

# THE CRITERION

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May 4, 1990

## Annual Appeal to start this weekend

Calling upon all concerned Catholics in central and southern Indiana to "remember the universal nature of our faith," Archbishop Edward T. O'Meara announced that the 1990 Archdiocesan Annual Appeal (AAA) will start this weekend in parishes throughout the Archdiocese of Indianapolis.

"Our work today as the church transcends our individual parishes to the 39 counties and 159 parishes that comprise the Archdiocese of Indianapolis," he said. "Together... On a Journey of Faith we are called upon to remember our families, our parishes, and our faith in the works of the church. A minimum of \$2 million is needed to fund existing basic programs for this year," he declared.

The AAA provides funds for spiritual, emotional, health and welfare services throughout the 39 counties encompassed by the archdiocese. Serving thousands of people through such diversified activities as adult and child daycare centers, emergency shelters, family counseling services, food for the homeless, and one-of-a-kind parenting programs, the appeal-supported services aid people of all ages, races, sexes, nationalities and economic circumstances.

Noting that the \$2 million objective of this year's appeal is for only the most essential, documented needs facing the Archdiocese of Indianapolis, Archbishop O'Meara said, "There are many things we need and want to accomplish. However, realities dictate that we seek support for critical programs."

Archbishop O'Meara stressed that this year's AAA will not feature parish goals. He said, "Our objective is to seek 100 percent participation from all Catholics within the archdiocese." He coupled this effort to broaden the base of donor support with a request that parishioners consider giving one percent of their gross income to the appeal. He emphasized that the theme of the annual campaign, *Together... On a Journey of Faith*, tells a very real truth: "Collectively we can accomplish far more than we can as individuals or individual parishes."

Pointing to several special features of this year's AAA, the archbishop urged parishioners to:

- take advantage of the opportunity to make a pledge and pay the commitment over as many as 12 months on a schedule specified by the donor;

### Together... On a Journey of Faith

Come. We will  
achieve far more  
together than we will  
as individuals.

### Archdiocesan Annual Appeal May 6, 1990

ARCHDIOCESE OF INDIANAPOLIS

The poster being used this year for the Archdiocesan Annual Appeal

- select those programs by the archdiocese through the annual appeal which are of greatest interest to the individual

- donors, and indicate where they wish their gifts to be used, and
- personally see how the AAA money is

used by viewing the new video presentation which is available in each parish.

Pointing to 12 specific areas of service which receive major support from the AAA, Archbishop O'Meara detailed how the \$2 million goal will provide assistance to people. These include:

- Catholic Charities, through its programs, including Catholic Social Services in Batesville, Bloomington, Connersville, New Albany, Seymour, Tell City, Terre Haute, and four deaneries in Indianapolis, needs \$415,000.

- St. Elizabeth's Home needs a minimum of \$60,000.

- St. Mary's Child Center requires \$50,000.

- The Newman Centers at Butler University, DePauw University, Indiana State University, University of Indianapolis, Hanover College, Indiana University and Indiana University/Purdue University at Indianapolis collectively require \$120,000.

- Catholic Communications to serve the church and community-at-large needs \$100,000.

- Catholic Youth Organization for its activities throughout the archdiocese needs \$25,000.

- Family life education, counseling and ministry programs require \$85,000.

- Fatima Retreat House must renovate its facilities in Indianapolis at a cost of \$100,000.

- High school improvements to assist six archdiocesan interparochial high schools and offer scholarship support require \$480,000.

- Hispanic ministry vitally needs \$30,000 for its apostolate.

- Pro-life education, pastoral care and advocacy needs \$35,000.

- Center city ministries for inner-city parishes through the Urban Parish Cooperative must have \$500,000.

To assist all Catholics in the archdiocese in their support of these programs and services, a special mailing has been sent to parishioners in their homes. A pledge card, made out in the name of each registered parish member, was sent to all homes earlier this week. Accompanied by a message from the archbishop, the pledge cards may be completed and either delivered to any Mass this weekend or mailed in a reply envelope to the parish. Additional pledge cards will be available at all parishes.

