted," it said.

Fathers have also been "harmed and dehumanized" by legalized abortion, it continued, saying that some have had their children aborted against their will and others might learn about the abortion much later.

Fathers who agree to the abortion, like the mothers, often "suppress their grief, deny their protective instincts, and otherwise damage themselves," the statement said.

It raised objections to the often-used argument that abortion is a matter of private choice, saying American law was in effect making it a "private right to use lethal violence to solve personal, family or social problems."

The Supreme Court's definition of a "right to abortion," as either a "privacy right" or a "liberty right" has had other damaging effects, the statement added. The very language of "rights," it said, puts unwanted pregnancies in a "legal-adversarial context, pitting mother against child, and even father against mother."

Such insistence on abortion rights, it added, has also been "used to justify the abridgement of First Amendment free-speech rights," threatening sidewalk counselors at abortion clinics with legal penalties. Such rights have also been used by the federal government to "coerce state governments into providing abortions."

The statement faulted the Supreme Court's attempt to define abortion as a right for dividing institutions and professional associations. For example, it said, "the medical community has been deeply divided over its relationship to the abortion license."

In light of the negative aspects of abortion, the statement's signers said their goal was "an America in

which every unborn child is protected in law and welcomed in life."

In their proposed "program of action" to alleviate abortions, they said the pro-life movement must "redouble its efforts to provide alternatives to abortion for women in crisis" and adoption must be promoted with its legal procedures streamlined and simplified.

They rejected the use of violence in the pro-life movement, calling it "contrary to the central moral principles of our movement."

Instead, they said, a "broad-based legal and political strategy is essential." Congress, they said, could "contribute to legal reform of the abortion license" by adopting measures currently debated, including bans on certain methods of abortion and restrictions on federal funding.

Ultimately, they said, "the right to life of the unborn will not be secured until it is secure under the Constitution of the United States."

The statement's signers urged those who are "reluctantly pro-choice," to reconsider their position and in light of the relationship "between the abortion license and the crisis of family life in America."

They also asked all Americans to join with them in providing care to women in crisis and in working on alternatives to abortion and reform of adoption law in order to create the "condition for a new dialogue on the future of abortion law and practice in America."

The document was drafted after consultations were held over a period of several months at the Ethics and Public Policy Center in Washington. George Weigel is president of the center.

It was signed by 45 writers, educators and policy leaders including Weigel; former Pennsylvania Gov. Robert P. Casey; Mary Ann Glendon, Harvard University professor; Gary Bauer, Family Research Council president; Ralph Reed, Christian Coalition executive director; and James Dobson, Focus on the Family president.

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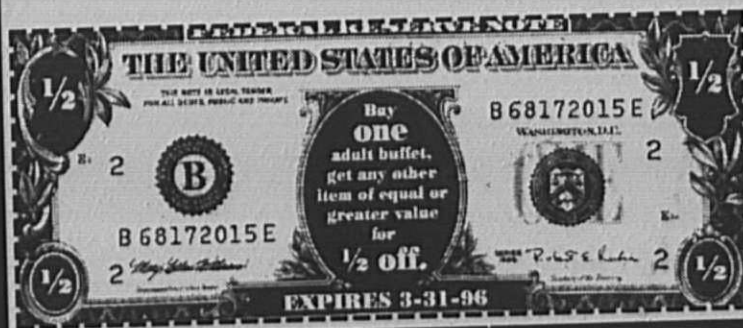
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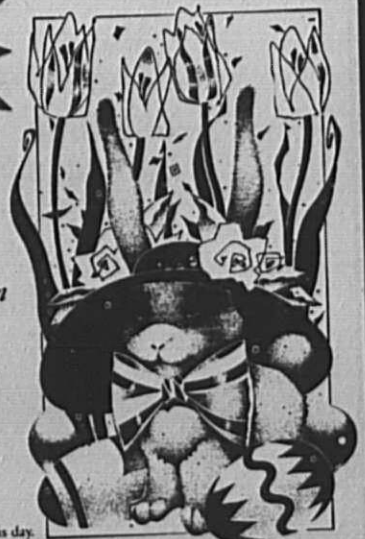
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Pope reflects on own vocation in letter to priests

In message for Holy Thursday, pope encourages priests to meditate on mystery and gift of their vocation

By Cindy Wooden, Catholic News Service

VATICAN CITY—Ordination is the beginning of a priest's response to his vocation, a response which must be renewed each day and in every task he is called to carry out, Pope John Paul II said.

