

THE CRITERION

Archdiocese of Indianapolis

Coalition will fight cuts in programs

by Ruth Ann Hanley

A seven-year old boy bolted his Monday school lunch, then admitted it was all he had eaten since Friday. This convinced Billy Hochgesang, head cook at St. Simon's School in Indianapolis, that the federal hot lunch program is a good thing.

Mrs. Hochgesang knows of one family whose children came to her school with "sores and runny noses." After six months on the hot lunch program "those problems cleared, and they were as healthy as any other kids." She admits these aren't everyday occurrences, but in 11 years of cooking she has seen a "lot of kids helped who really needed it."

The hot lunch program is among those threatened by budget cutbacks now being debated in Congress.

In response, Hoosiers Against Hunger, a coalition of some 40 local organizations has scheduled a public meeting for Saturday, April 25, at 1:30 p.m. in the War Memorial in Indianapolis. Initiated by the Indiana Nutrition Campaign, this meeting is intended as "a chance" for Hoosiers and representatives of Indiana organizations to voice their concerns.

Indiana's Congressional delegation has been invited to the meeting, to be chaired by Father Lawrence Voelker, director of archdiocesan Catholic Charities, a coalition member.

Other organizations include the Indiana Council of Churches, Matrix Lifeline of

Clinton County, statewide Bread for the World, the Benedictine Sisters, Indiana Farmers Union and Indiana Christian Leadership Conference.

IN PREPARING for the meeting, Father Voelker reiterated the United States Catholic Conference claim that this and other budget cuts and the distribution of federal funds through "block" grants will bring further hardship for the poor, "those least able to afford cutbacks, those without clout."

According to Father Voelker, the cutbacks will have a severe effect on racial minorities because of their "preponderance on the bottom of the economic ladder."

Dave Wilson, a supervisor at Catholic Social Services (CSS), a Charities agency, surveyed some Catholic schools in Indianapolis and reported that about 25 percent of students in all schools who eat hot lunch receive it free.

At St. Rita's, which serves 200 free lunches a day, program cuts might mean "no lunch." Said Franciscan Sister Linda Bates, principal, "Certainly it would hurt us a great deal." Other Indianapolis schools surveyed included Central Catholic, All Saints, St. Lawrence, St. Philip, St. Joan of Arc, St. Simon, St. Roch, Holy Name and St. Francis de Sales.

But outside the city, many parishes do not have schools or do not use the hot lunch program. At Our Lady of Perpetual Help in New Albany, Franciscan Sister M. Joel Franks said she doesn't think it would be a problem "in that there aren't that many students involved."

STEVE NOONE, director of the Department of Schools, Office of Catholic Education, stated that while almost all Catholic schools participate in the subsidized milk program, only 50 percent are in the hot lunch program.

Noone explained that they often participate through a "satellite" lunch program in which public schools sell lunches from a central kitchen.

According to Wilson, the lunch cutback is related to other cuts—food stamps, nutrition programs for women and infant children (WIC), and cuts in job programs, resettlement and housing. He expressed concern for the many "disadvantaged" people served by such agencies as CSS.

A prediction that 40 to 90 percent of all school lunch and breakfast programs would close down under the new guidelines was made by Gaynell Winzenread, director of the Indiana Nutrition Campaign.

She added that under new guidelines, "a food stamp household earning \$10,000 in 1981 would be entitled to a tax rebate of



Religious News Service Photo
by Vernon Sigi

Looking Inside

Sixteen special pages for your holiday reading begin on page 16. It's our annual Easter Supplement—enjoy!

Parish Easter preparations abound in a photo essay on pages 6 and 7.

El Salvador is in the news again. A story on page 3 describes a new church statement and a charge is made editorially on page 4.

It's all over but the shouting... new CYO officers and award winners are pictured on page 2.

Where's the busiest parish in the archdiocese? It might well be St. Gabriel's, Connerville. There's a profile of the parish by Ruth Ann Hanley on page 28.

A reader worries, and Msgr. Bosler explains Christ's passion as a triumph. That's in the Question Box on page 8.

only \$26. If the household had two school age children, it would lose about \$140 per year due to taking the value of free lunches off the food stamp allotment."

ASKED FOR comment on the Reagan administration's budget plan, a legislative aide to Sen. Richard Lugar (R-Ind.), said it's "premature" to say what will happen. According to Maria Falcone, "Senator Helms, chairman of the Agricultural committee, has already indicated he intends to channel more funds into the child nutrition program."

She added that Lugar, a member of the committee, "would be inclined to support shifting figures to put more money into lunches."

Billy Hochgesang of St. Simon's, who may be closest to some of the people affected by the proposed lunch cut, apologized for speaking out. She says she isn't trying to protect her job at St. Simon's but as far as where her tax money should go, she "can't think of a better place than the school lunch program."

THE CRITERION

Vol. XX, No. 28 — April 17, 1981
Indianapolis, Indiana

Daughters of Isabella will convene at Marriott Inn

The 53rd annual state convention of the Indiana Circle, Daughters of Isabella, will be April 24-26 at the Marriott Inn in Indianapolis.

Some 350 members representing 51 circles will take part in the convention, which has as its theme "Celebrate Life: In Unity, Friendship, Charity and Sanctity."

Mary R. Bergman, international regent, will speak and install state officers. At Saturday evening's Charity banquet, Providence Sister Teresa A. Mount will speak on "My Heart is Watching for Love in the '80's."



Sr. Teresa A. Mount

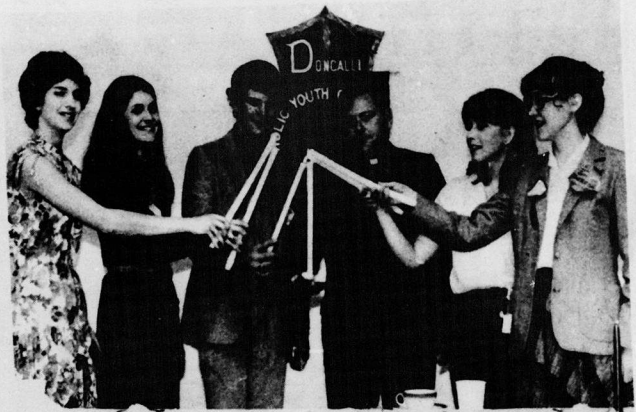
Sister Teresa is former dean and president of Immaculata College, Washington, D.C., and academic dean of Catholic Seminary Foundation of Indianapolis. She holds advanced degrees in literature and theological studies, and has received honorary doctorates from Christian Theological Seminary and St. Mary-of-the-Woods, her alma mater.

Business sessions will be presided over by State Regent Joella Geis of Connersville. Mass will be celebrated Saturday and Sunday by Msgr. Roman F. Vollmer, state chaplain.

Special bus tours to the Indianapolis Children's Museum, Marian College campus and old mansions will be offered to non-delegates. Entertainment will include a style show by the "Daughters of Issy No. 75" of Greensburg and music by The Chordsmen of Columbus, the Triton Central High School Show Group and vocalist Betty Sherer of Indianapolis.

The Indiana Daughters of Isabella's chief charitable recipient is St. Elizabeth's Home. Director Tony Logan will be on hand to accept the organization's gifts.

Circles hosting the convention are St. Mary No. 75, Greensburg; St. Rose of Lima, No. 79, Shelbyville; Father Baron, No. 231, Columbus; St. Jude, No. 976, Rushville, and Our Lady of Everyday, No. 1133, Indianapolis. Convention co-chairwomen are Mary Catherine Deppe of Columbus and Loretta Eckstein of Shelbyville.



CYO CONVENTION—At top, new officers are installed in a candle ceremony led by Father Mark Svarczkopf (center). They are (left to right) Mary Alice Fernandez of Batesville Deanery, recording secretary; Amy Douglas of Batesville Deanery, vice president; Michael A. Neff, Indianapolis Deanery, president; Kim M. Koetter of New Albany Deanery, deanery coordinator, and Theresa M. Holloran, Indianapolis North Deanery, coresponding secretary. In lower picture, named Outstanding Boy and Girl are Robert Schultz of Indianapolis North Deanery and Ann M. Ferrara of Terre Haute Deanery. They received Roger Graham Memorial Awards from Archbishop Edward T. O'Meara. (Photo by Chuck Schisla)

Subscription rates will increase

The individual subscription price of The Criterion will be increased by \$1 to \$9.50 per year effective July 1, 1981. Parish rates will go up an average of 60 cents per year.

This rate hike was approved by The Criterion board of directors April 7 at its annual meeting at the Chancery. Unanimous approval of the increase followed acceptance of the 1981-82 budget which

calls for expenses of \$449,025.

In proposing the increase, Dennis R. Jones, Criterion general manager, cited a projected 12 percent increase in expenses during the next fiscal year. He outlined efforts to control internal expenditures, but noted that many weekly expenses including the actual printing and mailing of the paper cannot be controlled.

For example, Jones said, the second class postage to mail the paper each week has increased 20 percent over the past year and will increase another 20 percent in the 1981-82 fiscal year.

Archbishop Edward T. O'Meara, board president, reiterated his support of The Criterion and cited an increase of some 3,800 subscribers in the last nine months as encouraging. He emphasized that the Criterion is the official newspaper of the archdiocese and its ordinary and stressed its importance as a vehicle of Christian education. With this in mind, the archbishop called on all pastors to adopt a 100 percent subscription program.

Members of the board, in addition to Archbishop O'Meara, are Msgr. Raymond T. Bosler, former editor; Fred W. Fries, former managing editor; Father Fred Schmitt, pastor of Little Flower parish; Providence Sister Jane Bodine; Richard K. Engle, accountant with Henry K. Engle and Company; and John C. O'Connor, attorney at law with Ruckelshaus, Roland and O'Connor.

Letter from the Archbishop

My dear Family in Christ:

Holy Week is with us once again and so we are mindful of the institution of the Priesthood by our Blessed Lord at the Last Supper. And from that awareness, it is a happy duty for me to remind all in the Archdiocese that one of its important priorities is discovering the young men in our midst whom God is calling to the Priesthood at the present time. In every way these young men must be encouraged and helped to heed the call, and then their vocation must be developed through years of seminary education and formation.

At this time, too, it is my responsibility to ask for the aid of your offerings for this work of vocation recruitment, seminary formation, as well as for the continuing education of those who are already in the Priesthood. The entire amount of your Easter contribution will be used for this work, and so I urge your generosity to this cause.

Beyond that, let me remind all that necessary, too, is prayer, example, concern and understanding both for our candidates and for our priests themselves.

And lastly, I offer a particular reminder to my brother priests of the Archdiocese that they continue in every way to offer the example that will attract young men to the Priesthood, and that they be attentive to notice the signs of a vocation in all of those young men whom they encounter in their work for the Church.

May the Lord grant us sufficient vocations for the pastoral needs of the Archdiocese, this is my prayer daily as I celebrate the Eucharist; I ask you to make it yours as well.

Sincerely yours in Our Lord,

Edward T. O'Meara

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



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Bishops oppose intervention

WASHINGTON (NC)—After first obtaining the support of two leading Salvadoran church officials the U.S. bishops have issued a new statement reiterating their opposition to military intervention in El Salvador by either the United States or the Soviet Union.

The statement also defended the four American women missionaries who were murdered in El Salvador last December from criticism that they were supporters of the country's leftwing guerrillas.

"We continue to have serious doubts about and substantial differences with U.S. policy toward El Salvador," remarked the statement, released April 13 by the U.S. Catholic Conference.

"Specifically, we wish to reiterate our opposition to military aid and intervention by the major outside powers. We oppose intervention in any form by the Soviet Union and its allies; we likewise oppose U.S. military aid or intervention in the war," the statement said.

According to USCC officials, the statement was approved during the March 24-26 meeting of the USCC Administrative Board, a group of 45 bishops who conduct the business of the USCC between annual meetings of the bishops each November.

PRIOR TO ITS release it was shown to Bishop Arturo Rivera Damas, apostolic



SALVADOR DEATHS—Bodies lie strewn in the streets after 23 persons were pulled from their homes and shot to death in El Salvador. Seven other victims were killed in their homes. (NC Photo)

administrator of San Salvador, El Salvador, and Msgr. Freddy Delgado, general secretary of the El Salvador Bishops' Conference, during their visits to the United States in early April.

According to the USCC, both expressed agreement and support for the resolution. Bishop Rivera Damas, in a letter to Bishop Thomas Kelly, USCC general secretary, said the statement "summarizes faithfully the situation of my country and articulates a position and a strategy that I have advanced in the name of the bishops of El Salvador."

At the same time that the statement was released the USCC also announced that

copies of a speech by Bishop Rivera Damas April 3 to the bishops of New York State were being mailed to each U.S. bishop. In the New York speech Bishop Rivera Damas thanked the bishops of the United States for their "steadfast" support of the church in El Salvador.

A VOTE BY a subcommittee of the House of Representatives to reject limits on the amount of U.S. military aid to El Salvador came during a week in which Bishop Rivera Damas, on his visit to the United States, opposed such aid.

In identical 4-4 votes, the Inter-American affairs subcommittee of the House

Foreign Affairs Committee did not pass two sets of amendments to a Latin American aid bill for 1982. One would have reduced military aid to El Salvador by \$25 million, while another would have attached conditions to continued military aid and would have required the withdrawal of 56 U.S. military advisers. Majority approval was necessary to pass each amendment.

On April 4, at the start of a one-week visit to the United States, Bishop Rivera said at a press conference in New York City: "Military aid from outside our country cannot assist in solving our internal problems."

Pope John Paul II gives Palm Sunday appeal for peace

by Jerry Filteau

VATICAN CITY (NC)—Pope John Paul II initiated Holy Week observances April 12 by blessing palms and celebrating Mass in St. Peter's Square, appealing for peace in Lebanon and ordaining a Polish bishop.

The pope's whirlwind weekend also included giving confirmation and first

Communion to a group of handicapped youngsters, blessing a new portable pipe organ from West Germany, meeting with groups of Belgian and Italian students, and holding private audiences with visiting bishops.

Through his heavy schedule the pope seemed fit and strong, although a Rome daily reported he had lost more than 11 pounds since Ash Wednesday because of

a severe lenten fast for world peace and Christian unity.

A Vatican spokesman, Father Pierfranco Pastore, refused to confirm or deny the reported papal fast, citing the biblical injunction: "You are not to let your right hand know what your left is doing."

Blue skies, a warm sun and scores of street vendors selling gaily decorated palms helped lend a festive air to the crowd of about 40,000 that gathered in St. Peter's Square, waving palm and olive branches for the two-and-a-half-hour Palm Sunday liturgy commemorating Christ's triumphal entry into Jerusalem days before his death on the cross.

The Gospel reading of Christ's passion and the pope's homily and later Angelus talk introduced a somber note, contrasting the people's "hosannas" of Palm Sunday with their cries of "crucify him" five days later.

"In the celebration of today's Palm Sunday liturgy," the pope commented at the noon Angelus, "we have all heard the voices that come to us across the ages and generations: 'Blessed is he who comes in the name of the Lord. Hosanna to the son of David.' We have heard these voices and repeated the words, confessing our faith in the Messiah, the anointed one of God."

"But listen, from that same part of the world, from the same city, in the perspective of Holy Week, come other voices, other cries that carry with them the death sentence: 'Crucify him! Crucify him!'"

Looking forward to the rest of the

church's most solemn liturgical week, the pope recalled Christ's suffering in the Garden of Gethsemane, his beating with a whip, the crowning with thorns, his path to Calvary and his crucifixion and death.

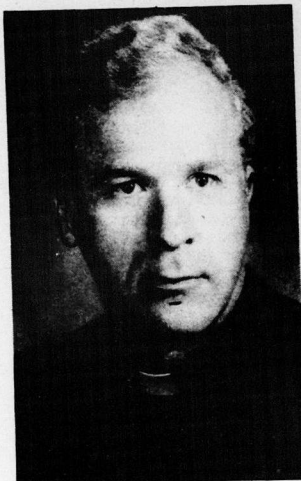
During the week the pope was scheduled to commemorate those events with a Mass of Christ Holy Thursday morning, the Mass of the Last Supper and washing of feet Holy Thursday evening, Good Friday services in St. Peter's Basilica and a nighttime re-enactment of the Way of the Cross at the Roman Colosseum, Easter vigil services in St. Peter's on Holy Saturday night, and finally an Easter Sunday Mass in St. Peter's Square and his annual Easter message "Urbi et Orbi" (to the city and the world).

Ordination scheduled

William E. Wickham of Indianapolis, a deacon of the Holy Cross Fathers, will be ordained to the priesthood at 1:30 p.m. Saturday, April 25 in Sacred Heart Church at Notre Dame.

Wickham, son of Mr. and the late Mrs. William E. Wickham, Sr., will offer a Mass of Thanksgiving in SS. Peter and Paul Cathedral, Indianapolis, at 4:30 p.m. Sunday, April 26. A reception will follow at Stouffer's Inn.

A graduate of St. Thomas Aquinas School and Cathedral High School, the future Holy Cross priest made his first vows as a Brother in St. Joseph's Novitiate, Rolling Prairie, in 1958. He holds a master of divinity degree from Sacred Heart School of Theology, Hales Corners, Wis., and was ordained a deacon last September.



William E. Wickham

Archbishop O'Meara's Schedule

Week of April 19

SUNDAY, April 19—Easter Sunrise Service, SS. Peter and Paul Cathedral, Indianapolis, 5 a.m.

MONDAY, April 20—AAA '81 meeting at Providence High School, Clarksburg, 7:30 p.m.

TUESDAY-SATURDAY, April 21-25—Quinquennial meeting of Diocesan Directors of the Society of the Propagation of the Faith, Rome, Italy.

Editorials

Closing eyes to brutality

How far will the U.S. government go to justify its continuing military support of the junta now ruling El Salvador?

Events of recent weeks suggest the Reagan administration is determined not to turn back, though continuance of its policies may mean loss of credibility, even honor, both here and abroad.

It's one thing to throw support to a so-called "centrist" coalition when that coalition promises reform and appears to offer the best chance for stable, middle-road government. It's something else to stubbornly stay with this decision, actually the Carter administration's decision, no matter what transpires—in this case, unrelenting violence and civil war.

Last month, President Reagan said the U.S. was on the side of human rights in its policy because leftwing guerrillas claimed responsibility for the deaths of 6,000 people. But nowhere has this statement been substantiated. The Catholic Church and human rights groups in El Salvador have long maintained the government is to blame for most of last year's 10,000 murders.

The recent brutal deaths of four American women missionaries still is "unsolved," though evidence grows that government forces murdered them. Yet last month Secretary of State Alexander Haig claimed the "most prominent theory" is that the three nuns and Catholic lay woman were shot when they tried to run a police roadblock. It's a theory no one else, including other government officials, has taken seriously.