## Hundreds of thousands rally against abortion

by Liz Scheuchtrik  
Catholic News Service

WASHINGTON—A massive crowd of pro-lifers braved heat, long trips and toe-to-toe gridlock caused by their own

turnout to rally against abortion in Washington April 28.

At the Rally for Life '90, a crowd estimated at 225,000 to 250,000 by U.S. police and at twice that number by the event's organizers heard President Bush, Vice President Dan Quayle, other politicians and such religious leaders as Cardinal John J. O'Connor of New York denounce abortion and urged continued efforts to combat it.

Filling virtually every inch of space around the Washington Monument, the crowd included men and women, teenagers and children of various races and religions—on blankets, in lawn chairs, and in some instances, in the waters of the Reflecting Pool that fronts the Lincoln Memorial. Temperatures reached 86 degrees Fahrenheit, prompting admonitions from rally organizers to participants to avoid dehydration.

The Washington-based National Right to Life Committee, sponsor of the rally, said after the event that the 569,000 crowd count calculated by news media stationed in the top of the Washington Monument was probably a better estimate than the 225,000-250,000 estimated by the National Park Service police mobile command post.

During the rally itself, Dr. John Wilke, National Right to Life president, suggested that the crowd had reached 700,000.

Speaking by telephone hook-up from the White House, Bush pointed out that he had addressed a similar event, the Jan. 22 March for Life, commemorating the anniversary of the Supreme Court ruling that legalized abortion nationwide.

"And I said then and I reaffirm now that your presence on the mall today reminds all of us in government that Americans from all walks of life are committed to preserving the sanctity and dignity of human life," the president said. "I realize that the widespread prevalence of abortion in America is a tragedy not only in terms of lives destroyed but because it so fundamentally contradicts the values that we as a nation hold dear," he said.

"Today as a nation of faith and compassion, our mission must be to help more and more Americans make the right choice—the choice for life," he added. "One day your life-saving message will have reached and influenced every American. Until then, continue to work for the day when respect for human life is sacrosanct and beyond question."

The president also noted that the rally "looks very, very good on television."

In his remarks Cardinal O'Connor defended the National Conference of Catholic Bishops' decision to promote the pro-life cause as a top priority of the church.

The NCCB recently announced it was hiring a major public relations firm to conduct a \$3 million to \$5 million campaign against abortion. Cardinal O'Connor chairs the NCCB Committee on Pro-Life Activities.

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THE CRITERION  
Serving the Archdiocese of Indianapolis

## FROM THE EDITOR

## The campaign for people who need help

by John F. Fink

Back on Feb. 2, this newspaper published the financial statements for the Archdiocese of Indianapolis. In his letter with those statements, Archbishop O'Meara pointed out that the archdiocese "incurred net operating losses of \$2.5 million and \$1.9 million for fiscal years 1989 and 1988, respectively," after adjusting for nonoperational income and certain nonrecurring items.

In order to cover those losses, the archdiocese has had to rely on investment income and bequests. Although the former is fairly predictable, nobody yet has figured out how to budget for bequests. Fortunately, people who died left \$433,000 to the archdiocese during fiscal year 1989, but the archdiocese shouldn't have to count on that money to stay out of the red. It also shouldn't have to spend bequests the same year they are received, but should be able to invest them and use the interest.

**THIS WEEKEND MARKS** the start of this year's Archdiocesan Annual Appeal (as should be obvious from our front page and the letter from Archbishop O'Meara on this page). This campaign is vital to the financial health of thousands of people—those who are being served by the many programs of the archdiocese.

By now you should have received a mailing from the Archdiocesan Annual Appeal that contains a brochure explaining where the money collected by the Appeal this year will be going. If by chance you didn't get the material you received, you can get another copy at your parish this weekend. The material also includes your pledge card.