In an often personal reflection on the priestly vocation with a view to the 50th anniversary of his own ordination, the pope encouraged his fellow priests to meditate on the mystery and gift their vocation represents.

"Every vocation to the priesthood has an individual history of its own, related to quite specific moments in the life of each one of us," Pope John Paul said in his letter to the world's priests.

Each year the pope writes a short letter to priests for Holy Thursday, the day commemorating Christ's institution of the Eucharist and of the priesthood.

The 1996 letter, signed by the pope March 17, was released March 21 at the Vatican.

Pope John Paul said that as he was writing the letter, he was thinking about the anniversary of his Nov. 1, 1946, ordination.

"I am thinking of my seminary classmates who, like myself, followed a path to the priesthood marked by the tragic period of the Second World War," he wrote.

"At that time the seminaries were closed and seminarians were scattered here and there. Some of them lost their lives in the hostilities," he said. "For us, the priesthood attained in those circumstances took on a special value."

The pope asked the world's priests to join him in offering thanksgiving to God for his priestly vocation.

"Jubilees, as you know, are important moments in a priest's life: they represent as it were milestones along the road of our calling," he said.

The road does not end with ordination, Pope John Paul

said. That is just the beginning "of a journey which continues until death."

"Our priestly life, like every authentic form of Christian existence, is a succession of responses to God who calls," he said.

Anniversaries are special opportunities to review how well one has responded to God's call and to remember the people who have offered encouragement and support, he said.

"We know that we are 'unworthy servants' but we are grateful to the Lord for having wished to make us his ministers," the pope wrote.

In the Old Testament tradition of jubilees, he said,

anniversaries are not just times of thanksgiving, they also are times for seeking pardon.

"As we give thanks, we also ask pardon of God and of our brothers and sisters for our negligence and failures, the results of human weakness," Pope John Paul said.

By looking back on their lives as priests, he said, priests become aware of having traveled a road "which has seen our call confirmed, deepened and consolidated."

At the same time, "we cannot forget our brothers in the priesthood who have not persevered on the journey undertaken. We entrust them to the Father's love and assure each one of them of our prayers," he said.

Golden jubilee priests invited to party at Vatican

Pope, whose 50th anniversary is Nov. 1, will be guest of honor at four-day gathering in November

By Cindy Wooden, Catholic News Service

VATICAN CITY—The Vatican is planning a party for priests celebrating the 50th anniversary of their ordinations—and it has invited more than 7,000 of them to come to Rome for the occasion.

Pope John Paul II, whose 50th anniversary is Nov. 1, will be the guest of honor at the four-day gathering, scheduled for November.

Cardinal James A. Hickey of Washington, who will mark 50 years of priesthood June 15, is also on the list of those invited to celebrate and be celebrated.

In his letter to the world's priests for Holy Thursday 1996, Pope John Paul invited all 404,000 of his brother priests to join him in offering thanksgiving for the gift of his priesthood.

The invitation was what led the Congregation for Clergy to organize the gathering of golden jubilees, said Archbishop Crescenzo Sepe, secretary of the congregation.

The archbishop announced the event during a March 21 Vatican press conference about the Holy Thursday letter.

Archbishop Sepe said those celebrating their 50th anniversaries in 1996 include five cardinals, 86 bishops and "about" 7,000 priests.

In addition to Cardinal Hickey, the red-hatted jubilarians are: Swiss Cardinal Gilberto Agustoni, prefect of the Apostolic Signature, a church court; Italian Cardinal Pio Laghi, prefect of the Congregation for Catholic Education; Filipino Cardinal Jose T. Sanchez, prefect of the Congregation for Clergy; and Italian Cardinal Achille Silvestrini, prefect of the Congregation for Eastern Churches.

