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Pope makes historic 'miracle' trip

by Agostino Bono
Catholic News Service

BRATISLAVA, Czechoslovakia—Czechoslovakia's playwright-president Vaclav Havel called Pope John Paul II's historic visit to Czechoslovakia April 21-22 "a miracle."

It symbolized to observers the victory of spiritual values and the yearning for human freedom over a totalitarian ideology.

During the visit the pope announced an unprecedented Synod of Bishops from Eastern and Western Europe to reflect on this "historic moment" for the religious and political life of the continent.

It was the pope's first trip to an East European country since the crumbling of communist rule, and he emphasized that rebuilding society "cannot be only a political and economic event."

To avoid new disasters, the building blocks must be forged with spiritual, moral and cultural values, he said.

The pope also praised the "shining testimony" of Catholics who remained faithful during 40 years of communist repression.

The symbolic tone of the trip was set April 21 at the Prague airport arrival ceremony where Havel—who six months earlier was taken prisoner as an enemy of the communist state—greeted the pope—who six months earlier was barred from naming bishops because of government opposition.

Havel greeted the pope, saying, "I am party to a miracle now."

"The messenger of love comes into a country devastated by the ideology of hatred; the living symbol of civilization comes into the country devastated by the rule of the uncivilized," said Havel, a playwright and leader of anti-communist dissident movements during the 1980s.

"For long decades spirit has been chased out from our homeland. I have the honor to be a witness to the moment when its soil is being kissed by the apostle of spirituality," he said.

At a meeting later in the evening, the pope told Havel, "Today we stand before the ruins of one of the many towers of Babel in human history."

Efforts to build society, culture and human solidarity "upon denial of the



CZECHOSLOVAKIAN ARRIVAL—Pope John Paul II stands with Cardinal Frantisek Tomasek of Prague, Czechoslovakia (left) and Czechoslovak President Vaclav Havel upon the pope's arrival in Prague April 21. (CNS photo from UPI Reuters)

transcendent dimension creates, as at Babel, division of hearts and confusion of tongues," the pope said.

During the trip, the pope harshly criticized communist efforts to restructure society from an atheistic philosophy that considered religion an error of the past.

The pope encouraged the population, especially the nation's Catholics, to find the unity and spiritual strength to face their new challenges. He telescoped his message to the East European countries in similar situations.

"As they take their first steps in regained freedom, the individual countries of Central and Eastern Europe now show the world their specific spiritual dimension," the pope told government officials, artists and cultural figures April 21.

The crumbling of ideological barriers means that "Europe, ravaged by wars and wounded by divisions which have undermined its free development, is searching for a new unity," he added.

The life of these nations, however, "has

been paralyzed up to now in various dimensions by the violent application of a material ideology," he said.

"These nations need to catch up and update themselves, not only in the political and economic spheres, but also in the spiritual and moral spheres," he said.

The pope announced the special synod for Europe after an April 22 Mass in Velehrad, the country's most important religious shrine and pilgrimage site.

The pope did not give a date for the synod, but said it would take place "at a not-too-distant date."

The synod will allow European bishops "to reflect more attentively on the importance of this historic moment for Europe and the church," he said.

"The bishops have the responsibility and charisma of keeping watch over time as it passes, in order to read the signs and draw from them the proper conclusions concerning the path to take," said the pope.

During the trip, the pope outlined his

views on what should be a reciprocal relationship between Catholics in Eastern and Western Europe.

Western concern for providing material help in rebuilding the institutional and intellectual life of Eastern Catholics should be matched by Western willingness to be "enriched" from the strength forged by the harsh experience of repression, he said.

It is a strength that East European Catholics "now are able to offer the world and the churches of other countries," he said.

Regarding overall contact with the West, the pope issued a stern warning not to lower moral barriers.

"The dangers which the regaining of contacts with the West can bring must not be underestimated," he said in an April 21 message to the Czechoslovakian bishops.

"Prepare in the churches entrusted to your care suitable 'immunizing' defenses against certain 'viruses' such as secularism, indifference, hedonistic consumerism, practical materialism and also formal atheism, which today are widespread," he said.

Christianity "is at the very roots of European culture" and should be a main binding force of European unity, the pope said.

In three outdoor Masses attended by more than a million people and in addresses to bishops, priests and religious, the pope praised the steadfastness of Catholics since World War II, especially those "living or dead, who suffered for the faith in prisons, concentration camps, in exile."

The pope added that as a fellow Slav he has been the international voice of their "church of silence."

This steadfastness plus church defense of human rights makes Catholics trustworthy partners in the rebuilding of Czechoslovakia, he said.

The pope also outlined the current problems facing the church after four decades of "paralyzing passivity" resulting from "imposed atheism." A main task is forging unity among Catholics who had diverse approaches to their faith, ranging from clandestine activity to collaboration with the government, he said.

According to church figures, 51 percent of the population professes Catholicism, while an additional 17 percent are "hidden

(See THE POPE on page 10)

Priest shortage forces Oblates to leave St. Bridget

by Mary Ann Wyand

Two priests with the Oblates of Mary Immaculate will be withdrawn from their ministry assignments at St. Bridget Church

in Indianapolis due to lack of personnel in their order, according to Oblate Father George Kirwin, provincial.

Oblate Fathers Thomas J. Scanlon and Raymond Crowe will relinquish their responsibilities at the near-westside parish and at four hospital chaplaincies by July 31, Father Kirwin wrote in a letter to Archbishop Edward T. O'Meara.

"It is with great sadness that I inform you of this decision," Father Kirwin told the archbishop. "What makes it particularly difficult for us is the fact that we have been at St. Bridget's for over 50 years, and our men who served in the archdiocese have been and continue to be extremely happy in their ministry there."

Father Wilfred Day, director of priest personnel for the archdiocese, informed St. Bridget parishioners of the upcoming reassignments of Fathers Scanlon and Crowe during Masses April 22.

"I shared the provincial's letter and assured the people that the archdiocese would see that their parish is served in the future, and that the archbishop has asked the clergy personnel board to address the issue of pastoral leadership for St. Bridget as quickly as possible," Father Day told *The Criterion*.

After the Masses, parishioners received

copies of a special letter from the provincial explaining the reasons for these changes.

The priests serve more than 300 parishioners at the 110-year-old parish on West Street. They also assist with chaplaincy duties at the nearby LaRue Carter Hospital, Indiana University Hospital, Riley Hospital for Children, and Wishard Memorial Hospital, all located on the campus of Indiana University/Purdue University at Indianapolis.

Daughters of Charity Sister Margaret Marie Clifford, administrator of the Urban Parish Cooperative, told *The Criterion* that the central city cooperative will assist St. Bridget Church, one of the UPC charter parishes, during this personnel transition.

The cooperative of 12 urban Catholic churches in Indianapolis dates back five-and-a-half years.

"The UPC will be working with Father Day and the clergy personnel board during this transition as part of our commitment to the urban area," Sister Margaret Marie said.

In his letter to the archbishop, Father Kirwin expressed regret over the changes. "I know this will cause a great deal of pain for the people who have been so loyal and faithful and who have supported the parish and its efforts all these years," he wrote.

"It is particularly difficult for us to leave the parish that is devoted entirely to ministry to the black community, since this is one of our priorities. However, circumstances seem to demand that we make this radical move at this time."

THE CRITERION
Serving the Archdiocese of Indianapolis

Looking Inside

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FROM THE EDITOR

The church must be catholic and pluralistic

by John F. Fink

This won't go over very well with some of the letter writers to *The Criterion*, but I deplore the fact that some people always seem to be trying to drum someone out of the Catholic Church. Their attitude is, "If you don't like what the church teaches, why don't you leave the church?" This is a very un-Christlike attitude.

Most of the time their real meaning is, "If you don't agree with what I think the church teaches, why don't you leave?" They are comfortable in thinking that what they believe is what all Catholics must believe.

A similar sentiment is expressed by those who want to drum out those who they feel are sinners. They don't want people who they consider to be in a state of sin to be able to worship with them.

Finally, these people don't like to see the views of people who disagree with them or with the church published in this newspaper. They only want to see "correct" views published.

WE SHOULD BE MAKING greater efforts to include more people in the Catholic Church rather than trying to exclude them. If the church is truly catholic (universal), it must include people of many different beliefs. Our efforts to evangelize should be inclusive rather than exclusive. We should be trying harder to discover areas of agreement within Christianity rather than retreating to a narrow theological position.

There must be room for those who enjoy the Tridentine Mass as well as for those who prefer guitar Masses with modern sounds—and all those in between. There must be room for charismatic Catholics; for those with great devotion to Mary and those without such devotion; for



those who say the rosary or read the Bible daily and those who don't. And yes, there must be room for those who don't believe everything the Catholic Church teaches but who still want to be Catholics.

NOW I'M NOT SAYING that it doesn't matter what you believe or that the Catholic Church shouldn't take definite positions. Part of the appeal of the Catholic Church is precisely that it does stand for something. Most of us want to be part of a church that has definite teachings, even if we can't agree with everything or, through human weakness, fail to live up to everything taught.

But the fact is that the church stands for so many things that almost no one agrees with everything, and three-fourths of U.S. Catholics say that they rely on their consciences rather than on the church's teachings in making moral decisions. Numerous Catholics accept what the church teaches about the evil of abortion but reject what it says about the evil of capital punishment. Most Catholics believe that abortion should be legal in certain circumstances and only 20 percent or less agree with the church on artificial contraception. Should we excommunicate 80 percent of the Catholics?

If there was anything that Jesus was definite about, it was that we should not judge others. "Do not judge, and you will not be judged. Do not condemn, and you will not be condemned," he said (Luke 6:37). Yet aren't we judging others when we look down our noses at those we consider to be sinners? Besides, Jesus made it very clear that he came to save sinners, not the righteous. Our church should be a church for sinners.

There's bound to be disagreement among Catholics over what sin is, too. Are sexual sins the worst? From the attitude that some people have, you'd think so, but that didn't seem to be Jesus' opinion. When he saved the woman who was going to be stoned because she had committed adultery, he told her that he did not condemn

her but urged her to avoid this sin. On the other hand, when he was describing the Last Judgment he clearly judged people by whether or not they fed the hungry, gave drink to the thirsty, welcomed the stranger, clothed the naked, comforted the sick and visited those in prison.

This is not to say that Jesus played down sexual sins. He did, after all, go so far as to teach that "anyone who looks lustfully at a woman has already committed adultery with her in his thoughts" (Matthew 5:28). But the main emphasis of his teaching was that we must love God and our neighbor as ourselves. His was a positive message, not a negative one.

Not everyone can live up to the church's moral teachings. This doesn't mean that we should change the teachings, but it also doesn't mean that we have a right to judge them unworthy of remaining in the Catholic Church. "If you want to avoid judgment, stop passing judgment," Jesus said (Matthew 7:1).

JUST AS THE CHURCH must be pluralistic, so should be the views expressed in this newspaper. I'm not going to publish letters that are clearly heretical—denying the doctrines of the Trinity, the Incarnation, the Resurrection, etc.—but there should be room for different views on a great many issues. I admit that I'm often uncomfortable with our letters column because I personally disagree with so much that is published there. But Catholics have a right to have their views expressed.

If I agreed with everything that is published in this paper, I wouldn't be doing my job of providing a forum for a multiplicity of views. (This doesn't mean that all letters received can be published; they still must meet the standards occasionally printed on the letters page.) I can lament the fact that most letters seem to come from those who disagree with what is happening in the church, but they are entitled to their viewpoints.

That includes disagreeing with the views expressed in this column.

The Criterion wins national and state awards

On April 21, *The Criterion's* 1989 Vocations Supplement received journalism awards from both the Woman's Press Club of Indiana (WPCI) and the Catholic Press Association (CPA).

Two *Criterion* staff members also earned state awards for page design, writing and photography in the WPCI contest.

An advertisement, which was part of the Cathedral High School recruitment series, earned a second-place award in the national CPA competition.

Mary Ann Wyand edited the October vocations supplement, which the WPCI judges cited for its "solid variety of interesting articles" in selecting it as a first-place award winner. The supplement was also recognized as a "visually attractive publication" with "strong editorial content."

The CPA announced the vocations supplement was a fourth-place winner in the national contest during a CPA meeting in Nashville, Tenn., at about the same time on Saturday.

CPA judges noted, "The issue successfully portrayed how vocations encompass all types of people with all types of interests. It depicts how one can live out a dream and still enjoy the religious life. It was well done, appealing to all ages. The layout was nicely executed and the ads showed much community involvement."

Vocations Director Father Paul Koetter, Wyand, and members of the Association of the Religious in the Indianapolis

Archdiocese (ARIA) selected the theme "Know the dream... Live the dream." Father Koetter and *Criterion* assistant editors Wyand, Margaret Nelson and Cynthia Dewes prepared articles following that theme.

As a first-place state winner, the supplement advances to the National Federation of Press Women's annual journalism contest for further judging.

Wyand earned a first-place award for a three-part page design competition. Her entry included the cover of *The Criterion's* Marriage Supplement, which was called a "strong" plan. Page layouts for features on former Cathedral High School president Michael McGinley and former Cathedral wrestler Lance Ellis were submitted with this entry.

Nelson won two second-place writing awards in the WPCI competition. Her eight-part Urban Parish Cooperative (UPC) series, "Survive and Thrive," was cited as a "solid series." It was described as a "good exploration of the parish resources brought together under UPC."

Nelson's feature story on the visit of Philippine Cardinal Jaime Sin at St. Rita Parish, Indianapolis, was called "an inviting account of an international visitor

with a local message," in taking second place in the WPCI contest.

Wyand also earned two second-place WPCI photography awards. One was a news photograph of Archbishop Edward T. O'Meara announcing the papal appointment of Bishop Gerald Gettelfinger to the Evansville Diocese, which the judges cited for showing "good life."

A feature photograph of Catholic Youth Organization camp counselor Katie Scully of Terre Haute with a young camper and a horse was seen as a "well-composed and natural-feeling photo," by the WPCI judges who selected it for a second-place award.

An informal portrait of Conventual Franciscan Brother Robert Baxter, a religion instructor at Cardinal Ritter High School in Indianapolis, earned an honorable mention in the WPCI personality photo competition.

The second-place advertisement in the CPA competition was for "best single ad originati g with the paper." (This is the only competition for non-house advertising in the annual national awards.) The April 1989 ad was part of the series Cathedral High School has used since June, 1987. The concept, which employs photographs

and "testimonial" statements of alumni, originated with Jim Obergfell, religion teacher and director of the Christian service program at Cathedral. The tones of *The Criterion* composing room designed the ad submitted. Cathedral uses *The Criterion's* "camera-ready" ads in other local papers.

The entry was the April 14 half-page display ad that used separate letters and photographs of Hugh B. McGowan and his son, Hugh M. McGowan. It was headed: "From generation to generation, some things never change."

The CPA judges noted that the ad "shows the tradition and stability of the school, bringing the generation gap with photos of graduates from 1962 and 1989."

Archbishop O'Meara's Schedule

Week of Apr. 29

SUNDAY, Apr. 29—Sacrament of Confirmation for 14 parishioners of the New Albany Deaconry administered in Providence High School Activity Center, Clarksville, 2:30 p.m. (E.D.T.) with reception following.

MONDAY, Apr. 30—Sacrament of Confirmation administered at SS. Peter and Paul Cathedral, Indianapolis, for the Parishes of Holy Cross, St. Lawrence and Christ the King, all of Indianapolis, St. Thomas, Fortville, and St. Thomas More, Mooresville, Eucharistic Liturgy at 7:30 p.m.

TUESDAY, May 1—St. Meinrad Seminary Alumni Dinner, Southside Knights of Columbus Hall, Indianapolis, 6 p.m.

WEDNESDAY, May 2—Magr. Busald Awards Night, St. Philip Neri Church, Indianapolis, Eucharistic Liturgy at 7:30 p.m. with reception following.

THURSDAY, May 3—Spring luncheon to announce Marian College's new Scholarship Program, Marian College, Indianapolis, 11:30 a.m. —Sacrament of Confirmation administered at St. Lawrence Parish, Lawrenceburg, and for St. Mary Parish, Aurora, Eucharistic Liturgy at 7:30 p.m. (E.D.T.) with reception following.

FRIDAY, May 4—Dinner in honor of Most Rev. Pio Laghi, Apostolic Pro-Nuncio, Washington, D.C.



AWARD—Barbara Beckwith (left), new president of the Catholic Press Association and managing editor of St. Anthony Messenger magazine, presents the CPA second-place national award for advertising to John F. Fink, editor of *The Criterion*, and Evelyn Curto, advertising director, during the CPA Convention at Nashville, Tenn., on April 21. (Photo by Margaret Nelson)



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ARCHDIOCESAN CATHOLIC CHARITIES

Serving God's people in southern Indiana

by New Albany Catholic Charities Staff

In the last decade, the New Albany Deanery Catholic Charities (NACC) has been meeting the needs of God's people in Southern Indiana.

However, in the past five years, the agency has blossomed with programs created to meet more of the needs of those in crisis situations. A counseling service is offered as well as programs for mentally disabled adults, women in crisis pregnancy, and abused and neglected children caught in the legal system through no fault of their own.

Catholic Charities continues to attempt to meet the financial challenges of the counseling service due to the marked increase in the number of people needing direction and comfort in their lives. Last year, for example, more than \$25,000 was provided by Catholic Charities to subsidize counseling to almost 100 clients. Problems included: marital, family-oriented, substance abuse, sexual and grief depression. The agency is currently investigating the possibility of offering a suicide hotline for youth.

"They come in great pain," said Barbara Williams, director of NACC. "They appreciate our being there. We try to make the people feel supported by the church. We give them the idea that the church is trying to heal what is wrong."

Three local counseling providers have been selected to meet the needs of Catholic Charities referrals. They include: Price Counseling Associates and Peace Counseling Referral Center in New Albany, as well as Personal Counseling Service in Jeffersonville.

Funding for the local counseling program is provided through the deanery allocation of the Archdiocesan Annual Appeal, private donations and client fees which are negotiated with Catholic Charities on a sliding scale.

The Semi-Independent Living Program gives moderately mentally disabled adults the opportunity to live in their own homes with minimal supervision. Last year, 11 adults were served in this program which offers assistance in basic living skills such as setting up housekeeping, grocery shopping, and doctor appointments. Crisis counseling is also

available 24 hours a day. Williams is well acquainted with this service. She carries a beeper and has been aroused from sleep in the middle of the night on more than one occasion.

"Clients may feel they are in crisis, but many times they are desperately in need of comfort and reassurance," Williams said. "We treat them like family. Sometimes it's anxiety over a job, the electricity goes out following a storm, or the media announce that a snowstorm is coming in and they are worried about not having enough food." Because of the latter concern, Williams and her husband, Jim, took a client to the grocery late one night last winter.

The Semi-Independent Living Program is funded by a contract with the Indiana Department of Mental Health and private donations.

NACC's Court Appointed Special Advocate Program (CASA) trains volunteers to represent the best interest of neglected and abused children in the legal system in the Floyd County Circuit Court. Last year, 40 children were helped by CASA volunteers, who provide the judge

with a carefully researched background of the child to help the court make a decision about the youngster's future.

"Volunteers are trained to compile an investigative report for the court. However, their commitment comes from an underlying need to make a difference," Williams said.

According to the President of the national CASA association, Judge Tom McDonald of Louisville, CASA is the largest growing organization in the United States. Currently 387 Court Appointed Special Advocate programs exist in 47 states. National statistics indicate that 300,000 abandoned, neglected and abused children are thrust into U.S. courts annually. Sadly, these young people are the forgotten victims of family crisis.