The goal of this year's campaign is \$2 million, which is more than the \$1,629,040 pledged last year. This means



that we must all give more and that parishes must find ways to broaden the base of support. Last year 23,336 donors made pledges, which is only 33 percent of the 71,000 households in archdiocesan files. If we can just get the word out about how the money is used, surely we can do better than that.

**THE THING ABOUT THE AAA** is that its beneficiaries are people who need help. The money doesn't somehow make the archdiocese richer. It goes to support the many human services sponsored and supported throughout the 39 counties in central and southern Indiana.

Twenty-one percent of the \$2 million (\$415,000) is earmarked to go to Catholic Charities, to extend a wide range of counseling and outreach services to those in greatest need throughout the archdiocese. For several years now, *The Criterion* has been featuring articles about Catholic Charities 26 times a year on page 3, so you know the tremendous good the many agencies that comprise Catholic Charities are doing. The lives of some 20,000 people are touched every year with services ranging from emergency shelters to family counseling and children's services.

The article in last week's *Criterion* covered the New Albany Deane Catholic Charities. The previous week it was the counseling services of Catholic Social Services in Bloomington. The April 6 issue featured Rainbow Cottage and Catholic Charities in Tell City. Two weeks before that it was the fantastic number of things being done by Catholic Charities of Terre Haute. So people throughout the archdiocese are being served by Catholic Charities agencies through contributions to the AAA.

It's not just Catholic Charities that operates programs throughout the archdiocese. There are the Newman Centers that are providing a Catholic presence and ministry at seven secular universities located in our 39-county area. They will receive \$120,000.

The archdiocese's family life and pro-life offices, both of

which are archdiocesan-wide, are both dependent upon the AAA. If the goal is met, they will receive \$120,000 for their many important activities.

Throughout the country dioceses are closing inner-city parishes that are unable to sustain themselves. The Archdiocese of Indianapolis is trying to avoid doing that because its inner-city parishes and their schools are doing tremendous work for the people who live within their boundaries. \$500,000, or a quarter of the AAA's goal, has been designated to support those parishes. Thereby, those who live in more affluent parishes are able to help their poorer brothers and sisters through their contributions to the AAA.

The church values Catholic education, but our six archdiocesan interparochial high schools need some repairs and improvements. So \$480,000 will go for that purpose and to provide additional scholarship support.

Other programs that will benefit will be St. Elizabeth's Home, St. Mary's Child Center, Catholic Communications (but not *The Criterion*), Catholic Youth Organization, Hispanic ministry, and the Fatima Retreat House. Every one of those programs is for the direct benefit of people in one way or another.

**SOME PEOPLE NATURALLY** are more interested in some programs than in others, so this year there's space on the back of the pledge card for you to designate your gift to go to specific agencies. If you're particularly interested in pro-life, for example, or the CYO, or center city ministries, or if you want to support Catholic Charities specifically in one of the 11 deaneries, you can so designate on your pledge card.

You can also decide how you want to pay your pledge, spreading the payments out to make it easier—monthly, quarterly, semi-annually, or in some other way.

Please be generous. Thousands of people are depending on you.

## Lilly Endowment gave over \$2 million to Catholics last year

by John F. Fink

The Lilly Endowment, Inc., based in Indianapolis, approved grants totaling more than \$2 million to Catholic organizations, or for the benefit of the Catholic Church, during 1989, according to the foundation's annual report published last week.

Only one grant to a Catholic organization in the Archdiocese of Indianapolis is listed in the report. It is \$250,760 for the "Ministry to Ministers" program being administered by Fatima Retreat House in Indianapolis. It is an ecumenical and collaborative effort with the Benedictine Center in Beech Grove and Alverna Retreat Center in Indianapolis to provide programming and special services to those involved in professional ministry.

The U.S. Catholic Conference in Washington, D.C. received three grants totaling \$614,531. The grants were \$166,646 for dissemination of research on trends in American-Catholic priesthood; \$222,662 for research on non-ordained pastoral ministry; and \$219,223 for a study of portability of pension benefits for lay employees.