Archbishop Sepe also announced a series of "priests' encounters" to be held in preparation for the millennial year of 2000.

The first is scheduled for June 17-21 in Fatima, Portugal. The retreat portion of the gathering, open to any priest from any country, will be led by Cardinal John J. O'Connor of New York and Cardinal Camillo Ruini, the pope's vicar for Rome.

The other meetings have been scheduled for: 1997 in Yamoussoukro, Ivory Coast; 1998 at the Shrine of Our Lady of Guadalupe in Mexico City; 1999 in Jerusalem; and 2000 in Rome. For the Rome gathering, Archbishop Sepe said, "we hope to fill St. Peter's Square with concelebrants: 50,000, 80,000, maybe even 100,000 priests gathered in the embrace of the colonnade."



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Question Corner/ Fr. John Dietzen

Are 'polka Masses' appropriate for the liturgy?



Q In some parts of our country, many Catholic churches occasionally hold so-called polka Masses.

In am opposed to these Masses as I do not believe that this kind of music is appropriate for the liturgy. We would like to have your thoughts. Shouldn't music at Mass be more reverent than that? (Wisconsin)

The problem arises, of course, when other peoples' "music from the heart" is not ours. We may not relate to it, may even think it irreverent. But that doesn't automatically make it inappropriate for the liturgy.

Pope John Paul II has participated, joyfully and appreciatively, in countless styles of ethnic liturgical celebrations—including, of course, "Polka Masses." He does not view them as incompatible with prayer and reverence.

It may help to know that the church has three quite clear and explicit criteria for liturgical music.

First, it should be artistically good music, in composition and performance. A powerful argument could be made that, whatever the instrument—organ, guitar or trumpet—this is the one requirement most often violated. Good will and pious thoughts do not of themselves make good sacred music.

Second, the music should be liturgically correct. That is, it must fit the part of the Mass in which it is performed, and it must respect the proper liturgical roles of the people involved. A solo Our Father, or an *Agnus Dei* sung by a choir alone, would violate this requirement. These are among the parts of the Mass that the assembled faithful have a right and obligation to share.

And third, the music must be pastorally appropriate, which means it should be music that will help this particular congregation, at this particular time, pray and worship God well together.

Lots of concerns arise here: the musical experience and proficiency of the people, the particular social and family cares they bring to that particular celebration, and so on.

It is this last criterion that needs special attention when a congregation proposes to include music from an unfamiliar culture or musical tradition.

These criteria for liturgical music are found in the section on sacred music (Chapter 6) in the Vatican II Constitution on the Liturgy, and in numerous documents from Rome, from the bishops of the United States and from other official Catholic sources.

It needs to be acknowledged finally that nothing human is perfect, perhaps especially in the arts. But, as St. Augustine said 1,600 years ago about liturgical music, "Do not allow yourselves to be offended by the imperfect while you strive for the perfect."

(Questions should be sent to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701.)

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Rest in peace

Please submit in writing to our office by 10 a.m. Mon. the week of publication; be sure to state date of death. Obituaries of archdiocesan priests and religious sisters serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.

DANIELS, Joseph J., 84, St. Gabriel, Connerville, March 16. Husband of Margaret (Pfum) Daniels; father of Dr. Susan Jo Daniels, Mary Ann Maze; brother of Rosella Reed, Lena Whitis; grandfather of two; great-grandfather of one.

DAVIS, Mary E., 76, St. Rita, Indianapolis, March 14. Mother of Charles, Thomas, Harold, Virgil, Larry, Sylvester, Rita

Johnson, Anita Gerald; sister of Aletus Cissell; grandmother of 29; great-grandmother of three.

DICKMAN, Mary, 60, St. Louis, Batesville, March 17. Wife of Frank Dickman; mother of Gary, Frank, Kevin, Kenny Paul, Lael, Andrea, Marianne Dickman, Stephanie Bauer; sister of Don Springman, Virginia Dugan, Dorothy Gerdt, Patricia Dolin, Barbara McCarthy, Joan Sylvester; grandmother of two.