Last week, 30 Salvadoran civilians—men, women and teenagers—were pulled from their homes in a pre-dawn raid and shot within view of their families. Did the U.S. government condemn this action? No. Instead, a State Department official claimed the shootings were instigated by "extremists" who opened fire as treasury police searched for a secret meeting of guerrilla leaders.

But eye witnesses and evidence contradict this. Now the State Department is trying to distinguish between the regular Salvadoran army and security forces, saying "the U.S. is providing security assistance only to the regular Salvadoran armed forces," thereby washing its hands of involvement.

The atrocities go on; the U.S. keeps its armaments coming; efforts toward a political, non-violent settlement languish. And the poor people of El Salvador continue to suffer and die.—VRD

Responding to Atlanta murders

"My God, my God, why?" asked the minister as he stood at the casket of 21-year-old Larry Rogers, a retarded youth and 23rd black child murdered in Atlanta in 20 months. The string of killings has baffled law enforcement officers and afflicted the consciences of citizens everywhere.

Tiny green lapel ribbons have replaced the yellow ones of hostage time—signifying solidarity with grieving families and the Atlanta community.

Charges have been made that some or all of the slayings are racially motivated. That the killers are found, this will be hard to prove but not unreasonable to think. To be sure, the death of 23 innocent children adds another gruesome chapter to the saga of a violent America.

On Thursday, April 23, at 7:30 p.m. the local Black Catholics Concerned organization will sponsor a concelebrated Mass at St. Thomas Aquinas Church in Indianapolis. All concerned citizens are invited to the Mass which will include "prayer, song and resolve that the deaths of these children are not in vain."

Chairman Ted Goodson says the group wants "to consider how the death of the children relates to the prevailing climate of violence. We need to consider what should be the response of the faith-filled community to this tragedy."

How will the Catholic community respond? We hope with compassion and a desire to bridge racial distance in the name of love.—VRD

A new beginning

In the midst of Winter—cold, dark and barren—we question whether life will come again. But, Spring bursts upon us. Bright masses of forsythia, tulips and daffodil dazzle the eye; trees are freshly greened; nesting birds chirp wildly in the early dawn. And we feel a surge of hope and promise.

In the search for meaning, there is a chill in the words of the Apostle Paul: "If Christ be not risen from the dead, your faith is worthless..."

But, somber Good Friday gives way to the joy of Easter morn. Christ has died, but Christ is risen, and we firmly plant ourselves again in the bedrock of our faith—his resurrection. The Lord Jesus lives, and because he lives, our lives—and deaths—have meaning. We proclaim the triumph of love over hate, good over evil, life over death. ALLELUIA!—VRD

Washington Newsletter

Debate over religious involvement intensifies

by Jim Lackey

WASHINGTON (NC)—Long before the 1979 crisis at Three Mile Island America's nuclear energy policy was the subject of intense debate. And off to one side another debate was also going strong: whether religious groups had the expertise—and the right—to plunge headlong into the inquiry over questions surrounding atomic power.

While neither of those debates has yet been resolved, the churches have continued at least to question the wisdom of increased reliance on nuclear energy. The latest example is the U.S. bishops' newly released statement on the energy crisis issued in early April.

Back in 1976 the National Council of Churches, the umbrella organization for 32 Protestant and Orthodox denominations, called for a moratorium on the development of plutonium-dependent nuclear energy, saying that a "plutonium economy" would be "morally indefensible and technically objectionable."

"At many stages in the nuclear fuel cycle, including reactor operation, fuel transport, reprocessing, fabrication and waste management, opportunity exists for catastrophic releases of plutonium and other radioactive materials through accident or malice," the NCC said.

The statement was promptly criticized by a top federal energy official, who said discernment of ethical and technical questions in nuclear energy was "a Solomon's task" not well suited for church participation.

That didn't stop the NCC, which two months after Three Mile Island called for an energy policy which would not utilize nuclear fission. The possibilities of permanent damage to the environment and to the human genetic pool were cited as reasons for such a drastic reversal.

AT ABOUT THE same time a U.S. bishops' committee began exploring the possibility of developing a Catholic reflection on the energy crisis. A subcommittee headed by Bishop William Cosgrove of Belleville, Ill., was formed, a \$12,000 grant from a Delaware foundation to help in the development of the statement was secured, and a pair of consultations bringing together energy experts from both citizens' groups and the energy industry was held.

What resulted was a 10,000-word statement (plus footnotes) exploring all aspects of the energy debate. Some 700 words were devoted specifically to nuclear fission.

"As everyone knows, atomic energy is fiercely controversial," remarked the statement. "Many uncertainties surround this complex technology, and both pro and anti-nuclear advocates seem prone to

exaggerate claims, creating an atmosphere in which rational public discussion is difficult."

The statement said individuals can disagree "in good faith" on the course of nuclear policy and added that proposals to increase the reliance on nuclear power or to abandon the nuclear option both involve risks.

"WHILE NUCLEAR energy is not evil in itself, it can do great evil," the statement continued. "The consequences of a core meltdown or an accident involving 'hot' wastes could be catastrophic, far outweighing any good society derives from the electricity fission could supply

"If the defenders of nuclear power are to prevail, they must be able to demonstrate its safety beyond reasonable doubt," the statement said.

The section on nuclear fission concluded by calling for referendums on nuclear power to ascertain better citizen opinion on the issue. "At the very least, responsible leaders of various persuasions would have the chance to educate people on the choices they faced, helping dispel the mythology and reduce the tensions that cloud the nuclear issue."

Elsewhere, the statement defends church involvement in the debate over nuclear and other forms of energy. Noting the threats of war over Middle Eastern oil and the requirement that technology be used in a moral and ethical manner, the statement says energy is an issue that will profoundly affect all segments of society.

That won't end the debate over whether churches have the know-how to participate meaningfully in the debate over nuclear energy. But there are those outside the church who agree that moral issues such as the use of natural resources and the welfare of future generations can be better addressed when they are raised by the churches.

Observed one expert, "Such issues tend to get ignored when technocrats dominate the debate, so it may take the churches to tell us whether (nuclear fission) is a gift from God or a temptation from the devil."



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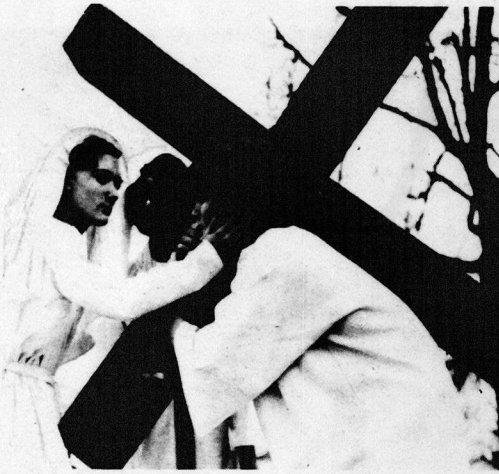
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WAY OF CROSS—Members of St. Mary's Youth Ministry group, North Vernon, create a living Way of the Cross at St. Columba Parish, Columbus. At left, Amy Martin is Mary, Donna Biehle is Mary's attendant, and Charles Schuck is Christ. At right, (left to right) Mark Leach, the Centurion, and Dave Kipper, Danny Webster and Richard Hanna, soldiers, lead "Christ." The Way will be presented again on Good Friday at St. Mary's. (Photos by Dan Struck)



'Our Lady of Grace' is transformed

BenedictINN
Grace Grove
The Buzz Center
Mary's Niche
Placid Place

Are these new delights at King's Island? Or perhaps the latest four-star restaurants in town?

Hardly. The above are merely some suggested names for the new retreat/spiritual renewal/educational center being planned by the Sisters of St. Benedict within the facilities of Our Lady of Grace in Beech Grove. Casting aside more "unusual" titles, its official name will be Beech Grove Benedictine Center.

New director will be Benedictine Sister Donna Fyffe. She will be assisted by Sister Juliann Babcock and Sister Carol Falkner.

To establish the center, present structures of the complex will be altered and redesigned. The plans call for a new library, recreation room, lounge, conference rooms, and additional guest bedrooms, to bring the total of possible

overnight accommodations to 34. The Sisters' bedrooms will be converted for the center, and new ones will be built in the present dormitory.

When finished, the center and convent areas will be divided by a new stairwell.

The decision to convert their former high school into a multi-purpose center was made by the Sisters because they found a "diocesan wide need."

Sister Antoinette Purcell submitted a proposal to the community after she had studied the facilities of other religious orders throughout Canada and the United States who also had closed high schools. She contacted area priests, Marian College, ARIA, and the three retreat centers here: St. Maur, Alverna, and Fatima in her study.

Franciscan Father Anton R. Braun at Alverna and Father Donald Schneider at Fatima testified they are "all booked up . . . they are turning people away . . . and can't address the needs."

Actually, the Sisters at Our Lady of Grace found they were already half way to

their goal. Cursillo groups and the Separated, Divorced and Remarried Catholics already use the building. St. Francis Hospital and the Free University hold classes there.

In the future Sister Fyffe hopes the Sisters will provide some of their own "spiritual workshops, retreats and days of recollection." But she says they are

convinced that right now there is this immediate need for a center "especially on the south side." Already groups are calling to book the center after its opening date of Sept. 1.

Sister Fyffe claims the new center is bringing "new life and birth to the community." She and Sisters Babcock, teacher at St. Anthony, Clarksburg, and Falkner, principal at Transfiguration School, Florissant, Mo., all will have full-time jobs at the center, and they "are eager to get started."

Spring is here

by Dolores Curran

Easter is here. Away with lent, gloom, and introspection. On with smiles, love, and celebration.

Easter is hope. It is God's reminder that He is waiting for us, that the darkness of lent like the darkness of life is temporary, and that the meaning of our existence lies in the resurrection of His son. It is hope for the family as well, a renewal of promise, a new beginning of living out His Word together, of bringing out the goodness and love in our households of faith.

Easter is fun. It is decorated eggs, hunts, baskets, vacation, ham, lilies, patent leather shoes, proud little boys in uncomfortable ties, family get-togethers, and laughter. It gathers up the remnants of lent and buries them properly until another season of purple.

Easter is empty for those who don't believe, for those who are searching, and for those who once believed but have come to question. They have known the comfort of God so their loss is double. For these and all who search, Easter is a time of pain—unless we make it otherwise by sharing our joy, our faith, and our celebrations.

Easter is spring with bulbs that push forth and demand our attention, cocoons which finally open to delight young watchers, seed catalogs, awesome panoramas of greenery, new young at the zoo, and the end of winter in the family. It's the signal of the "can-we-go-out-and-play?" season. It stirs the ancient need to till a tiny plot and plant the seeds. It brings out the doorstep sitters and evening strollers.

Easter is lonely for those who have nobody to share the joys and glory of the season. It is miserable for those in rundown hotels and shabby apartments who are too frightened to go outside and too poor to enjoy life inside. It is cold for those who can't glimpse grass or hear birds. It is hopeless for those who wait for death as their only resurrection from a hope-less daily life. It is an irony for those caught in the agony of war.

Easter is joy, the glorious triumph of a God-Man who suffered abuse, denial and humiliation, the triumphant ecstasy of His followers who sometimes believed and sometimes wondered. His gift of life promises our own resurrection. Easter IS!

Orientation meeting planned

Orientation meetings for several thousand volunteer men and women from throughout the archdiocese will be held April 20 to April 30 in preparation for AAA '81 Sunday, May 3.

Meetings will be held in deaneries as follows:

New Albany Deanery, Providence High School, Clarksburg, Monday April 20; Seymour Deanery, Seymour High School, April 21; Connersville Deanery, Connersville High School, April 22; Bloomington Deanery, St. John Church, Bloomington, April 23; Tell City Deanery, St. Paul School, Tell City, April 24.

Also, Batesville Deanery, Batesville High School, Monday, April 27; Indianapolis North and West deaneries, Chatard High School, April 28; Terre Haute Dean-

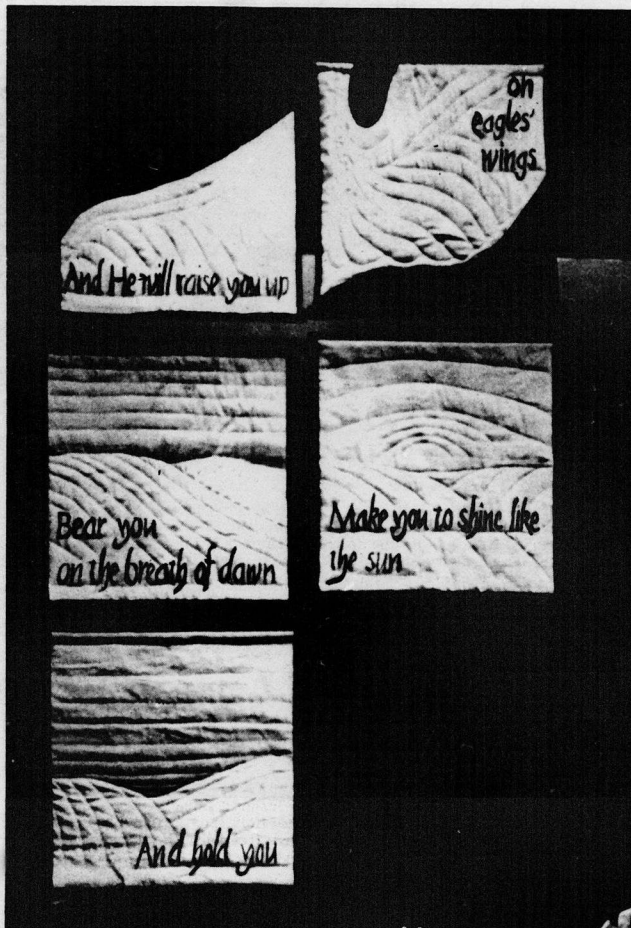
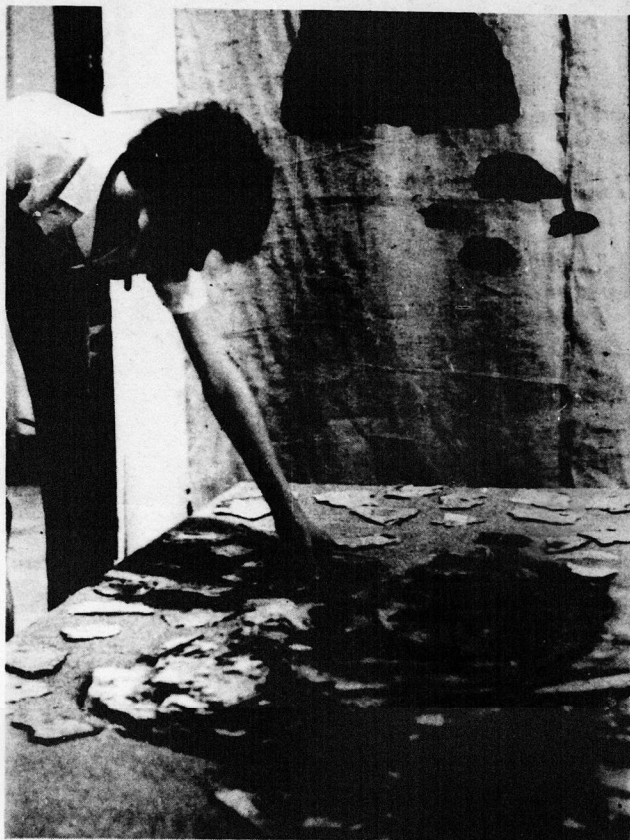
ery, St. Benedict Church, Terre Haute, April 29, and Indianapolis South and East deaneries, Roncalli High School, April 30.

All meetings are to begin at 7:30 p.m.

Pastors, parish chairmen, captains and all parish team members are expected to attend their Deanery meeting. On hand to further explain the appeal and its goal of \$1,978,000 will be Archbishop Edward T. O'Meara, Father John T. Ryan, AAA campaign coordinator; John Hillenbrand II and Tom O'Brien, lay co-chairmen; Mrs. Joan Hillenbrand, Harry Dearing and Deans.

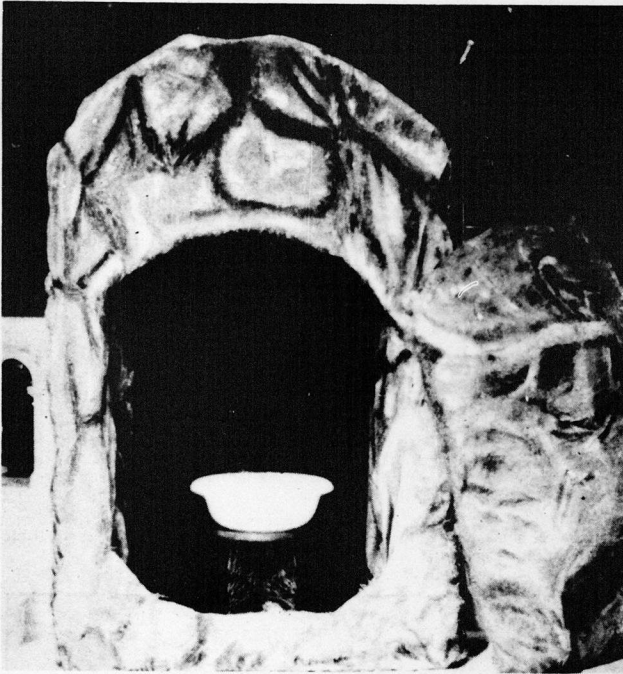
These rallies are the final phase of orientation for this year's appeal. Their purpose will be to inspire workers to "get the job done" and to provide specifics on how to do it, according to Father Ryan.

Easter is ...