Three non-Catholic universities received grants for research connected with the Catholic Church, according to the Lilly report: Boston University received a grant of \$573,004 for research on the future of American Roman Catholic

religious orders; Purdue Research Foundation received \$55,261 for a study of social and cultural pluralism among American Catholics; and George Washington University received \$53,600 for research on priestless parishes.

The Catholic University of America received \$187,145 for a study of Catholic "baby boomers"; Regis College in Weston, Mass. received \$136,680 for a study of the Catholic philanthropic tradition in America; Catholic Theological Union at Chicago received \$89,000

for research on Hispanic ministry; and the University of Notre Dame received \$32,483 for research on the role of the national Catholic parish in the 20th century/Hispanic-Catholic community.

The National Catholic Educational Association received two grants: \$42,000 for a study of recruitment and retention of seminary faculty, and \$57,595 for a study of the religious effects of Catholic education.

Finally, the Order of Friars Minor of the Province of the Most Holy Name in

New York received \$27,000 for seminars on theological-scholarly trusteeship.

These grants total \$2,119,119, which is 14 percent of the total grants of \$15,237,564 made for religion during 1989 and 2.8 percent of Lilly's total grants last year. Lilly's grants of \$15,237,564 for religion during 1989 were 20 percent of its total grants of \$76,526,704.

## OFFICIAL APPOINTMENTS

Effective June 25, 1990

REV. JOSEPH RAUTENBERG, from half-time assistant at St. Vincent Hospital, Indianapolis, and half-time associate pastor of Holy Name, Beech Grove, granted permission to accept a full-time position at St. Vincent Hospital, Indianapolis, with residence at Holy Name, Beech Grove.

Effective June 28, 1990

REV. MARTIN PETER, from pastor of St. Malachy Parish, Brownsburg, to pastor of St. Pius X Parish, Indianapolis, for a term of six years.

The above appointments are from the office of the Most Reverend Edward T. O'Meara, S.T.D., Archbishop of Indianapolis.

## Archbishop O'Meara's Schedule

Week of May 6

SUNDAY, May 6—Sacrament of Confirmation administered at St. Martin Parish, Martinsville, and at St. Jude Parish, Spencer, Eucharistic Liturgy at 2:30 p.m. with reception following.

—Sacrament of Confirmation administered at St. Vincent de Paul Parish, Bedford, and at St. Mary Parish, Mitchell, Eucharistic Liturgy at 7:30 p.m. with reception following.

MONDAY, May 7—Sacrament of Confirmation administered at St. Peter and Paul Cathedral, Indianapolis, for St. Pius X and St. Matthew Parishes, Indianapolis, and for Holy Name Parish, Beech Grove, Eucharistic Liturgy at 7:30 p.m. with reception following in the Catholic Center Assembly Hall.

WED. & THURS., May 9 & 10—Catholic Relief Services Board of Directors meeting, Baltimore, Md.

## Together on a journey of faith

My Brothers and Sisters in Christ,

How fortunate we are to possess our beautiful Catholic faith! How good God is to give us such a gift! No earthly possession can possibly compare to the gift of faith. It is the priceless treasure the Scripture praises (2 Corinthians 4:7).

Scripture also reminds us that faith without good works is dead (James 2:26). In other words, faith is useless if it does not engage us in doing good for God and others. To put it another way, faith without love is a terrible waste of God's gift.

As concerned Catholics, we are called upon always to remember the universal nature of our faith. "Together . . . On Our Journey of Faith" we are called upon to remember our families, our parishes and our faith in the work of this church. Our work today transcends our own parishes to encompass the 39 counties and the 159 parishes that make up the Archdiocese of Indianapolis.

Each year since 1981, we have been asked to put our faith into action by a generous contribution to the Archdiocesan Annual Appeal. The Appeal benefits thousands of men, women and children throughout central and southern Indiana, through many programs and services. Today, as never before, we are faced with an increased demand for programs and services that we are unable to fund. A minimum of \$2 million is needed to fund existing basic programs for this year.