DUGAN, James M., 78, St. Christopher, Indianapolis, March 19. Husband of Mary Dugan; father of Kathleen Fierek, David Dugan, Jeanne Herrera, Marilyn Flick, Regina Haltom; brother of Julia McNally; grandfather of 21; great-grandfather of one.

DURBIN, Mary Eileen (Costello), 77, Our Lady of the

Greenwood, March 8. Sister of Thomas Costello.

FEKKES, Theresia Johanna Francisca (Van Willigen), 86, St. Monica, Indianapolis, March 4. Mother of Rita De Gooyer, Elizabeth Sevenish, Thea Hockmuller, Maryke Hess, Jan, Robert, Hans, Harry, Peter Fekkes; sister of Harry Van Willigen, Riet Fust; grandmother of 33; great-grandmother of 36.

GARRY, Elizabeth, 92, Holy Family, New Albany, March 14. Mother of Donald F., John R. Garry, Rose Marie Mahern; sister of Josephine R. Ryan; grandmother of two; great-grandmother of one.

HUESER, George W., 79, Holy Family, New Albany, March 13. Husband of Shirley S. Heuser; father of George R. Heuser, Patricia Wright, Carol Dearing, Pamela Hayes, Janet Quick, Sharon Buchanan, Debra Jinks; brother of Charles Y. Heuser, Betty Smith; grandfather of 18; great-grandfather of four.

HOBBS, Rose, 89, St. Martin of Tours, Siberia, March 7. Mother of Ralph, William Hobbs, Betty

Martz, Sylvia Cox, Terry Utzman; sister of Theresa Kapp; grandmother of 17; great-grandmother of 34; great-great-grandmother of three.

JANZ, Martha (Courter), 87, St. Christopher, Indianapolis, March 9. Mother of Mary Lou Janz, Genevieve Weaver, Geraldine Rose, Gwendolyn Warner; grandmother of seven; great-grandmother of one.

LABERBERA, Victor, 87, St. Joseph, Shelbyville, Feb. 17. Husband of Gertrude (Banta) Laberbera; uncle of Rita Rust.

LAMPING, James Edward, 62, Holy Family, Oldenburg, March 23. Husband of Jeanette Lamping; father of James Lamping Jr., Wendy Adams; brother of Pat Fields, Rosalia Brouillette; grandfather of one.

LASHER, Madeline, 78, St. Paul, Tell City, March 8. Wife of Raphael Lasher; mother of Tony, James W., John R. Lasher, Mary Pat Harpenau, Theresa Howard; sister of L.T. Stallings, Jr., Mary Olive Dilger, Virginia Richard, Theresa Levina Zogman, Cecilia Highman, Mary Alice Higdom; grandmother of 13; great-grandmother of four.

MARLOW, Frank, 81, St. Monica, Indianapolis, March 6. Husband of Mary Elizabeth (Farley) Marlow; father of Robert Marlow, JoAnn Green, Donna Witt, Judy Hedrick; grandfather of 12; great-grandfather of 12.

McHUGH, Joseph Anthony, 80, St. Anthony of Padua, March 5. Father of Daniel J., Jerry L. McHugh, Marilyn A. Alesse; grandfather of eight; great-grandfather of two.

MELROSE, James B., 63, St. John, Bloomington, March 13. Husband of Barbara Melrose; father of Judith Eichenbaum; stepfather of Steven, Michael Stewart; son of James D., Clara Melrose; brother of William Melrose.

METZGER, Margie J., 62, St. Anthony of Padua, Clarksville, Feb. 28. Wife of Robert L. Metzger; mother of David L., Michael R., Paula K., Donna Metzger; daughter of Elenora S. Riggie; sister of Jerry P. Riggie, Lynda R. Meyer; grandmother of one.

POLEN, Douglas, 70, St. Anthony of Padua, Clarksville, March 21. Father of Doug B. Polen, Donna J. Gootee, Laura L. Ricketts, Denise M. Brooks; brother of David, Fred, Herman, Lewis, Eddie Polen, Lee Prather, JoAnn Watson; grandfather of six; great-grandfather of one.