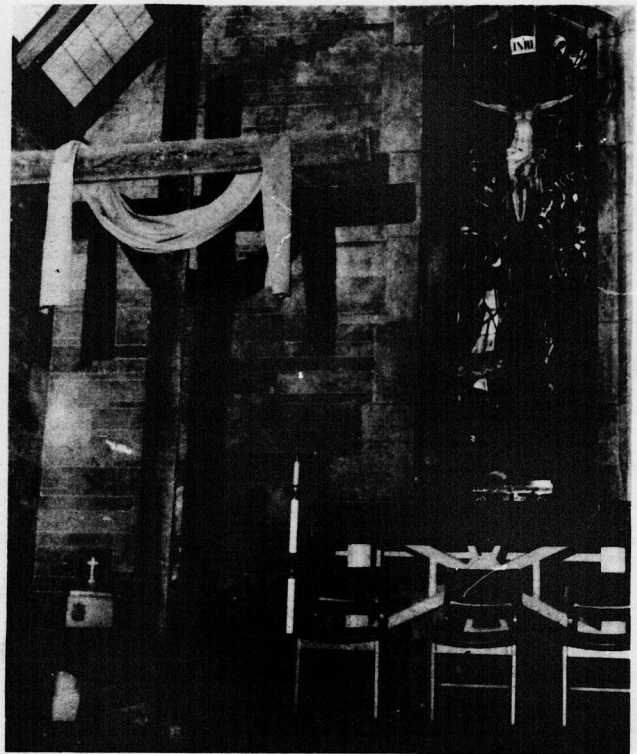


GETTING READY—Without God, this world is “a desert,” so St. Gabriel parishioners built a barren place beside their altar (above). Aaron Ungersma places a piece of New Albany shale, representing his family, on the slab. By Easter, the place will spring to new life. At right, St. Thomas Aquinas emphasizes hope, adding a new quilting each week to a free-hanging mural over the altar. The final section concludes “... in the palm of his hand.” Below left, Little Flower students created a many-paneled “First Easter Morning” mural to hang in church. (Left to right) Kathy Walls, 7th grade, Molly Lathrop and Chris Duncan, 1st graders, and Debbie Hofmann, 7th grade, put finishing touches on a section. At right, It’s eggs-actly what the Easter bunny ordered! St. Gabriel CYOers (left to right) Stacey Bailey, Jennifer Oprisu and Kim Casper help to color 2,000 eggs for a weekend hunt. (Photos by Ruth Ann Hanley and Valerie Dillon)





CELEBRATING LIFE—At Our Lady of Mount Carmel, a Lenten tomb (above photo) designed by Terry Fox of Carmel High School, has the baptismal font inside pointing out that our choice is life or death—dying with Christ in order to rise to new life through the living waters of baptism. The actual baptismal font is covered and will be replaced by a garden this Easter. A large wooden cross (above right) reminds parishioners of St. Patrick's in Terre Haute that Christ died for our sins. During Eastertime it will be replaced with a fountain, flowering tree and plants in bloom. And below the idea of growing in good works inspired Ellen Rodgers, Eleanor Kolbus, and Helen Mill, to plan a lenten display for Holy Spirit Parish. Each Friday they sewed new leaves, flowers, and roots to a basic tree waiting for the moment of full flowering. (Photos by Ruth Ann Hanley and Don Kurre.)



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Question Box

Passion of Jesus is a triumph

by Msgr. R. T. Bosler

Q Holy Week, with the emphasis on the crucifixion, made me nostalgic for the old Mass, which stressed the passion of Jesus rather than the hoopla of the Mass today. Must we forget the passion?

A In the Mass we remember the passion and death of Jesus not as a failure but as a triumph.

The Mass does not make present for us a suffering Christ but the glorious resurrected one. Jesus offered himself once and for all in an action that began with the Last Supper and goes on as he continually makes intercession for us at the right hand of God, as Scripture describes it.

There is a heavenly liturgy going on, and at Mass we take part in it in a limited way. "Lift up your hearts," we are invited, and we pray that we may join with the heavenly host in singing "Holy, holy, holy." It is the trium-



phant Christ we join with in the Mass. As Vatican Council II's Constitution on the Liturgy describes it: "In the earthly liturgy by way of foretaste, we share in that heavenly liturgy which is celebrated in the holy city of Jerusalem toward which we journey as pilgrims, and in which Christ is sitting at the right hand of God, a minister of the sanctuary and of the true tabernacle" (cf. Revelations 21:2; Colossians 3:1; Hebrews 8:2).

The ancient churches of Europe still standing all have mosaics of the triumphant risen Christ with his saints by his side in the apses over the altar. The Roman Mass, other than the Holy week liturgy, did not stress the passion and death of Jesus, but rather stressed the doing again of what Christ did at the Last Supper, and our offering ourselves together with the glorious victim offered once and for all on Calvary.

During the Middle Ages, and especially during the horrible plagues that swept Europe, when death became an obsession, devotion to the passion and death of Jesus comforted the people. Because the Eucharistic prayer was said silently by the priest and other prayers were in Latin and not understood, the people were encouraged to meditate

on the passion and death of Christ as they followed the actions of the priest. Bloody crucifixes began to replace the images of the triumphant Christ. In time people began to look upon the Mass as a drama re-enacting the passion. Popular prayer books appeared, elaborately detailing every movement or action of the priest at the altar as acting out the passion story. (The washing of the hands was supposed to recall what Pilate did.)

There was no foundation in the Roman Missal for this whatsoever. But the idea took hold. Theologians, who as little boys absorbed this notion that the Mass was essentially a re-enactment of the passion and death of Christ, argued for years over how mystically the death was portrayed—whether the separate consecration of the bread and wine symbolized the separating of the Body and Blood of Jesus or whether the communion, when Jesus was consumed by the people, represented his death, etc.

The research of scholars into the development of the Roman Missal and the great studies made of the Fathers of the Church led to the reform of the liturgy called for by Vatican Council II.

The Mass is a celebration of the resurrection of Jesus and a profession of our faith and hope that we will share in it—a time, maybe not for hoopla, but certainly for rejoicing.

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

Luncheon for volunteers scheduled for April 24

Retiring Board members of Catholic Social Services will head the list of those to be honored at the agency's annual recognition luncheon April 24 at LaScala Restaurant.

Six-year veterans Richard Hahn and Frank Meier will be honored along with Father James Farrell, Patrick Farrell and Charles Wagner.

Special honors for 10 years of work with Caritas, the agency's volunteer guild, will go to Mary Jane Lammers, Mary Kay Szwed, and Robbie Williams. Other guild members, agency foster parents and family life teachers also will be recognized.

The luncheon will be a part of the city and nationwide celebration of Volunteer Recognition Week, "a time to publicly acknowledge another year of exceptional and dedicated service," according to Dr. Robert Riegel, agency director. The awards will be presented by board president Mrs. Edward Ohleyer.

Staff service also will be recognized, including Dorothy Baxter, 18 years; Claude Harper, 15 years, and six staff members for five years of service—Millie Brady, Betty Hermesen, JoAnn Weber, Nancy Hildwein, Linda Loheide-Clark, and Jerry Smith.

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Leadership requirement is vision

by Fr. Philip Murnion

Some people are born leaders . . . The rest of us have to learn how to be leaders. Few people consider themselves leaders. Yet, if we consider leadership in terms of helping others act, most of us do this sometime during our life.

What goes into leadership? Certainly, vision ranks high: the ability to see what might be. For if a person is able to see various possibilities, he or she can help others see them too.



In a parish, the basic vision is that of faith. It is a vision of new freedom which sees the possibilities of love; a vision which gives Christians the power to overcome death. Yet this vision needs to be described in a way that can be grasped easily by people, and it needs to be translated into very concrete terms.

To do this, leaders have to work in relationships with people. They need to know the needs and hopes and fears of the people they work with so closely.

For leaders, vision alone isn't enough. Nor are relationships with people. Without the relationships, vision remains on the organizational level. But even with many relationships, when vision is lacking, the needs of many people in the community may be overlooked.

Leadership also involves skills. There are some few people who come by these skills naturally. These people have a "knack," we say. But, for the most people, skills can be learned and improved.

LET'S LOOK AT skills that are valuable in parish life. These include: teaching, counseling, organizing and communicating. Other skills involve the ability to plan, resolve conflict, manage personnel, buildings and money. Still others might include the ability to console and challenge others.

From this cursory look at skills, it is obvious that we should involve many people in parish life, for no one person can have all these abilities. It is clear also that people in leadership positions should continue to improve their skills.

Have you ever been frustrated because a group hasn't figured out what skills it needs to accomplish a given task? Or, have you attended meetings where the agenda was not clear or responsibilities were ill-defined? The lack of good meeting skills can quickly dampen people's enthusiasm and willingness to do their part.

Again, have you ever been in a group where people did not really listen to one another? Or where a few people made



MANY DUTIES—A pastor's day might begin with morning Mass and end with a parish council meeting. But in between he travels from the rectory to the hospital to the school and

to the homes of parishioners, with a multitude of phone calls sandwiched into his day. (NC Photo by Mimi Forsyth)

decisions that served only to alienate other people of good will?

For such reasons, many parishes are sponsoring leadership training programs. They have found that offering people help in becoming leaders will lead more of them to involvement in parish activities. For people often need encouragement to take on leadership roles. And the presence of skills programs helps people to see they can improve their ability as leaders.

MANY PARISHES also are finding it helpful to spell out, often in written form, the skills necessary for each leadership position. This helps people to know what will be required of them. This also makes it easier for committees to search for people with special skills to fill particular positions.

For instance, the head of a financial committee will need some expertise with accounting while the president of the parish council may need special skills in communication and organization.

As they work on leadership skills,

parishes and their people can draw upon spiritual directors, educators, and others with expertise to help in becoming better equipped to carry out the parish's vision.

Sometimes parishes can look for help to their dioceses. Some dioceses offer regular leadership training sessions to Sisters, priests, lay people and seminarians to help prepare them for ministry on the parish level.

From my experience as director of the U.S. bishops' Parish Project, parishes greatly increase the chances for accomplishing their objectives by working regularly on skills.

When St. Paul described the early church, he pointed out how various people are given gifts by the Spirit to be teachers or administrators or prophets. All the gifts are needed, he wrote, and the Spirit intends these gifts for the work of the church. Parishes too need to know their gifts and to use them well.

To use skills in parish leadership is to use the gifts we have been given—or have acquired.

Discussion questions

1. Do you feel leadership is important? Why?
2. According to Father Philip Murnion, what part does vision play in leadership? Explain your answer.
3. List three of the skills involved in parish leadership in Father Murnion's article. Can you think of some others?
4. What forms of leadership are followed in your parish?
5. What leadership skills do you have? How might those skills help your parish live a more Christian life?
6. Father John Castlot says Matthew was very concerned about his Jewish-Christian readers. How does the structure of his Gospel show this?

Food Day, Good Friday encourage eating changes

by Diane M. Carver

Food Day is April 17. If you've never heard of it, don't feel that you're alone. It's a rather obscure celebration, like Earth Day, which was popular a few years ago.

Food Day may be an idea whose time has come. I first learned of it from a book on simplifying life-styles called "Taking Charge" published by the American Friends Service Committee. Something about that date clicked in my mind and consulting a calendar, I discovered that this year Food Day is also Good Friday, one of two remaining fast days observed by Catholics.

It seems to be an interesting juxtaposition—celebrating Food Day on a fast day. But why not? When can one appreciate and value something more than in the absence of it! In fact, it seems very appropriate, since, theoretically at least, we are very careful about the amounts of food we take on fast days.

The above-mentioned book led me to several others, including "Diet For a Small Planet" by Frances Lappe; "Living More With Less" by Doris Longacre; and the "More With Less Cookbook" by the same author. To say that reading these books has been a consciousness-raising experience would be the understatement of the year.

It is painful to have to admit how very little attention I have really paid to the food I have been purchasing (in significant amounts), storing, cooking and serving to my family as a wife, homemaker and mother for 22 years.

DURING THIS Lent I have had to do some serious thinking about the things I have learned about our food—its production, distribution and nutritional quality; and also about what my response as a

Christian should be to the problem of hunger in the world.

Although I've subjected myself to periodic guilt trips over the years about the American life-style, personal overweight and starving people in other parts of the world, the guilt wasn't sufficient motivation for substantial change. This time, something is different. The simple logic, gently stated in these compassionate and human books, is so persuasive that I know I have to try to do what I can to change my personal food consumption habits, those of my family and others that I might be able to influence.

In simple terms (which, I grant, are an over-simplification), there is enough food to feed the world. The problem is that the developed nations are taking too much of what is available for their own use and not sharing enough with those in underdeveloped areas who need it. Obviously, I'm no economist or agrarian expert, but the conclusions are inescapable for any intelligent person who does some reading.

NOT ONLY DOES the developed world use too much of the available food resources, but much of what now passes for food in our supermarkets is virtually useless nutritionally. Over-processed, filled with chemicals, additives and excess calories, these items masquerade as something beneficial to us and our children. (Watch the Saturday morning commercials sometime for the foods that are advertised with children as the principal market. Then check the actual food value, especially sugar content.)

There's no doubt great progress has been made in the production and marketing of food in the last 50 years, but we (and the rest of the world) are paying a heavy price for that progress. According to testimony before a Senate Committee, in 1928 there were about 900 different

kinds of items in an average grocery store. Currently, there are more than 10,000 different items in our "super" markets. How many of these really add materially to our well-being and health?

While being grateful for advances in refrigeration and storage, do we really want food that has a shelf life of a year or more because it is so well-laced with preservatives? One author commented that much of our food isn't preserved—its embalmed!

I'M COMING TO believe that to live responsibly and justly on this small and endangered planet, I have to make changes. Just what shape they will take eventually, I'm not sure. I know it won't be easy; old habits die hard, especially when they are as emotionally charged as are some of our favorite foods.

For a start, I am buying less meat, especially beef, because to produce the well-marbled meat that we all love so much requires feeding cattle grain that could be going to feed hungry people. This is a particularly wasteful and inefficient use of protein. I'm also checking locally to find a source of grass fed beef for those times when we do use it.

Next, I'm trying to avoid processed foods as much as possible and to buy eggs, fruit and vegetables in season from local producers rather than from large supermarkets. And to get more food value for our money, we are cutting down on the number of times we eat in restaurants, especially fast food places that are so tempting when I've been busy at work and cooking is not too appealing.

Finally, this year we plan to have a small garden to provide for some of our own needs.

I know these are very small measures, but they are a beginning. I've always been moved by an anonymous thought I heard years ago that really fits this situation: "I am only one, but I am one. What I can do, I should do. And what I should do, by the grace of God, I will do."

Happy Food day!

(Diane Carver is coordinator of resources for the Terre Haute Deanery Religious Education Center. Her guest column replaces Don Kutz's column this week.)

Story Hour Apollos re

by Janaan Manternach

Paul stayed quite a while in Corinth eventually he decided to move on. He asked his friends Aquila and Priscilla to go with him.

So one day the three of them said goodbye to the other Christians in Corinth. As they left, Paul must have wondered who would take his own place of leadership there.

The three sailed to Ephesus. Priscilla and Aquila decided to settle down there. Paul stayed with them a short time. He had discussions in the local synagogue. The Jewish leaders wanted him to stay to tell them more about Jesus, but Paul told them he could not stay just now.

"God willing," he promised them as he left, "I will come back to you again."

Paul left Ephesus and spent some time visiting other Christian communities. He encouraged them in their faith. He helped them build up their communities.

About that time a remarkable man arrived in Ephesus. His name was Apollos and he was a Jew. He was an expert in the Jewish Scriptures, which we today call the Old Testament. He was a convincing speaker and preacher.

Apollos also knew much about Jesus and the Christian way of life. Apollos seemed filled with the Holy Spirit.

He went to the synagogue on the Sabbath. He began to speak there about



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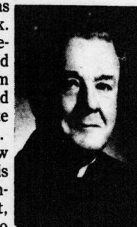
by Fr. John Castelot

Matthew was faced with a new situation. His task called for him to reorganize the traditional material about Jesus, for presentation to his community.

He respected the general outline of the material about Jesus as drawn up by Mark. But within that framework, Matthew moved with great freedom and originality and came up with a quite different presentation.

However, Matthew did not include with his Gospel a table of contents. As a result, scholars have had to try to figure out what structure Matthew had in mind for this Gospel by analyzing the text itself. Not unexpectedly, different scholars see a different structure or organization in the Gospel. Only a few of their suggested outlines, however, have gained widespread acceptance.

Perhaps the most popular is the outline suggested by the American scholar, Benjamin Bacon. He observed that the same

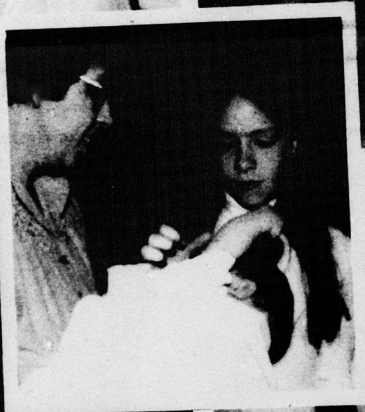


MANY SKILLS—Many skills are required of leaders in a parish. Among others they might include the abilities to pray, preach, decide, resolve conflict, conduct meetings, manage personnel, buildings and money, encourage, inspire, counsel and challenge. (NC Sketch by Christopher McDonough)



Reborn in Christ Jesus

Easter Supplement to The Criterion



NUDITY—a sign of ultimate self-surrender and openness. We are stripped of our old life of sin that we might put on Christ. In inset photo, Benjamin Richard Harold is claimed for Christ. His godparent and sister, Susan, traces the sign of the cross on his forehead. So too will his parents, Rose Ann (holding baby) and Dick Harold, godfather Ed Hanley, and Benedictine Father Hilary Ottensmeyer. Christ is the true light who enlightens everyone who comes into the world. At upper left, the newly-baptized receives the light of Christ from his father. He is to walk always as a child of the light and to keep the flame of faith alive in his heart.



IMMERSION—We are buried with Christ in the death of baptism that we might rise also with him to newness of life. Baptism is the first stage of incorporation into Christ and his Church. In above right photo, the community of faith gathers to welcome its newest member. Benjamin's godfather is at left. (Photos by Ruth Ann Hanley. Text by Father Stephen Jarrell)

Father John Kirby has had five jobs in the last two years... All at the same time!

Father John Kirby is a parish priest. Which makes him a social worker, a youth counselor, a teacher, a spiritual advisor, and a comforter of the sick.

The place in Speedway, Indiana, where Father Kirby works is called St. Christopher's Parish.

During the course of his six-day week, he might take a call from someone having a nervous breakdown, talk to the police about a kid in trouble, or try to straighten out a dispute between a husband and wife.

He also runs an adult education program, teaches in the elementary school, visits the patients of hospitals and a nearby nursing home. In his "spare time," Father John is an accomplished musician and writes his own compositions.

"Because I am a priest, I want to experience and help others experience the constant loving care of God in the totality of human life."

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Ancient customs of Easter week recalled

by Rev. Robert Wilken

The events of Easter, the chief Christian festival, do not all take place on Easter Sunday. They begin with Palm Sunday.

But how did people celebrate this feast in the past? To find out, let's look in on traditional Easter festivities as they were held at the end of the Middle Ages in a village in the Austrian Alps. Today this village is a city and is part of Italy. It is called Bressanone.

On Palm Sunday, the villagers of the medieval town gathered in a field outside the village to re-enact the day when Jesus was met by a crowd waving palms and celebrating his arrival outside Jerusalem. After erecting a platform and a pulpit, the villagers brought palms forward for blessing and distribution. A choir sang psalms and a priest preached a sermon on Matthew's account of the triumphal entry of Jesus into Jerusalem.