The archdiocese depends on our strong Catholic faith to fund these much needed programs and services. Collectively, we can accomplish far more than we can as individuals or individual parishes. We share in the good works of the church through our contributions because they provide the religious, spiritual, emotional and material help that minister to the needs of our brothers and sisters in our archdiocesan family. Every contribution to the Archdiocesan Annual Appeal is an expression of love for others.

I am very grateful to those who support the Archdiocesan Annual Appeal. Simply put, without your generosity this archdiocese could not fulfill the mandate Christ has given us. I hope this year we will all consider a generous contribution to the Archdiocesan Annual Appeal. I also hope that we will remember that our gifts can be budgeted over a period of months. In this way we can make a more meaningful gift to meet these archdiocesan needs in the same manner that we provide for the other essentials of life.

You should have received your Appeal information this week. I am asking that you return your complete pledge card to the parish on Commitment Sunday, May 6.

God will bless your generosity when it is expressed in love of others. Thank you for your support of this important program and the good works it sponsors. "Together . . . On a Journey of Faith," we do this not for ourselves, but for the glory of God, and as witness to him in our lives and our world.

Sincerely yours in Our Lord,

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



## MOVING?

We'll be there waiting if you give us 2 weeks Advance Notice

Name \_\_\_\_\_  
New Address \_\_\_\_\_  
City \_\_\_\_\_  
State \_\_\_\_\_ Zip \_\_\_\_\_  
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THE CRITERION

P.O. BOX 1717  
INDIANAPOLIS, IN 46206

## HABITAT FOR HUMANITY

## Indianapolis Catholics to build a Habitat home

by Margaret Nelson

Members of the Indianapolis Catholic community will complete a house for Habitat for Humanity in Holy Trinity Parish during the "Blitz Build" week of June 18-22.

The Association of Religious in the Indianapolis Archdiocese (ARIA) and parish communities from Indianapolis North and West deaneries have agreed to recruit volunteers and provide funds for the construction project.

"I think the Spirit has a lot to do with this," said Holy Names Sister Louise Bond. She was contacted by Kevin O'Brien, new executive director for Habitat for Humanity of Greater Indianapolis, Inc.

Sister Louise is vice president of (ARIA) and a member of its peace and justice committee. She is in the archdiocese to direct its ministry development program.

The ARIA board had just agreed to sponsor the building of one house when Rick Vanes, chairman of the Immaculate Heart of Mary peace and justice committee, contacted Sister Louise. The Immaculate

Heart group wanted her to suggest ways their committee could network with other groups in some kind of meaningful human service work.

Sister explained the Habitat program to the Immaculate Heart group, along with members of St. Joan of Arc, St. Thomas Aquinas and Holy Angels communities. On April 24, members of seven North Deaneary parish groups met and agreed to coordinate their efforts on Habitat/Holy Trinity.

Ruby Whiteside of Holy Trinity will be meeting with West Deaneary representatives. The parish groups include peace and justice, pro-life, evangelization committees and St. Vincent de Paul conferences.

Commitments of cash and volunteer work are required from each sponsoring denomination for construction of a house, Sister said. Volunteers will be guided in their work by the site superintendent or a project director. People of all ages and strengths are needed to perform the kinds of tasks that are necessary to complete the building of a home—even people to clean up and act as "gofers."

The sponsoring church (in this case, the

combined churches) must provide: \$1,000 in cash, 20 unskilled or skilled volunteers per day for the five days (or a minimum of \$2,000 cash-in-kind labor) and 50 lunches for each of three days during the blitz-building week.

In the case of Habitat/Holy Trinity, the sponsoring building contractor is Jonathan Homes, whose operations manager, Denny Yovanovich, is a member of Holy Trinity Parish.