PORTER, Mary Louise, 74, St. Monica, Indianapolis, March 2. Mother of Dr. John M. Porter, Judith Haug; sister of James, Michael, Robert, John, Charles Daily, Lillian Thompson, John Vyzral, Sandra Snyder, Monica Roberts, Marcia O'Mahoney, Evelyn Fleming; grandmother of five.

RIZZO, Nicole R., 22, St. Roch, Indianapolis, March 15. Daughter of Linda J. Rizzo; granddaughter of Peter and Mildred Rizzo.

ROBBINS, John, 81, St. Roch, Indianapolis, Feb. 25. Husband of Ervine (Aebker) Robbins.

SKOTZKE, Arthur J., 77, St. Mary, Greensburg, March 10. Husband of Betty (Mallett) Skotzke; father of Robert A., Thomas A. Skotzke, Patricia A. Stier, Judith A. Schneider; brother of Rita Bierzynski, Virginia Horetski, Theresa Skotzke; grandfather of 10; great-grandfather of eight.

VITTETAU, Margaret (Knecht), 88, Christ the King, Indianapolis, March 7. Mother of Robert Vittetau, Martine Billman, Judith Trumpey; sister of Norma Snyder, Wilberta Smith; grandmother of eight; great-grandmother of 13.

WALTER, Leona Anne, 72, St. Anthony of Padua, March 20. Wife of George J. Walter; mother of Lawrence A., Robert J. Walter, Rita Davis, Bonnie Kruer, Janis Ashton; sister of Donald, Claude

Kayse, Mary Seibert; grandmother of 11; great-grandmother of three.

WENNING, Clarence M., 76, St. Maurice, St. Maurice, March 23. Husband of Irene C. (Menke-dick) Wenning; father of William T. Wenning, Jo Ann Ward, Susan Gallagher; brother of Albin, Dorothea Wenning, Mary Ann Byers; grandfather of two.

WILLINGHAM, Jerry, 60, Our Lady of the Greenwood, March 7. Husband of Eugenia (Mabry) Willingham; father of Danny Willingham, Cheryl Long; brother of James Willingham; grandfather of four.

WITTMER, Linus F., 90, St. Michael, Cannelton, March 11. Father of William Wittmer.

Kathryn Sheets was mother of Father Joseph

Kathryn Sheets died on March 22. She was 94 years old. She was the mother of Father Joseph Sheets, pastor of St. Ambrose, Seymour, and administrator of Our Lady of Providence, Brownstown.

The funeral liturgy was celebrated on March 26 at St. Martin of Tours Church in Martinsville, of which she was a member.

Besides Father Sheets, Kathryn Sheets is survived by two other sons, John and Edward Sheets Jr. and two daughters, Barbara Sheets and Sarah Sighting.

Providence Sister Mary Christine O'Donnell was 96

Providence Sister Mary Christine O'Donnell, 96, died March 19 at St. Mary of the Woods.

The former Grace Margaret O'Donnell entered the congregation in 1920, professed first vows in 1923 and final vows in 1928.

Sister Mary Christine taught at Our Lady of Providence, Clarksville; St. Agnes Academy, St. Anthony, St. Joan of Arc and St. Philip Neri in Indianapolis; St. Mary, Richmond; and St. Patrick, Terre Haute, as well as schools in other Indiana and Illinois dioceses. She also served in home ministries in Illinois.

A Mass of Christian Burial was held at the Church of the Immaculate Conception there on March 22.

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Please mail resume to: Search Committee, c/o 1891 Ivanhoe Court, Louisville, KY 40205.

Coordinator of Youth Ministry

St. Alphonsus Parish in Zionsville is seeking a full-time Coordinator of Youth Ministry. This person of Catholic faith will be responsible for catechesis for grades 9-12 and social/service activities for grades 6-12.

Experience and education desirable. Please send resume to: St. Alphonsus Catholic Church, Search Committee, 1870 West Oak St., Zionsville, IN 46077.

Director of Music/Liturgy

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Send resume by April 25 to: Fr. Jim Bates, Our Lady of Grace, 9900 E. 191st St., Noblesville, IN 46060.