Then the people walked in procession to their cathedral. When they arrived, they sang:

All glory, laud and honor to you
redeemer, King,
To whom the lips of children make sweet
hosannas ring.
You are the king of Israel and David's
royal Son.

AS THEY sang this hymn, the congre-

gation first knelt, then stood, as palms were placed before the cathedral's crucifix.

After Palm Sunday, the people vigorously began three days of spring cleaning. They carried their carpets, couches, armchairs and mattresses into the open and vigorously beat the dust out of them. Floors were scrubbed and waxed and everything was readied for the holiday.

Among these villagers, the first three days of Holy Week had special names: Quiet Monday, Blue Tuesday and Crooked Wednesday.

On Holy Thursday, the entire congregation gathered at the cathedral for the consecration of the chrism and the other holy oils. During the Holy Thursday eucharistic celebration, the priests consecrated two hosts, one reserved for Good Friday.

The dean of the cathedral presided over the ceremonial foot washing. First, he washed the feet of the cathedral priests who were called canons. Then the eldest canon washed the feet of the dean.

THEN CAME Good Friday. The crucifix was taken down from behind the altar of the cathedral and placed in front of it. As a choir sang hymns of adoration, the presiding priest came forward, knelt three times, offered a prayer and kissed the cross. The other clergy and the people followed.

Now the crucifix was dismantled and the corpus—or body—of Christ was laid on a plank to be carried to a "coffin" set up elsewhere in the cathedral. A red vestment, a stole and a veil covered the corpus which was placed in a tomb along with a monstrance holding the consecrated host reserved from Holy Thursday. Candles were set up around the tomb.

The solemn service of Saturday evening began with the lighting of a fire outside the cathedral in the adjoining garden. Members of the congregation lit their own candles from the fire and processed to the church where the Easter candle was blessed. The deacon sang the Easter Proclamation and the congregation processed to the baptistry where, recalling the sacrament of baptism, they circled the bap-

tismal font seven times before returning to the main church for Mass.

ON EASTER morning before dawn, the priests gathered near the coffin in which the corpus of Christ had been placed on Good Friday. They recited several psalms, carried the corpus with great ceremony to the sacristy and once again affixed it to the cross. Later, the crucifix was carried in procession into the church. The Mass of Easter followed.

During the day, an Easter play was performed in the center of the cathedral. The drama called for the savior to appear, dressed splendidly in red. St. John too was dressed in red. St. Peter appeared in a white cloak and carrying the keys to the church. St. Thomas, the three Marys, the gardener and two angels in red stoles all had roles.

With Vespers in the afternoon, the celebration of Easter Day reached an end.

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Old man, son meet again as Easter message unfolds

by Fr. James A. Black

The old man rose slowly to his feet to begin his passage across the room. "Relatives," he thought. He hardly ever got to see his grandchildren. Couldn't an old man have that privilege once in a while? He wasn't getting any younger.

The recent political developments had made his life more difficult. Although the old couple lived just seven miles from the city, it was hard to get around. Travel had been severely restricted by the government after the revolt a few years ago; the situation remained unsettled.

He and his wife existed on the meager income that the farm provided. They were virtually alone in the world and they had few possessions: just the farm, their faith and each other.

Their eldest son had been killed in the rebellion. The other son, younger by 11 years, had never shown much affection. He had grown up during the famine. The old man had little time for him in those days while trying to provide for the family.

The relationship between the old man and the boy had deteriorated. The youth had left home at 16 and had married against his parents' wishes. Although the old man had prayed for a reconciliation, they had grown further apart with the passing years.

IT WAS THE SON who had asked for the family reunion. The son was deep in reflection as his family journeyed toward the old couple's home. He thought about what his wife and friends had been telling him. He didn't understand all their beliefs; they were new and different. Yet, he experienced something familiar when he prayed with them. It seemed to remind him of a story out of his distant past—a

story his father had told him often when he had been a boy. He hadn't paid much attention.

The conversation with the son's parents was strained. They talked of the recent war, the drought and other circumstances that revealed their hardships. But this conversation was not one in which they revealed themselves to each other. The old man sensed an uneasiness in his son, as if he wanted to discuss something important. But the son avoided his gaze, while the son's wife appeared uneasy.

The old woman served the meal and the old man said the blessing. They were about to begin eating when the son spoke: "Wait a minute. I have something to say." He hesitated, and then went on.

"We haven't been very close as a family," he began. "I want to do something now that you must understand; especially you, father. You'll understand."

THE YOUNG MAN took the loaf of bread from the table. Then he gave thanks, broke it and handed it with trembling hands to his father and mother.

"I feel closer to you at this moment than ever before, father," said the young man. "You see, we now share the same faith. I think, with your help—and the Lord's—we can make up for a lot of lost time. Besides, my children need their grandparents!"

It was difficult for the old man to see his son through tears. He remembered his younger days—when he and his best friend had followed Jesus himself. Then there was the arrest, the trial, the crucifixion. It had seemed then that everything was lost. Then he remembered:

He and his friend had been traveling back home to Emmaus . . . a stranger had explained the Scriptures . . . Then the stranger broke the bread . . . They recog-

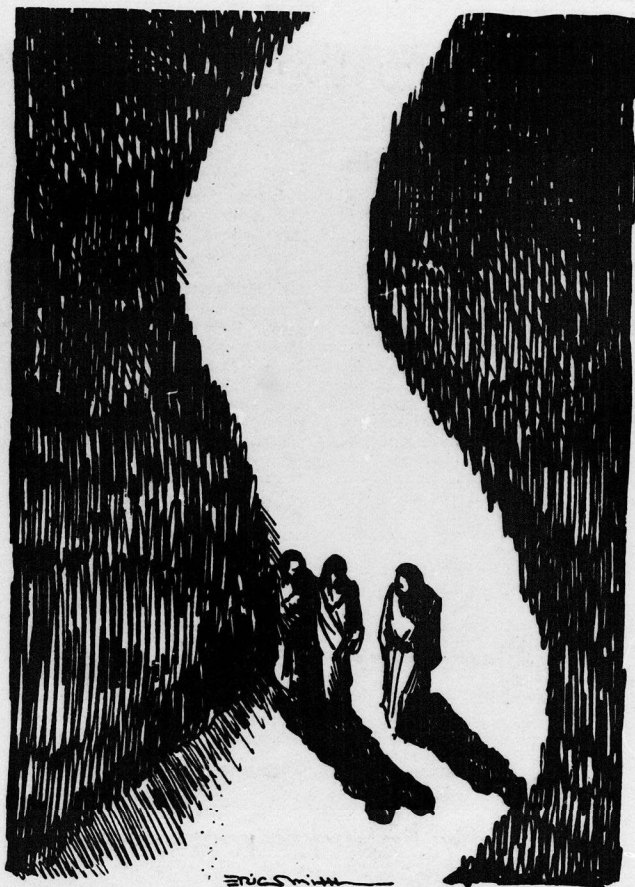
nized him . . . His heart was burning inside him.

How often had he told that story to others—to his own son! Today, Easter, it was clear his own son had understood the story well.

Then the two recounted what had happened on the road, and how they had come to know him in the breaking of the bread.

—Luke 24:35

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Death, resurrection built into human soul

By Katharine Bird

The wizard, Merlin, is carried in solemn procession into the hollow cave and placed on the bier prepared for him. Chief among the mourners is King Arthur who owes his very life to the master of magical arts. After all present depart, a boulder is rolled up to seal the cave's entrance.

Some time later, Merlin awakens from his trance. Debilitated by illness, his powers weakened, he realizes he cannot escape his tomb-cave. Finally, with little time to spare, Merlin is rescued.

This wonderfully effective scene appears in Mary Stewart's "The Last Enchantment," and marks a recent attempt by a storyteller to work creatively with the Arthurian legends. For me, a Christian long enamored of the knights and ladies of Camelot, part of the story's fascination comes from the way it weaves together the themes of death and resurrection.

The scene nudges a chord, some memory, deep inside. Who among us wouldn't choose to avoid death if possible, or at least to overcome it? Who, some time in life, does not look on the face of a well-loved person who has died and wish the person were alive again.

Ms. Stewart's imaginative retelling of Merlin's imprisonment is only one instance in her trilogy to echo this theme. Nor are these oft-told tales alone in treating the death and resurrection theme. It is almost standard fare in literature.

Why? Why is the theme so often met in literature?

According to Holy Cross Sister Eva Hooker, literature reflects "our experiences as human beings. And the experience of death and resurrection, whether we are believers or not, is built into the human soul."

CONSEQUENTLY these themes continually crop up through the centuries in classics such as "The Odyssey" and "Beowulf," said the associate dean of faculty at St. Mary's College, Notre Dame. Furthermore, "death and resurrection are all over the place right now," Sister Hooker said.

Today, however, "we use different kinds of symbols and images" to describe the universal experience of death and resurrection. For people in modern works of fiction no longer make "obvious trips to the underworld" the way the ancient Greeks did, Sister Hooker stated.

A favorite symbol for death and resurrection today is diving, she explained. For example, poet Adrienne Rich writes about diving into a wreck—symbolizing a person going into herself to search for understanding.

According to Sister Hooker, an even more literal use of the diving image appears in the novel, "Surfacing," by Margaret Atwood. Here the unnamed heroine dives into a lake. In this instance, as in the work of Ms. Rich, the women emerge

from their dives reborn, said the Holy Cross Sister.

For Christians accustomed to baptismal symbolism, such images strike a doubly familiar note. For, through water in the sacrament of baptism Christians emerge into new lives.

ACCORDING to theologian William O'Brien, some authors remain "deeply Christian in conviction" even when they no longer practice their religion. He doesn't find it surprising to see hints of Christian themes appearing in their works.

A theologian at the Catholic University of America in Washington, D.C., O'Brien thinks literature deals with death and resurrection for the same reasons Christians do—they are central focal points for understanding life.

Samuel Beckett, an Irish playwright, is a case in point. According to O'Brien, Beckett was "haunted by Christianity,"

and death and resurrection figure prominently in Beckett's "Waiting for Godot."

The play is about people living in a world regarded as meaningless. O'Brien suggests the entire play is set in the "in-between time," after Christ's death on Good Friday but before his resurrection.

There are few explicit references to Christianity in the play. One occurs when the tramp, Vladimir, worries about the gospel story concerning the thief saved on Calvary.

The scene reminds O'Brien of the people today who experience a sense of division over the claims of Christ. Thus—like the thieves on Calvary—one tramp in "Godot" still hopes for salvation while his companion no longer sees this as a possibility, O'Brien concluded.

At the time of Easter, it is interesting to mull over the preoccupation so many authors seem to have with death and resurrection. Perhaps, too, some favorite work of literature can help us to gain an insight into our own faith, to see that death and resurrection speak to an important dimension of our selves.

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Baptism linked to resurrection

In the early church, adults who had just been baptized at Easter, or people preparing for baptism, might have listened to the following reflection from "The Jerusalem Catecheses." Here an ancient writer, St. Cyril of Jerusalem, clearly connects the life of Christians with the death and resurrection of Jesus. In the course of the reading, we also hear some details of baptism in the early church.

"You were led down to the font of holy baptism just as Christ was taken down from the cross and placed in the tomb which is before your eyes. Each of you was asked, 'Do you believe in the name of the Father and of the Son and of the Holy Spirit?' You made the profession of faith that brings salvation, you were plunged

into the water, and three times you rose again. This symbolized the three days Christ spent in the tomb.

"As Our Savior spent three days and three nights in the depths of the earth, so your first rising from the water represented the first day and your first immersion represented the first night. At night a man cannot see but in the day he walks in light. So when you were immersed in the water it was like night for you, and you could not see; but when you rose again it was like coming into broad daylight. In the same instant you died and were born again; the

(See BAPTISM on page 22)

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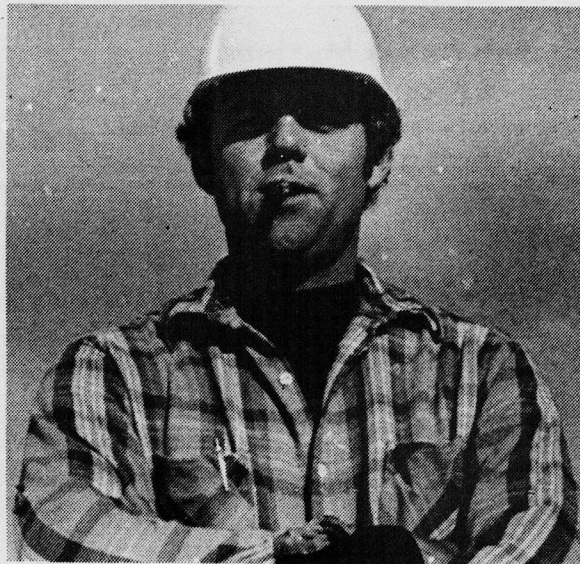
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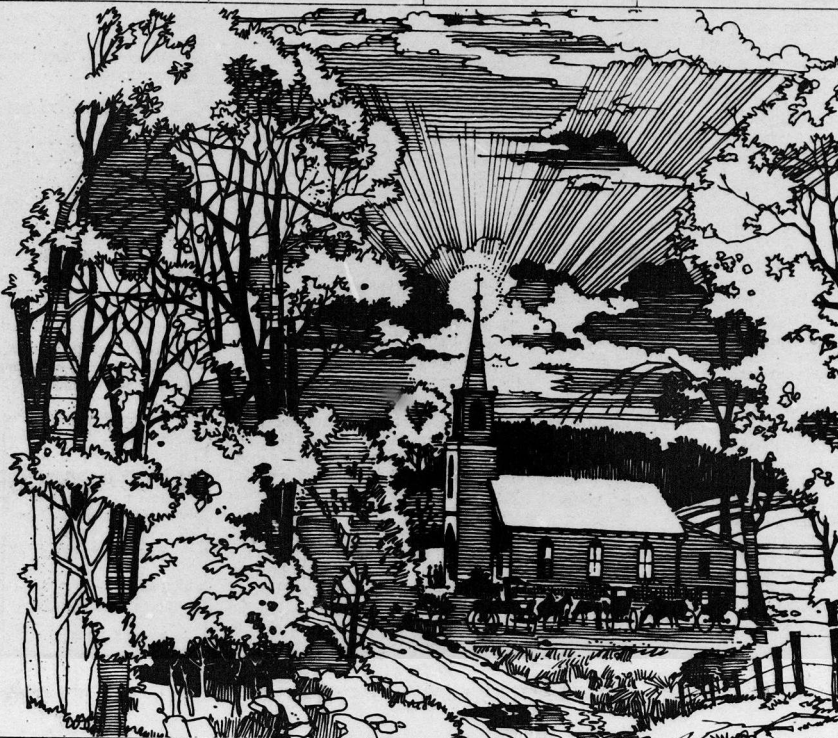
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Resurrection gives Christian identity

by David Gibson

The resurrection tells us a lot about Jesus. That much is clear.

But the resurrection also says something about us. The resurrection gives Christians their identity.

So the events of Easter are revealing: They make people think about the meaning to be found in the course of their own lives.

Easter is about us, here and now. But how can this be?

Think about the exodus, how the Israelites left Egypt to begin the long journey to the Promised Land. The Israelite people never forgot the story of the exodus. They told their children and

their children's children about it.

The exodus is an exciting story: Moses leads the Israelites out of Egypt; the people pass through the Red Sea; they wander in the desert for 40 years; and God is with his people.

The story was not just another story the Israelites told. In a sense it was "the" story. For Christians, this very important story came to be tied to the central events of the death and resurrection of Jesus. The death of Jesus is "like" the journey of the Israelites into the desert; the resurrection is "like" the passage into the Promised Land.

SO THE church has a

way of linking the exodus with the redemptive events in the life of Jesus—a redemption that is another Passover. But how is the exodus linked with our lives?

The Exodus of the Israelites was a passage from slavery to freedom. It was a liberation that changed the people's lives. All the hopes of the people were pinned to its outcome.

Now, the exodus wasn't an event for the Israelites that was over and done in a flash. What happened to the Israelites along the way, in the desert, is well known: They experienced divisions among themselves and doubts; Moses was given the commandments by God; the people developed as a people of God.

Such themes can readily be tied to the themes of Christian life. Life is a pilgrimage for individuals and

for the Christian community.

As with the Israelites, the hopes of Christians are pinned fairly securely to this pilgrimage, on the personal level, the family level or the parish level. And, the events along the way that stretch out the pilgrimage and make it life's challenge—a challenge to be people of God—are only too familiar.

THE STORY of the exodus is important for several reasons:

—It recalls the action of God in the lives of the Israelites;

—It suggests that what happens in the death and resurrection of Jesus can be looked upon as a sort of exodus, a passover;

—Its crossing of the Red Sea is a reminder of the waters of baptism;

—It is a reminder that as Christians enter the life of Jesus, they enter into his

death and resurrection, his exodus;

—It encourages people to see the theme of the exodus as a great theme of their own lives and to believe God is active now as he was in the past.

The death and resurrection of Jesus are the main focus of attention during the days of Easter. With such a theme, we're not dealing with an abstraction, not recalling an event whose only meaning is in the past. People do experience their own deaths and resurrections in life.

Some people may think they experience more deaths than resurrections. But, on reflection, and perhaps somewhat amazingly, people find that a failure, a grand disappointment or an unpleasant experience of their own personal limitations or of a community's limitations, is often followed by a rejuvenation.

Hope and a sense of what really is possible in this life are reborn, re-created.

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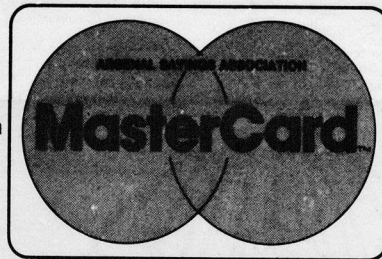


LA RESURREZIONE—This painting of "La Resurrezione di Gesu" by an unknown Italian artist is from the Vatican. (NC photo)

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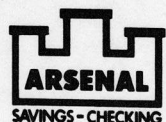
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Nun continues tradition of decorating Easter eggs

by Jim Smith

For Franciscan Sister Lucille Gbur, "Pysanka" conjures up very special memories.

"Pysanka" is the Ukrainian word for a type of Easter egg with a centuries-old history. Today Sister Gbur carries on the family tradition of decorating Easter eggs, Ukrainian-style. Sister Gbur is the religious education coordinator for five parishes in the Diocese of Joliet, Ill. She explained her father, Joseph Gbur, took up the delicate art of Pysanka in 1933, partly because he felt Ukrainian eggs cost too much in Cleveland stores.