Perhaps what keeps the CASA volunteers so dedicated is their common concern. They believe that "children are entitled to a safe and permanent home," Williams said.

The CASA program is funded by state and local money as well as private donations.

The Pregnancy Plus Line has been serving southern Indiana for 17 years, but has only been included under Catholic Charities in the past two years. Last year alone, 500 women in crisis pregnancy were assisted. Some of the services included are: 24-hour crisis counseling, free pregnancy testing, referral information for prenatal care, free maternity clothes and newborn layettes.

"We're so proud of our volunteers," Williams said. "They are at the front line when women who are in crisis pregnancy call in. They are compassionate and at the same time provide information on counseling alternatives which will hopefully give women the courage to choose life."

Funding for Pregnancy Plus Line comes from both archdiocesan collections and donations.

NACC truly reflects Christ's call to serve those in need. The agency's mission is to call the entire church and others of good will to help whether it be spiritually, physically, financially, or emotionally and to challenge unjust and inequitable conditions in society.

NACC provides and enables resources and leadership in the social teachings of the church, believing that each person is made in the image and likeness of God and possesses dignity and value.

New Albany Catholic Charities has recently adopted the motto: "Turning Love into Action," but Williams said there is much more work to be done as the new century begins to unfold. "We don't feel that we'll ever be doing enough. The people of the '90s will have needs that we don't even know about, but we'll find ways to address them," Williams said. "We'll be watching and caring."

Archbishop welcomes new Catholics at Mass

by Margaret Nelson

Archbishop Edward T. O'Meara welcomed new members of the archdiocese at a Mass of Thanksgiving for the Newly-Initiated on Sunday, April 22 at St. Peter and Paul Cathedral.

The archbishop presided at the Mass and sprinkled the assembly with the Easter water after the greeting. The neophytes and those received into full communion at the Easter Vigil were recognized.

In his homily Archbishop O'Meara explained the meaning of the terms "archdiocese," "cathedral," and "archbishop" to the new Catholics.

He said, "When our blessed Lord left this earth, there was a band of believers faithful to him — that became the church." The archbishop explained that Christ did not establish dioceses, "but they came almost immediately," when the apostles went to Antioch and then on to other countries around the Mediterranean.

"Finally, they went to Rome and a community was also formed and became the church of Rome," the archbishop said. He explained that the Roman Catholic community now numbers about 600 million. "Anointed with us in our faith are the Byzantines, the Melkites and the Copts, who are just as authentically Catholic as we are but are not Roman Catholic," he said.

In defining cathedral, the archbishop explained that there are more than 200,000 men, women and young people that form the archdiocese. "In a particular way all of us in the church welcome you," he said. He talked about the parish churches, noting, "One of them is most special and it is the one in which we find ourselves at this time. You might say it is the mother church."

Archbishop O'Meara said the chair or *cathedra*, represents the authority of the church in teaching, pastoring or sanctifying. "It's that chair that makes the church a cathedral," he said.

In defining the term archbishop, he said, "Well, you're looking at him!" He explained that the presbyterate over which he has authority includes about 200 priests who report directly to the archdiocese.

In discussing how he conceives of his role as archbishop, he said, "It's more important that I conceive my role according to the mind of the church."

Archbishop O'Meara said he thinks the church tells him that, by his visible presence, he should "make it just a bit easier to know the one who really presides over us and that's the Lord Jesus Christ."

"Being more specific, it's to keep us all together," he explained. "There are no two of us who will celebrate the liturgy in exactly the same way." He said that the same was true of teaching. "There are no two of us who have exactly the same idea of what the message of Christianity really is."

"But there is an amazing remarkable oneness about our faith, a oneness about our faith that goes back to the apostles themselves, a oneness about our faith that goes out across the world," the archbishop said.

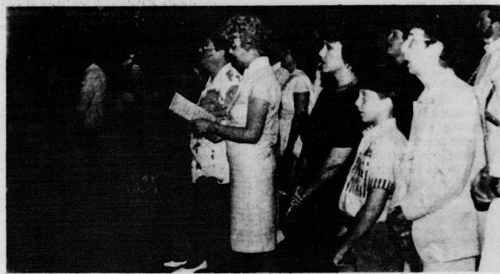
"But remember, it is my job to keep us all within the sidelines of the field to preserve the unity of faith," he said. He said of his work of pastoring or governing, "That's where some of the pain comes in sometimes."

Archbishop O'Meara said, "You have embraced something that exists across our country and across our world." In the Holy

Father's role, he said, "We have an extraordinary person, a gift from Almighty God, for that role."

The archbishop talked about the risks taken by the early apostles. "Because they were civilly disobedient . . . we're here today. We are inheritors of that precious gift," he said.

The archbishop challenged the new Catholics, "You can't keep quiet about the church of Jesus now. So many in our community in this state are totally unacquainted with the Lord Jesus. So it is up to us" to bring the message to them, he said.



WELCOME—Those initiated at the Easter Vigil are welcomed by Archbishop Edward T. O'Meara at a special Mass at the cathedral on April 22. (Photo by Margaret Nelson)

250 people attend UPC-sponsored Job Fair

by Margaret Nelson

Thirty people were waiting when the doors opened for "Community Job Fair 1990—Opportunities for the Future," which was held at the Catholic Center Assembly Hall on the afternoon of April 17. In all, 250 people attended the gathering.

The event was hosted for the second year by the Urban Parish Cooperative, the Near Eastside Multi-Service Center, the AFL-CIO Job Corps and WXIN-TV. Russ Woodward, director of facilities for UPC, coordinated arrangements.

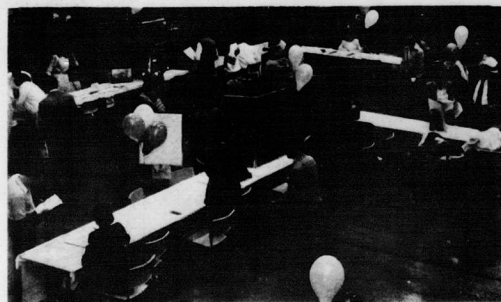
Twenty-six companies or agencies offered job opportunities in a variety of displays and booths. They included: AFL-CIO Job Corps, American States Life Insurance, American Healthcare Center, Brookview Manor and Central State Hospital.

Also: City of Indianapolis, Community Centers of Indianapolis, Evergreen Healthcare, Hilton at the Circle, Indiana National Bank, Indiana National Guard Indianapolis Network for Employment and Training, Jefferson National Life Ins. Co., Manpower, Inc., and MCL Cafeterias.

Others included: Merchants National Bank and Trust Co., O'Malia Food Markets, Inc., Public Service Indiana, St. Francis Hospital, St. Vincent Hospital, 70,001 of Indianapolis, The Westin Hotel,

U.S. Army, U.S. Personnel Management Office, Westview Hospital and XLC Services.

Each employer was required to have two positions to fill.



JOB FAIR—Twenty-six employers and 250 job seekers meet at the Catholic Center on April 17 for employment opportunities in an effort coordinated by the UPC.

Commentary

THE HUMAN SIDE

Is draft of the pastoral on women a success?

by Fr. Eugene Hemrick

The first steps toward development of a pastoral response by the U.S. bishops to the concerns of women were taken some seven years ago. This spring, the second draft of the pastoral was released. Has it been worth all the effort, money and time invested thus far?

The number of people who get involved in a project is one criterion for judging its success. Do large numbers of people get involved? Are they representative of others? And who are they?



I don't suppose Bishop Joseph Ilesch of Joliet, Ill., who chaired the committee on the pastoral, has an exact count of those involved. But he would not be exaggerating if he spoke of tens of thousands who participated in the process—from the pope, who has written a letter to the church on women's dignity and vocation, to prominent lay persons and participants in diocesan and parish groups, from cardinals, bishops and priests to Protestant observers, social analysts, media experts and a host of other notables. On involvement alone, the pastoral is a smashing success.

A more important criterion for judging success is whether the pastoral addresses the issues considered pertinent by women. Here, too, it appears to be successful. Just listen to its list of concerns and the action it exhorts us to take:

"We are encouraged to oppose the destructive power of sexism, uphold the dignity of women, develop ministries for single women and men, and expand existing efforts to support separated and divorced women. The draft of the pastoral urges us to recognize women's contributions, teach the equality and dignity of women, adopt inclusive language, advocate changes in economic structures to stem the rising tide of poverty among women, condemn pornography, promote establishment of affordable day-care centers and increase opportunities for women to further their education."

The wide range of concerns addressed and the depth with which they are explored reflect the efforts of a great number of people doing their homework.

Some would argue that the draft of the pastoral is a disaster because it bypasses the real pain many women feel over not being able to be ordained as priests and thus being relegated to the role of second-class citizens in the church. They would say that when ordination is not included as a women's right, all talk of equality in the church is empty.

If women's ordination were ever permitted, the witness it would give to women's equality would be earth-shaking. This is true. But at this time in history, church leaders do not feel this can be done.

The issue of women's ordination will be with us for many generations, but to deadlock on it is to reduce women's concerns to one issue only. Unfortunately, this often is the only issue that special-inter-



est groups and the media regard as important when the pastoral is mentioned. This is an injustice to all the effort invested in promoting women's dignity.

There are some who say the pastoral is, and always has been, a no-win situation. True, no matter what is addressed or what is said is never enough.

But whenever we get as many people involved in an in-depth discussion of human dignity as were involved in this case, we have a true success story.

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THE YARDSTICK

In support of legislation to forbid firing of strikers

by Msgr. George G. Higgins

In 1938, in a decision known as "National Labor Relations Board vs. Mackay Radio and Telegraph Co.," the Supreme Court issued a strange decision with respect to the rights of workers on strike.

It said strikers had every right to their jobs when they returned to work after a strike was settled. But in a footnote, the court also ruled that employers had the right to try to keep their businesses going during a strike.

If an employer's only recourse was to hire permanent replacements for the strikers, that was all right too—thus negating the strikers' right to their jobs when the strike ended.

In the United States of the '30s, '40s and



up through the '70s, few employers chose to exploit the right to replace strikers permanently. But the floodgates opened when President Reagan fired 12,000 professional air-traffic controllers in 1981 when they went on strike. Their strike was in the public sector and thus not covered by the NLRB or the Mackay decision. Nevertheless, the American corporate world understood the signal.

During the '80s, more and more corporate managers decided to use the Mackay decision to fire strikers and replace them permanently. As an added incentive, managers could wait 12 months and then petition for an NLRB election to decertify the union. Since the strikersbroke could vote—and the strikers could not—the results were predictable.

Let me make it clear: Most employers with union contracts have accepted collective bargaining and are used to dealing with unions. But there are enough exceptions to make striking risky for workers these days.

Not all strikes are economic strikes. Some are judged by the NLRB to have been caused by an unfair labor practice on the employer's part and in these cases employers can only hire temporary replacements. It makes a big difference.

When replacement workers are temporary, strikers retain their right to return to their jobs after a settlement is reached. When replacements are permanent, they represent a major stumbling block to settlements. When the issues are settled, agreeing upon what to do with two sets of workers—strikers and strikebreakers—is usually more difficult than settling the strike in the first place.

Employers know the consequences of hiring permanent replacements. Most who do so are not motivated solely by the need to keep their factories operating, but by a desire to get rid of the union and collective bargaining, along with their union work force.

Some responsible business leaders are not happy with the idea of using permanent replacements to break unions and are trying

to devise some way to prevent union-busting employers from exploiting it.

In the meantime, those of us in the religious community are becoming aware of the consequences of this practice. In communities such as Jay, Maine, Clifton, Ariz., and Cleveland, Tenn., where striking workers were permanently replaced, it has divided communities and families, with strikers and strikebreakers sometimes in the same family or living on the same street.

It seems to me that the right to strike without fear of reprisal is fundamental in our democratic society. Employers who exploit the outmoded Mackay decision to permanently replace legitimate strikers represent a serious threat to our social fabric.

That is why I have agreed to become a member of a Committee for Workplace Fairness and why I am supporting legislation introduced in the House to forbid the practice of firing strikers. The practice offends our democratic and ethical standards and should be ended.

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THE BOTTOM LINE

Thanking the Creator for the gift of sound and ears to hear it

by Antoinette Bosco

One of the very nice things about being a writer is that now and then someone responds to you in a way that lets you know you have touched them. Sometimes this communication becomes an unforgettable moment.

Recently I got a letter from an 85-year-old woman in a nursing home. She was not responding to anything in particular I had written. She just wanted to join her voice with mine in the only way she could—with her written words. She is, you see, deaf.

Her letter ended with the lines, "My days in here are all about the same. Can't use hearing aids. Can't listen to television or radio. So I scribble, scribble and read."

Well, she may call what she does scribbling, but fortunately for me she had included some of her written thoughts with the letter. One sheet was titled "What I Miss By Being Deaf." Listen to what she wrote:

"The voices of our dear friends,

cheerful, sweet, comforting when we need them most of all

"The song of the birds early in the spring and the church bells as they ring. The voice of a small child with all its innocence and guilelessness

"The purr of our cat, the bark of our dog, the bleat of a lamb, the neigh of a



DR. STRANGEGLOVE

horse, the low of the cattle at the end of the day

"The raindrops on the roof. The song of a sweet voice, the music of an orchestra

"In traffic, the toll of a horn to tell us a new day is born

"But most of all the words that say—I love you."

I had never taken the time to try to understand what it must feel like to be deaf. That may be because I have always been afraid that this would be my fate one day. I grew up with ear trouble and never passed an ear test in my life. Rather than wondering what it might be like to live in a world without sound, I used my energy to develop my powers of concentration keenly enough to camouflage any hint of being a bit hard of hearing.

But when this letter came to me, my defenses faded and I read the woman's words with my heart. I felt her loss. Imagine not being able to hear my grandson say "I love you," or never again to hear the cardinal in flashy red that comes to my window every morning to wake me with his chirping, or being shut out of the glorious sound of my daughter singing "Carmen."

I was overwhelmed then in a surge of wonder at the goodness of the Creator who gave us the gift of sound and the ears to hear it. I could not believe that years had gone by since I had thanked the Lord

specifically for my ears. True, I thank him daily for my blessings but I tend, I guess like most others, to take the most important things for granted. We simply expect we should have our eyes and ears and stomach and legs and hands, etc. I haven't suffered the loss this woman has had to endure, and I'm thanking God aloud, in awe at the sound of my own voice, for his gift that I have long taken for granted.

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To the Editor

Pro-choice people are inconsistent

Why do the pro-"choice" people limit the number of choices they advocate for women only to the one choice of whether or not to have an abortion? They claim that losing the right to legal abortion would end women's reproduction freedom. They even go so far as to say that it will "force" women to have unsafe abortions or "force" women to bear children they don't want. They seem to forget, conveniently, the other reproductive choices women have which, made responsibly, could avoid the "need" for abortion altogether.

Why is it never mentioned that a woman chooses whether to have sex or not? What about the choice to use contraceptives? If an unplanned conception does occur, why do pro-"choicers" not encourage the choice of placing a child for adoption? They say that no woman should be forced to support a child she doesn't want, but adoption is perfectly legal and a good choice for many women in this situation? Why is killing a baby before birth preferable to adoption?

The excuse "unwanted child" is a lie. There are thousands of couples on infinitely long adoption waiting lists (if they're lucky enough to get on a list at all) who would give nearly anything to adopt one or more children. Many of these couples are infertile and never had the reproductive choices that pro-"choice" encourages others to abuse. How sad that a pregnant woman has a right to an abortion, but a childless couple wanting children cannot demand the right to a family.

Our country has a tradition of offering many personal freedoms, but it has always been recognized that one person's freedom ends where another person's freedom begins.

If a woman has made choices that set her up to conceive a child she didn't plan, she has also made the choice to give up some of her freedom for nine months in order not to destroy the freedom and the life of another person. She is not necessarily strapped for life with a child she can't cope with, because there is the choice of adoption. Nine months seems a small price to pay to protect the life of an innocent child. Are we becoming so selfish that we can't even give that much of ourselves to

dealing justly with a situation we have created? How shameful!

There is also the argument that no one is sure when "human life" begins. If what's growing inside a pregnant woman is not human, what is it? And whatever happens to erring on the safe side? My guess is that the fact that that new life is human, is the very reason it is inconvenient and therefore destroyed. Is this why pro-"choice" is so opposed to an informed consent law? Are they afraid that some women, upon learning what their babies look like (human), may change their minds and choose not to have an abortion?

The pro-"choice" movement is inconsistent with itself. It is obvious that its real agenda is not to encourage responsible choice but self-centeredness, avoidance of responsibility and, ultimately, abortion.

Gwendolyn O'Connor

Indianapolis

The disappearing love of religion

Elaine, a Jehovah's Witness, was not allowed to salute the flag or observe her birthdays. John, who was a Christian Scientist, had to leave the room when we studied health. Peter and Elaine sometimes missed school for holidays the rest of us had never heard of, while Leah was not only absent on those days but also went to Hebrew School at 7 o'clock every morning, and had to bring her lunch. Only one girl, Jane, once announced, "I never have to go to church or Sunday School." The rest of us pitied her, referred to her as a pagan, and frequently prayed for her.

Marcia and I were the Catholics. We ate fish on Fridays, for which we were pitted, and had four names apiece, for which we were envied. During morning prayers (in a public school) we were privileged to stop short of saying "for thine is the kingdom, the power, and the glory forever." When it was time for Lent, we were held in awe by the other children as we glibly promised to do without candy or movies.

One day Jim came to school and announced that his parents had decided the family would join the Catholic Church. Marcia and I were so proud! At recess every day we had him recite the Hail Mary, and we quizzed him on catechism. The other

children could not believe how much we knew about our religion. Yes, being Catholic was best, all right.

At the school my children now attend, most of the church-goers believe all people fall into two classes: saved (by membership in a Bible-based church), and unsaved, which, unfortunately, includes Catholics. Religious dialogue is seen as a dangerous threat. I even heard a fairly well-educated adult in our community recently refer off-hand to Americans' guaranteed "freedom from religion!" (In fact, the First Amendment says the state shall not establish an official religion nor prevent the free expression of religion.)

What happened to the love Americans used to have for religion? Sure, we each thought our denomination was the true one, but we didn't expect everyone to agree with us. And when someone did not, it was interesting to hear how they worshipped in their families.

Nancy L. Worland

Nashville

Why the silence about Medjugorje?

I have a question for the majority of our priests in this archdiocese: Why aren't we laity being told (by you) about what is being taught at Medjugorje by Mary? My intention is not to be critical. I am simply trying to understand why these beautiful messages aren't discussed or relayed by you, who are instruments in the hands of God.

I fully understand and will accept the church's final judgment on the apparitions, and I know we are not bound by the church to follow the suggestions or messages, but, really, is that sufficient reason to keep us in the dark? I feel as though I have lost seven

The Criterion welcomes letters from its readers. Its policy is that readers will be free to express their opinions on a wide range of issues as long as those opinions are relevant, well-expressed, temperate in tone, and within space limitations.

Letters must be signed and contain the writer's full address, although his/her name may be withheld for a good reason. The editor reserves the right to select the letters to be published and will resist demands that letters be published. The editor may also edit letters for length, grammar and style.

Letters for publication should be sent to The Criterion, P.O. Box 1717, Indpls., IN 46206.

years of messages since I did not begin to read about the spiritual events until 1988. This makes me sad, not angry.

True, there is nothing new to the Catholic Church but, as I see it, it is a "back to basics" course. Whether or not you choose to believe it's really Mary who is doing the teaching seems irrelevant. These messages are powerful, yet simple—they simply draw people closer to the Lord himself. What could be more beautiful?