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Send resumes to: Christ the King School Search Comm., c/o Mickey Lentz, Office of Catholic Education, P.O. Box 1410, Indianapolis, IN 46206.

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Pastoral Associate/DRE: Assists Pastor in initiating and implementing Parish Programs; coordinates Religious Education, Sunday School (preschool), Sacramental preparation for children, Youth Group. Degree, excellent interpersonal communication, administrative, collaborative and organizational skills desired. Reply by May 1, 1996.

Both positions offer excellent salary, commensurate with education and experience, and medical insurance benefits. Resumes to: Fr. Gene Schroeder, St. Theresa Parish, 725 Wedeking Ave., Evansville, IN 47711.

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Positions Available

Director of Religious Education

Immaculate Heart of Mary Parish, Indianapolis, IN, is accepting applications for a Director of Religious Education. We seek a person with a master's degree to become the parish team member responsible for developing and directing all parish catechetical programs. We seek a person of Catholic and Gospel faith as well as a person who has good communication, management, and enabling skills. For application materials contact: Rev. Jeff Godecker, 5692 Central Avenue, Indianapolis, IN 46220. 317-257-2266.

Campus Minister

University parish is seeking a full-time Campus Minister to become part of an established program. Our mission is campus ministry to Ball State University (19,000 students, 2,500 Catholics).

Skills needed: working with students, helping them develop leadership skills, developing outreach to students, involving resident parishioners and being part of a parish staff of six, including two diocesan priests. Prior Campus Ministry experience preferred along with faith/church commitment and degree in theology, ministry or related field.

Send resume and pertinent supporting materials (including three letters of recommendation from persons familiar with your ministry experience) to Search Committee, St. Francis of Assisi Newman Center, 1200 W. Riverside Ave., Muncie, IN 47303 by April 22.

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Coordinator - Religious Educ.

St. Barnabas Parish, located on the south side of Indianapolis, is looking for a CRE to coordinate the elementary religious education program, work with school teachers in the area of religion, and some sacramental preparation. This would be a full-time position.

The applicant must be a practicing Catholic, hold a bachelor's degree in education, religious education, or theology, and have experience as a catechist or teacher.

Salary and benefits will commensurate with experience. Send resume and inquiries by April 15 to: Carol Schreiner, DRE, St. Barnabas Parish, 8300 Rahke Rd., Indianapolis, IN 46217. 317-881-0631

When you want action, you need an ad in The Criterion.

Call 317-236-1572.

Kentuckiana Interfaith Community

PRESENTS

'CHURCH FAMILY DAYS' WEEKENDS at Kentucky Kingdom THE THRILL PARK

April 20 and 21, 1996 • May 18 and 19, 1996 • Plus Discounted Summer '96 Group Prices

'CHURCH FAMILY DAYS' ARE FUN FOR EVERYONE

The Kentuckiana Interfaith Community invites you to participate in Church Family Days at Kentucky Kingdom - The Thrill Park on April 20-21 and May 18-19, 1996. Attractions open at 11:00 a.m. on both weekend days with the park closing at 9:00 p.m. on Saturdays and 7:00 p.m. on Sundays.

This special discount program provides churches, synagogues, schools, and youth groups the opportunity to enjoy a full day's activities at Kentucky Kingdom for only \$12.95 per person! That's \$11.00 off the regular admission price of \$23.95. These special priced tickets are sold only to your church, synagogue, ministry, youth group, or school and are not available for individual purchase. Tickets (minimum of ten per order is required) must be purchased in advance for the weekend events by using the order form below.

Kentucky Kingdom - The

Thrill Park - offers more than 75 rides and attractions, including four roller coasters, the world's tallest freefall ride, and one of the world's tallest spill rides. The park's collection of world-class attractions, situated on 50 beautifully landscaped acres, has earned Kentucky Kingdom international recognition.

SUPPORT KENTUCKIANA INTERFAITH COMMUNITY!

While your group enjoys a full day of fun and big savings, they will also be helping raise funds to benefit service ministries affiliated with the Kentuckiana Interfaith Community. Kentucky Kingdom will contribute a portion of each ticket purchased through this program to Kentuckiana Interfaith Community to assist us in our support efforts.