Gbur did extensive research on the eggs back then. One legend connected with the eggs was recalled by his daughter:

"There's a monster in the world and it's tied up in chains. But every year he sends his little monsters around to find out how many Easter eggs are being made. The fewer eggs that are made, the weaker his chains become. Gradually, when no eggs are made, his chains will be broken."

Another legend is told by Ukrainian parents to their children, Sister Gbur said:

"One day, as a poor peddler was on his way to the marketplace to sell his wares, a basket of eggs, he came upon an angry crowd. They were mocking a man staggering beneath the weight of a heavy

cross on which he was about to be crucified.

"THE PEDDLER, taking pity on him and leaving his basket by the roadside, ran to his assistance. When he returned, he found his entire basket of eggs had been transformed into exquisite Pysanka.

"The man was Christ; the peddler, Simon."

Sister Gbur also teaches the art, using her father's traditional and original designs, because her father, who died in 1965, "thought it should be passed on so more people would know about it."

The decorating process varies according to the detail of the design, she stated, and the equipment needed is fairly simple: a candle, beeswax, dyes, a special pen and, naturally, the eggs either raw or blown.

"The reason we use raw eggs is because they take the dye better," Sister Gbur said. "On cooked eggs, the dye won't take as well, because the boiling closes up the pores." Once the intricate dying process is completed, however, raw eggs can be dried out in the oven.

Sister Gbur said her father decorated everything from an ostrich egg to a parakeet egg and sometimes worked on two,



UKRAINIAN ART—Franciscan Sister Lucille Gbur carefully melts beeswax off decorated eggs, leaving a colorful, intricate design. Ukrainian egg decorating is an old Gbur family tradition



and some of the photos by Jim Smith

three or four eggs at one time. She indicated a single egg can take from two to six hours; occasionally her father spent 16 hours on a very special egg.

SOMETIMES he would tell, through the designs on the egg, a complete story about a friend, using Ukrainian symbols. "It would be like something made for your best friend," his daughter explained.

"Every line and every color means something."

All eggs designed by the Gbur family include the signature of the artist and the date. Sister Gbur said this began when her father found some people were taking the eggs he gave away and selling them as their own work.

Sister Gbur also gives demonstrations on Ukrainian egg decorating to various



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Many family activities possible for holiday

by Katharine Bird

Celebrating Easter is easy. It's a joyous feast, coming as it does at the end of an always too long winter. Still, it isn't like Christmas, with all the expectations, the gift opening and the special customs.

Here are some special activities for Easter:

A Family Paschal Candle

Lighted in church at the beginning of Easter Vigil services, this candle can stand as a symbol of the risen Christ.

On Holy Saturday prepare your own family Easter candle. Perhaps you can do this at the time of your egg-coloring ritual.

If time permits, make your candle from a kit by following instructions carefully. Or take the easy way and buy a ready-made candle. Make sure to choose a tall and solid candle.

Using a stylus or a sharp knife, make a large cross on the candle.

Next, melt a crayon in a contrasting color in a small pan. Then with a paint brush, use the melted crayon to color in the cross. You also can paint in the year's date and, if you wish, an "A" for Alpha (the beginning) and an "O" for Omega (the last or the ending) on the candle. These are traditional symbols for Christ.

Take five pieces of incense, or cloves, and insert them on the cross. These represent the five wounds of Christ.

Light your paschal candle during your first meal on Easter Day, and say a prayer in honor of Christ the light of the world.

Keep the paschal candle on your dining room table from Easter until Pentecost.

An Easter Reading

Start a family tradition of reading one story aloud each year at Easter. You can choose a different story each year or keep to an old favorite. This can be a strictly religious story, such as a biblical reading, or a secular story.

For instance, every year at Easter my mother read to me a charming story called, "The Country Bunny and the Little Gold Shoes," by DuBose Heyward. Then, a mother myself, I read this same story year after year to my four children.

The tale relates the ordinary life of a plain country bunny who is chosen, much to her surprise, to be one of the five bunnies who carry Easter eggs to boys and girls throughout the world. In a simple and endearing way, the story reinforces for children the value of becoming good, brave, strong and wise. It's lots of fun to read.

A Game to Play

"Guggenheim" is a simple game I played while growing up. Played with pencil and paper, I recommend it for that quiet time after dinner on Easter.

a. Choose a word related to this holiday, such as "Easter," or "risen" or "Christ."

b. With pencil and ruler, draw a checkerboard of

large squares on your paper.

c. Place the letters of your word along the left side of the paper (one letter will then be on the left side of a horizontal row of squares. (Using the word "Easter," for instance, gives six rows.)

d. Along the top of the paper, one category in each square, write in four or five categories you decide on, e.g.: saints, books, holidays, Easter hymns. e. To play the game, fill in the squares under each category with a name that begins with the letter from the chosen word appearing in the square on the left side (e.g.: a saint whose name begins with E; a book whose title begins with E.)

f. Work silently and for a set time limit to fill in your checkerboard, usually no more than 20 minutes.

g. Compare answers. Score 10 points for each word used once; five points for each word used by two players; three points for words used by three or more players.

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(ht) are as much as 20 years old. (NC

groups in the Onarga, Ill., area and is surprised to find people asking about the eggs all year round. She added, "Some people don't consider it just an Easter project, they consider it an art project."

What compels people like Sister Gbur to spend endless hours creating intricate and splendidly colorful designs on eggs? "It's relaxing!" she explained calmly.

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A family looks back on Easters of childhood

by Marianne Strawn

Lent was the long dry season—without popcorn. "And I loved popcorn, said Lois Crean remembering the Easters of her childhood.

The weather in San Diego where she grew up gave no clues that it was spring. It was always mild with flowers in bloom.

On Easter the family that included five children was dressed and out of the house for 7 a.m. Mass. This was followed by a special breakfast elaborately served on the best plates.

Each child had colored eggs and a basket. "The baskets were hidden, and once I was in tears because I couldn't find mine anywhere. It was hidden outside my window," said Mrs. Crean.

She added: "I think that you need to be an adult for Easter to have any real meaning. And I think that is good."

Mrs. Crean believes that it is "nice to have a festival you don't grow out of, but into. If we reached a full understanding as a child, there wouldn't be any unfolding. As a nation, we do not have many adult holidays. Easter is one rich in subtlety and sophistication."

She thinks the holiday she and her husband share with their three children is meaningful because of their parish community and the preparations the family makes together throughout Lent.

THE LAVISH dinner that climaxes the Easter festivities is highlighted by what the Creans refer to as "Yam" cake.

"Actually," Mrs. Crean explained, "it's the traditional lamb cake frosted in white and decorated with flowers. When my youngest son was small, 'yam' was the best pronunciation he could muster."

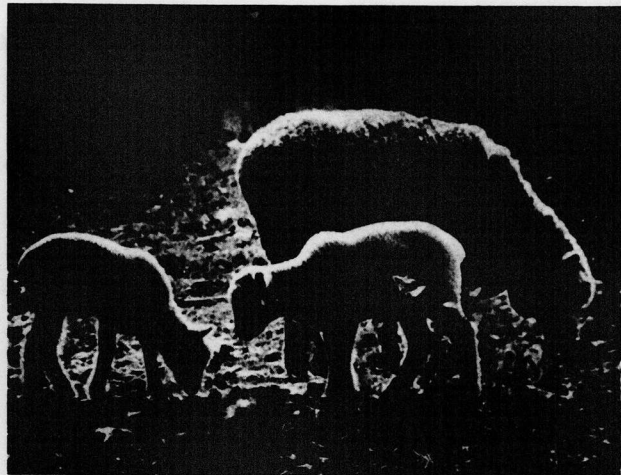
Tim Crean grew up in Portland, Maine, where Easter's mild weather signaled the new season. He remembers how, when he was young, Lent was a time for special devotions, like the Stations of the Cross.

At Easter, he says, he always got new clothes. "One Easter, I had real problems. I got two suits. A blue wool suit I loved from my Aunt Sadie, and a suit from my mother. I desperately wanted to parade around and show off that blue suit."

The delicate dilemma was solved by wearing his mother's suit to church—where his altar boy's robe covered it up. In the afternoon, it was only natural to give equal time to his other new outfit.

"Easter is my favorite time of year," Mave Ertel said. She celebrated early Easters in Maryland and Wisconsin. "Spring is on the way and everything is new. The promise of the resurrection is a renewal, a starting over, a spiritual new year."

HER PARENTS, she says, "went out of their way to emphasize Easter, even



more than Christmas."

For Jim Ertel, the palm branches of Palm Sunday hold special meaning. His grandmother wove hundreds of them into baskets that held the huge bouquets decorating the church Easter morning.

The Ertels and their two daughters usually travel to Baltimore at Easter for a celebration that has grown to include as many as 20 relatives.

Jackie Cooper remembers Easter as "a big celebration" when she was a child. She recalls how, in her large family in the Cincinnati suburbs, "the big kids loved keeping the secret of the Easter bunny."

"We gave up candy for Lent," Mrs.

Cooper said. "But we would sit up until midnight the Saturday before Easter so we could eat jelly beans and chocolate."

"We were always in church on Good Friday, and of course at the Stations of the Cross. And Dad made sure we had all been to confession before Easter. But the thing that stands out most for me is the music. I loved all the alleluias."

In the Cooper family, Easter took on a new dimension with the arrival three years ago of daughter Molly. Larry Cooper, who says he grew up in a family where Easter was just another day, says it's especially meaningful now to share the traditions of his wife.

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South Bend prepares for Dyngus holiday

by Jeanne Derbeck

Almost everyone in South Bend goes "Dyngusing" on Easter Monday. It's Dyngus Day, a local holiday South Benders rank with New Year's Eve and the Fourth of July.

Dyngus Day is a modern translation of an ancient, semi-religious holiday imported to the city by Polish people, the city's largest ethnic group. In the old country, a quaint Dyngus custom allowed young men to celebrate by dousing maidens with water.

In South Bend, Dyngus Day is a peculiar mix of politics, Polish sausage, polkas and spirited refreshments at open house parties all over town. To go Dyngusing means to visit as many Dyngus Day parties and shake as many politicians' hands as possible.

"It's uniquely South Bend," said Mayor Roger Parent. "I don't know of any other city that celebrates Dyngus Day the intense way we do. It's fun. It's a celebration of politics and of springtime," the veteran Dynguser added.

He's right about the politics that give the day its special flavor. No politician who wants the South Bend vote would dare miss the celebration. The governor and other state officials come up from Indianapolis and congressmen fly in from Washington to mingle with the Dyngusers.

THE MAYOR recalled

that last year he went to about 15 Dyngus Day spots and could have found many more.

But for the pure basic Dyngus experience, one must visit the West Side Civic and Democratic Club, the Polish-American bastion of Dyngus Day, where it all started.

On Dyngus Day, people stand in line outside the West Side Club for the privilege of being admitted to a large room jammed with wall-to-wall Dyngusers seated on rickety straight chairs beside long wooden tables. Politicians squeeze through the aisles, shaking



DYNGUS DOINGS—South Bend Mayor Roger Parent (left) and other politicians erect Dyngus Boulevard street signs renaming a street for the Dyngus holiday. A cook (right) prepares kielbasa (Polish sausage) in the kitchen of the West Side Civic and Democratic Club. (NC photos from the South Bend Tribune)



the hand of anyone who has room to extend one.

Other Dyngusers fight their way to the buffet which holds the obligatory foods: Kielbasa (Polish sausage), Szyzka (Polish ham and hard-boiled eggs) and bread.

It goes on all day and most of the night. The air is close; the din is terrific; and the Polish polka band raises the pitch. People have been known to faint. But true Dyngusers say it's "more fun than the Fourth of July."

Stanley Przybylinski, 75, a West Side Club officer and acknowledged Dyngus authority, recalled how it began. "It started more than 50 years ago with a small Easter Monday situation—just a small group of friends who gathered at the club," he explained.

ALL WERE Polish-Americans who remembered how Dyngus Day in the old country had something to do with the conversion of Poland to Christianity about 1,000 years ago. In Poland, the holiday also was a time for some post-Lenten cutting loose.

Even Przybylinski isn't sure exactly how the old Dyngus party turned into a political funfest that brought people by the busloads from Gary, East Chicago and other Indiana cities.

"Maybe it was because Dyngus Day is so close to the May primary elections, so politicians started dropping in to drum up some votes," Przybylinski said. "It just took off about 20 years ago and now it's really something."

One of the shining Dyngus hours was when Robert Kennedy, then a presiden-

tial aspirant, showed up at the West Side Club, wisely bringing along a Polish relative by marriage.

The Dyngus pilgrimage today includes Belgian, black, Italian, German and all kinds of ethnic clubs as well as the American Legion and Veterans of Foreign Wars posts. Every restaurant in town serves a Dyngus buffet and downtown merchants provide a polka band for dancing in the street.

Some businesses close for the day and some local union contracts include a Dyngus Day off.

Like St. Patrick's Day and Halloween, Dyngus Day has ancient religious roots that have been almost forgotten. But at least a bit of the spirit of Christian forgiveness remains. Republicans have been known to visit Democratic Dyngus celebrations and vice versa.

As the mayor puts it, "Everyone is Polish on Dyngus Day!"

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Youngster learns deeper meaning of Easter bunny—everlasting life

by James Fiedler

When I was a youngster in the early years of grade school, many years ago now, I reached that certain know-it-all age of sophistication and knowledge that is so typical of youth.

One spring—I don't recall exactly how old I was—I suddenly fully understood at least one fact of life: There really is no Easter Bunny.

With the bravado of a little kid who knows something the other kids do not, I began, very confidently, impressing on my younger sister and brother, and anyone else who would listen, my knowledge that the Easter Bunny really didn't exist, and that it was my mother and father who actually colored the eggs, bought the candy, filled the Easter baskets, and then hid them around the house for us kids to hunt for on Easter morning.

I even confidently got my mother and father aside to tell them that I knew there wasn't any Easter Bunny; in a sense, letting them know that I was in on their secret.

When Easter morning came, my parents woke us children up to hunt for the baskets the Easter Bunny was supposed to have brought during the night.

I LET MY brother and sister rush downstairs first. I was too sophisticated to allow myself to rush down as though I were some witless believer in fairy tales.

But when we got to the living room, my mother came over to me and whispered: "Be very careful. I think the Easter Bunny is still here."

"What? What do you mean?" I asked her.

"He hasn't left yet," she answered. "I think he's still there, behind that chair near the dining room."

I walked quickly over to the chair, in youthful eagerness to prove her and the rest of the world wrong about the Easter Bunny.

I peered around the edge of the chair—and there my confidence, my sophistication, my composure, my knowledge all disappeared.

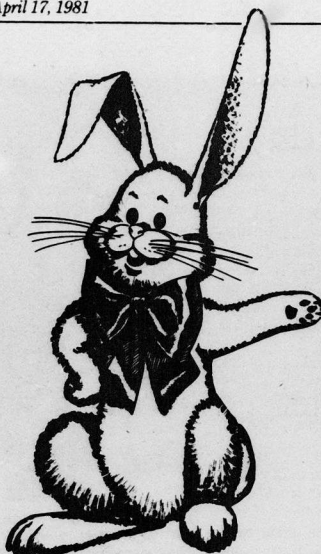
Behind the chair was one of the largest white rabbits I have ever seen.

"The Easter Bunny lives!" That was probably my immediate thought.

My father and mother began laughing.

"So you didn't believe in the Easter Bunny!" my father said.

Then everybody began laughing. And I



had to admit, to myself, that the big white rabbit had destroyed—at least for several moments—my disbelief.

WE PUT THE rabbit in a large wooden crate until my father built a proper house for him. Whatever happened

to that white rabbit I really can't remember now, but I'll always remember that my parents were trying to tell me something about belief, about believing, with that rabbit.

And each Easter I remember that big white rabbit—that Easter Bunny. He's a reminder to me that the resurrected Christ lives also, lives now, forever and for me.

If I believe—if I know—that he lives, what a tremendous effect that should have on me, on everyone!

Nothing should frighten me—death, suffering, bad times, good times—nothing. No one should be able to make me afraid.

If I really believe, I should fear no one: not anyone who tries to dominate me and tries to make me agree to things I really object to; not those people who try to intimidate me and others with their expressions of racism and other prejudices; not those who try to subjugate others with injustices; not those who use their titles and positions to treat others unkindly and unfairly.

How can we fear anything—losing our jobs, our homes, our titled positions, the expensive trinkets we've acquired—if we really believe, if we really know that Christ lives, that we are redeemed, that we can live with him for all eternity?

Christ not only conquered death for us. He also conquered fear for us.

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Baptism (from 15)

saving water was both your tomb and your mother...

"This is something amazing and unheard of! It was not we who actually

died, were buried and rose again. We only did these things symbolically, but we have been saved in actual fact.

"It is Christ who was crucified, who was buried and who rose again and all this has been attributed to us. We share in his sufferings symbolically and gain salvation in reality.

"What boundless love for men! Christ's undefiled

hands were pierced by the nails; he suffered the pain. I experience no pain, no anguish, yet by the share that I have in his sufferings he freely grants me salvation...

(This reading excerpted with permission from the Office of Readings in "Christian Prayer: Liturgy of the Hours," © 1974, International Commission on English in the Liturgy, Inc. All rights reserved.)

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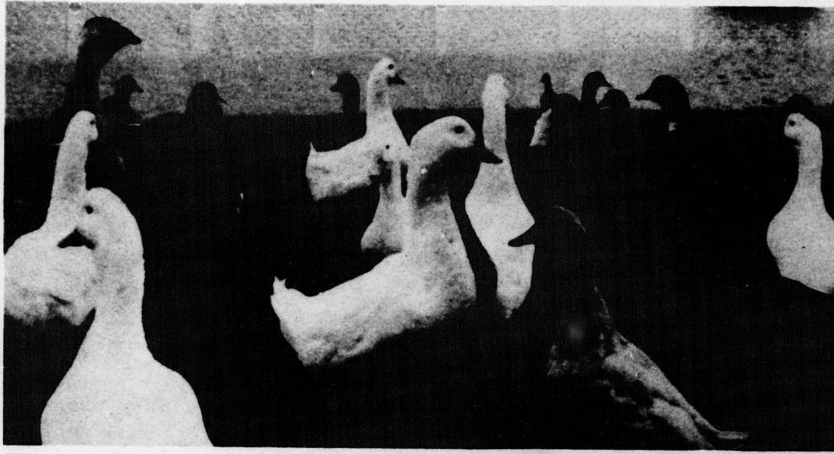
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Pollen tests prove validity of Shroud cloth

TURIN, Italy (NC)—More than two years of pollen testing on samples taken from the Shroud of Turin proves that the cloth believed to be Jesus' burial shroud is authentic, a Swiss scientist said in a report to Cardinal Anastasio Ballestrero of Turin.