To me, the fruits of the apparitions seem to be summed up best by the Scripture passage "Eye has not seen, ear has not heard, nor has it so much as dawned on man what God has prepared for those who love him" (1Cor 2:9).

May I recommend three books which give good substance and food for spiritual thought? They are "Open Your Hearts to Mary, Queen of Peace," "Abandon Yourself Totally to Me," and "Pray With Your Heart." They can be ordered from Queen of Peace, P.O. Box 527, West, Texas 76691. They are free but donations are accepted to cover printing and postage costs.

Cathy Maloney

Indianapolis



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LIGHT ONE CANDLE

Pleasing the Lord is not difficult

by Fr. John Catoir
Director, The Christophers

We humans are capable of amazing spiritual growth and the Lord is a master at helping us each step along the way. St. Augustine once wrote: "Suppose you are going to fill a wineskin with more than it can hold. You might try stretching it to increase its capacity. This is how God deals with us. Simply by making us wait, he increases our desire, which in turn enlarges the capacity of our soul, making it spacious enough to hold all that he has to give."

And so by holding back, God is preparing us for a future gift. His strategy for increasing our happiness is more subtle than we realize. It's important to keep in mind the fact that there's a reason for everything, and God's love is unchanging.

Once you understand that God's love for you is utterly selfless and sincere, you can begin to live in peace. You can rejoice quietly in this knowledge, even in times of trial and tribulation. You can let go of the things that disturbed you in the past, and reduce your anxiety about the future. You can even feel God empowering you to help others. God's silence is never a problem, it's how you interpret it.



There are times when I become acutely aware of the Lord working through me. I may be speaking to a group or writing an article, but I feel his presence. Inwardly I thank him and applaud what he's doing.

The great privilege we all share as Christians is a personal relationship with God, which enables him to use our gifts to build up his kingdom. The idea of being an instrument of the Lord should not be taken too literally. It's not as though you become a flute in the hands of a musician, a thing to be played at will. You are a person, and God respects your freedom. Your cooperation is essential.

God will never presume upon your good will. He is courteous and infinitely patient, always respecting your mind and sensitivity. He gives you lots of room to maneuver. He waits if you're not ready, and comes back when you're better disposed to deal with him.

How you will cooperate with God is entirely your choice. He does not ask for perfection, only love. Pleasing the Lord is not difficult. He delights in every gesture you make to return his love.

Never mistake God's silence for absence.

(For a free copy of the Christopher News Notes, "Little Things Mean a Lot," send a stamped, self-addressed envelope to The Christophers, 12 E. 48 St., New York, N.Y. 10017.)

(Father Catoir's "Christopher Close-Up" can be seen each Sunday at 6:30 a.m. on WISH-TV, Channel 8, in Indianapolis.)

CORNUCOPIA

Handbags are a mixed bag

by Cynthia Dewes

In a moment of cute, my husband once said, "We could live for a month out of your purse." He was exaggerating, of course. There isn't much nourishment in lint, paper clips, lip-stick, or even artificial sweetener and chewing gum.

Rather, he was kidding about the gorged condition and pregnant appearance of whichever of my handbags happens to be in use. This is not contingent upon the season or the errand on which the bag is taken, since my handbags *always* look that way.

At every change of season, I sort the contents of the last purse used. Gum wrappers, spent ballpoint pens, crumpled store receipts, grocery coupons which expired last December—are all pitched out and replaced by the workable and the useful.

Items are transferred to the correct handbag for that time of year. If anyone opens the purse and finds lip salve, cold tablets and heavy-duty wads of kleenex, they can bet it's winter time. If it's sun blocker and eye shades, this must be summer.

You can tell a lot about someone from the contents of her purse (or his, for that matter).

There actually used to be women in the parish who judged others' piety by the number of holy cards they saw peeking from their handbags. Since most of these cards came from attendance at wakes and funerals, it was clear to see how these people spent a lot of their time.

Another giveaway was the presence of devotional materials and rosaries. Some people must have worn out the kneelers in church, judging by the number of scapulars, holy medals, purse-size prayer books,

and other religious paraphernalia they stuffed into their purses.

Many women are deep into beauty and vanity. Their handbags are full of cosmetic devices. They don't need cans of mace for personal protection, because all they need do in times of stress is swing their purse at an attacker's head and he's down for the count. Imagine, concussion by way of makeup vials, perfume atomizers and cans of hairspray. Awe some.

Thinkers stuff their purses with intellectual materials: magazines, notebooks and pens, paperback books, even teeny tape machines into which they dictate the insights which stampede through their busy minds.

Businesswomen's handbags groan, as do their briefcases, with sheaves of documents, file folders, calculators, yellow marking pens. Once in a while a maverick will carry a frivolous little suede or satin thing with a tiny strap just to prove she is interested in other kinds of business.

Mothers of young children carry huge diaper bags (that's another story), but nevertheless find it necessary to add to their burdens. They cram disposable diapers, jars of baby food, Baby Mickey books and teething rings into their purses and sling them over the other shoulder.

There is no scientific proof that character, competence, or even occupation can be proven from an examination of one's handbag. But a lot of dubious sociology has been based on less.

vips...

Rudolph J. and Elizabeth Gasper of St. Philip's Parish in Indianapolis will celebrate their 60th Wedding Anniversary at an Open House from 1 to 3 p.m. on Sunday, May 6 at the home of their son, 3232 W. 34th Street. The Gaspers were married on May 7, 1930 in Little Flower Church. They are the parents of three children: Margaret Miller, Mary Miller and

Robert. They also have 14 grandchildren and 16 great-grandchildren.



Mr. and Mrs. E. Roy McCann will celebrate their 60th Wedding Anniversary at a family gathering this weekend. Roy McCann and the former Loretta Vogelsang were married April 30, 1930 in St. Paul church, New Albion. They are now members of St. John the Baptist Parish in Dover. The McCanns are the parents of nine children, including Russell, Edith Baxter, Franciscan Sister Rose Marie, Thomas, Anne Fischer, Patricia Schuman, Linda Raab, Carol Niese and Vernon. They also have 38 grandchildren and 35 great-grandchildren.

Ray Rufo, former director and chief lobbyist for the Indiana Catholic Bishops Conference, assumed a new position on April 2 as coordinator of the Center for Justice and Peace, located in the Institute for Pastoral Ministries (IPM) at St. Thomas University in Miami, Fla. The post involves integrating lay spirituality with the public work of the Church in the world. Rufo and his wife, Beth Ann, co-authored the book "Called and Gifted: Lay Spirituality in Ordinary Life," based on their parish retreats of the same name.

David F. Miller, a 1988 graduate of Roncalli High School, has been elected to serve as president of the Marian College Student Association during the 1990-91 academic year. Miller is a sociology major, active in intramural athletics, a member of the golf team, and a volunteer for the Indianapolis Police Department. He is the son of Richard and Florence Miller of Indianapolis.

check-it-out...

The National Council of Catholic Women will sponsor a Spring Luncheon and Style Show at 12 noon on Wednesday, May 23 in Foley Hall on the campus of St. Mary of the Woods College. Reservations are \$12 per person, due by Monday, May 14. Call Freda Malooley at 812-299-1077 for tickets.

The National Catholic radio show, "The Choices We Face," hosted by Ralph Martin, is broadcast every Sunday from 11:30 a.m. to 12 noon on WRB-Stereo 104 in the Batesville area.

Scecina Memorial High School will present "Little Shop of Horrors" at 8 p.m. on Friday and Saturday, May 11-12.

BIOGRAPHY—Brent Elias poses as Knute Rockne while delivering his book report on the Notre Dame football legend. St. Barnabas 4th-grade teacher Helen Kanter asked her students to dress as the subjects of their biography assignments so that they would "better identify and understand the characters in the books."



Preceding the play on Friday, Anne Kirk and her crew will present a "Dinner on Skid Row." The cost for the dinner and show is \$10; play only, \$3. The cost for children is \$4 for dinner and \$1 for the play for ages 5-10; under 5 free.

The annual May Pilgrimages to the Shrine of Monte Cassino sponsored by St. Meinrad Archabbey will be held on Sundays in May at 2 p.m. C.D.T. Speakers and topics include: Benedictine Father Carl Deitchman, "My Soul Magnifies the Lord," May 6 (the Universal Rosary March will be held also); Benedictine Father Martin Dusseau, "All I Really Needed to Know I Learned from my Mother," May 13; Benedictine Father Conrad Lous, "Mary, the Mother of the Church," May 20; and Benedictine Father Meinrad Brune, "Mary, a Person Filled with Gratitude," May 27. During May, Mass will be offered at 7 a.m. C.D.T. Tuesday, Thursday and Saturday at the Shrine. Saturday Mass for the Clients of Our Lady of Monte Cassino continue throughout the year.

Roncalli High School class of 1970 will hold a 20-Year Class Reunion this summer. Class members who have not yet been contacted may call Lucia Heid at 317-356-3552 or Donna Dreyer Ahlbrand at 317-787-4147 before June 1.

Parents of disabled or mentally retarded children who are concerned about long-term financial care for them may contact the Indiana Association for Retarded Citizens, which offers a trust fund program. Interested persons may call Alan Kemp at 317-632-4387.

"Springtime for Single Parents," a single parents' retreat will be held on Saturday and Sunday, May 4-5 at Alverno Retreat Center. Call 317-257-7338 for more information.

New Albany Deanery Catholic Youth Ministries will hold its annual awards banquet on the theme "Memories, Tradition and Vision: 25 Years of Caring for Kids," beginning with dinner at 6:30 p.m. on Thursday, May 10 at Providence High School in Clarksville. The event will kick-off the deanery youth ministry's 25th Anniversary Celebration. Tickets are \$10. Call 812-945-0354 for more information.

The Providence High School Alumni Association will sponsor an evening of food and entertainment on Derby Eve, Friday, May 4. Parents, alumni and the general public over 21. Former teacher, Father Dan Atkins, and Providence principal Mike Johnson will provide music. Doors open at 7 p.m., with entertainment from 8 p.m. until midnight. Admission is \$5.

The Guardian Angel Guild will hold its Spring Semi-Annual Meeting on Monday, May 7 with a "Talk With the Animals" at the Indianapolis Zoo. Meet at Secunia High School, 5000 Nowland Ave. at 9:15 a.m. Reservations at \$10 are due by May 1. Contact: Florence Bauman, 4102 Harrison Place, Indianapolis, IN 46226, 317-546-7649.

The "Focus on Faith" television series seen at 6:30 a.m. E.S.T. each Saturday and Sunday on WRTV-Channel 6 in the Indianapolis area, will offer the following programs during May: "The Ecumenical Reality," with Msgr. Raymond T. Bosler and panel, May 6; "God as Mother," with Franciscan Sister Marie Werdman and panel, May 13; "Reverence for our Faith," same panel as previous week, May 20; and "Death as Loss," Valerie Dillon and panel, May 27.

The Ad Game

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The object of this game is to simply unscramble the names of Criterion advertisers. If you need help, you have a definite "Ad" advantage—the answers can be found in the advertisements in this issue of *The Criterion*.

Below you will find the names of five Criterion advertisers, each followed by a series of boxes. Unscramble the letters and place each letter in its appropriate box (example: MAFITA would become FATIMA). The sixth advertising name will be used as a tie breaker (see rule #4 below).

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- 2) Entries must be received on or before noon on the first Thursday following publication of the game.
- 3) The Criterion cannot be held responsible for delays caused by the postal service.
- 4) All entries must be accompanied by the name and address of the person submitting the answers.
- 5) In case of a tie, the winner will be picked at random from the winning entries received.

The Solution and Name of the Winning Entry will be Published in two weeks

Cemeteries staff plants trees for Earth Day

by Mary Ann Wyand

As part of Earth Day 1990 observances, Catholic Cemeteries employees planted trees in Calvary, Holy Cross and St. Joseph cemeteries in Indianapolis.

Grounds crew member Brian Baker said the cemetery staff decided to plant the trees because they wanted to show their concern for the environment in positive ways.

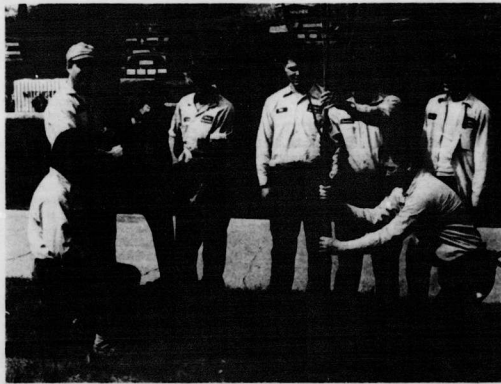
"The significance of Earth Day should not be solely confined to this day," Baker said, "but hopefully will mark the beginning that every individual can make with a commitment to helping solve our earth's problems. It's a challenge we must face now if we are to maintain our present quality of life as we know it."

Baker joined grounds crew staff members Mike English, Richard Maga, Joseph Pearcey, Kenneth Plerle, Mark Seaton, Garland Thomason and Dessie Whittemore in the Earth Day project.

Baker noted that anyone can plant a tree or separate trash for recycling.

By planting these trees," he added, "I think it will serve as our constant reminder to this commitment. This is also a good time to thank those people who have participated in our Living Tree Program, realizing the ecological benefits plus remembering their loved ones."

Showing concern for the environment is an important aspect of Christian living, Baker said, and is rewarding because "there is a spiritual uplift that you get from doing this."



EARTH DAY PLANTING—Catholic Cemeteries employees (from left) Mark Seaton (kneeling), Richard Maga, Kenneth Plerle, Dessie Whittemore, Mike English, Garland Thomason, Joseph Pearcey and Brian Baker (kneeling) plant a tulip poplar tree at Calvary Cemetery in Indianapolis in observance of Earth Day. (Photo by Mary Ann Wyand)

Pastoral sessions are set for marriage ministry

by Mary Ann Wyand

Five archdiocesan agencies will jointly sponsor a one-day workshop on "Pastoral Issues in Marriage Ministry" at two locations next week.

Designed to offer up-to-date information and assistance to persons involved in parish ministry, the comprehensive workshop on troubled marriages and annulment is scheduled May 1 at the Catholic Center in Indianapolis and May 3 at the Mount St. Francis Retreat Center.

For registration information, contact the Metropolitan Tribunal at 317-236-1460. The workshop fee is \$10 per person.

In addition to the Tribunal, other archdiocesan sponsors are Catholic Social Services, the Family Life Office, Ministry to Priests, and Ministry Development.

An introductory presentation on "Marriage Since Vatican II" by Valerie Dillon, director of the archdiocesan Family Life Office, will open each workshop session.

Dillon will discuss "some of the shifts and changes that took place with Vatican II and have since been elaborated on by various papal documents of how marriage is seen by the church."

Her presentation of basic doctrinal background behind church practice will include discussion of "an understanding and vision of Christian marriage in modern times in order to appreciate and understand issues that are germane to the Tribunal processes and church law regarding marriage."

Program topics include "What Constitutes a Troubled Marriage?" presented by CSS social worker Ella Vinci and "Privilege of the Faith and Pauline Privilege" discussed by Father Fred Easton, judicial officer of the Metropolitan Tribunal. Other Tribunal staff members will talk about "Nullity of Marriage."

Holy Names Sister Louise Bond, director of the Ministry Development Program, suggested the collaborative workshop in response to a recent survey of priests and pastoral ministers in parishes.

"This event is a part of a plan for an on-going education in areas of family ministry that we want to do annually," Father Easton explained.

As part of this combined effort to clarify church teachings on marriage ministry and canon law on annulment, the Family Life Office and Metropolitan Tribunal have jointly published "Divorce, Catholics and the Church."

The booklet is available for 50 cents by written order to either agency in care of P.O. Box 1410, Indianapolis, Ind. 46206.

"We're just trying to dispel some misconceptions," Father Easton explained. "The workshop idea is a part of a whole history of each of us separately doing programs for the assistance of those that are doing parish ministry. It is our hope that with the greater use being made of persons who are not priests in more responsible positions in parishes, it would be appropriate that we try to involve them as well."

Targeted at individual parish needs, Father Easton said the workshop on marriage ministry is an effort to assist people involved in parish work or religious education to become more professional in their knowledge and ability to utilize processes offered by the Metropolitan Tribunal.

"Another group of people that might well have an interest in this workshop are spouses who are working with the priests as a team," Dillon said. "Sponsor couples sometimes do hear things in the course of the work that they do with engaged couples that suggests a possible question about the marriage that would need to be referred to the priest because of potential invalidity of the coming union."

Patrick J. O'Connor

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I am extremely proud to be an alumnus of the Cathedral High School class of 1970. Although I miss our location at 14th and Meridian, the great spirit of Cathedral continues today at the 56th Street facility just as it has for almost seventy-five years. With the physical relocation now complete for almost fifteen years and the fiscal stability of the school more solid now than at any point in history, I am very excited about the continued service of Cathedral High School to the city of Indianapolis well into the 21st century.

Cathedral offered me, as a student and an athlete, unique opportunities in forming the foundation of my personal and professional pursuits today. From 1966-1970, Cathedral provided me with an excellent basic business, general and religious educational background. To my great benefit, I was allowed the opportunity to form a swimming team, and I was privileged to serve as President of my senior class, both of which contributed to my successful participation in the swimming program at Indiana University and my equally successful pursuit of a business degree.

Now that I am established in the civic and business community in Indianapolis, I am fortunate to work with Cathedral as a member of the Board of Directors, currently serving as the Chairman of the Development Committee. Cathedral's great academic, athletic, and artistic successes of the last several years are numerous. The class of 1993 is the largest freshman class in the last five years. With the outstanding opportunity to eliminate the relocation debt, Cathedral can continue to emphasize strict academic standards for college preparation, to require religion courses, and to stress student participation in the many other activities of the school in addition to organized sports. The thoroughness and tradition of a Cathedral education contribute to the continuing camaraderie and vitality of the Cathedral community.

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Marian gets Lilly grant for ICPI

by Margaret Nelson

Marian College has received a grant from Lilly Endowment that will be used to fund the ongoing Indiana Catholic Principals' Institute.

The \$135,246 will be used to develop and phase in three "strands" of the program that offers continuing education and support programs for administrators of Catholic schools. All five dioceses of the state, including the Archdiocese of Indianapolis, may participate.

Though the project is eventually expected to be self-supporting, administrators must first alert planners so they can include staff development costs in parish and diocesan budgets.

Marian College initiated the program so that Catholic educational leaders could receive training with a distinct Catholic influence. Since more and more principals are lay people, religious communities do

not automatically provide spiritual formation or development for school leaders.

Phase I of the program began in August, 1989, when new principals from throughout the state attended sessions at the Indianapolis campus. Follow-up sessions were held in November and February of this year. Phase I will conclude on June 12-13. Phase II will provide a five-year training program for veteran principals. Sixty administrators are expected for the first session in June.

Joyce Johnstone, chairman of the education department at Marian, is on the core planning committee with Providence Sister Lawrence Ann Liston, director of schools for the archdiocesan Office of Catholic Education; Franciscan Sister Norma Rockliffe, Marian's executive director for planning and mission effectiveness; and Eugene Piccolo, school superintendent for the Lafayette Diocese.

It is expected that Phase III will be used to teach pastoral leadership skills needed for developing and maintaining collaborative ministries.

Bishops' pro-life campaign criticized, defended

by Mark Pattison
Catholic News Service

WASHINGTON—The decision by the Hill and Knowlton public relations firm to accept the U.S. bishops as a client for a multimillion-dollar pro-life campaign sparked both criticisms and defenses of the bishops' plan.