Other denominations will construct the nine other houses to be finished during "Blitz Build" week in Indianapolis.

Most of the Catholic leaders plan to use May 20 to recruit volunteers and collect cash donations for Habitat/Holy Trinity.

Schedule confirmations will be returned to the volunteers within the two weeks after sign-up.

Contributions will be deductible on federal income tax forms. In Indiana, 50 percent of contributions are deductible from total state taxes under the "neighborhood assistance program." (The limit is

\$25,000 or the tax liability, whichever is lower.)

A pitch-in picnic is being planned for July 1, so that all sponsors, volunteers and construction workers can meet for the blessing of the house and later share their experiences they had during the project.

Those whose parishes are not involved may participate by writing Sister Louise Bond at: 1400 N. Meridian, Indianapolis, Ind. 46202 or calling 317-236-1511.

Any excess money collected will be used for Habitat for Humanity houses to be built next year. If extra people volunteer, coordinators will inquire if they are willing to assist another denomination that is committed to building a house, but is unable to find the necessary number of volunteers for the project.

Three of the first Habitat for Humanity Indianapolis homes were built in St. Lawrence Parish in 1988-89. Father Joseph Beechem, pastor of the parish, was recently re-elected to serve on the Habitat board of directors.

## How Habitat for Humanity works

by Margaret Nelson

Habitat for Humanity of Greater Indianapolis is building ten houses during the June 18-22 Blitz Build.

The objective of the non-denominational Christian organization is to construct simple, energy-efficient homes for the working poor. Qualified families buy their homes on interest-free 20-year mortgages.

The partnership family provides 400 hours of "sweat equity" labor during construction, which is calculated as a down payment. They are allowed to select their preferred colors, carpeting, etc.

Habitat moves the partnership families into their new homes. (In the past, members of the professional basketball and football teams and a local moving company have assisted the families.)

Habitat board members and committee members provide mentoring for several years to help families make the transition from the role of renters to that of homeowners responsible for the upkeep of their property.

Priests and ministers, neighborhood associations and other agencies generate applications for the Habitat houses. Family selections are made from those scoring highest on the need assessment checklist which includes such factors as dire need, credit worthiness, number in household, number of rooms in present dwelling, character references, home visit, family interview, and willingness to cooperate.

Three Indianapolis locations are being used for the ten 1990 Habitat houses: 30th and Clifton, 10th and Pershing, and White River Parkway West Drive, near Michigan.

Habitat brings together the resources by identifying and recruiting a sponsoring church, a sponsoring building contractor and a sponsoring corporation for each house constructed.

Each sponsoring church provides financial support, unskilled and skilled volunteers, and lunches for all the workers. The sponsoring building contractor provides cash (or supplies) and volunteers, including an on-site construction superintendent. Corporate sponsors provide cash,

"cash-in-kind" volunteers and recruitment of corporate clients.

Foundations, water lines and sewer lines are installed two to three weeks in advance of the blitz week.

House frames are delivered to the sites in packages of four by eight feet sections. Roof trusses come fully assembled. If construction proceeds according to plan, each house will be completed—including interior painting and carpet/vinyl installation—by Friday evening of the blitz week.

All Habitat work is performed by volunteers and organized by six committees: construction, resource, family screening and selection, site selection, spiritual life and public relations.

Since its inception in 1969, Habitat for Humanity has constructed appropriate housing in 16 other countries and nearly 100 locations throughout the United States.

## 344 to graduate from four Catholic colleges

by Mary Ann Wyand

Degrees will be awarded to 344 graduates of four colleges in the Archdiocese of Indianapolis during commencement exercises scheduled in May.

One hundred ninety-two Marian College students are expected to receive degrees May 13 during a 2 p.m. graduation ceremony at the Marian Hall Auditorium, according to Denise Perry, public information director at the Indianapolis college.

St. Mary of the Woods College officials will award 111 degrees May 6 at 11 a.m. at the Cecilian Auditorium, publications coordinator Don Koich said, with 102 of those bachelor's degrees and nine master's degrees.