The report, presented to the cardinal by criminologist Max Frei, confirmed Frei's earlier findings that the shroud contains pollen from certain desert plants, now extinct, which had grown in Palestine and Turkey during Jesus' day.

For his tests Frei received permission to "dust" part of the shroud and study the pollen. During his 40 years with the crime squad of Zurich, Switzerland, he often used pollen samples collected from clothing as evidence in court cases.

In his report to Cardinal Ballestrero Frei said he found 56 varieties of pollen on the shroud, including several types found only in the area of the southeastern Mediterranean.

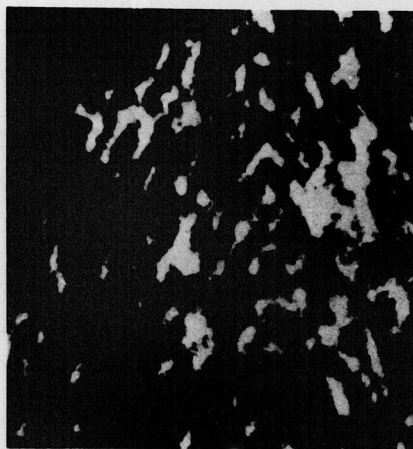
The pollen was more than 500 years old and had therefore been imbedded in the shroud before it was brought to Europe by the Crusaders, the report said.

Following earlier pollen tests Frei had concluded that the shroud was about 2,000 years old and came from the area of Palestine.

The ivory-colored shroud, 14 feet, 3 inches long and 3 feet, 7 inches wide, is kept in a silver box in the Turin cathedral. In a photographic negative its markings appear as the image of a crucified man.

"I have full confidence in the tests performed several years ago," Frei said after presenting the report.

The Swiss criminologist said he found no traces of paint or coloring on the shroud and therefore dismissed the claims of critics that the image could have been painted on the shroud in later centuries.



SHROUD AND COIN—Father Francis L. Filas, Loyola University researcher, says marks on the Shroud of Turin (enlarged at left) appear much like coins used around 30 A.D. The coins, similar to one enlarged at right, traditionally were placed over the eyes to keep them closed in death. (NC photo)



Terre Haute plans Good Friday event

The Greater Terre Haute Church Federation will sponsor the third annual ecumenical Good Friday Service today, April 17.

Participants will gather at the Vigo County Court House steps and proceed to St. Joseph's church in downtown Terre Haute. Father Joseph Terrill will carry a wooden cross on the route.

The Court House beginning point is intended to remind participants of contemporary political powers being a force for both good and evil, as they were in Christ's time.

Services will include scripture readings, prayer, singing by the congregation and ecumenical choir. Eleven different Christian denominations are planning the service, to which the public is invited. Money collected at the service will be sent to Bread for the World.

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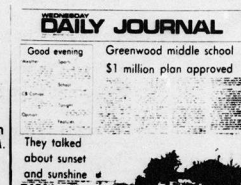
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Catholic students write Lenten Creeds

The following are Creeds composed by 4th grade students from St. Patrick's School, Terre Haute.

MY CREED

by Marie Belzile

I believe in God my worshipper

The one in almighty the creator of people and earth—
When I am lonely I believe God loves me.
When I speak out to somebody I know
Jesus will help me to say "I'm sorry."
I trust him. Amen.

A CHILD'S CREED

by Jeff Raissle

I believe in God and Jesus and the Holy Spirit.
They all have a part in my life.

I always pray to God and ask Him for forgiveness
and to help me to be a better person.
I have faith that Jesus will help me when I have problems.
I thank God every day for this world
and for making me me.
I am glad that we are all different,
but even through we are all different He loves us all.

MY BELIEF

by Laura Hogan

I believe that God will forgive me when I do wrong
and will always love me forever.
I believe that Jesus brought us love
and when I'm lonesome He will always be at my side.
I believe that He died for us and rose again.
I believe that the Holy Spirit will always help us
to love each other and forgive others.
I believe that He will give me courage when I need it.

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Religious educator reflects on meaning of Easter

by Charlie Martin

None of us were there. We are separated by time, but even if this time could be magically compacted into our present, would it make any difference? Humanity cuts across all centuries. Would we have been just as afraid as Jesus' disciples?

Easter morning changes the world forever, but would we have found out about it just as "after the fact" as we do today?

But what about today? This is our day, our time, and 20 centuries pass quickly, like a moment. Resurrection is still a long word whose meaning is veiled in mystery. Jesus alive? Yes. But how? The world forever changed? Where is the difference?

We know much about dying and rising. It is part of our day-to-day existence. We know the mystery that surrounds both of these moments. But do we know the power so summarized

and given to us in Easter morning? Can we accept this power and allow it to change us?

Let us begin with dying. Here I am primarily speaking about letting go, and for myself, I know I hold on tightly. I feel much safer when I am in control. I speak not only about physical death, but all the deaths within my emotional and spiritual self.

I HAVE MY plans, my dreams, my needs, and my sins. They all give me a sense of power, and ownership over my life. But plans may change and dreams can fade, and my sins look less attractive. My ownership is an illusion, for my various kinds of dying teach me that I only marginally control my life.

Jesus shows me the way. I need not live with illusions of power, when I can surrender my life to the Father. If I can find the courage, I can detach my desperate at-

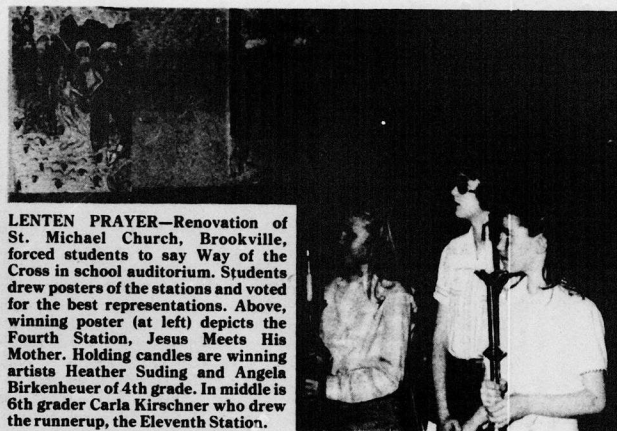
tempts to control my life. I can let go, and let God. This is my own personal wrestling with God.

But life is also filled with risings. How many times have I been discouraged, depressed, and even broken, yet renewed life has surfaced in marvelous ways! One of the powers of resurrection is memory.

WITHIN EACH of us is a sacred area, a sort of treasure box filled with memories of being loved, sharing with friends, times of healing silence. We remember the deaths, the times of hurt and disappointments. But we also remember the healings. I need to use this power of memory to diminish my fear of deaths.

Easter is the example and the symbol for each of us. Out of death comes life!

Resurrection gives us the power to look beyond the immediate. I have felt concerned during the last couple of months for our world



LENTEN PRAYER—Renovation of St. Michael Church, Brookville, forced students to say Way of the Cross in school auditorium. Students drew posters of the stations and voted for the best representations. Above, winning poster (at left) depicts the Fourth Station, Jesus Meets His Mother. Holding candles are winning artists Heather Suding and Angela Birkenheuer of 4th grade. In middle is 6th grader Carla Kirschner who drew the runnerup, the Eleventh Station.

is growing darker. I hear our government talking about war in Central America. I see the world's hungry being forgotten because armaments are more important than grain. I wonder where we all are going and how we fit into a world where Gospel values are often superfluous.

And so I wait for the power of Easter. I wait for the power to accept my deaths and allow God to win the wrestling match with my will. I wait to tune more finely into the power of my memory. And finally I wait for the power to see beyond the immediate to the light of hope for the future.

I know that I do not wait alone this Lent for all of us wait together. Surely we have differing insights into the meaning of dying and rising. Yet the 1981 Easter candle is lighted for all of us. Easter, 1981, is powerful life, given to each of us, once more. (Charlie Martin is DRE at St. Thomas Aquinas, Indpls.)

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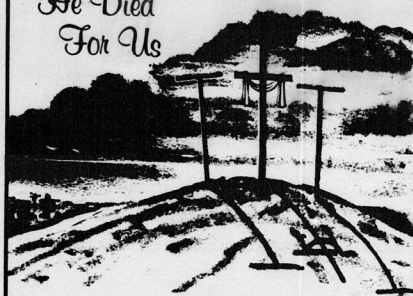
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Places St. Paul in Corinth

Jesus. Priscilla and Aquila were excited when they met Apollos. They were even more excited when they heard him speak in the synagogue.

The two friends of Paul invited Apollos to their home. They spent many hours telling him still more about Jesus. They helped him learn even better what it meant to live as a Christian. Aquila and Priscilla were very impressed with Apollos. He reminded them of Paul.

For some reason Apollos did not want to stay in Ephesus. He wanted to go to Corinth. So the Christian leaders in Ephesus wrote letters of recommendation for him. They urged the Christians in Corinth to welcome Apollos.

The Christian community fully accepted Apollos. He brought them much strength and encouragement. He was obviously a great leader.

Apollos soon spoke out publicly against those who opposed the Christians. He debated with them about Jesus. He helped convince many from the Scriptures that Jesus was the Messiah.

Paul soon heard from his friends about this important new Christian leader. Paul was happy that God had sent someone like Apollos to take his place of leadership in Corinth.

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

PROJECTS:

1. Do some research to find what houses looked like during the time of Paul in the Roman and Greek world. An encyclopedia may be helpful as you do this. Then build, out of cardboard or other material, a house that Priscilla and Aquila might have lived in. Decorate the house with objects that show Christians lived there.
2. Draw a picture of the face of Apollos as you imagine he may have looked. Add to your drawing words that describe the kind of person you imagine he was.

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

QUESTIONS:

- Where did Paul go when he left Corinth? Who went with him?
- Why did Paul leave Ephesus?
- Does it seem to you that Apollos was an unusual person? Why?
- How did Priscilla and Aquila feel about Apollos? Why were they so impressed with him?
- Why did Apollos take Paul's place of leadership in Corinth?
- How did Paul feel about his replacement in Corinth?

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Writes church Corinth

train, in almost identical words, occurs five times in the Gospel, each time as the conclusion to a long discourse of Jesus.

Its first appearance is at the end of the sermon on the Mount in Chapter 7: Jesus finished this discourse and left the crowds spellbound at his teaching. The reason was that he taught with authority.

ON THE BASIS of this observation, Bacon concluded that the body of the Gospel was structured along the lines of five booklets, each one made up of a narrative that leads to a long instruction by Jesus.

His theory tied in nicely with Matthew's obvious concern for his Jewish-Christian readers: The five booklets would then parallel the five books of the Jewish Law called the Pentateuch (five scrolls) which introduce the Old Testament. Jesus, then, could be seen as the new Moses, promulgating a new Torah.

According to Bacon's view, the body of Matthew's Gospel was introduced by a prologue which is found in Chapters 1 and 2, where we read of the birth of Jesus and his infancy. Bacon also thought the Gospel concluded with an epilogue made up of the passion, death and resurrection accounts. The prologue would be a fitting

introduction, not only to the main themes of the Gospel but also to its structure, for the infancy section is built around five explicit Old Testament citations.

Attractive and well-grounded though Bacon's proposal is, it has its flaws. Perhaps the greatest weakness in Bacon's proposal lies in relegating the all-important chapters on the passion, death and resurrection of Christ to the status of an epilogue. Surely they are more than that!

But, in spite of its weaknesses, the proposal has its merits, if only because it calls our attention to the care with which Matthew drew up his presentation.

THE STRUCTURE of Matthew's Gospel interests people, because we are so certain that Matthew had a structure in mind.

If we follow this idea of five booklets within the Gospel of Matthew, we are likely to find that in each booklet, Matthew is presenting thoughts about the kingdom of God, with each booklet developing some aspect of that theme.

Booklet I would be found in Chapters 3:1 to 7:29. Here is the charter of the kingdom.

Booklet II: Chapters 8:1 to 11:1. The dynamic of the kingdom is a focus.

Booklet III: Chapters 11:2 to 13:53, on the mystery of the kingdom.

Booklet IV: Chapters 13:54 to 19:1a. Matthew discusses the conduct of the kingdom.

Booklet V: Chapters 19:1b to 26:2. The consummation of the reign is Matthew's concern.

While Matthew does not identify the kingdom as the church, quite obviously he sees the two as related.

Especially for this reason, his Gospel has been called the Gospel of the church.

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THE WORD THIS WEEKEND

APRIL 19, 1981
EASTER SUNDAY

by Paul Karnowski

If we were to gauge the importance of a religious feast by its impact on the economy, quite a few priests and ministers would find themselves on the firing line. Year-in and year-out the centrality of the feast of the Resurrection is the subject of countless homilies, classes, and seminars. Understandably, feasts like Pentecost, the Assumption, or the Immaculate Conception do not evoke the "hoopla" that surrounds Christmas; but what about Easter? Surely we can do better than a nondescript rabbit and a few cursory eggs? But do we? There are no oversized plastic statues of the bunny adorning our front lawns; no one frames their house in Easter lights; there is a noticeable lack of last-minute Easter shopping; and the classic poem, "The Night Before Easter," has yet to be penned.

Although the last thing we need at Easter time is another dose of 20th century American commercialism, we would do well to borrow some of the genuine enthusiasm that exists at Christmas. If Easter is the primary feast of the Church, the corner stone and pinnacle of our faith, then where is the joy? Where is the "Easter spirit?"

It's easy to see why we spend so much time and energy celebrating Christmas: it's a fun feast. We celebrate the birth of a

special child, a child who happens to be God. We open our arms wide to welcome the Divine into this world of ours. But Easter is altogether different. We have a difficult time dealing with the passion and crucifixion of Jesus. The world seems to defeat Him when He dies like everybody else. Before we can recover from the disappointment, He turns our world upside down by rising from the dead. He dismisses the finality of death by triumphing over it. This disturbs us because death is the common denominator of mankind, the source of our cynicism, our "practicality," and our proverb-ridden wisdom. The Resurrection challenges our fundamental instincts and perceptions.

Perhaps our joy is restrained at Easter because we are like the three women in Mark's gospel. Told by the angel that Jesus has risen from the dead, "they went out and ran away from the tomb, besides themselves with terror. They said nothing to anybody, for they were afraid."



St. Gabriel Parish

Connersville, Indiana

Fr. Harold Kneueven, pastor

by Ruth Ann Hanley

"St. Gabriel's, serving Fayette County since 1851."

This motto from its 125th anniversary celebration says it best: St. Gabriel's in Connersville is tuned to others. According to its pastor, Father Harold Kneueven, its parishioners are outstanding in their support of interchurch and civic projects.

The parish is located off the beaten track of crisscrossing interstate highways in East Central Indiana, and has one of the largest physical plants in the archdiocese. It has 3500 members—cross-sectioned by age, economic standing and profession—and is the only Catholic parish in the county. All of these factors make it a potent force locally.

Says Father Kneueven: "There's probably not a person who's lived in Conners-

vile a while who hasn't been to St. Gabriel's."

The gym, the full-stage auditorium, the lunchroom, the many meeting rooms—all are used by the surrounding community for sports, theater (the John Conners Players) and large meetings.

Pastor and associate, Father Glenn O'Connor, support the Fayette County Ministerial Association and participate in ecumenical prayer services.

St. Gabriel's has representatives on the branch association of Fayette Memorial Hospital, which contributes to continuing education of nurses and elects the hospital's board of directors.

CYO ACTIVITIES are open to non-parish members. During a recent retreat, an Episcopal priest came, and according to Father Kneueven, "never missed a session."

Franciscan Sister Barbara Hileman, pastoral associate, wonders how much this parish outreach "affected the 20 adult converts to be baptized this Easter."

According to parish literature St. Gabriel's was "favored" from the beginning. In the mid-1800's, a generous non-Catholic, Abraham Conwell, responded to the warmth of Connersville's 14 Catholic families, donating two large tracts of land for a church.

With the arrival of the first resident pastor, Father Henry Peters in 1859, the parish roster spurted to 66 families, and the first frame church was completed.

The cornerstone for the present church, one of the archdiocese's largest, was laid June 14, 1882, by the pastor, Father Francis J. Rudolf. Through the years a rectory, school with auditorium and gym and parish office building were added.

The first school in the church basement began with lay teachers, continuing until 1873 when a separate structure was built and the Sisters of Providence arrived. They remained until 1926 when a decision was made by the parish to enlarge the new school to include high school students. At that point, because the Sisters of



Providence did not teach high school boys, control was handed to the Sisters of St. Francis. Paradoxically, the high school was discontinued two years later.

Today St. Gabriel has grades K-6. Principal Sister Olivia Marie Stier says "It's the best school in town, and it's growing." She credits a kindergarten put in five years ago with a substantial enrollment boost to 297 students.

THE SCHOOL has a complete lay faculty. As in other county locations, the on-the-route busing is done through the public school corporation.

Sister Marlene Kochert reveals that the CCD youth assist the pastoral team in caring for area nursing home residents. They are planning a rock 'n roll Heart Fund benefit with the cooperation of old folk who are rocking chair "veterans."

St. Gabriel's has a cadette CYO of 7th and 8th graders. They have baked cookies for the shut-ins and delivered them—"at

least what was left," noted Sister Hileman.

The parish picks up an annual tab for St. Vincent de Paul for groceries, meals, shelter and heat for transients and home town people.

As might be expected in a busy parish, secretary Mrs. Rita Oaks, says she's "on the phone a lot." In Father Kneueven's view, she uses her position to "minister to those in spiritual and material need."

Father Kneueven says his staff is a liaison between the parish council and the many groups and committees which include the board of education, liturgy committee, property and facilities, youth athletic, social, ecumenical, financial, Legion of Mary, St. Anne's Altar Society, a parent-teacher group and one for separated, divorced and remarried Catholics.

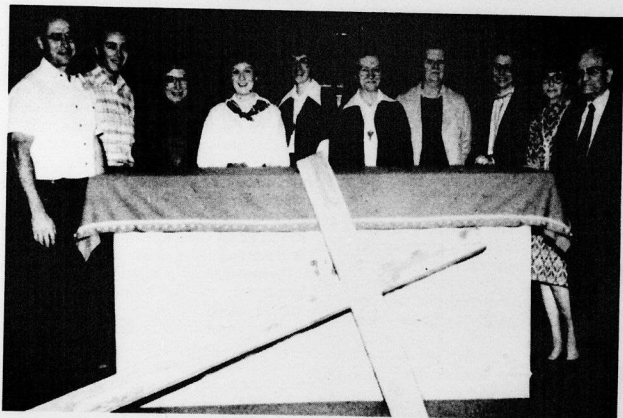
THE PARISH team—priests, pastoral associate and the DRE—visit every home involved in preparation for first Eucharist and reconciliation. Elizabeth Mazzola, mother of Father Robert Mazzola of St. Rose of Lima, Franklin, along with ladies of St. Ann visit the sick, shut-ins and the fallen away. Mrs. Mazzola also arranges four-blood draws a year.