The criticism has come from several newspaper columns and editorials as well as from within Hill and Knowlton's staff. Objections range from the campaign's perceived threat to women's reproductive rights to the bishops' linking up with a public relations firm to get out a pro-life message.

But other columnists defended the campaign, saying the money being spent was aimed at defending the "invisible poor."

Hill and Knowlton spokesman John Berard told Catholic News Service April 19 the account was still firm, even though a contract with the U.S. Catholic Conference had not yet been signed for the account, expected to be worth \$3 million-\$5 million over three to five years and paid through private donations.

Cardinal John J. O'Connor of New York,

chairman of the U.S. bishops' Committee for Pro-Life Activities, who spearheaded the push for a public relations campaign, told *The New York Times* April 22 that the church has "not done a good job" in getting its pro-life message out.

"Let's face that reality. Let's not pretend that in this area we have been great communicators," Cardinal O'Connor said.

Lay theologian Michael Novak, in an April 13 column in the *Los Angeles Times*, also defended the expenditure. He noted that one criticism was that the bishops could find better use for \$5 million "in cities where poor people eat from dumpsters," but said: "Yet when infants in human form are ripped from the womb and thrown into dumpsters, 25 million of them, perhaps that doesn't seem like such a waste of money, after all."

At Hill and Knowlton, 136 employees from its 400-member New York office signed a letter to Hill and Knowlton chief executive officer Robert Dilenschneider protesting the firm's decision to "accept an assignment whose ultimate goal is to limit our fundamental rights."

The letter said, "Our rights, it seems, mattered less than the promise of additional revenue."

Ten women in Hill and Knowlton's Washington office also sent a letter to Dilenschneider complaining they were not consulted. The Washington office had secured the pro-life account.

Berard said that "we do not generally consult with every employee" before accepting a new client.

He acknowledged that "this is the most controversial issue with which we have been involved." Berard said other accounts had generated controversy within the firm, but declined to name them.

Hill and Knowlton, according to *O'Dwyer's Directory of PR Firms*, has nearly 650 clients. Among them are the League of Women Voters, which supports abortion; Warner-Lambert Co., which makes oral contraceptives and condoms; and Baxter International, which makes intrauterine devices.

Other clients include IBM, Exxon, Nestle, Pepsi Cola, RJR Nabisco, Nintendo, Kellogg, Chrysler, Mazda, Wendy's, the National Football League, Procter & Gamble, Drug Free America, Junior Achievement and Playboy Enterprises.

A *Playboy* spokeswoman said the firm was discussing whether to renew its contract with Hill and Knowlton because it took the bishops as a client.

Two firms, which Berard also declined to name, have already withdrawn business from Hill and Knowlton, and one employee has quit in protest.

Berard said Hill and Knowlton clients were told of the bishops' account.

He added that Hill and Knowlton will not resign the account because of the controversy. "Both Hill and Knowlton and the (U.S. Catholic) Conference are committed to moving forward," Berard said. "We do have a letter of engagement" from the bishops dated late March in which the public relations firm was awarded the pro-life campaign.

An April 13 editorial in the *Los Angeles Times* criticized the bishops' use of a public relations firm to advance their viewpoint.

"Public relations and polling are not instruments of ethical persuasion or moral argument," the editorial said. "They are tools of electoral politics."

The *National Catholic Reporter*, an independent Catholic weekly based in Kansas City, Mo., asked in an April 20 editorial why the bishops would "buy into me Hill and Knowlton marketplace manipulation they deplore in other areas."

As the result, the editorial said, the bishops are "damaging themselves and the issues they feel strongly about while distancing themselves even further from the people they are supposed to be shepherding."

Father Kenneth Doyle, USCC spokesman, told Catholic News Service April 23 that "the entire project will be under the

control of" the USCC "and will be consistent with our standards of ethics and values."

The National Abortion Rights Action League placed a full-page fund-raising advertisement in the April 22 *New York Times* condemning the campaign.

While "the Catholic bishops have every right to make their voices heard in the public debate over abortion," the "attempt by supposedly well-meaning people" to "turn their religious teachings into public policy," the advertisement said, "threatens the historical separation of church and state."

Father Doyle responded that by speaking out, the bishops are "fulfilling an obligation in a democratic society. That's how democracy functions. That's why America is strong."

Eugene Kennedy, a former priest who is a psychology professor at Loyola University in Chicago, wrote in an April 19 column in *The New York Times* that "in behaving like corporate CEOs, the bishops are subverting their admirable pastoral strengths and risking the reputation for integrity they have elevated in the last decade."

New York Times columnist Anna Quindlen said in an April 8 column that the public relations campaign suggests that "the church believes (women) are shallow enough to be swayed by practiced paid persuasion, as though they were buying soap powder."

Syndicated columnist Mary Costello of Lincoln, Neb., in reply to Quindlen's column, said, "Personally, I said a silent hallelujah when I read about the bishops' decision. We're putting our money where our mouth is."

Costello's column appears in the April 27 issue of the *Catholic Star Herald*, diocesan paper of Camden, N.J.

Responding to Quindlen's "My God, the good we could do with five million dollars" criticism, Costello likened it to Judas Iscariot's criticism of Jesus' feet being washed with expensive oil that could have been sold and the proceeds given to the poor.

"Could it be that instead of using the money for the visible poor," Costello wrote, "the bishops are washing the feet of Christ by investing it in the invisible poor?" In his remarks to *The New York Times*, Cardinal O'Connor also said, "There has been virtually no effort, until quite recently," to formalize Catholic teaching on abortion in Catholic grade and high schools, which are attended by less than 25 percent of Catholic school-age children, he said.

And formal homilies on abortion are "maybe once, maybe twice a year," the cardinal said, and they are "of varying lengths and of varying quality, it must be admitted."

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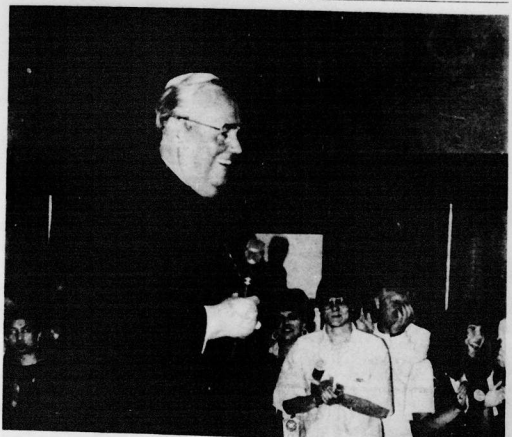
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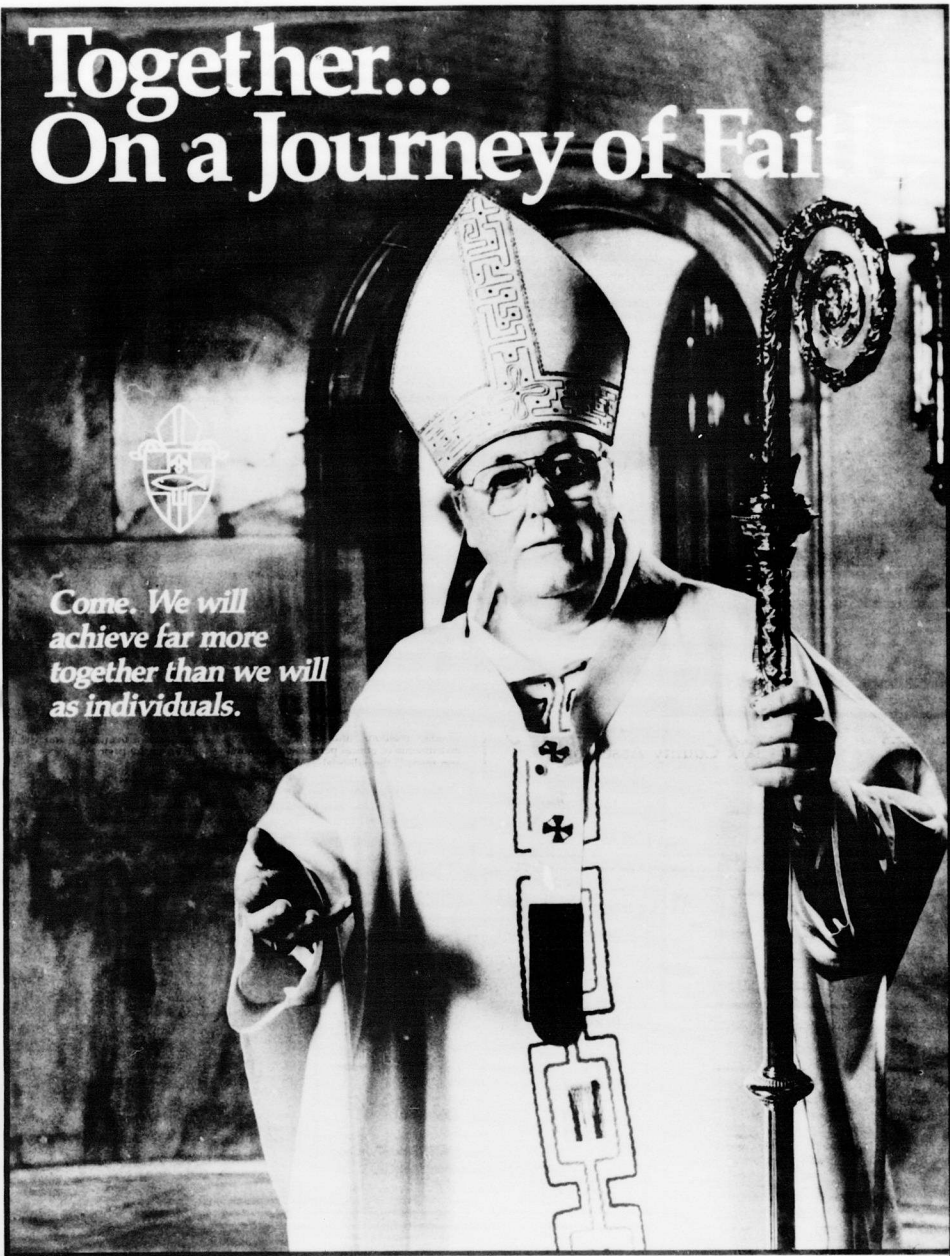
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STANDING OVATION—Archbishop Edward T. O'Meara receives a standing ovation from the more than 500 teen-agers in attendance at "Horizon '90: Youth Into the Future," the 33rd annual Archdiocesan Youth Conference. Organized by the Catholic Youth Organization, the two-day event April 21-22 at Roncalli High School featured workshops, worship and music. Conference stories and photos are on pages 20 and 21.

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May 6, 1990

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Educators must meet challenge of children in single-parent homes

by Ines Pinto Allica
Catholic News Service

TORONTO—Catholic educators must come to terms with the ever-growing challenge of children living in a single-parent home, a divorced mother of three told the National Catholic Educational Association.

"The task of education has been challenged because 30 percent of the children we teach come into the classroom each day grieving because of death or divorce in their family," said Suzy Perkins Yehi, co-founder of Rainbows for All God's Children, a Schaumburg, Ill.-based organization that helps children of single parents and teaches educators how to deal with them.

Yehi made her comments April 18 in a speech titled "The Challenge in the Classroom: Single-Parent Children" at the 87th annual NCEA convention in Toronto.

"Outwardly they look the same as other children, but what is going on inside these children is a loss," she said. "Our little ones are faced with decisions and challenges many of us faced in college."

In the United States, divorce hits 50 percent of marriages, she said. Some children are faced with the death or physical or emotional abandonment of a parent. Emotional abandonment could be said of an alcoholic or drug-abusing parent, she said. Whatever the reason the child is left with a single parent, Yehi said, the child must be given the opportunity to grieve the loss so he or she can adjust to a new life "and go on with the process of life."

Children show their grief in a variety of ways, including daydreaming, anger, violence, crying, fidgeting, depression and

changing habits such as eating less or more, she said.

Unfortunately, she said society has tried to "stuff those feelings of grief in a pocket like change," and people just don't know how to deal with death.

Employers will give their workers a few days to attend a funeral and grieve but then expect them to return to "business as usual."

Sometimes children are faced with the same expectations by being sent to school on the day of the funeral of a loved one, she said.

"We don't allow one another that time to grieve," she said. "Grieving a divorce is sometimes the same grief felt in the case of a death. Children grieve twice the amount that adults do."

Yehi divorced 15 years ago after 11 years of marriage and she said she spoke to her three sons, who were pre-teen ages at the time, to help them deal with their pain.

"They asked me not to tell their teachers of the divorce because they believed their teachers would give them more homework," she said. "They asked me not to tell the neighbors because they feared the neighbors' children wouldn't be allowed to play with them anymore."

It is important to talk to the children about their feelings and for adults to be honest about their personal feelings about the death or divorce, she said.

Children should be reassured that they are not at fault for the death or the divorce. "Children think the world revolves around them," she said. "They will feel that in some capacity they caused this loss."

Children should be told that divorce is a problem between the two adults and that death is a natural biological process.

Death should not be described as something like sleeping. Instead, it should be explained biologically, where the body

no longer needs food or breath and the heart no longer beats, she said.

Yehi said she follows Dr. Elizabeth Kubler-Ross' theory of five stages of grieving. Kubler-Ross is a Swiss-trained psychiatrist who is a pioneer researcher on death and dying and author of a book on the subject.

The five stages include rejection, anger, bargaining, depression and acceptance.

Yehi said it is important that children go through all the stages of grieving because they will bury it inside themselves.

"If they don't talk about it, someday it's going to pop out," she said. "It's like a time bomb."

In the rejection stage, people deny what has happened. In the anger stage, they are angry at the world for what has happened. In the bargaining stage, they try to make deals with God or others so they can

prevent the event from occurring. They also ask "What if?"

In the depression stage, they are starting to grasp what has happened and are saddened by it. Finally, they accept the occurrence and learn to live with the changes, Yehi said.

Educators can help children through the grieving process by reaching out and asking them how they are doing constantly until they open up with their feelings, she said.

Grieving does not occur overnight and many times it is delayed because the child is forced to take on many adult responsibilities at home, she said.

Teachers also can help students by being sensitive to their situation, she said. Schools should be careful not to plan mother-daughter, father-son events or address communications as "Dear parents" or make the children make gifts for their parents.

Instead, children could take home letters addressed "Dear parent" or be encouraged to make a gift for that someone special in their lives.

Children who come from single-parent families can grow up to be loving, compassionate and productive people, and teachers can help play a vital role in that development, she said.

The pope visits Czechoslovakia

(Continued from page 1)

Catholics," who kept their faith a secret. These include secretly ordained bishops and priests, secret lay organizations and oppressed religious.

The pope made clear that all these distinctions must cease so that a single church emerges. This includes accepting priests from the Pacem in Terris association, which collaborated with the communist government, he said.

"In the Lord's name, I exhort you, to forget the conditioning of which they were the victims, and, in a renewed pastoral commitment, to rebuild anew the full unity of the priesthood," he said.

Pacem in Terris was disbanded last

December, but the members are still functioning priests.

Throughout the trip, the pope punctuated his remarks with firm support for Czechoslovakia's non-violent toppling of the communist government.

This was a victory for the individual's "unquenchable yearning for freedom and truth," he said in his first speech.

"I have been able to perceive everyone's joy at regaining freedom," he said just before leaving.

He told journalists on the return flight to Rome that the trip "was very necessary at this moment. I hope it can open new doors in the relations between Eastern and Western Europe and foster European unity," he said.

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African-American liturgy offers warmth, healing

by Katharine Bird

One of the first things a visitor notices on entering the chapel at St. Augustine's Parish in Washington is the crucifix hanging to the right of the altar. Starkly simple, it consists of a wire screen on which a black Jesus hangs on a cross, a cross made of barbed wire.

For African-Americans at St. Augustine's, the first black parish in the city, dating from 1858, the barbed-wire cross is a graphic symbol of their roots in slavery.

The cross tells blacks that Jesus Christ, who died at a young age, "stayed" now in the black community, especially as a black man between the ages of 20 and 29," Father John Mudd, pastor, explained.

And the cross reminds African-Americans that Jesus "came in a particular time in history, but he comes now to break the chains of oppression," John Butler said. As head of the parish's catechumenate program, he is part of a management-consultant firm which advises churches on evangelization issues.

Asked why a parish which is 85 percent African-American has a white pastor, Father Mudd said that there always is "a preference for black leadership but people recognize reality and there are more black parishes than black priests to go around."

Because of a growing sensitivity to the issue of race and because the worldwide church increasingly is multicultural, the church is grappling today with the vital

need for ethnic groups to have access to their heritage in the liturgy.

"For the liturgy to be alive and meaningful to various ethnic groups, the signs and symbols which speak to those groups need to be present," said Bishop J. Terry Steib. The auxiliary bishop of St. Louis, Mo., is one of 13 black bishops in the United States.

Having black symbols in the liturgy is important so that we can know who, what and where we are as a community, according to Martin Gerard Lange. It is a way for people to identify with the liturgy. A U.S. Postal Department employee, he is co-director of St. Augustine's program for returning Catholics.

Having ethnic traditions in liturgies is important because the liturgy should be an expression of people's culture as well as a vehicle for worship, said Benedictine Father Cypryan Davis.

"The expression of our worship should not be foreign to the culture in which we live much of our lives," he noted.

Father Cypryan is a professor of church history at St. Meinrad Archabbey in Indiana and author of a history of black Catholics in America. He got interested in the topic "because I was black and Catholic."

The five leaders identified a number of areas that mark African-American liturgies in Catholic parishes:

►Hospitality. The atmosphere is warm, friendly and informal. Often the kiss of peace is extended for some time as people leave their pews to greet others.

It is not uncommon for one person to comfort another who is crying, moved by some aspect of the liturgy or by personal woes, Lange said.

►Holistic. For black Americans, spirituality takes in the whole person, said Bishop Steib. Accordingly an African-American liturgy "speaks to the whole person, not just to the intellectual."

People often express their emotions more openly during an African-American

liturgy, he said. The penitential service, for example, may be longer as people express their sorrow aloud and speak of their need for forgiveness.

They also may respond to a liturgy by affirming a reading with an "Amen," or clapping their hands when something touches them, Bishop Steib said.

►Preaching. To relate the Scriptures to people's experiences, a homilist might make a connection between the Exodus story of the Israelites' escape from Egypt to the struggle by blacks for liberation, said Father Mudd.

Or a homilist may observe how often people in lowly positions accomplish great things. In the Old Testament, for instance, the general Naamaan is cured of leprosy by following the advice of a slave girl.

Highlighting her actions "helps people identify with the fact that God deals with ordinary people," Lange said.

►Gospel music and choirs. These grew out of "people of color doing what they love to do when they get together," Butler said. Gospel music "comes from the stories of the Gospel." It speaks of Jesus and what Jesus means for African-Americans.

Gospel music also is marked by rhythms with origins in Africa and by people swaying with the rhythm. Instruments may include bongo drums, saxophones, trumpets, and bass violins.

►Use of visual arts. Vestments and wall hangings often are made of kente cloth, a West-African cloth associated with royalty and used for celebrations.

The five leaders observed that African-Americans have much to give the larger church. They can remind people that it's OK to express joy at the realization that we have been saved, said Butler.

African-Americans also have a great gift for faith in God, a faith that carries them through the hardest of times, said Father Mudd. "They have a sense of God's presence" that has carried them through their long history of oppression.

(Bird is associate editor of Faith Alive!)



GOSPEL—African-American liturgy reflects the culture of parishes in song, movement, cloth, and decorations. During Black History Month, a black priest displayed antique leg chains as he discussed slavery. (CNS photos by Michael R. Hoyt)

Who 'speaks' to us during Mass?

by David Gibson

Whose voice are you meant to hear during the Sunday liturgy?