DON'T FORGET SPECIAL CHURCH GROUP PRICES THROUGHOUT THE SUMMER OF 1996!

And the fun continues throughout the summer! Church, synagogue, school and youth groups are also invited to visit Kentucky Kingdom any day throughout the summer for

only \$14.95 per person (this price available with the advance purchase of ten or more tickets). This discounted price (\$9.00 off regular priced general admission) is good for a one-day admission to all the rides (excluding

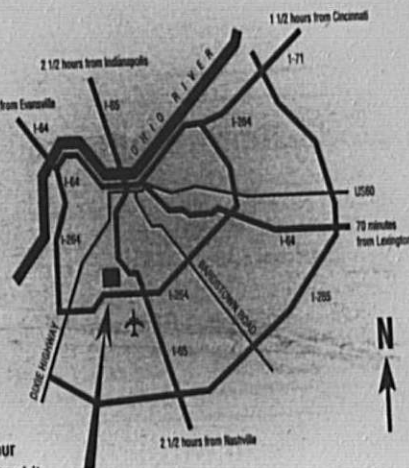
Top Eliminator Dragsters - additional fee required) and attractions at Kentucky Kingdom - The Thrill Park, including Hurricane Bay Water Park (weather permitting). Plus, this year, your admission includes the use of FREE TUBES at Hurricane Bay, normally a \$4.00 charge. Contact the Promotional Group Department at (502) 366-7508 for group outing details.

IN 1996, THE THRILLS ARE "BIGGER AND BADDER THAN EVER"!

This year will mark the official introduction of Hallelator, the world's tallest freefall ride. And the unveiling of the real-life drag racers, the Top Eliminators (additional charge attraction), that allow drivers to accelerate up to 75 mph in just 2.8 seconds.

IT'S EASY TO FIND KENTUCKY KINGDOM - THE THRILL PARK

Kentucky Kingdom is located adjacent to the Kentucky Fair and Exposition Center in the heart of Louisville at the intersection of Interstates I-264 and I-65. We encourage you to take advantage of this special offer and head to the Kingdom to enjoy a fun and memorable day!



ORDERING TICKETS IS AS EASY AS 1, 2, 3!

1. Select the date on which your group of ten or more plan to visit.
2. Complete the attached ticket order form.
3. Mail completed order form and payment (check or money order).

Ticket orders for 'Church Family Days' must be received two weeks prior to your visit. The order form must be used and payment received with the order form to receive the special rates. Rain or shine, tickets must be used any one day during 'Church Family Days' (April 20-21 or May 18-19, 1996). General admission prices, attractions, and park hours are subject to change without notice. No exchange or rainchecks will be issued.

For additional information please call (502) 366-7508 and ask for the Promotional Group Representative.

Complete and mail with payment no later than two weeks prior to the day of your planned visit:
Kentuckiana Interfaith Community • Attn: 'Church Family Days' Program • 1115 South 4th St. • Louisville, Kentucky 40203-3101

Name of Religious/School Group

Contact Person

Mailing Address (Sorry, No P.O. Box Numbers!)

City

County

State

Zip

Area Code

Phone (Day)

Planned date of visit (Each ticket is good for one admission, for one day-April 20-21 or May 18-19, 1996 only)

Number of one-day tickets X \$12.95

\$

(Minimum order for this event is 10 tickets)

\$ 1.50

Service Charge

Total Enclosed

Make check payable to K.I.C. 'Church Family Days' • All orders must be received two weeks prior to the planned day of your visit. • Tickets will be mailed to the above named contact person. • Additional ticket orders after original order require an additional minimum of 10 tickets. • 'Church Family Days' tickets will not be available at the gate (regular admission \$23.95). • No refunds, exchanges or rainchecks available. • For information about Summer '96 group outing prices contact the Kentucky Kingdom Promotional Groups Department at (502) 366-7508.

Kentuckiana
Interfaith
Community
PRESENTS

'CHURCH FAMILY DAYS' at Kentucky Kingdom THE THRILL PARK