Youth masses are beginning. Reflection groups are active since the March parish retreat. Parish and interfaith Bible study and social action projects continue. A Christmas giving tree and a Thanksgiving dinner for the elderly involve many parishioners. To counteract abortion advertising, the Birthline group subsidizes ads for St. Elizabeth's Home.

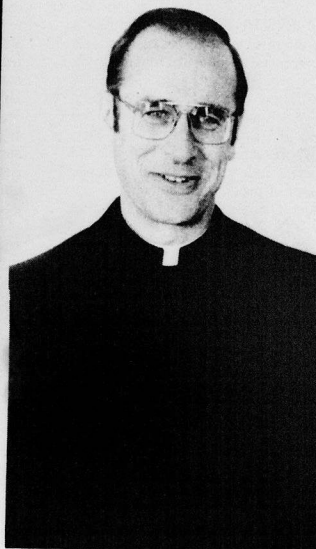
Sister Kochert directs a religious ed resource center for the Connersville deanery. She says it is the only one financed by a single parish.

For a past Catholic Charities drive St. Gabriel's overpledged enough to merit return of some of those funds for a home for troubled youth.

No doubt Connersville, like all cities, has its less positive side, but when this reporter stopped for a coke—but no gas—at a gas station at the edge of town, she was offered a free car window wash. Apparently it was more of the same community spirit with a touch of grace.



TEAM SPIRIT—Team spirit keeps one of the largest parishes in the archdiocese moving. Directly above is the altar which was rebuilt by the parishioners. Standing behind the altar are: (from left to right) Father Harold Kneueven, Father Glenn O'Connor, Mrs. Rita Oaks, Theresa Currie, Sister Marlene Kochert, Sister Olivia Marie Stier, Mrs. Helen Revaloe, Sister Barbara Hileman, and Elizabeth & Arthur Mazzola. In the far above photo are Sister Marlene Kochert and Theresa Currie checking a Bible presentation in the Connersville Deanery Resource Center at the parish and photo to the right is of Father Harold Kneueven, pastor of St. Gabriel's.



Chancery Report



Office of Worship

To date, 30 parishes and institutions will participate in a **National Study of the Mass** to be conducted September, 1981. The study will be coordinated by Father Stephen Jarrell.

Charles Gardner, director of liturgical music, will represent the archdiocese at the **National Association of Pastoral Musicians Convention**, April 20-24 in Detroit. The next meeting of the local chapter will be April 27 at 7:30 p.m. at the Cathedral.

Archbishop O'Meara will be principal celebrant and homilist at the first annual **Mass for the Newly Baptized** (Neophyte Mass) at 4 p.m. on Pentecost Sunday, June 7, in SS. Peter and Paul Cathedral. At this Mass, the archdiocesan church will give its public welcome to all who have been baptized/confirmed during the past year. The newly-initiated, their sponsors, pastors, catechists, family, friends and all Catholics are invited.

A sharing session for parishes implementing the **Rite of Christian Initiation of Adults** will be held May 13 from 10:30 a.m. to 2:30 p.m. at St. Bartholomew Church, Columbus.



Catholic Communications Center

After two years of study, the United States Catholic Conference is committed to initiation of the use of **Satellite Transmission** to connect the Catholic church throughout the nation via telecommunications.

A meeting in Chicago explained the proposed satellite system which is scheduled to begin operation in early 1982. Designed to initially operate five-hours-per-day, five-days-a-week, satellite transmissions would use existing programs transmitted from the East and West coasts. Reception would be via earth receivers located in subscribing dioceses. The programs then would be video-taped for distribution on local level.

Initially conceived to provide the church with the latest in catechetical and evangelization programs, the system also could be used for transmission of four additional voice channels, data, photographs, teleconferences, mail and documents. Long range plans call for satellite use to be expanded to 24-hours-a-day year-round.

Further details of the system ... and the role the Archdiocese of Indianapolis will play in its utilization will be forthcoming.

The **TV Mass for Shut-ins**, seen at 7 a.m. (EST) on WTHR-TV, Channel 13, Indianapolis, will be celebrated by Archbishop O'Meara with the congregation being mem-

bers of the Chancery staff and their families on Easter Sunday.

A recent tabulation of cable television systems in Indiana shows there are nearly 50 cable communities that carry Channel 13, and thus will receive the Mass. If you are outside the normal signal range, please consult your local cable television schedule to see if it carries Channel 13.



Office of Catholic Education

Mrs. Ellen W. Healey, president of the Archdiocesan Board of Education, has announced the beginning of the second cycle of the **Educational Planning Process**. The second cycle will begin in August and conclude with an archdiocesan convocation in September 1982.

The **Confirmation Task Force** met on April 6 to complete the first phase of its work—providing resources, programs and other assistance for parish staffs, confirmation teams and catechists.

The **fall Religious Studies Program** is being scheduled. The program will be the same in each district and will include two courses: 1) Confirmation for junior and senior high school teachers, along with Confirmation teams and committees; 2) a course to translate the concepts of initiation into practical ideas for elementary catechesis.

The **Confirmation Workshops**, March 24 and 25, involved 403 people from 95 percent of archdiocesan parishes.

On May 16, the Department of Religious Education and the Liturgical Commission will gather parishes implementing the **RCIA** to share insights and questions.

Seven parishes have agreed to participate in the **"Adult Faith Development"** research project: St. Mary, New Albany; St. Mary, North Vernon; St. Michael, Brookville; St. Bartholomew and St. Columba, Columbus; St. Christopher, Speedway; and St. Joan of Arc, Indianapolis.



Catholic Youth Organization

Plans were finalized for the **Archdiocesan Convention** scheduled for April 10-12 at Roncalli High School, Indianapolis. Theme of the Convention is "Celebrate the Whole of It."

The second section of the **CYO Music Contest** is scheduled for Saturday, May 2, at the Vocations Center (CYO Office). The organizational section of the archdiocesan

contest will offer competition for boys and girls, mixed choirs, and organized bands.

The **1981 Camping Season** staff is being hired. Also, camp applications are being received following the mailing of 15,000 applications. A slide/tape program on the philosophy and programs of CYO camps is available to parent and/or student groups.

The year-end Mass for **St. John Bosco Guild** will be Thursday, May 7, at St. Luke

Church, Indianapolis, followed by a luncheon at Highland Country Club.

The **Monsignor Albert Busald Award** ceremony will be Monday, May 4, at 7:30 p.m. at St. Philip Neri. The award is presented annually to CYO volunteers.

Search for Christian Maturity retreat program for juniors and seniors is scheduled for April 24-26 at the Vocations Center.

Quest Retreat for freshmen and sophomores is planned for May 8 and 9.

The last of the **8th Grade Vocations Retreats** are now being held. Follow-up days for those in the Indianapolis deaneries are: April 27, West Deanery; May 4, North Deanery; May 8, East Deanery; and May 11, South Deanery.

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the Active List

April 19

The Byzantine Catholic Liturgy will be celebrated at 2 p.m. at St. Mark Church, Edgewood and U.S. 31 South, Indianapolis, at 2 p.m. For further information call 839-9704.

April 20

Our Lady of Everyday Circle, Daughters of Isabella, will meet in monthly session at St. Elizabeth Home, 2500 Churchman, Indianapolis, at 7:30 p.m.

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The adult day care program at the Metropolitan Center, 1505 N. Delaware St., Indianapolis, is now open Monday through Friday, 8:30 a.m. to 5 p.m. The program is for persons 55 years and over. For additional information call 637-3386.

Apr. 20, 21, 22

Classes at the St. Vincent Wellness Center include two sessions in CPR (cardiopulmonary resuscitation), 6:30 to 9:30 p.m., April 20 and 22; Bicycle Safety Maintenance workshop, 7 to 8:30 p.m., April 21; Habits, Not Diets, 6 to 8 p.m., six Wednesdays beginning April 22. Call the Center, 317-846-7037, for information/registration.

April 21

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

April 22

A citywide meeting of SDRS will be held at St. Luke School, 7650 N. Illinois, Indianapolis, with a Mass at 7:30 p.m. followed by a wine and cheese social.

April 24

The Home-School Association of St. Philip Neri School, 545 Eastern Ave., Indianapolis, will sponsor a spring festival from 5 to 9 p.m.

April 24, 25

Assumption parish, 1105 S. Blaine Ave., Indianapolis, will have an indoor spring festival beginning at 4 p.m.

April 24-26

Benedictine Father Gerard Ellspermann will conduct a women's weekend retreat at Fatima Retreat House, 5353 E. 56th St., Indianapolis. Call 317-545-7681 for reservations.

The Indianapolis group of Worldwide Marriage Encounter will host the weekend at the Ramada Inn, Greenwood.

April 25

St. Patrick's youth in Terre Haute are sponsoring a family fun night from 6:30 to 10:30 o'clock in the parish gym.

April 25, 26

The Catholic Alumni Club will have a party at Country Squire South Apartments, Beech Grove, beginning at 9

p.m. on Saturday. On Sunday the Singles' Mass will be celebrated at St. Bernadette Church, 4838 Fletcher Ave., Indianapolis, at 2 p.m. A reception follows the Mass at the Christian Park Community Center. For more information call 255-3841.

The group of separated, divorced and remarried Catholics in the New Albany area will meet at St. Mary School in New Albany at 7:30 p.m. For information call Evelyn Kehoe, 812-945-1265.

April 26

Roncalli High School Boosters and Band Parents will have a "Spring Fling" bazaar at the school, 3300 Prague Road, Indianapolis, from noon to 8 p.m. A spaghetti dinner will be featured.

"Invite the World to Christ" is the theme for an evangelization effort at St. Matthew parish, 4100 E. 56th St., Indianapolis, from 2 to 5 p.m. Anyone wishing to become familiar with the Catholic church is invited to the open house.

A Monte Carlo night will be held at the St. Peter Claver Center, 3110 Sutherland Ave., Indianapolis, beginning at 2 p.m. The event is sponsored by the St. Peter Claver special ministry—alcoholism.

April 28, 29

The annual meeting of the Archdiocesan Council of Catholic Women (ACCW) will be held at Clinton when Sacred Heart parish serves as host. Registration on Tuesday begins at 1 p.m. and on Wednesday at 8 a.m. For reservations write or call Mrs. H.V. Skelly, 2800 College, Terre Haute 47803, phone 812-234-3900.

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City Hunger Walk set for April 25

The goal is \$15,000 for hunger relief in 50 countries. The event is the second annual Church World Service/CROP Greater Indianapolis Hunger Walk. The date is Saturday, April 25, at Ellenberger Park, Indianapolis.

Koni Purdy Purscell, Hunger Walk Coordinator, said last year's walk raised \$8,500 for hunger relief. One fourth of this amount went to local agencies: the Society for St. Vincent de Paul, the Salvation Army and food pantries of the Church Federation.

One quarter of this year's amount also will be used locally. The rest will go to fight hunger through education, self-help programs and disaster relief throughout the world.

The walk will begin at 9 a.m., with registration at 8 a.m. Hunger walk sponsors are asking volunteers to obtain pledges and walk 10

miles or part of the distance. All ages may participate; those under junior high age should be accompanied by adults. Organizations and individuals are encouraged to carry banners.

"Non-walkers" may take part by sponsoring a walker or by recruiting others to walk. Further information is available at 923-2945.

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CALLING MONA LISA!—Maids and matrons who bear any resemblance at all to that famous half-smiling lady are urged to join in the Mona Lisa Look-Alike Contest scheduled as just one of the events at the Renaissance Faire on April 25.

St. Mary-of-the-Woods Renaissance Faire

The second annual "International Renaissance Faire: A Festival of Nations" is coming again to Wabash Valley.

This day-long celebration of the bygone era of "romance, intellectual pursuit and worldliness" will be recreated on the campus of Saint-Mary-of-the-Woods College on Saturday, April 25.

The Renaissance Faire is an outdoor event designed for the whole family. Last year's premiere Faire drew nearly 3,000 visitors to the campus.

The day's activities include a cultural event every half hour from 10 a.m. to 4 p.m., music by the Renaissance Recorders group from Indianapolis, a Reader's Theatre, dramatic presentations scattered throughout campus, children's games, puppet shows, a children's art exhibit with prizes, the SMWC Madrigal Singers, costume contest for the most authentic Renaissance garb, a Fool's Contest, a Mona Lisa look-Alike Contest and a DaVinci's Perfectly Proportioned Man Contest. Strolling Musicians also will perform.

The campus boulevard and plaza will be lined with artist and crafts booths and food vendors.

Admission for the day of fun and frolic is \$1 per person for those over 14 years of age. There is plenty of free parking adjacent to the campus.

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NCCW convention set

New officers will be installed at this year's Archdiocesan Convention of the National Council of Catholic Women on Tuesday and Wednesday, April 28-29 in Clinton.

"Growing Together: Celebrating 60 years through NCCW" is the theme of the convention, to be held at Sacred Heart Church, Clinton, and hosted by Terre Haute Deanery members.

Those who will be installed are Mrs. Patrick Lawley of Indianapolis Deanery, president; Mrs. John Kremer of Lawrenceburg Deanery, treasurer; Mrs. Richard Wagner of In-

dianapolis Deanery, recording secretary, and Mrs. Paul Novotney, Terre Haute Deanery.

Speakers will include Dr. K. G. Wakim, professor at Indiana University Medical Center, Mrs. Mary Meisner, NCCW national organizations chairman, and a panel of two lay women and two Sisters discussing "The Role of Women in Today's Church."

Officer installation will take place at a 2:15 p.m. liturgy celebrated by Archbishop Edward T. O'Meara.

Convention reservations can be made with Kitty Skelly, 812-234-3900.



READY TO GO!—Last minute plans are finalized by ACCW leaders (standing) Caroline Bonacorsi and Ann Krieg, and (seated) Mary Iacoli, Donna Novotney and Ann Thompson.

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Tree for Dr. Purichia

A tree-planting ceremony honoring the memory of Dr. Nicholas Purichia will be held on the Marian College campus Tuesday, April 21.

Student members of the Biology and Conservation Club are sponsoring the event. Dr. Purichia, former associate professor of biology, died in August, 1979, at the age of 37.

The ceremony, scheduled in front of Clare Hall, will include remarks by Marian President Louis C. Gatto. An informal reception will follow.

Remember them

† **BAUER, Anthony N.**, 82, Our Lady of Perpetual Help, New Albany, April 6. Husband of Zetta (Reisert); brother of Linda and Otto Bauer.

† **BRANDENBURG, C. Mae**, 61, St. Anthony, Clarksville, April 6. Mother of Mrs. Walker Cannon, Mrs. Michael Happel, Arthur and Martha Ruth Brandenburg; sister of Vernice Erbele, Margie Jackson, John and Charles Snyder.

† **DOTY, Leon T.**, 58, St. Suzanne, Plainfield, April 9. Husband of Laura; brother of Shirley Fetzner and Donald E. Doty.

† **FITZGIBBONS, Thomas J.**, 83, St. Mary, Richmond, April 9. Step-father of Joycelane Fitzgibbons; brother of Allen Fitzgibbons.

† **JACOBI, Albert M. Jr.**, 56, St. Mary, Navilleton, April 9. Husband of Regina (Smith); father of Elaine Ekeman, Donna Banet, Susan Daddi, Janice Coleman, Denna, Albert III, Michael, Mark, Russell, Terry and Brian Jacobi; son of Albert M. Jacobi Sr.; brother of Catherine Andres.

† **KLEEAMER, Edwin J.**, 67, St. Joseph, St. Joseph Hill, April 6. Brother of Dorothy McDaniel, Edna Graf, Catherine Rauck, Marie Renn, Luella Rauck, Bernard, Elmer and Kenneth Kleeamer.

† **LAMM, Eleanor Ellen**, 80, member of St. Joseph, Church,

Appleton, Wis., Seabrook Funeral Home, New Albany, April 8. Wife of Leo Joseph; mother of Robert L. Lamm Sr.

† **LEARY, Lenore L.**, St. Paul, Hermitage Chapel, Beech Grove, April 9. Sister of R. Madeline Leary.

† **MATTERS, Jeffrey L.**, 22, St. Luke, Indianapolis, April 8. Son of Pat Matters; brother of Gregory, David, Anthony and Patrick Matters; grandson of Sadie Burge and Harvey Matters.

† **McNAMARA, Ethel (Cummins)**, 72, St. Mary, Indianapolis, April 11.

† **MOORELAND, Susan J.**, Christ the King, Indianapolis, April 11. Mother of John Mooreland; sister of Mary Shaker, Flora George, Adelle Corey, William and Mark McNamara.

† **MORAN, Margaret J.**, 72, St. Gabriel, Connersville, April 6. Mother of Colleen Martin and Thomas Moran; sister of Rosetta Hadley; half-sister of Frank Burge.

† **NEWTON, Raymond Paul**, 78, Holy Family, New Albany, April 7. Brother of Guy and Roberta Newton.

† **NORRIS, John C.**, 62, St. Anthony, Indianapolis, April 9. Father of Ramona Locke, Paul, Raymond, Mary and Teresa Norris; son of Arthur C. Norris; brother of Mary Anna Branch and Evelyn Hugback.

† **O'RILEY, Denise**, 48, St. John, Indianapolis, April 8. Wife of Daniel; mother of Diane Gudal, Dennis and James O'Riley; daughter of Margaret Egry; sister of Emmy Lou Papandria and J. Lawrence Egry.

† **ROST, Rosemary**, 80, St. Andrew, Richmond, April 4. Mother of Lillian Cokins, James, Thomas, Joseph, Lawrence and Clement Clark; sister of Lula Booker and Herschel Hilton.

† **SCHOETTLE, Harold (Butch)**, 71, St. Mark, Indianapolis, April 9. Husband of Jeanette; father of Marybeth Bowling, Penny Bowling, Theresie Gilky, Susan Thornbury, Theresie Hull, Frederick, Thomas, Paul, Michael, James, Ned, Mark, Jeffrey and David

Schoettle; brother of Margaretha Jones, Helen Peoni, Kathleen Dant and Thomas J. Schoettle Sr.

† **SPETH, Margaret (Shea)**, 68, St. Mary, New Albany, April 8. Wife of Clarence Speth; step-mother of Claudia Carter and Candace Mauch; sister of Ann Farnsley and Frank Shea.

† **WAGNER, Francis**, 64, St. Gabriel, Connersville, April 8. Husband of Rose; father of Rita Faber, Debra Luking, Robert and Francis Neal; brother of Mary Zight; half-brother of Wilma Frank.