Would you respond that people gather for the liturgy precisely to hear God's voice? True enough. Nothing less suffices.

Yes, people are addressed in the liturgy—spoken to. But they also are invited to respond to what they hear.

God's voice is heard. But human voices are heard as well. People enter into the liturgical action and make themselves heard.

They do this in various prescribed ways—through prayers and formulas that are written down. But scholars who study

the liturgy's history observe that the liturgy has had a remarkable capacity to make room for people to express themselves in the "languages" most natural to them—through their music, for example, or the gestures familiar to them.

Even the special ways people celebrate—their concept of a real celebration—get expressed in the liturgy.

An interesting challenge for the church in every age is to preserve unity in the liturgy while making room for a variety of cultural expressions on the part of a nation's people, or of ethnic and minority groups within a nation.

It is a challenge we hear much about today.

(Gibson is the editor of Faith Alive!)

DISCUSSION POINT

What does 'Gospel Mass' mean?

This Week's Question

If you participate in a parish "Gospel Mass," what does it mean to you?

"As an African-American, 'Gospel Mass' means I feel more comfortable. Mass feels more directed toward my life and my experience... That's not always possible in other parts of church as it should be." (Diana Allen, Baltimore, Maryland)

"A Gospel Mass, when done with a choir and African-American customs, is an extremely powerful religious experience. It taps all of the values and images that help to bind African-Americans not only to God but to one another." (Benedictine Father Mario Shaw, Peoria, Illinois)

"I think it's very good... I think the liturgy should interact with the culture where I go to Mass. I wouldn't expect a Gospel Mass if I was in Alaska, but I would expect a Mass that reflected the culture." (C. William Michaels, Baltimore, Maryland)

"It causes me to focus a little more, to pay attention because it's a bit different. I suppose the word is 'moving.' As a result, the participation is greater." (Wes Derrard, Peoria, Illinois)

"I have personally participated in several 'Gospel Masses' and I have always been edified by them. In some ways, it's prayer in its highest form because if you sing, you pray double." (Eva Barczak, Baltimore, Maryland)



Lend Us Your Voice

An upcoming Faith Alive! edition asks: What does God do? Choose one or two words or phrases to characterize roles God fulfills in your own life.

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

Customs enrich liturgy

by Fr. Eugene LaVerdiere

First you heard the music—rhythmic, pounding, regular—the music of drums designed for processional dance.

Then you heard the voices—low, undulating murmurs, sounds barely audible—carried by the wind.

Finally, the people appeared, a long procession, led by men, women and children from the many tribes, their step gentle and proud, their bearing a proclamation: "How wonderful it is to be here!"

If at first you doubted, there was no more



DANCER—An eagle dancer joins in the Native-American celebration marking Bishop Pelotte's ordination. (CNS photo)

doubting when the eagle dancers approached. They came forward in a single column, young men, arms covered with feathered wings outstretched like an eagle in flight, eyes peering beneath an eagle hood, body bent at the waist, soaring, turning, swooping, spirits powerful and free.

The eagle in flight is an awesome sight, and so is the eagle in dance.

Then came the deacons, the priests, the bishops, the archbishops and a cardinal, all in liturgical robes even more traditional than the Native-American garments of those leading the procession.

At the end came a man with a smile so broad it was all there was to his face. His name was Donald Pelotte and that day in an outdoor stadium in Gallup, N.M., he was ordained a bishop, the first Native-American bishop.

It was a wonderful liturgical celebration. It spoke to us of God, of one who transcends all cultures but speaks in human words and symbols. That day God spoke in the symbols of Native America.

The liturgy also spoke of us, just as we were, clothed in our best and in all our cultural richness. Otherwise, it would not have been our liturgical celebration, would it?

Liturgies celebrated by American blacks have their own unique stamp, especially in the South. My first experience was in New Orleans.

The music was different, hymns filled with new pride but still flowing from the painful memory of slavery. The preaching, the prayer, the singing, the chanting, the rising, pausing, rising, lifted up and onward by urgent "Amen's."

Like the Native-American liturgy, it was truly Catholic. There was no mistaking it when you heard, "Lord, have mercy! Christ, have mercy," and "This is my body." The language may differ from one



CEREMONIAL—Indian traditions were incorporated into the ordination of Bishop Donald Pelotte (left) as the first Native-American bishop in the United States. (CNS photo)

part of the world to another but the words, meaning and intent are the same.

There also was a difference in style, something you had to hear. For the Native American, "Lord, have mercy" was muted and deeply respectful. For the American black, it was bold, trusting and hopeful.

But it was in the Gospel choir, most of all, that you sensed the difference. A slight movement of the director's finger and the entire choir, elegantly robed, swayed to the right in perfect unison. Again it came through, loud as can be, "How wonderful it is for us to be here."

Many ethnic groups contribute to the liturgical tapestry of the church, including the Mexican-Americans of the Southwest and the United States.

I attended a celebration not long ago at the Santuario de la Virgen de San Juan in the Diocese of Brownsville, Texas. The shrine was filled to capacity with attentive adults and not so attentive children.

The liturgical music was led by the mariachi sounds of trumpet, viol, violin, guitar and full male voices in the tradition of Guadalajara.

Here was music and spirit for body and soul, different from all others, every sound and word a proclamation: "It certainly is wonderful to be here."

In America, we are blessed to have such variety of expression for the one sacrifice of Christ.

(Father LaVerdiere is senior editor of *Emmanuel*.)

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THIRD SUNDAY OF EASTER

The Sunday Readings

Sunday, April 29, 1990

Acts of the Apostles 2:14, 22-28 — 1 Peter 1:17-21 — Luke 24:13-25

by Fr. Owen F. Campion

Often during the liturgies of the Easter season, the church presents us a reading from the Acts of the Apostles. That is the case in this weekend's first reading.

Although offered as a record of important acts by the apostles, primarily Peter and Paul, the Acts of the Apostles is preaching, as are the Gospels. It emphasizes Jesus as the Redeemer, long foretold by the prophets, and it gives us a glimpse of public response to the apostles' revelations about Jesus.

This weekend's reading repeats Peter. Peter speaks in the apostles' behalf. It is an important distinction. The early church, to which this book originally was provided, was filled with disagreements and differences as much as the church has been at any other stage in its history. References to Peter in that setting affirmed his authoritative role. It was critical in situations in which some claimed to possess knowledge of Jesus handed them by other apostles, inferring that that knowledge conflicted with understandings given by other apostolic sources.

These mentions of Peter underscore an ancient belief in his primacy over the church, and in the integrity of his vision of Jesus and the Lord's Gospel.

In this weekend's reading, Peter links Jesus with David, the great king of Israel. It was a powerful association for Jews who heard Peter, or who heard him quoted in the Acts of the Apostles. David was God's instrument. His lineage was to secure God's salvation for God's people. David was the Lord's ancestor. Peter stressed that Jesus

followed in David's role and that he descended in the line destined to continue David's great role in God's plan of saving his own.

Of the Acts of the Apostles held by the author of the First Epistle of Peter. That epistle is the source of this weekend's second reading.

To convert to Christianity was a serious step in the first century, to say the least. In time, it would invite arrest and death under terrifying circumstances. Even at best, it meant separation from family and friends since it meant rejection of the very basic values understood by the culture of the time. The epistle realizes that separation and all the implications of conversion. It recognizes heartbreak, fear, and anxiety in the process. It is most encouraging and consoling, but it reminds its readers that truly satisfying consolation is in closer identification with Jesus, who himself was misunderstood and insulted, who died and rose again to life.

This weekend's Gospel story, from St. Luke's Gospel, is the graceful and familiar story of Jesus and the two disciples as they walked the seven miles from Jerusalem to Emmaus. It is a compelling and rich story as a post-Resurrection experience.

Along the way, the disciples do not recognize Jesus, but they voice an ancient, succinct creed. In other words, they have heard the Gospel and are willing to accept it, but its full meaning is still unclear. To refine their knowledge, Jesus reveals the prophets' messages, and that of Moses, the great composer of fundamental Jewish law and religion.

In response, the disciples ask Jesus "to stay with them." They open their hearts to him. Finally, in the "breaking of the bread," they recognize him. "Breaking of the bread" was a term used often in those

times to describe the Eucharist. Luke's Gospel paints a picture linking the meal in Emmaus with the multiplication of the food for the crowd, and with the Last Supper. It was no ordinary meal in Emmaus, but a meal aglow with love, life, and God.

Reflection

This weekend's Liturgy of the Word is superb in the practicality of its message.

It places us all in the footprints of those who heard Peter preach, or of those to whom the author of the First Epistle of Peter sent his letter, or of the disciples en route to Emmaus with Jesus as their companion.

We have heard the Word of God and we are baptized. We have accepted Jesus as Savior and Son of God. Yet the will of Jesus is not instantly apparent to us in every circumstance.

As did so many Christians in the generations soon after Jesus, we live in a culture not altogether friendly to God or to virtue. It too is in a process of being redeemed, of being uplifted in the Lord. But it still is very bound to earth, instinct,

and short-sightedness. It is the culture in which we live. It is familiar and comfortable. Breaking from it is not easy—nor always obviously wise.

We may be spiritually blind, as were the Emmaus disciples. We presume we have all the answers, based upon what is actually our scant knowledge of God. No one ever fully comprehends God.

Not to leave us to our dismay and limitations, the church in these readings presents us the image of Peter, of the community that is the church, and indeed of the revelation of God and the Holy Eucharist, as sources to which we can turn for light in the darkness of confusion or doubt.

In them all, God addresses us. He answers questions and completes our knowledge despite our limitations. He lives the Eucharist, regardless of Calvary. He gives himself to us as nourishment, and he offers himself totally as once he offered himself in the reconciling sacrifice of the cross.

The setting these readings describe is real and true. So is the blessed alternative they reveal awaiting us as followers of Jesus and sons and daughters of God.



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THE POPE TEACHES

Mary's obedience is model for all

by Pope John Paul II
Remarks at audience, April 18

The events of the Incarnation reveal not only the truth about Jesus Christ, true God and true man, but also the truth about the Holy Spirit.

In St. Luke's account of the Annunciation, we see a very personal relationship between God and the virgin mother of his Son, a relationship which was itself the work of the Spirit.

Indeed from the moment of her Immaculate Conception, the Holy Spirit was present in a special way in Mary, preparing her for the moment when the word would take flesh in her womb.

Mary's words, "Behold I am the handmaid of the Lord, let it be done to me according to your word" (Lk 1:38), are the result of the Spirit's power at work in her through grace, as well as an authentic expression of her free will. Mary's response to the divine call was the mature response of a human being who freely allowed her will to be conformed to that of God.

Mary's humble obedience, born of love, is a model for all who are invited to follow Christ in faith. Through the work of the Holy Spirit whom the risen Christ sent upon his disciples at Pentecost, the church in every generation is invited to hear God's call and to respond with the same maturity of love that was evident in the "fiat" of the Virgin of Nazareth.

MY JOURNEY TO GOD

Conversations With God

As my car pulls up in front of school, my two little girls pile out the door chanting their daily litany of farewells.

"Love you, Mom. Love you, Mom," their voices echo, back-to-back.

"Me too," I reply. "Have a good day, girls."

As I pull away from the curb and head out onto the main street for the seven-minute drive home, I am acutely aware of a sweet silence.

But I am not alone. My Creator is with me. The car is our special place to talk. It is an intimate place for spiritual conversation and concerns.

I talk out loud as if my Lord were visibly in the passenger seat. I don't mind that other drivers may think that I'm a bit strange.

My only concern is that I can open up my heart to my heavenly father. I talk about many things.

(A resident of New Albany, Cynthia Schultz worships at St. Mary Church.)

"Why won't my neighbor speak to me?"

"Why is it taking so long for our house to sell?"

"How can I be more tolerant of others and not be caught up in the pettiness of the world?"

In the silence, answers come. Direction becomes clear.

Often, I focus my talk on gratitude and thank him for all my blessings. I tell him how I long to do his will and ask that he lead me to it.

As I turn the car toward my home, I smile at the thought of this special co-pilot waiting next to me, loving me and caring so much.

But my smile spreads even wider as I realize that he is truly my co-pilot in life, steering me gently toward him on the journey to eternity.

—by Cynthia Schultz

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Entertainment

VIEWING WITH ARNOLD

'The Last of the Finest' delves into big scandal

by James W. Arnold

When a politician becomes the butt of jokes by Johnny Carson or Jay Leno, you know that he's in deep trouble. Similarly, when a political scandal percolates down to a basic pop culture level—like a cop movie—the measure of impact is more reliable than a public opinion poll: it has nestled deep inside the public consciousness.

So it is that "The Last of the Finest," the new Brian Dennehy Los Angeles cop movie, might be called the first cinematic offspring of Iran-contra. This is just a genre



action film—we're out of the cycle of Oscar contenders and back to business as usual in the local Bijou—but it's deeper than average. Not only do we get the political message—and a shot at the Norths and Poindesters we really didn't get in the courtroom—but also somewhat more moral anguish than such films usually offer.

Dennehy (a big, virile but softspoken "regular guy" actor who seems destined to play cops who aren't quite straight) is the leader of an LAPD anti-drug team (the others: Joe Pantoliano, Jeff Fahey, Bill Baxton) that stumbles onto a major drug operation with high-up connections. The ties, in fact, are so lofty that the guys are pulled off before they can pursue the case.

It turns out the drugs are being sold to purchase arms for "freedom fighter"

rebels in an unnamed Central American country. Even the feds (agents of the Drug Enforcement Agency) and some police superiors are in on the deal. And the leader is a handsome ex-admiral named Norrington who solicits funds for weapons at right wing banquets, where he compares anti-communist Latin rebels to America's founding fathers. Of course, he also picks up a little wealth on the side.

The plot development is otherwise familiar: Dennehy and his friends, who with all their wives and families are as close as the four musketeers, quit the force and go after the bad guys on their own. This is fantasy vigilante stuff, but at least Jere Cunningham's script has Dennehy talk about it with his disapproving spouse (well acted by Deborah Lee-Furness). Ultimately, it never matters because the heroes always get their cop status restored when they make the big bust and prove their case.

Before the final shootout—the surviving three cops against an army of heavies, suitably choreographed by director John Mackenzie ("The Fourth Protocol")—Dennehy gets to tell off Norrington and his phony patriotism face-to-face. And the final shot has a White House spokesman on TV condemning illegal arms shipments but vowing to support the rebels "and keep alive the spirit of freedom and truth." Over the end credits, the national anthem is played in a somewhat ironic slow tempo.

The cops and their families all come off as normal life-size people with normal

senses of humor. Occasionally, they can't even get their cameras to work or their cars to start.

Another plus in the film is the intense debate over what to do with the unbelievable cache of drug money that falls into their hands. It's a truckload in \$100 bills adding up to \$22.5 million. We get the usual rationalizations—it belongs to nobody, it's the only chance we'll ever have to be rich, our pensions aren't worth diddly, etc. Ultimately, it's the wives who get them to see it's dirty money, and taking it would make them no better than the enemy.

That may sound simplistic, but frankly, there aren't too many pop American movies in which anybody gives up \$22.5 million for reasons of conscience.

(Bright above-average cop action film with several chewable messages, violence, language; satisfactory for mature viewers.)

USCC classification: A-III, adults

Recent USCC Film Classifications

The Gods Must Be Crazy II A-II
In the Spirit A-III
Mama, There's a Man A-IV
In My Bed A-III
Vital Signs A-III

Legend: A-I: general patronage; A-II: adults and adolescents; A-III: adult; A-IV: adult, with reservations; O: morally offensive. A high recommendation from the USCC is indicated by the R before the title.

DOCUMENTARY PROBES LIBERATION THEOLOGY

'Forbidden Land' examines church roles in Brazil

by Henry Herx and Judith Trojan

Brazil is a troubled country with many problems, not least of which is its struggle over land reform. The crux of the problem can be summed up in a single statistic—half the country's arable land is owned by 1 percent of its people.

In trying to alleviate the dire poverty of millions of landless peasants, the Catholic Church in Brazil has played a controversial role that is the subject of "The Forbidden Land," airing Tuesday, May 1, 10-11 p.m. on PBS. (Check local listings to verify program date and time.)

The documentary begins by citing Pope John XXIII, who said one aim of the Second Vatican Council was to end the church's "holy isolation from the struggle for a better world."

The program then links the church's "preferential option for the poor" to the needs of the landless underclass whose suffering increased under the military dictatorship that ruled Brazil from 1964 to 1985.

With political opposition silenced in those years, the Brazilian bishops' conference spoke out against the military regime's violations of human rights and used its religious institutions to help peasants organize against wealthy landowners.

As elsewhere in Latin America, nuns and priests working with the poor in Brazil often have been denounced as communist agitators and been targeted for assault and even assassination.

This is especially true in the rugged back country of the Amazon Basin where much of the documentary was filmed. Landowners here tend to use guns rather than laws to enforce their property rights.

The program interviews a man serving an 18-year prison term for murdering a priest while the landowners he says hired him still go free. A priest blinded after being shot in the face while saying Mass is shown returning to the rural people he once served.

A representative of the landowners is given the chance to charge that church workers are arming "the land invaders," but the program is more interested in examining the Vatican's delicate relationship with the Brazilian bishops.

The fundamental religious issue discussed is liberation theology and the growth of Brazil's more than 100,000 basic Christian communities where people are taught about faith and the right to live in dignity. Brazilian Bishop Manoel Pestana Filho of Anapolis says the Vatican is "very worried" about the Marxist perspectives of the so-called "popular church."

It is the question of the church's unity, however, that most concerns Cardinal Jose Freire Falcao of Brasilia when he criticizes liberation theology, stating that "unity depends on the pope... and the unity of discipline and doctrine."

The reality behind his concern becomes apparent when a member of a basic community states: "We have faith in a church without a hierarchy." The danger for the traditional church could not be stated more directly.

Yet the appeal of a popular church serving people rather than being served also is apparent. The attitude of the members of the Brazilian hierarchy who support the efforts associated with liberation theology can be characterized in the statement of Bishop Pedro Casaldaliga of Sao Felix: "I don't work for angels in the clouds. I work for peasants and Indians."

The Brazilian bishops are united over the need to alleviate the suffering of the landless peasants who are

fleeing the countryside for the slums of the cities. They differ, however, over the means to accomplish this.

Cardinal Falcao states that "the strength of the church is as a religious institution. If seen as an opposition party, she loses her strength." What's needed is "balanced, not radical, land reform," he adds.

Other bishops support massive demonstrations in the countryside and a political party representing the poor and landless. The program reports that in the fall election of 1988, this party had some limited success.

Produced by International Cinema Inc., in association with the National Film Board of Canada, the documentary does a credible job reporting on the complex issues facing the church in Brazil today. Though it strives to be objective, the sympathies of director Helena Solberg are obviously with the church activists helping the poor.

Though no Vatican official is interviewed, the Vatican view is represented by recently appointed bishops such as Cardinal Lucas Moreira Neves of Sao Salvador da Bahia, who was appointed the primate of Brazil after 13 years in the Vatican.

The program also talks with a theologian, Franciscan Father Leonardo Boff, and Bishop Casaldaliga, who were summoned to Rome because of their views on liberation theology.

To a certain extent, the program projects an image of the church as polarized between conservative and progressive camps. Catholic viewers, however, more likely to appreciate the quest for unity underlying the diversity of views stated by members of the Brazilian hierarchy.

This documentary does well in ending its report on the church's response to the Christian imperative of social justice in Brazil with Bishop Casaldaliga's words: "We want to be a single church, but truly Catholic, universal and human." Amen.

'Caroline?' is unusual mystery

by Henry Herx and Judith Trojan

A wealthy family is torn with suspicion and mistrust when a woman shows up claiming to be the daughter who disappeared 14 years before in "Caroline?" The unusual mystery airs Sunday, April 29, from 9-11 p.m. on CBS. (Check local listings to verify program date and time.)

What makes the situation all the more suspicious is that the woman (Stephanie Zimbalist) appears on the scene in time to claim the vast inheritance left Caroline by her grandmother (Dorothy McGuire).

Yet the woman calling herself Caroline has plausible explanations for her disappearance and reasons for not returning home until now. She makes such a convincing show of knowledge about private family matters that her father, Paul Carmichael (George Grizzard), accepts her wholeheartedly.

Not so her young stepmother, Grace (Pamela Reed), who tries to convince Paul that he has been taken in by a clever, fortune-hunting impostor. Also certain that a ruse is being perpetrated is the respected headmistress (Patricia Neal) of Caroline's finishing school.

There is more to this suspense drama than the mystery of whether Caroline is really the family's prodigal daughter returned or only a con artist. By the time one finally learns

the truth—and the explanation measures up to the mystery—the focus of the drama has shifted to that of Caroline's relationship to Grace's children, 12-year-old Winston (Shawn "Phelan" Phillips) and 10-year-old Heidi (Jenny Jacobs, "he 1982 cerebral palsy poster child").

Caroline recognizes that Grace has isolated her children from the outside world and made them dependent upon her. As a result, Winston is a lonely, mixed-up boy and Heidi is treated as if she were a baby rather than encouraged to develop her intelligence and abilities to become as independent as her physical handicap allows.

In the end, the mystery drama becomes less important than the struggle to liberate two youngsters from the constraints of a well-intentioned but overly protective mother and a workaholic absentee father. Seeing Heidi limps as a self-sufficient person despite her physical limitations is more gratifying than learning whether Caroline is genuine or a fraud.

Based on E.L. Konigsberg's novel, "Father's Arcane Daughter," the script by Michael de Guzman succeeds both in stringing out the suspense over Caroline's identity and in maintaining interest in the two children, especially Heidi's coming to terms with her physical disabilities.

Veteran director Joseph Sargent delivers on both levels of the script and gets credible performances from a strong cast in this quality "Hallmark Hall of Fame" production.



"CAROLINE?"—Questions arise when the supposedly long-missing Caroline (Stephanie Zimbalist) shows up at her family home just in time to claim a vast inheritance in this Hallmark Hall of Fame mystery airing April 29 on CBS. (CNS photo from Hallmark)

QUESTION CORNER

Explain origin of 'Mass'

by Fr. John Dietzen

Q A non-Catholic friend of our family asked me where we get the word "Mass." Why do we say we are going to Mass instead of to a church service, for example? (Ohio)

A From the earliest records we have of Christian worship, some words of dismissal were spoken or sung liturgically at the end of the Eucharist.

The most common in the Latin rite was the one older Catholics still remember, "Ite, Missa est."

English editions of the missal usually translated this as "Go, the Mass is ended." The more accurate liturgical equivalent would be, "Go, it is the dismissal." It is from this word "missa" that the whole celebration gradually received its name in English, the Mass.

Long before that the whole celebration was called the *Missa in Latin*.

Many commentaries on the Mass note that these words also could be translated: Go, it is the "sending," or Go, you are sent. This focuses more directly on the mission to the world all Christians take with us as we leave the celebration.



The words are open to that meaning, but the original sense seems to have been rather a simple and joyous dismissal.

Q As an older person, married 40 years and respectful of the clergy, I found your recent article explaining annulments absolutely ridiculous.

Thank God priests are not allowed to marry. Unfortunately, and understandably, priests have no idea what married life is all about.

When I read your paragraph to my friends, also married 40 years, we all laughed hysterically. All marriages have "conditions" that are present and they could easily surface as a final "destructive factor."

The two people must continually work on these "conditions" together so that they do not become destructive factors.

The sensible thing is for the church to allow divorce to be recognized, as really what else are annulments? Annulments, like abortion, are a thorn in my side. What do you say to that? (Pennsylvania)

A At the risk of sounding harsh, I say there is a lot of real world out there of which you seem quite unaware.

I say you should thank God every day that he has obviously spared you the kinds of hell that many, probably most, people who are seeking annulment have had to live through. Then reread my column.

Q Many years ago I read that a boy born out of wedlock could not be a candidate for the priesthood in the Catholic Church. Is this true? This boy I know was adopted by a Catholic family when he was about 3 months old. (Indiana)

A In the former Code of Canon Law, illegitimacy was among the "irregularities" that prevented reception of holy orders.

This law did not intend to punish anyone; it was simply one manner in which the church attempted to protect the dignity of its public worship. Even then, there were procedures that were in fact not at all uncommon to allow the ordination of an illegitimate child.

The new 1983 Code of Canon Law does not include this obstacle to holy orders. It is, therefore, no longer in effect.

(Questions for this column should be addressed to Father John Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701. Because of the volume of mail, Father Dietzen cannot answer individual letters.)

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FAMILY TALK

'Nag and drag cycle' causes family tension

by Dr. James and Mary Kenny

Dear Dr. Kenny: Our 9-year-old is the original procrastinator. He's either late or barely ready at the last minute for his ride to school, despite all my reminding. He puts off his chores until I have harassed him many, many times and finally gotten angry.

If I ask him to do his homework or something else, he replies, "Wait till the commercial," or "In a minute." It's getting worse. What can I do? (New York)

Answer: What a perfect description of the foot dragger! You portray the "nag and drag" cycle very well. Parent asks, begs, insists, explains, reminds, and finally threatens, and the child still stretches things out until the last possible minute, and then some!

Your son has learned two things. First, he knows that he does not have to comply until mom is well into the "nagorama." Second, he knows that this is a good way of getting your attention. How many of us parents have complained: "The more I get after him, the worse he gets. He's just doing it to get attention."

The obvious first step is to abbreviate your lectures and nagging. Make your request once, in 15 words or less. Then try some other non-verbal means to get results.

A written schedule will be of some help. Dishes are to be done within one-half hour of finishing dinner. Homework is to be done between 4 p.m. and 5 p.m. Post the schedule in the kitchen.

You might give a small reward when he does his chores and homework on time. You can award him a point, with a token prize or reward to be provided for every five points he earns. He could select slips of paper on which you had written the reward from a love jar that you prepared.

A simple negative consequence, something other than your nagging, can happen if your son fails to do his task. For example, if he does not complete the task by the required time, the rule might be no telephone or television privileges, or no going out to play with his friends until the task is done.

How do you keep your mouth quiet? That can be hard to do with a child who has already learned how to provoke you. Try to keep your voice calm and pleasant. That alone will help you to feel better.

Here are a few simple rules:

- Explain the new system of discipline and consequences for ignoring parental orders.
- Then say it only once, in 15 words or less.
- Use some timing device, such as an oven timer, to set a deadline and to substitute for your verbal reminding.
- Then either collect your son physically and escort him to the proper place where the task awaits him, or put your reward/penalty plan into action.

Sometimes a task may need to be broken down into smaller parts, each with a time deadline. Getting ready for school in the morning might be scheduled as follows:

- 6:00—Up out of bed.
- 6:45—Finished in the bathroom.
- 7:00—Fully dressed and at the breakfast table.
- 7:15—Ready to leave for school.

Procrastination and delay thrive on nagging. You need to use a way where a simple schedule and consequences can substitute for your nagging.

(Address questions on family living and child care to be answered in print to the Kennys, Box 872, St. Joseph's College, Rensselaer, Ind. 47978.)

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Yugoslavian bishop denounces Medjugorje events as a fraud

Editor's note: The Criterion has published numerous articles by those who believe in the alleged Marian apparitions in Medjugorje. We thought, therefore, that the other side should be heard, especially since it is the bishop of the diocese in which Medjugorje is located who has been most outspoken against the events.

by John Thavis
Catholic News Service

ROME—A Yugoslavian bishop, in a pamphlet intended for international distribution, has denounced the alleged Marian apparitions at Medjugorje as a fraud that will bring "disgrace and scandal upon the church."

Bishop Pavao Zanic of Mostar-Duvno, whose diocese includes Medjugorje, said he was going on the offensive to counter what he called "disproportionate propaganda" and misinformation spread by supporters of the alleged visions. Bishop Zanic spoke in an interview in Rome April 19 after meeting with Vatican doctrinal officials and presenting them with copies of his 16-page tract, titled "The Truth About Medjugorje." He sent a copy of the booklet to Pope John Paul II at the beginning of April, he said.

"After this publication is read, no one—and especially no church official—will be able to sustain that these events are supernatural," Bishop Zanic said in the interview.

The church has not given a ruling on the authenticity of the apparitions, which began in 1981 and are said to continue today. A Yugoslavian church commission is investigating the events, and meanwhile the country's bishops have asked that no official pilgrimages be made to the site. However, Medjugorje continues to draw many pilgrims.

Bishop Zanic is a longtime critic of the purported events at Medjugorje and of the Franciscans who run the parish there. His booklet, which has been translated into several languages, including English, presents a detailed case against the apparitions.

The bishop states that after six local children first reported that Mary appeared to them and spoke with them, he and other church officials caught them in lies or contradictions on several occasions.

He describes episodes to back up his accusation that "seers have been manipulated by Medjugorje Franciscans in 'their battle against the bishop.'" The bishop's account focuses on Mary's supposed defense of two local Franciscans who were expelled from their order and suspended from their ministry.

The bishop says "disobedience prevails" among the Franciscans in the region, so much so that in 1989 the Franciscan headquarters in Rome threatened to close down the Yugoslavian province. A Franciscan official in Rome confirmed that such a letter had been sent to the province.

Bishop Zanic dismisses claimed healings at Medjugorje, saying not one has been verified by competent experts. He cites examples of "promises that have ended tragically."

He says the leaders of the Medjugorje movement have "fabricated miracles regarding the sun," resulting in eye damage to many pilgrims, and fabricated messages said to be from Mary. He ridicules the belief that ordinary rosary links have turned to gold in Medjugorje, as some pilgrims have claimed.

In explaining what he calls the "fanaticism" among Medjugorje followers, the bishop cites the example of U.S. cult leader Jim Jones, who led most of his community in committing mass suicide in Guyana in 1978.

"What gave them the strength to commit suicide? Fanaticism! Yet when the Christian faithful hear of apparitions and miracles, they easily accept these events as facts without being at all critical of the events. They are then caught up in their blindness and fanaticism," he states.

Bishop Zanic says his warnings about the authenticity of the visions have been ignored by other Catholic leaders—many of whom see great spiritual fruits at Medjugorje. But according to the bishop, "the majority of the pious public has naively fallen victim" to propaganda. He says he feels sorry for them because ultimately they will be disappointed. "That which is positive in these events cannot justify the falsehoods and lies that have been spread in order to win the world over for God," he states.

"The church would easily be able to attract the masses if it dropped the six-month commitment . . . but Jesus went on the cross for truth," he adds.

Bishop Zanic is critical of some bishops who, he says, have shown "lack of collegiality" by supporting the apparitions without seeking him out or studying all the evidence.

He says not one of his 100 diocesan priests supports the apparitions, and that only one of the 42 Yugoslavian bishops has publicly defended the events. He notes that an overwhelming majority of an initial diocesan investigating commission concluded that there was nothing supernatural about the events.

In the interview, Bishop Zanic said he hopes the second commission finishes its work soon and issues a judgment. He said, however, that there is great pressure for the investigation to continue, especially since the alleged apparitions are still occurring.

Bishop Zanic said he learned recently that the Medjugorje Franciscans might be planning to build a major shrine at the site, even before the church issues a judgment.

"I'm afraid they want to present the church with a fait accompli," he said.

He said he expressed his concern to Vatican officials. Meanwhile, he said, he hopes to write a book that will further elaborate on the "real story" of Medjugorje.

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Ukrainians and Vatican at odds over churches

Editor's Note: Catholic News Service Rome bureau correspondent Cindy Woodson traveled to the Soviet Ukrainian Republic in mid-April for a close-up look at the Ukrainian Catholic Church.

by Cindy Woodson
Catholic News Service

LVOV, U.S.S.R.—The Catholic-Russian Orthodox commission on the Ukrainian Catholic Church has perpetuated the repression of the church, said a Ukrainian Catholic archbishop who protested the panel's work.

The Vatican, which is the main Catholic partner in the talks, seemed willing to "give away our churches," said Archbishop Volodymyr Sterniuk of Lvov.

The ecumenical dialogue with the Russian Orthodox has been "harmful" and has impeded the return of all the Catholic property confiscated and transferred to the Orthodox in 1946 by Josef Stalin's regime, said the archbishop.

One member of the Ukrainian Catholic hierarchy said that once the properties are returned, the church might cede some to the Orthodox for their use.

The 83-year-old archbishop talked to reporters April 9 at the Church of the Transfiguration in Lvov. The church is one of almost 1,000 in the Ukraine which have been reclaimed by Ukrainian Catholics over the protests of the Orthodox and, in all but seven cases, without government permission.

Archbishop Sterniuk, who was secretly ordained while his church was functioning underground, said he did not understand why the Vatican-appointed representatives of the commission did not support his demands throughout the commission's March sessions in the Soviet Union.

"It is very difficult for me to say what the opinion of the Vatican is," he said. "It seems to me that they were willing to give away our churches."

"I could not stand for this, so I walked away," Archbishop Sterniuk said. "I abandoned the talks because there was really nothing in them for us," he said.

The commission's duties were outlined during a meeting in January between representatives of the Vatican and the Russian Orthodox Moscow patriarchate.

It was agreed that the commission's most urgent task was to assist in the normalization of the Ukrainian Catholic Church by settling disputes between Orthodox and Catholics claiming rights to the same church buildings.

But Archbishop Sterniuk and the nine other clandestinely ordained bishops in the Ukraine believe any agreement short of full restoration of all former Catholic churches is unjust.

"Without a doubt it is easier to discuss the matter of the Ukrainian Catholic Church with civic authorities than with the Orthodox because the Russian Orthodox hierarchy refuses to return the property they have stolen," Archbishop Sterniuk said.

The government of the Ukrainian Republic has officially registered seven Ukrainian Catholic parishes, and the Lvov city council voted April 6 that the Orthodox should vacate the former Ukrainian Catholic Cathedral of St. George in time for the Catholics to celebrate Easter there.

"I ask myself why should we be discussing the division of our churches with those who are not the owners," the archbishop said.

The Vatican has been attempting to diffuse tensions in the dispute, provide for the well-being of the Ukrainian Catholic Church and maintain its ecumenical relations with the Russian Orthodox.

Cassidy, president of the Pontifical Council for Promoting Christian Unity, has said.

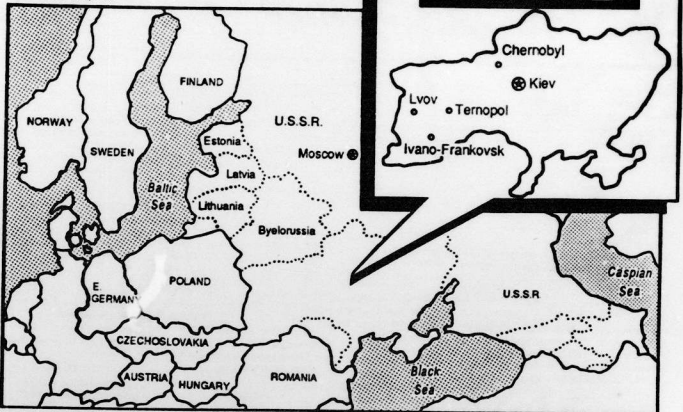
But Archbishop Sterniuk said, "We cannot find an ecumenical solution for the problem until our church is treated on an equal footing with the Russian Orthodox Church."

Ecumenism does not mean that I must abdicate my faith or the places where I practice my faith," he said.

"Justice demands that what was taken be returned," said Auxiliary Bishop Fielemon Kurchaba of Lvov.

After the Orthodox acknowledge the rightful ownership of churches, the Ukrainian Catholics "can cede some for their use," the bishop said.

©1990 CNS Graphics



SOVIET REPUBLIC—Catholics in the Ukrainian Soviet Socialist Republic are embroiled in open controversy over the return of church property confiscated and transferred to

Auxiliary Bishop Pavlo Vasylyk of Ivano-Frankovsk said that after the commission left the Ukraine, incidents of violence against Ukrainian Catholics escalated. He said Catholics have not returned the violence. "We only suffer." The commission's work "was not only senseless but in some ways absurd, because it is impossible for the

the Russian Orthodox Church more than 40 years ago. A majority of western Ukrainians were Catholic before their church was outlawed in 1946. (CNS graphic)

persecuted to dialogue with the persecutors," Bishop Vasylyk said. "The Russian Orthodox Church continues to refuse to acknowledge all the injustices committed since 1946," he said. "They took our churches. We celebrated liturgy in the forests, in houses. In all that time, they did not give us one church," he said.



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Bishop will recommend more CRS aid in Sudan

NEW YORK (CNS)—Auxiliary Bishop Emerson J. Moore of New York, chairman of the Africa Committee for Catholic Relief Services, said he will recommend CRS send more aid to rebel-held areas of southern Sudan.

Control by officials of the Sudanese People's Liberation Army of areas taken from the Khartoum government has now stabilized enough for foreign workers to operate under its jurisdiction, the bishop said in an April 19 interview after visiting Sudan and Ethiopia in late March.

In both countries, he said, the most critical immediate need is peace. The fighting has kept relief shipments from getting through.

He reported that CRS' goal in Ethiopia is to assist one million people with shipments of 14,000 tons of food per month.

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The Active List

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

April 27

St. Benedict Parish, Terre Haute will hold a 125th Anniversary Dinner/Dance at 6:30 p.m. in O'Shaughnessy Hall, St. Mary of the Woods. Call 812-232-6421 for details.

April 27-29

A Dreams and Parables II retreat for women on "The Inner Spiritual Director" will be held at Mount St. Francis Retreat Center. Call 812-923-8817 for information.

☆☆☆

Shakespeare's "The Tempest" will be presented by St. Meinrad College students at 8 p.m. Fri. and Sat. and at 2 p.m. Sun. in St. Bede Theater. Adults \$2; students \$1.25; seniors and groups \$1.

☆☆☆

A Marriage Encounter Weekend will be held at the Sisters of St. Francis motherhouse, Olden-

burg. Call 317-897-2052 for information and registration.

April 28

A conference for separated, divorced and remarried Catholics on the theme "You are Called. You are Chosen. You are Sent" will be held from 8 a.m.-7 p.m. at the Catholic Center, 1400 N. Meridian St. Call 317-236-1596 for details.

☆☆☆

Catholic Adults Reaching Out (CARO) will attend Southwest Drive-In. Meet at CYO Center at 5:45 p.m. at the CYO Center, 580 Stevens St. Bring lawn chair and \$3.

☆☆☆

Kevin Barry Division #3, Ancient Order of Hibernians will hold its Irish Party Time Celi at 8 p.m. in Feltman Hall, St. Simon Parish, 9400 Roy Rd. Admission \$3. Call 317-251-1075.

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Sign Masses for the Deaf are celebrated every Sun. in the following churches: St. Thomas, Fortville, 8 a.m.; St. Barnabas, 8300 Rahke Rd., 9 a.m.; St. Joan of Arc, 10:30 a.m.; Holy Spirit, 2743 E. 10th St., 10:30 a.m.; and St. Matthew, 4100 E. 56th St., 11:30 a.m.