† **WELCH, Morris R.**, 66, St. Mary, New Albany, April 10. Husband of Clara M. (Kochert); father of Robert and Steven Welch; son of Edna Zeller; brother of Mrs. Miles Townsend and Mrs. Hale Schamel.

Sister Jochem buried

ST. LOUIS, Mo. — Services for Sister Mary Felix Jochem (the former Catherine Jochem), who died at Nazareth Convent here, were held on Thursday, April 2.

Born in Indianapolis 78 years ago, Sister Felix was graduated from Sacred Heart School and entered the Order of Sisters of St. Joseph of Carondelet at St. Louis in 1924.

Sister Felix taught at the St. Louis Cathedral School

where she was superior and also at Holy Angels and St. Roch Schools, Indianapolis.

In 1938, she and eight other sisters were chosen to open a school in Honolulu. She was there during the attack on Pearl Harbor and remained there until 1949.

She is survived by two sisters, Mrs. Rose Speth and Miss Ann Jochem. Her brother, Franciscan Father Manfred Jochem, died just 17 days prior to Sister Felix's death.

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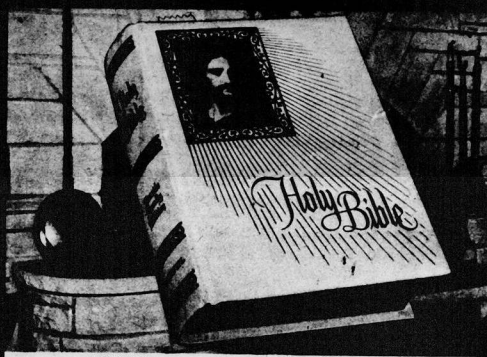
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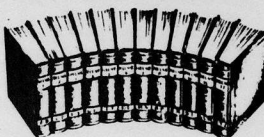
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Benedictine Sister dies

BEECH GROVE, Ind. — A funeral liturgy for Benedictine Sister Margaret Schafer, 72, was held Wednesday, April 15, at Christ the King Church in Indianapolis. She died at Our Lady of Grace Convent Monday, April 13.

Msgr. Leo Schafer, pastor of St. Mark parish, Indianapolis, and brother of Sister Margaret, was principal celebrant.

Sister Margaret was the music and dramatics teacher at Christ the King School since 1960. Because the convent chapel is undergoing renovation and could not be used, Sister Mildred Wannemuehler, prioress,

and Father Kenny Sweeney, pastor, decided the Mass of the Resurrection should be at Christ the King. Burial was in the convent cemetery in Beech Grove.

Sister Margaret, born on August 18, 1908, in Haubstadt, entered the Convent of the Immaculate Conception, Ferdinand, in 1924.

She taught music at St. Joseph and St. Benedict Schools in Evansville and St. Ferdinand School, Ferdinand, was among six Sisters who opened Our Lady of Grace Academy in 1956, and was a founding member of the Beech Grove community in 1960.

After teaching for four years in the Academy, she went to Christ the King School, where she taught until she became ill in December, 1980.

Survivors include Msgr. Schafer, another brother, Herbert, and two sisters, Mrs. Mary Margaret Cannon and Mrs. Lucille Blagburn, all of Indianapolis.

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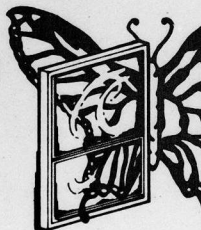
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What's Cookin'?

Dyngus Day welcomes hearty appetites

by Cynthia Dewes

Is Dyngus Day Fun? Is the Pope Catholic? Is the Pope also Polish? (and therefore a Dyngus Day enthusiast?) We'd bet on it! Now the question is, what IS Dyngus Day?

As any Pole will tell you, Dyngus Day is a continuing celebration of Easter after the main liturgical events are over. Held on Easter Monday, it includes Polish music, dancing, dressing in national costume, eating and general hilarity.

In Indianapolis an annual Dyngus Day party, sponsored by the Polish Cultural Society of Indiana, is held at St. Monica's Hall and is open to the public. Among traditional foods served are Golabki (pronounced Golumpki), which is stuffed cabbage leaves; Pierogi (filled dumplings); Kielbasa (Polish sausage); and delectable sweets such as Mazurkas and Chruszki (pronounced Crusscheezy but means Angel Wings).

Polish cooking boasts a high reputation. Kielbasa is a favorite Polish dish; sometimes it is baked with sauerkraut, to which oatmeal, and onions and mushrooms sauteed with a bit of salt pork, have been added. Paczki (pronounced Punch-key) is a kind of jelly-filled doughnut sprinkled with powdered sugar and served on Shrove Tuesday. During Lent, Pierogi and tomato soup make a favorite meatless Friday meal.

On Holy Saturday baskets of food are brought to church to be blessed as a symbol of fertility and new crops. Among these are a round rye bread representing the Eucharist or Bread of Life; salt for the "salt of the earth;" horseradish to remind us of the bitterness of earthly life, hard-cooked eggs as a symbol of new life. Quarter pounds of butter are shaped into tiny Easter lambs with whole cloves for eyes, red ribbons around their necks, and tiny white flags with red crosses on them, to represent the sacrifice of the Lamb of God. Easter basket foods are eaten on Easter morning and the leftovers are burned.

By Dyngus Day, then, the joy of Easter and the arrival of Spring are in full swing. Entire families gather for the party, because Polish people include children in everything. Boys and girls sprinkle perfume or water and play other tricks on each other. Singing and dancing accompany hearty fasting.

Golabki

1 head cabbage
1 c. cooked rice
1 egg, beaten
1 tsp. salt
½ tsp. dillweed

Remove core from cabbage. Place cabbage in a large kettle of boiling water; cover and cook 3 minutes or until soft enough to pull off individual leaves. Do not overcook. Remove about 30 large leaves. Slice off the thick center stem that protrudes from each leaf.

Mix together cooked rice, egg, salt, dillweed, pepper and ground meats. Place a heaping tbsp. of meat mixture on each cabbage leaf. Tuck sides over filling and roll leaf around filling. Secure with toothpicks. Place cabbage rolls, seam side down, in a large roasting pan or baking dish; do not make more than 2 layers deep. Pour the sauce over cabbage rolls and bake, covered, 45 minutes in a 350° oven. Uncover and bake 30 minutes longer. Serve rolls with a dollop of sour cream.

Makes 8 to 10 servings.

Sauce: Mix together the following ingredients; 1 10-oz. can mushroom gravy, ½ c. ketchup, ½ c. water, ¼ c. chopped onion, ½ tsp. dillweed.

Pierogi

Dough: 2 eggs
2 c. flour
¼ c. water
½ tsp. salt

Lightly beat eggs. Stir together with flour, water and salt using a fork. Use hands to knead dough until it feels elastic. Roll dough out on a floured surface to 1/8 in. thickness. Cut into 4 inch circles.

Makes 1½ dozen

Sauerkraut Filling:

½ c. chopped onion
1 tbsp. butter
1½ c. finely chopped sauerkraut
2 tbsp. sour cream

Saute onions in butter until soft, about 3 minutes. Rinse and thoroughly drain sauerkraut. Add to onions and cook 2 minutes. Remove from heat and stir in sour cream. Place about a tbsp. filling mixture on one side of each dough circle. Fold the dough over filling, making a crescent or half moon shape. Seal edges by pinching together. Drop a few at a time into 2 quarts boiling salted water. Stir to keep the pierogis moving in the water. Cook until they rise to the top, 4 to 6 minutes. Remove from pan with a slotted spoon. saute in butter and serve with additional sour cream if desired.

Cheese and Potato Filling:

1 c. mashed potatoes
1 c. dry cottage cheese
2 tbsp. chives or minced green onions
salt and pepper to taste

Mix ingredients thoroughly but lightly and fill dough squares as directed.

Prune or Ripe Plum Filling:

1 c. prunes or ripe plums
1 tbsp. sugar

1 tsp. lemon juice
whipped cream

Soak prunes in water overnight. Add sugar, cook until tender and add lemon juice. When cool, remove pits and fill Pierogi; or pit plums and fill cavity with cube of sugar dipped in cinnamon. Fill dough squares and serve with whipped cream.

Mazurkas

1 c. butter
¾ c. eggs, beaten (about 3 to 4 eggs)
2 c. ground blanched almonds
1½ c. flour
1 c. sugar
Raspberry jam

Cream together butter and eggs until fluffy. Stir together almonds, flour and sugar. gradually beat flour mixture into butter mixture, adding a little at a time. Beat or knead after each addition. Pat out dough into a greased 15 x 10 inch jelly roll pan. Bake in a 350° oven 20 minutes or until golden brown.

Makes 3 dozen.



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TV Programming

Cable TV market faces uncertain future

by Henry Herx

NEW YORK (NC)—Cable television has come a long way since it was first used by an enterprising appliance dealer 30 years ago to sell TV sets in a hilly area with poor reception. He solved the problem with an antenna atop a hill from which he brought clear broadcast signals to TV sets by an interconnecting wire and his business thrived.

This simple idea spawned an industry providing better reception, mainly to rural regions, but another benefit of cable proved even more important. That was its capacity to carry many signals simultaneously. It's possible for a cable system now to provide customers with some 100 channels.

In the late 1960s the concept of "the wired nation" seemed a boon for the public, providing an abundance of programming on unused channels, extending the viewer's range of choice from mass entertainment to the widest variety of specialized interests and community affairs. Its promise was deferred as prohibitively expensive, however, until two recent developments made it economically feasible.

The first was the use of satellites to transmit cable signals across the nation instead of using costly networks of ground wires. The second was the apparent willingness to buy cable services on the part of a public which a few years before had considered television to be, if not completely free, at least a medium paid for out of advertising dollars.

Satellite and public acceptance have turned cable into the Gold Rush of the 1980s, one of the few growth industries of the decade. Wall Street seems ready to invest in any aspect of cable from its technology to production of cable programming.

THIS bullish mood stems from industry statistics showing that the number of

cable subscribers doubled in 1970-75 and doubled again in 1975-80. It is projected that by 1985 there will be 35 million cable subscribers. That's 41 percent of all TV households. By then 77 percent of the homes in the nation will have cable systems available to them.

These figures apply to buyers of a basic cable service. The increase in those taking additional pay programming is even more dramatic.

These extra pay services began in 1975 with 265,000 subscribers. By 1980 there were seven million, a figure that will grow to about 20 million in 1985 if current estimates are correct.

That's clearly a market and one that's growing rapidly. It may be founded on small and diverse audi-

ences, but taken together they add up to Big Business. And based on the boom in press announcements, the entire show business industry is rushing to stake its claim in that market.

ABC through its Video Enterprises has joined with Warner Amex and the Hearst Corporation to launch the Alpha Repertory Television Service (ARTS), the first nightly cultural cable service devoted to the performing and visual arts. CBS, PBS and RCA have announced similar plans.

Since its premiere on April 12 ARTS has been presenting three hours of programming from 9-12 p.m. on cable systems that carry the Warner Amex Nickelodeon channel. ARTS follows Nickelodeon's 14-hour day of programs for youngsters that is available to 3.5 million homes as part of their basic cable subscription.

ARTS will both acquire existing cultural programs as well as produce its own product, such as a production of "Macbeth" from Lincoln Center and a series on American photography.

Because cable subscribers pay nothing extra for it, ARTS will depend upon corporate underwriters—no more than one an evening—and sale of its programs later on home video formats and in book form.

ABC'S Herbert Granath sees ARTS appealing to a broader audience than that of PBS yet more specialized than that of the networks. This new service, however, obviously raises questions about how much competition the market can bear for the available cultural talent, audience and advertisers.

A few days after the ARTS announcement Warner Amex held a press seminar on the entire cable industry and its future prospects. Mention was made, however, of Warner's Movie Channel, Nickelodeon, and its new Music Channel premiering in August with around-the-clock, contemporary rock-and-roll, all stereo programming.

The Music Channel is aimed at viewers 12-34, is offered free to cable systems as part of their basic service and will carry eight minutes of advertising per



LAOTIAN ODYSSEY—Members of the Laotian Hmong tribe wait in a Thailand refugee camp en route to America. The plight of these people, who were allied with the United States during 20 years of conflict in Southeast Asia, is the focus of "No More Mountains: The story of the Hmong" special April 22 on PBS. (NC Photo)

hour. In development are several pay services based on the potential of two-way cable, one pitting game-players against the TV for prizes and another allowing viewers to buy products from home.

This is not exactly what the advocates of "the wired nation" had in mind since many of the new cable services seem to be only variations of past forms of broadcast merchandizing. Moreover, one wonders how many viewers, given our present economic woes, will spend money on cable services. There may be some strange curves coming in those 1985 projections of cable's rosy future.

Friday, April 17, 10 p.m. (EST) (NBC) **Guadalupé** **Miracle** will be shown as a 10 minute segment of NBC Magazine with David Brinkley. The segment will demonstrate the research efforts currently being conducted to solve the mystery

of the image of Our Lady of Guadalupe.

Sunday, April 19, 12:30-1:30 p.m. (EST) (ABC) "Directions" a program on "The Renaissance and the Resurrection," filmed on location in Florence, Italy, displaying 14th- to 16th-century religious art with music from the period played on authentic instruments. (Please check local listings for exact time in your area.)

Sunday, April 19, 1-2 p.m. (EST) (NBC) "Religious Special" Orthodox Archbishop Iakovos of North and South America is the guest for an NBC Religious Special which includes highlights from two Orthodox liturgies. (Please check local listings for exact time in your area.)

Monday, April 20, 8-11 p.m. (EST) (PBS) "Antony and Cleopatra." Season three of "The Shakespeare Plays" continues.

Tuesday, April 21, 10:30-11 p.m. (EST) (PBS) "Somalia: The Silent Tragedy." This documentary reports on the crisis of hunger and disease in

East Africa's Somalia, one of the world's poorest countries, which has been inundated by 2 million war refugees from neighboring Ethiopia.

Wednesday, April 22, 9-10 p.m. (EST) (PBS) "The Fabulous Philadelphians." Riccardo Muti conducts the Philadelphia Orchestra and the Mendelssohn Club chorus in a performance of Verdi's "Requiem," taped last May in Philadelphia's Basilica-Cathedral of Sts. Peter and Paul.

Thursday, April 23, 9:30-11 p.m. (EST) (NBC) "Reagan: The First Hundred Days." Anchored by Roger Mudd, the program examines the people and policies of the new administration and explores the philosophy of political change that President Reagan has brought to Washington.

Saturday, April 25, 7:30-8 p.m. (EST) (PBS) "Hollywood Heroes." Film critic Donald Boegel joins Ossie Davis and Ruby Dee for a provocative look at how various ethnic and racial groups have been stereotyped in American films.

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Viewing with Arnold 'Final Conflict'

by James W. Arnold

It will come as great consolation to learn that Satan finally loses in the third movie in "The Omen" series, "The Final Conflict." For a while there, it didn't look like anyone was capable of sticking one of those ceremonial daggers into Damien Thorn.

I didn't expect "Conflict" to be a great film. But having persevered through the earlier episodes, when it seemed the devil's power ruled the universe against every conceivable agent of goodness and intelligence, I had to find out how they arranged the ultimate happy ending.

Actually, I don't like to brag, but I called the shot. In my June, 1978, review of "Omen II," in considering potential Damien-stoppers, I wrote: "I'm tempted to opt for a good woman: he falls in love, and gets those seven daggers in the heart right after she's fixed his favorite chicken diablo and a triple martini."

It happens less amusingly than that, but it's close. A good woman, one of those now omnipresent TV newsmen, is attracted to Damien, for the same reason that women are apparently attracted to J. R. Ewing. But when she skewers him, it's out of anger for having subverted her adolescent son, and she does it in the shadows of a spooky old monastery ruin in England.

But the most impressive thing (in a scandalous way) about "Conflict" is its chutzpah in dealing with sacred matters in the profane context of a pop horror story. In the earlier films, there was certainly a fake religious atmosphere, with Damien as

the presumed anti-Christ derived from strained readings of the Apocalypse prophecies, various priests trying to kill him, and Jerry Goldsmith's pseudo-Gregorian Chant musical score. But their main effort was in devising ingeniously horrific

ways for all of Damien's would-be assassins to die for our entertainment.

In contrast, "Conflict" has a plot that literally involves the Second Coming of Christ, and an explicit hate relationship between Damien (now an adult, played by Sam Neill) and a life-size cruciform Christ that he keeps in his attic. The idea is that the savior is being born again, and Damien must destroy Him. Among the New Testament parallels we endure are modern versions of the Star of Bethlehem phenomenon and the Slaughter of the Innocents. Andrew Birkin's script sets up the finale in the monastery, with reckless ambition, as a kind of confrontation between the Son of God and the Son of Satan. Needless to say, the concept is somewhat beyond the filmmakers' reach.

WHILE some elements in "Conflict" are easy to laugh off—the most ludicrous is the sight of seven monks from Italy (led by Rossano Brazzi) trying in vain to nail Damien with those daggers—the film has its intriguing aspects. E.G., Damien's purplish prose monologs in the attic, including a moment when he presses down the crown of thorns in rage and blood trickles down the face of the Christ in the form of a tear. (A sublime example of movie kitsch). Or a wild passage at night in what looks like a volcano crater as Damien gives a pep talk to his legion of earthly followers, who resemble a cross-section of ordinary people, including a clergyman and several Boy Scouts.

As played by Neill, Damien is creepily charming, the head of an international soybean conglomerate and charity organization who is undermining world peace (not too subtly) by mischief like blowing up Egypt's Aswan Dam and blaming it on the Israelis. There is also the suggestion (never fully developed) that he hopes to achieve power by "freeing" the world's youth from the ethical burdens of Christianity. His "love scene" with the heroine (Lisa Harrow) is predictably perverse and brutal.

BRITISH director Graham Baker (whose background is in TV commercials) offers, amid the schlock, a few stunning cinematic sequences (especially a fox hunt across the



"THE DOGS OF WAR"—Against a backdrop of smoke and flame, four mercenary soldiers, played by (from left) Paul Freeman, Christopher Walken, Tom Berenger and Jean Francois Stevenin survey the havoc they have wrought in the capital of a tiny African dictatorship in "The Dogs of War," a United Artists Release. (NC Photo)

gorgeous English countryside). But the appeal of the final "Omen" is not from these or any religious or moral insights, but from the fascination with endless instances of death and horror, especially (as before) violence against children. Oddly, in a series dedicated to spectacular variations on death, Damien's own demise is disappointingly tame.

At least the producers had the good taste to end it without hint of still another sequel.

(Alternately outrageous and darkly laughable ex-

ploitation of religion on the level of superstition; not recommended.) (NCOMP rating: B—morally objectionable in part for all.)

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