☆☆☆

The annual "All You Can Eat" Brunch will be held from 8:30 a.m.-1:30 p.m. at St. Bernadette Parish, 4826 Fletcher Ave. Adults \$4.50; children 10 and under \$2.50.

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An Auction/Chili Supper will be held from 5-10 p.m. at Holy Cross Parish hall, 125 N. Oriental St. Adults \$2.50; kids \$1.50; family \$10.

☆☆☆

St. Margaret Mary Parish, Terre Haute concludes its Annual Rummage Sale from 8 a.m.-12 noon.

April 28-May 13

The annual Decorator's Show House will be sponsored by St. Margaret's of the Wheelier/Stokely Mansion on Marian College campus from 9:30 a.m.-5 p.m. Sun.-Tues. and from 9:30 a.m.-7:30 p.m. Wed.-Sat. Free parking and shuttle bus at Veladrome. Tickets \$10 advance at Marsh supermarkets and City Center; \$7 at the door.

April 29

Arts at the Woods Chorale/Madrigals Spring Concert will be held at 2 p.m. in Cecilian Auditorium, St. Mary of the Woods. Adults \$4; seniors \$3; children/students \$2.

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Marian Devotions are held each Sun. at 2 p.m. in Sacred Heart Parish chapel, 1530 Union St. Everyone welcome.

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An hour of prayer for peace and justice is held each Mon. at 8 p.m. in St. Philip Neri Parish, Indianapolis.

☆☆☆

A Workshop on Pastoral Issues in Marriage Ministry will be held from 10:30 a.m.-3 p.m. EST at the Catholic Center, 1400 N. Meridian St. Call 317-236-1460 for details.

☆☆☆

An hour of prayer and devotion to Jesus and Our Blessed Mother is held each Tues. at 7 p.m. in St. Mary Church, 317 N. New Jersey

☆☆☆

Franciscan Father Wayne Hellmann will conduct a Celebration Mass at 11 a.m. in honor of the 125th Anniversary of the Benedict Parish, Terre Haute.

☆☆☆

A Liturgical Ministry Formation Program: Phases I and II "Retreat Day" will be held from 2:30 p.m. at Fatima Retreat House, 5353 E. 56th St.

☆☆☆

An Ecumenical Choir Religious Concert will be presented by nine church choirs at 4 p.m. in St. Lawrence Church, 4650 N. Shadeland Ave. Free admission.

☆☆☆

Separated, Divorced and Remarried Catholics (SDRC) will meet at 7 p.m. for a Pitch-In at the Catholic Center, 1400 N. Meridian St. Bring covered dish.

☆☆☆

An hour of prayer for peace and justice is held each Mon. at 8 p.m. in St. Rita Church, 1733 Dr. Andrew J. Brown Ave. Benediction 9 p.m.

☆☆☆

Msgr. Albert Bussard CYO Mass and Awards will be held at 7:30 p.m. at St. Philip Neri Parish, Indianapolis.

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The Catholic Alumni Club (CAC), Catholic Adults Reaching Out (CARO) and other singles will celebrate Singles Sunday with 2 p.m. Mass in SS. Peter and Paul Cathedral, 14th and Meridian Sts. followed by social at 1:15 p.m. Call Mary 317-255-3841 late evenings or Jackie 317-241-3158 for details.

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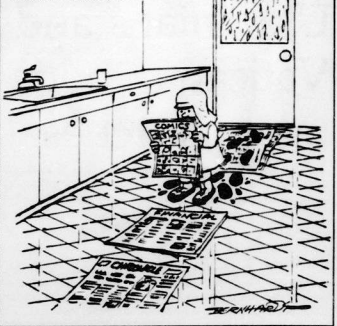
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The Sisters of St. Benedict will sponsor a Dessert Card Party at 1 p.m. at Beech Grove Benedictine Center. Homemade desserts, table and door prizes.

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The Theology Night Out series at St. Paul Parish, Tell City will focus on "Growing Up Catholic." Social hour 6:30 p.m.; dinner 7 p.m.; lecture afterward. \$6 cost; deadline April 30. Call 812-547-7102.

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☆ ☆ ☆
A Workshop on Pastoral Issues in Marriage Ministry will be held from 10:30 a.m.-3 p.m. DST at Mount St. Francis Retreat Center. Call 317-236-1460 for information.

May 4
Catholic Charismatic Renewal of Central Indiana will celebrate First Friday Mass at 7:30 p.m. in St. Louis de Montfort Church, 11411 Hague Road, Fishers. Soup and bread supper 6:30 p.m. Call 317-842-6778.

☆ ☆ ☆
Exposition of the Blessed Sacrament is held from 7 a.m.-5:30 p.m. Mass each Fri. in St. Lawrence Church, 4650 N. Shadeland Ave.

May 4-6
An Inner Journey Retreat for adult children of dysfunctional families will be held at Fatima Retreat House, 5353 E. 56th St. Call 317-445-7681.

☆ ☆ ☆

An Engaged Encounter Weekend will be held at Fatima Retreat House, 5353 E. 56th St. Call Marilyn and Mark Braun 317-849-7529 for details.

☆ ☆ ☆
A Retreat for Compulsive Overeaters will be held at Mount St. Francis Retreat Center. Call 812-923-8817 for more information.

☆ ☆ ☆
Catholic Adults Reaching Out (CARO) will camp at Camp Rancho Framosa, Brown Co. \$10 cost. Meet 6:30 p.m. Fri. at CYO Center, 580 E. Stevens St. For details call Kathy 317-357-3288.

May 5
Chatham High School will offer its final placement test for incoming freshmen from 8:30-11:30 a.m. \$10 fee. Call 317-251-1451 for details.

☆ ☆ ☆
The World Apostolate of Fatima (The Blue Army) will hold First Saturday Holy Hour devotions at 2 p.m. in Little Flower Parish Center chapel, 13th and Bosart. Everyone welcome.

☆ ☆ ☆
Fatima devotions and a FIRE chapter meeting will follow 8 a.m. Mass at St. Nicolai Church, Sunman.

☆ ☆ ☆
A morning of prayer and intercession will be held from 7 a.m.-12 noon at St. Joan of Arc chapel, 42nd and Central. Mass. Divine Mercy chapel. Medjugorje-style rosary. Come for all or part.

☆ ☆ ☆
Our Lady Queen of Peace Meditation Prayer Group will gather for an hour of meditating prayer and Medjugorje spirituality at 6 p.m. in St. Thomas Aquinas Parish Center chapel, 46th and Illinois Sts.

☆ ☆ ☆
A seminar on "Love and Addiction" will be held from 9:30 a.m.-3:30 p.m. at Myers Auditorium, Wishard Hospital to benefit the Children's Organ Transplant Association (COTA) and transplant patient Madison Yates. \$10 registration before

May 2: \$15 at the door. Call Erin Farrell 317-630-7092.

May 6
A Pre-Cana Conference for Engaged Couples will be held from 12:45-5:30 p.m. at the Catholic Center, 1400 N. Meridian St. \$15 fee, pre-registration required. Call 317-236-1596.

☆ ☆ ☆
The Sunday Lecture Series at St. Christopher Parish, Speedway continues from 9:30-10:15 a.m. with an evaluation and planning session.

☆ ☆ ☆
St. Anthony Parish, 379 N. Warman Ave. will sponsor a Card Party for the benefit of the 1991 Centennial Fund at 3 p.m. in Ryan Hall. Progressive euchre, refreshments. Admission \$2.50.

☆ ☆ ☆
A Natural Family Planning class will be held from 9 a.m.-12 noon in Room B-17 of St. Louis School, Batesville. \$15 fee. Call 812-934-3338 or 812-934-4054 for reservations.

Socials:
MONDAY, St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY, K of C Plus X Council 3433, 7 p.m.; Roncalli High School, 5:15 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; St. Simon, 5:30 p.m.; St. Malachy, Brownsburg, 6:30 p.m.; Msgr. Shendan K of C Council 6138, 695 Puttville Rd., Johnson Co., 7 p.m., food served 6 p.m. WEDNESDAY, St. Anthony, 6:30 p.m.; K of C Council 437, 1305 N. Delaware, 5 p.m. THURSDAY, St. Catherine parish hall, 6:30 p.m.

Holy Family K of C, 6:30 p.m.; Westside K of C, 220 N. Country Club Rd., 6 p.m.; St. Simon, 5:30 p.m. FRIDAY, St. Christopher parish hall, Speedway, 6:30 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; Central Catholic School, at St. James Church, 5:15 p.m.; Holy Name, Beech Grove, 5 p.m. SATURDAY, Cathedral High School, 3 p.m.; K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY, Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.; St. Roch, 3-9 p.m.

Cardinal urges Congress not to fund abortion groups

WASHINGTON (CNS)—Cardinal John J. O'Connor of New York has asked the U.S. House of Representatives to continue to support U.S. policy against funding groups that promote abortion as a family planning method overseas. In letters to House members, Cardinal O'Connor, chairman of the U.S. bishops' Committee on Pro-Life Activities, urged deferral of two abortion amendments to the foreign assistance authorization bill that would reverse that policy. Floor action was likely the last week of April.



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June 13 — The Famous Chicken
Indians vs Omaha Royals 7:30

June 15 — Pepsi/WFMS/Indians Bat Night
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Indians vs Toledo Mud Hens 7:30

July 4th — Fireworks Night
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Presenters: Eileen Canton, Ph.D. & Dr. Craig Overmyer, D.Min.
Cost: \$90.00

Youth News/Views

John Foppe shares his very special message

by Mary Ann Wyand

St. Louis University student John Foppe exemplifies the special kind of person who should be featured in a youth sequel to John F. Kennedy's book, "Profiles in Courage."

Born without arms, John courageously decided to participate fully in life from the time he became aware of his seven major birth defects as a very young child.

John was the keynote speaker April 22 at "Horizon '90: Youth Into the Future," the 33rd annual Archdiocesan Youth Conference sponsored by the Catholic Youth Organization at Roncalli High School.

His candid remarks moved some listeners to tears, but John indicated in numerous ways that he doesn't want pity.

"You can see quite clearly that I have no arms," he told the gathering of more than 500 teen-agers.

"There are personal choices that we have to make in developing who we are, in having a sense of self-worth, in participating fully in life," he said. "I had to ask myself, 'Could I participate fully in life?' and 'Did I want to participate fully in life?' Those questions are still not fully answered. I am continually developing my own self-worth."



CALLIED—Keynote speaker John Foppe tells youth conference participants April 22 that he feels called to share his life story with others. (Photo by Mary Ann Wyand)

During the early part of his childhood, John admitted, "I hated myself, I spent a lot of time in my room, and I was relying on a lot of people for help."

But when he was in the fifth grade, his parents, Ron and Carole Foppe of Breese, Ill., decided to step back and let him assume more responsibility for his life. His father later told *The Criterion* that was the hardest decision that they ever had to make as parents.

"Ever since the day I was born, I've been struggling with trying to adapt to my environment," John explained. "I had to learn that we are good for who we are, for the way we think, and for the way we feel, not for what we can do. I just don't think we should invest our self-worth into what we can do."

Happiness is not a given in life, he said. It is a by-product of life because people cannot avoid pain. And every day when he looks in the mirror he has to recommit himself to living his life.

"It is in the striving that we win," John said. "We become preoccupied with perfection as a part of our instant society. I think we can try for perfection, but I don't think we can ever reach it."

Leaving his loving support system of family and friends to go to college was one of the hardest things he had to do, John added. But it came down to letting go in order to participate fully in life.

John learned to drive a car with his feet, as well as use his toes as substitute fingers. He said he feels called to talk about his disabilities in order to help others deal with pain.

Diagnosed as an upper extremity bilateral amputee, John said he chose not to wear his specially-made artificial arms because they are hot and heavy.

"I don't think it's necessary for me to have them," he said. "I have a problem with people who tell me I need something in order to fit in, whether it's a pair of \$20,000 artificial arms or a \$40 shirt."

An accomplished motivational speaker, John is majoring in speech communication and philosophy at St. Louis University. He traveled to Haiti as a missionary, speaks to groups throughout the United States, and will join President George Bush for a conference at Denver in August.

In order to succeed in life, John explained, people need hope, patience, perseverance, and prayer. "Those are the keys to helping us cope and participate fully in life," he said. "We must never let our most devastating disability be not reaching out to other people."



WINNERS—St. Columba parishioner Dan Klingler of Columbus and St. Luke parishioner Julie Trumpey of Indianapolis are the 1990 recipients of the Roger Graham Memorial Award presented by the Catholic Youth Organization for outstanding service to their parish, community and archdiocese. (Photo by Mary Ann Wyand)

Klingler, Trumpey earn top CYO service awards

by Mary Ann Wyand

Outstanding leadership and service to their parish, community, and archdiocese earned recognition for St. Columba parishioner Dan Klingler of Columbus and St. Luke parishioner Julie Trumpey of Indianapolis April 22 during the 33rd annual Archdiocesan Youth Conference.

Dan and Julie received Roger Graham Memorial Awards from the Catholic Youth Organization during a ceremony at Roncalli High School before the closing liturgy for "Horizon '90: Youth Into the Future."

The awards are given annually to two archdiocesan high school students who have given outstanding service to their church, school, and peers. In addition to community service, the nominees also must display true Christian values and keep high standards for themselves as good examples to other youths and adults.

Mr. and Mrs. Gerald Klingler of Columbus are Dan's parents. Julie is the daughter of Mr. and Mrs. Ed Trumpey of Indianapolis. Their youth ministers are Kathy Davis-Shanks of the Catholic Community of Columbus and Bob Schulz from St. Luke Parish.

Dan and Julie were selected from a field of 38 nominees representing parishes in the archdiocesan deaneries.

Nominees for the coveted honor included Anthony Morreale, Robert Heinrich, Angela Fisher, Mary Trese, Natasha Kramer, Robert Schott, and Tina Hanagan.

Other nominees were Michael Brezette, Angeliue Codarnaz, Michelle Codarnaz, Kristen Ingwell, Annie Ruth, Sarah Graf, Denise Koehne, Robby Burkholder, and Eric Thomas.

Nominees also included Amy Harpenau, Joseph Ettenshon, Amy Meyer, Angie Klevring, Romulad Lasher, Robert Borho, Donna Evans, Teresa Dwyer, Dan Galanti, Barbara Hollkamp, Mark LaMaster, Catherine Hayes, Dave Cordell, and Michael Morreale. Other Robert Graham Award nominees were Sarah Aubin, Kim Dominick, Angel Gropp, Jon Williams, Brent Kapellusch, and Rob Edwards.

CYO executive director Edward Tindler made the announcement with assistance from Benedictine Sister Joan Marie Masura, archdiocesan coordinator of youth ministry. The awards were presented to Dan and Julie by St. Luke parishioner Steve Koostas and Christ the King parishioner Susan Traub, last year's recipients.

Dan and Julie have participated in numerous parish, deanery, and archdiocesan activities, including liturgy and music ministry as well as a variety of special projects and events. They have helped with countless fund raisers and community service projects for their parishes.

On the archdiocesan level, they have been involved in the Search Retreat, Christian Leadership Institute, youth conference, and CYO talent contest. Both teen-agers volunteer their time for pro-life activities and attended the National Youth Conference at Louisville last year.

Youth events

April 22-29—Youth Ministry Professional Certificate Training Program on "Foster Faith Development Through Justice, Peace and Service," housing and classes at Catholic Youth Organization Center, Indianapolis, 7 p.m. Friday to 3 p.m. Sunday. Call the CYO office at 317-632-9311 for information.

April 29—New Albany Deaneery monthly youth Mass at Sacred Heart Parish.

April 29—New Albany Deaneery confirmation celebration at the Providence High School, 2:30 p.m.

May 1—Monsignor Albert Busald CYO Mass and Award Ceremony, St. Philip Neri Parish, Indianapolis, 7:30 p.m.

May 5—New Albany Deaneery Derby Day.

May 10—New Albany Deaneery annual awards celebration.

May 11-12—"Dinner on Skid Row" and "Little Shop of Horrors" at Secunia Memorial High School, Indianapolis. Dinner precedes the 8 p.m. performance on May 11 only. Call Secunia at 317-356-6377.

May 20—CYO city track meet for boys and girls.

May 20—CYO Youth Mass and Dance, Nativity Parish, Indianapolis, 5:30 p.m. Mass followed by a dance from 6:30 p.m. to 9:30 p.m.

May 20—New Albany Deaneery Youth Mass and Dance.

May 23—CYO city track meet for boys and girls.

May 27—Shaw Memorial High School graduation exercises, 7:30 p.m.

Projects benefit Damien Center

Student leaders from the Indianapolis South Deaneery Leadership Forum organized numerous fund raisers recently to benefit Damien Center clients who are suffering from AIDS.

Their donations will be presented to Father Earl Connor, an episcopal priest associated with the center, during a 7 p.m. prayer service May 4 at St. Peter and Paul Cathedral.

Father Adolph Dwenger, associate pastor of St. Jude Church in Indianapolis, and other Indianapolis South Deaneery priests will preside at the prayer service, which is open to the public.

South Deaneery students participating in the Leadership Forum have also raised money for other charitable causes in the Indianapolis area, including the Holy Family Shelter, Riley Hospital for Children, and the Indianapolis WISH Foundation.

☆☆

The regional board of the International Student Leadership Institute will offer its first conference to high school students April 27-29 at the Days Inn Northwest at 38th Street and High School Road in Indianapolis.

Approximately 50 high school students from the Indianapolis and Louisville areas are expected to participate in this leadership skills conference which uses the methodology of students teaching students. Conference tasks involve student groups, communication, motivation, change, and leadership.

The ISLI is a worldwide organization founded in 1966 by Holy Cross Father Thomas Chambers, president of Holy

Cross College in New Orleans. High school and college students who participate in ISLI programming learn dynamic leadership skills which help them reach goals in effective, efficient and productive ways.

Conventual Franciscan Brother Martin Masler, a religion instructor at Cardinal Ritter High School, was appointed to the international board last year. He then developed the regional board, which serves six states, including Indiana, Illinois, Kentucky, Michigan, Ohio and Iowa.

For information about ISLI programs, contact board member Karen Wilczewski at 317-926-7836.

☆☆

Catholic Youth Organization officials are currently accepting applications for CYO camp counselor positions, according to Edward Tindler, executive director.

CYO will hire a group of mature young adults and teen-agers to run their camping program at two sites in Brown County this summer. Archdiocesan children have enjoyed outdoor experiences at Camp Rancho Framasa and Camp Christina for 47 years thanks to the many dedicated camp counselors who staffed the facilities for nearly five decades.

For information about the CYO Counselor-in-Training program and full-time staff employment opportunities, contact Kevin Sullivan, CYO camp director, in care of Camp Rancho Framasa, R. R. 4, Box 185, Nashville, Ind. 47448, or by calling 812-988-8138 or 812-988-2839.

DJ likes helping CYO

by Mary Ann Wyand

WFBQ-FM disc jockey Jim "Mad Dog" Matis was wrestle, a bear and parachuted from an airplane as promotional stunts for the popular Indianapolis radio station.

And for the past three years, the St. Jude parishioner has helped Catholic Youth Organization officials with the Archdiocesan Youth Conference by spinning discs as the personable host of the conference dance on Saturday night.

During an April 21 interview, the 1976 Roncalli High School graduate told *The Criterion* that his love of music dates back to classes with teacher Jerry Craney at Holy Name School in Beech Grove.

"Jerry Craney was the absolute best," he said. "He's great."

Matis earned his nickname "Dog" while at Roncalli. He adapted it to "Mad Dog" when he joined Q-95.

"I was always the loudest person in every class," he remembered. "I wasn't the class clown. I was the class instigator. I was 'Dog' when I was a freshman in high school. I wasn't 'Dog' because it sounds good on the radio."

Acknowledging that he has a unique voice, Matis said he always knew that he wanted to entertain people for a living. He earned degrees in telecommunications and speech communications at Indiana University in 1980.

Matis and his wife, Cathy, are the parents of two boys, 2-year-old Willie and 7-month-old Andy. He enjoys doing stand-up comedy, playing golf, and spending time with his family.

"I'm still very much parish oriented," Matis said. "I know people watch what I do. I got into this business because it's what

I do best. It's great if you can find something you want to do and figure out a way to make a living at it."

Matis invites listeners who are "in the dog house" with personal problems to call him at Q-95 to discuss their relationships on the air during his afternoon program.

"I'm still amazed that people will not only do some of that stuff, but that they will talk about it on the radio," he admitted. "Some people will do anything to win something."

Matis said his role as an Indianapolis disc jockey is to entertain listeners.

"I think you always have to be a role model," he reflected. "But if I'm a role model it's not because I'm a disc jockey. It's because I'm the father of two boys. Everybody can be a good role model at times, but I think parents ought to be the primary role models."



ROCKING RONCALLI—WFBQ-FM disc jockey Jim "Mad Dog" Matis prepares to "rock" the gymnasium at Roncalli High School. (Photo by Mary Ann Wyand)

'Horizon '90' challenges teens to grow in faith

by Mary Ann Wyand

From the rousing musical opening by Arsenal Technical High School's Technicians Saturday morning to the vibrant faith-filled closing liturgy on Sunday afternoon, the 33rd annual Archdiocesan Youth Conference April 21-22 offered memorable growth experiences for the more than 500 teen-agers in attendance.

"Horizon '90: Youth Into the Future" was sponsored by the Catholic Youth Organization and organized by members of the Archdiocesan Youth Council.

Workshops, worship and music gave youths from the archdiocese and from as

far away as Louisville and Chicago the opportunity to socialize and to celebrate their faith together at Roncalli High School in Indianapolis.

Keynote speakers were WRTV Channel 6 co-anchor Diane Willis, who shared her experiences in Ethiopia; motivational speaker Mike Preller; Roncalli instructor Bob Tully; and St. Louis University student John Foppe, who has overcome birth defects to participate fully in life.

Dance KO members entertained several teens during the weekend, and talented young musicians from St. Thomas Aquinas Parish in Indianapolis assisted Father Charles Fisher with the closing Mass.

Conference participants greeted Arch-

bishop Edward T. O'Meara with an enthusiastic standing ovation when he addressed the gathering Saturday morning.

"We must find a way of letting all of the gifts and the talents that you have grow to their fullest potential," the archbishop told the teen-agers. "You are the church, and we've got to have what you've got to give. And the church has much to give to you. Listen to its voice."

Edward Tindler, CYO executive director, welcomed the teens with the reminder that, "You're a cut above. You're a tremendous group of young people. You are going to be more than you thought you could be. Know that you are loved, and know that you are admired for being here."

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BOOK REVIEW

Religion among the oppressed

FAITH ON THE EDGE: RELIGION AND MARGINALIZED EXISTENCE, by Franciscan Father Leonardo Boff. Harper & Row (San Francisco, 1989). 212 pp., \$19.95.

Reviewed by Jesuit Father Alfred T. Hennessey

The name of Brazilian theologian Father Leonardo Boff is probably best known to Americans because of adverse publicity he received a few years ago in his difficulties with the Vatican. Some may even recall that the problem related to a book he wrote advocating major changes in the basic structures of the church, and that in 1985 he was silenced for a year as a result.

This publicity strikes me as unfortunate because Father Boff must be considered one of the most creative and

influential theologians both in Latin America and in the entire church.

His latest book to be translated into English, "Faith on the Edge," has been edited from two books concerning the church and faith among the oppressed that were originally published at the end of the 1970s in Brazil. Thus there is no reference to his silencing by Rome and other events during the decade just past.

Nevertheless, the book does offer an excellent introduction to the author's vivid style and wide range of theological concerns, all of which are unified by his truly passionate commitment to the liberation of the impoverished and suffering masses of Brazil and the rest of Latin America.

In the first of the two parts of the book, the author concentrates on opposed models of the church in the

struggle for liberation, and argues eloquently for a church committed to three basic options: for the cause of the poor, for integral liberation, and for the small basic church communities. Christianity, he insists, "is authentic only when it expresses the reality of justice, the reality of a love characterized by solidarity, and the reality of mercy, lived and experienced and not merely proclaimed or symbolized in ritual."

Calling for a prophetic church and theology, he moves on to the need for political action and sees Marxism as "the most adequate tool for denouncing the ideological falsifications perpetrated by capitalism when it conceals the real causes of impoverishment." This, however, is immediately and prophetically countered by the need for holiness and prophetic courage that would enable one to become a "contemplative in liberation," that is, an expert in a political holiness that is deeply Christian.

The second part of the book concentrates on the faith of those "at the edge," that is, those who have been marginalized and live in hovels on the outskirts of all the major cities. One of Father Boff's first published books, was devoted to Christology, that is, the theological understanding of Jesus Christ, and here he summarizes that as follows: "Jesus of Nazareth not only liberated human beings from something—their inhumanity, thus restoring them to their genuine humanity. He did much more. He liberated human beings for something—for the complete revelation of the human person according to God's design." I recommend this as a brilliant and inspiring book.

(Father Hennessey teaches at Fordham University and recently published "Theology for a Liberating Church" and "Liberation Theology: A Documentary History.")

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† Rest in Peace

(The Criterion welcomes death notices from parishes and individuals. Please submit them in writing, always stating the date of death, to our office by 10 a.m. Monday the week of publication. Obituaries of archdiocesan priests, their parents and religious sisters serving in our archdiocese are listed elsewhere in *The Criterion*. Order priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.)

† ABELL, Meriam C. (Hickok), 58, St. Lawrence, Indianapolis, March 24. Wife of Robert V.; sister of Clarence Moore.

† ANDERSON, Amanda Ann, infant, St. Lawrence, Indianapolis, April 13. Daughter of John T. and Michelle L. (Hammond); sister of Johnny and Kelley; granddaughter of Eugene, Dolly, and Michel and Debra Hammond.

† BEACH, John Foster, 85, Holy Spirit, Indianapolis, April 10. Husband of Helen (O'Connell); father of Mary Barbara Hogan and Kathleen Louise Cox; brother of Francis H.; grandfather of six.

† BLANDFORD, Loretta, 82, St. Paul, Tell City, April 14. Wife of William Edward; mother of Earl, William, John, Donald, Donna Labhart, Betty Epple and Sister Mary Martha; sister of Theresa Gratz and Agnes Yoham; grandmother of 21; great-grandmother of 20.

† BUCKMAN, John W., 83, St. Mary, New Albany, April 14. Husband of Josie L.; father of Kay Lipsey; brother of James, Phillip, P.F., Sister Joseph David, Theresa Long and Catherine Kuerz; grandfather of two.

† CASEY, John B. "Jack," 66, Holy Spirit, Indianapolis, April 11. Brother of Mary Leen, Helen McGrath, Patricia Beselman, Joseph and James.

† CHANDLER, George "Hap," 61, St. Lawrence, Indianapolis, April 12. Husband of Mildred; father of David B., Philip L., Deborah A., Tobin, Pamela S., Paul, Christine M., and Carol L. Tackett; grandfather of eight.

† COX, Bernadine A., 93, St. Andrew, Richmond, April 17. Mother of Barbara Cheseman, Agnes Harsh, Lawrence (Bud) and Donald.

† ELLIS, Ellen E., 87, St. Mary, Rushville, April 11. Mother of Davis W., Martha Akers and JoAnn Smullen.

† FARROW, Jennifer, 18, St. Ambrose, Seymour, April 16. Daughter of Rodney E. and Charlene M.; sister of Jonathan L.; granddaughter of Catherine Lane, Eugene, and Mrs. Jack Hill.

† HECKMAN, Edward F., 34,

Holy Spirit, Indianapolis, April 10. Son of Rosemarie, brother of Joseph C., Charles P., Kathleen Minor, Nancy M. Scott, Mary T., Peggy C. and Joan C.

† HILLMAN, Clara A., 82, St. Andrew, Richmond, April 6. Sister of Franciscan Sister Catherine Ann and Providence Sister Anna Marie.

† KENT, Opal, 74, St. Agnes, Nashville, April 10. Mother of Darrell.

† NOE, Clarence, 77, Our Lady of the Greenwood, Greenwood, April 13. Husband of Evelyn; father of Judith Bandy, Vincent and Samuel; grandfather of four; great-grandfather of two.

† O'NEILL, John Kenneth, 76, St. Barnabas, Indianapolis, April 15. Husband of Helen; father of J. Michael, James, and Mary Patricia Menonelli; grandfather of eight; great-grandfather of three.

† PITCHER, Maria, 69, Our Lady of the Greenwood, Greenwood, April 10. Mother of Karl Schuch and Johanna Skeel; grandmother of four.

† RUSSELL, James J., 79, St. Mary, New Albany, April 8. Husband of Mary (Tighe); father of Timothy, brother of David J., and Mary Medley.

† ZAUS, Dorothy M., 68, St. Barnabas, Indianapolis, March 23. Wife of Joseph W.; mother of Daniel Miller; sister of Harry Westerfield and Marie Warrenburg; grandmother of one.

Prov. Sister Marie Jerome O'Boyle, 75, dies at Woods

ST. MARY OF THE WOODS—Providence Sister Marie Jerome (Mary Ann) O'Boyle died here in Lourdes Hall on April 19. The Mass of Christian Burial was celebrated for her on April 23 in the Church of the Immaculate Conception.

Sister Marie Jerome was 75. She was born in Forest Park, Ill., and entered the Congregation of the Sisters of Providence in 1932. She professed final vows in 1940.

As a teacher, Sister Marie Jerome served her order in Illinois, Indiana, Maryland, Massachusetts and Washington, D.D. Her only assignment in the Archdiocese of Indianapolis was at St. Thomas Aquinas School in Indianapolis.

Sister Marie Jerome is survived by one sister, Providence Sister Margaret Celine O'Boyle, St. Mary of the Woods, and three brothers: James, of Germany; Francis, of Longview, Wash.; and Raymond, of San Antonio, Tex.

U.S. Jewish groups express regret over clash in Jerusalem

by Bill Pritchard
Catholic News Service

WASHINGTON—Two U.S. Jewish groups expressed regret over a confrontation on Holy Thursday involving Arab Christians, Israeli authorities and ultranationalist Israeli Jews who occupied a building in the Christian sector of Jerusalem. (See story on page 27 of last week's Criterion.)

Patriarch urges West to pressure Israelis

by Agostino Bono
Catholic News Service

VATICAN CITY—The superpowers and Western Europe must step up pressure on Israelis and Palestinians to negotiate a solution to their conflict, said Latin-rite Patriarch Michel Sabbah of Jerusalem.

Christian leaders have little influence with the faithful on the political issues underlying the conflict, he said in an April 18 Vatican Radio interview.

The patriarch called on the superpowers and Western Europe "to convince the two parties, Israelis and Palestinians, that dialogue is the best way to escape from this conflict."

"Western powers certainly have a responsibility, because they created the problem. They have been responsible since the beginning of this conflict and continue to have" that responsibility, he added, alluding to Western support for the creation of Israel after World War II.

The major obstacle to dialogue right now is the Israeli government, said Patriarch Sabbah.

"In favor are the Palestinians who are ready to dialogue," he said.

"In favor are many Israeli peace movements" but they do not have much influence on policy-making, he said.

"Opposed is the attitude of the Israeli government, which refuses dialogue," he said.

Christian patriarchs in the Holy Land "have a religious influence on the faithful of their own community, but they do not have a special weight in numbers nor as participants in the conflicts," he said.

The major religious weight is held by Muslims and Jews, he said.

"For these reasons, the patriarchs do not manage to intervene effectively," he said.

They called the incidents "unfortunate" and "disturbing" and a blow to Israel's efforts to maintain religious harmony in the city. Israeli police used tear gas and clubs to disperse Arab Christian demonstrators protesting the occupation. During the incident, Greek Orthodox Patriarch Diodoros I said he was pushed to the ground by police officers.

Israeli courts later ruled against the Jewish settlers, ordering their eviction. The settlers have appealed to the Israeli Supreme Court.

Meanwhile, Christian leaders announced that the Christian shrines in the Holy Land will be closed this Friday and will ring a funeral toll from their belltowers to protest the Jewish settlements.

The Israeli government has confirmed that it put up \$1.8 million to help finance the settlement.

At the same time, leaders of the Palestinian uprising in the Israeli-occupied territories said they had frozen a death sentence they imposed on an Armenian businessman for leasing the building, owned by the local Greek Orthodox church, to the settlers. Orthodox officials said the businessman had no right to grant the lease.

"It is especially unfortunate that such incidents took place in Jerusalem, a city that embodies humanity's eternal yearning for peace, and at a time of year that is so sacred to

Jews, Christians and Moslems," the American Jewish Committee said in a letter dated April 17.

The letter, signed by national interreligious affairs director Rabbi James Rudin, said the committee is making its concerns known to "our friends in Israel."

The letter was addressed to Eugene J. Fisher, associate director for Catholic-Jewish relations of the U.S. Bishops' Secretariat for Ecumenical and Interreligious Affairs.

It added that the organization remains committed to "building bridges of mutual respect and understanding between our communities."

The Anti-Defamation League of B'nai B'rith expressed similar concern, adding that it supported the court decision to evict the settlers.

Israel has sought to preserve the "richness of religious and ethnic diversity in the Old City" of Jerusalem, league officials Rabbi Leon Kleinkin and David Rosen said in a statement. "The recent move of the settlers only served to disrupt the status quo and incites those wishing to upset the religious harmony which currently exists in Jerusalem," they said.

Israel Radio reported that police were preparing to evict the 150 settlers from St. John's Hospice, near the Church of the Holy Sepulchre, the traditional site of the crucifixion of Jesus Christ.

The first Jewish settlement in the Christian Quarter since Israel captured East Jerusalem from Jordan in 1967 sparked protests from Palestinians who saw it as a step toward driving Arabs out of the mainly Arab Old City.

The settlers, who say they acquired the lease legally, ignored a court deadline April 18 to evacuate the hospice and sent lawyers on April 19 to appeal to the Supreme Court.

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Educators meet for annual NCEA convention

by Ines Pinto Alicea
Catholic News Service

TORONTO—The U.S. Catholic educators at the National Catholic Educational Association's convention took home many fond memories of their four days in Toronto, but they also got a taste of what it would be like to have their schools financed by the government, said Sister Catherine T. McNamee, NCEA president.

In Canada, both public and religious schools have been funded by the Canadian government since the late 1800s thanks to a constitutional provision which allows parents to dedicate their taxes to the school of their choice, said John Fauteux, director of public relations of the Metropolitan Separate School Board in Ontario. The school board oversees 230 schools with 104,000 students throughout Ontario.

"Our educators will go home from here so depressed," Sister Catherine, a Sister of St. Joseph, told Catholic News Service. "They think they've died and gone to heaven when they hear about Ontario's financing system."

Fauteux in a CNS interview said the financing system also helps educators' salaries. The average teacher earns about \$40,000 per year. Nearly half of the 23,000 educators that attended the convention were Canadian.

Many U.S. educators questioned whether the government has much control over the schools because of the funding. Fauteux said the government sets standards for all schools, but Catholic schools emphasize "the moral questions."

Fauteux said the only limitation is that Catholic students must attend Catholic schools or their parents must pay extra to send them to public schools. Non-Catholic parents can send their child to Catholic schools if there is space and if they pay extra money for the enrollment.

Notre Dame Sister Virginia Turner of Our Lady of Lourdes School in Dunedin, Fla., said she liked the idea of government financing for U.S. Catholic schools, but she did not feel that non-Catholic parents should be penalized by paying more to send their children to Catholic schools.



EXHIBIT HALL—An exhibitor talks to two of the more than 23,000 participants at the National Catholic Educational Association's 87th annual convention in Toronto April 16-19. There were more than 400 exhibitors at the meeting. (CNS photo from NCEA)

"There must be some other negatives, but I haven't found any," she said.

But, while U.S. Catholic educators scramble to raise funds for their schools, Fauteux said Canadian Catholic educators spend a great deal of time trying to preserve the Catholic identity of schools where lay educators are the majority.

Learning about a different school financing system was not the only thing educators did during the convention held April 16-19. Educators also heard from a number of speakers. During the opening session, keynote Father Henn J.M. Nouwen of the L'Arche community of Daybreak in Richmond Hill, Ontario, praised educators for choosing a vocation—not a profession, he said—that is both wonderful and very difficult because of all of the demands placed on educators.

Father Nouwen, a well-known author who has served the community for mentally handicapped adults since 1986, said educators are faced with many professional demands, but they also face demands at home from their families and stress from the Catholic Church.

Father Nouwen said this stress can lead to burnout, but he said introspection can relieve some of the stress.

In a speech on "The Hidden Victims of Family Violence: A Challenge for School Systems," Pat J. Kincaid of the Office of Family Violence Prevention of the Ministry of Education, Ontario, said April 16 that at least one in 10 children is affected by family violence either, by being physically or psychologically abused or by witnessing the violence of one parent against another parent.

Also April 16 Christian Brother Robert M. Hoatson, principal and teacher at Sacred Heart High School in Yonkers, N.Y., told educators that Catholic schools are not making enough efforts to reach the poor.

"We're moving away from our initial purpose of serving the poor," Brother Hoatson said. "Studies show we are most effective with inner-city kids, so why are we moving out of the inner cities and closing down our schools?"

On April 17, Cardinal George Basil Hume of Westminster, England, told educators that the collapse of "power

structures" worldwide has left many people clamoring for spirituality, a need that could be filled by Catholic educators and could help further transform the world.

Also April 17, an East German educator told of his experience managing the only Catholic school in East Germany despite efforts by the government to undermine his work.

Today, Volker Abend, the former principal of the Theresianschule, a Catholic secondary school formerly operated by the Sisters of the Poor in East Berlin, is the newly appointed deputy minister of education for the new government of East Germany.

Sister Nuala Patricia Kenny told the NCEA April 18 that educators must be committed to fostering creativity and inquiry in students, not just teach them facts.

"Learning is a journey not a destination," said the nun, a physician who is a Sister of Charity of Halifax and head of the department of pediatrics at Dalhousie University and at Isaac Walter Killam Hospital for Children, both in Halifax, Nova Scotia.

Later that day, a divorced mother of three told Catholic educators that they must come to terms with the ever-growing challenge of children living in a single-parent home. (See article on page 10.)

Also April 18, the NCEA board chairman urged the Catholic Church to address why some youths feel alienated by religion while others are seeking religious meaning said Youths "live in a world marked by instability, loneliness and uncertainty," said Bishop James W. Malone of Youngstown, Ohio. "While some do not find the Gospel to be of help in this situation, other young people are experiencing a sense of religious questioning."

At the convention's closing ceremony, journalist Robert MacNeil said the United States must make education its highest priority to change many of the poor American attitudes that have caused the nation to lose its competitive edge. "Our world will not be transformed until there is a spiritual conversion that recumtims America's enormous energy and wealth to a period of reconstruction with education the highest priority," said MacNeil of "The MacNeil/Lehrer NewsHour" on PBS.

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