St. Meinrad College will present bachelor's degrees to 24 seminarians May 13 at 3 p.m., spokesman Don Hale said, while the St. Meinrad School of Theology will award 17 master of divinity degrees at 2 p.m. on May 16.

United States Congressman Lyle Hamilton, who represents the Ninth Congressional District of Indiana, will deliver the

keynote address for Marian graduates and accept an honorary degree.

A senior member of the Indiana delegation, Congressman Hamilton marks his 25th anniversary in the House of Representatives this year.

During his quarter century of service, Congressman Hamilton has served on a number of congressional committees in leadership roles. He gained national recognition last year as chairman of the Select Committee to Investigate Covert Arms Transactions with Iran and as a member of the Permanent Select Committee on Intelligence.

Also during Marian's commencement exercises, Medical Missions Sister Janet Gottschalk will receive an honorary doctorate of public service for her work as a church leader, international scholar, and social justice activist.

Sister Janet has traveled extensively in 26 countries, including the Philippines, Honduras, El Salvador, Guatemala, India and Ethiopia. Recently she served as an official election monitor for the presidential election in Nicaragua.

Formerly a professor of international

health at the Indiana University School of Medicine, Sister Janet is a visiting professor at the World Health Organization Center for International Health at the University of Texas. She also serves on the advisory board of the Indianapolis Peace Center.

Marian's third honorary degree recipient is Alvin S. Bynum, University Division Dean at Indiana University/Purdue University at Indianapolis.

Dean Bynum is an adjunct professor of Afro-American studies and sociology, and serves on the Marian College Board of Trustees.

St. Mary of the Woods will honor the Sisters of Providence as honorary degree recipients during the order's sesquicentennial anniversary year.

Providence Sister Nancy Nolan, general superior, will accept the honorary degree on behalf of all of the sisters in recognition of their many years of service throughout the world. She will also give the commencement address.

A graduate of St. Mary of the Woods College, Sister Nancy is the 15th general superior of the Sisters of Providence.

At St. Meinrad, Benedictine Father Gueric DeBona, a faculty member, will deliver the college commencement address for 24 graduating seminarians representing 17 dioceses across the country.

St. Rose of Lima parishioner Rick Van Slyke of Franklin will receive a bachelor of arts degree during the St. Meinrad College ceremony.

Father Clyde Crews, chairman of the Department of Theology at Bellarmine College in Louisville, will address graduates during the St. Meinrad School of Theology's commencement exercises.

School of Theology graduates represent 13 dioceses and two Benedictine abbeys, including Benedictine Brother Edward Linton of St. Meinrad.



HOUSE PLANNERS—Members of Immaculate Heart of Mary's peace and justice committee Dante Ventresca (from left), Marie Ventresca and Mary O'Brien listen to Rick Vanes during a meeting of North Deaneary parish leaders interested in coordinating the Habitat for Humanity program. (Photo by Margaret Nelson)

## Indiana bishops urge Catholics to vote Tuesday

by Ann Wadelton

The Indiana Catholic Conference, the political arm of the bishops of Indiana, has encouraged Catholics—and all citizens—to take seriously their responsibility to cast an informed vote in the state primary elections this Tuesday, May 8.

On the ballot will be those who hope to represent their parties in the general elections in November. Positions to be filled by the political parties include one

U.S. Senate seat, all 10 of Indiana's U.S. House of Representatives seats, 100 state representatives, and 25 of the 50 state senators, plus county, township and school board positions.

Winners in the primaries will again come before voters in November. However, in some areas which are heavily Republican or Democratic, primary winners are virtually assured of being elected.

In a recent political responsibility statement, the U.S. bishops said: "If as a nation we are to address effectively the complex

social and economic issues that confront us, then we must have broad democratic participation in the political process from all segments of society."

The bishops further encourage voters "to examine the positions of candidates on a full range of issues as well as the person's integrity, philosophy and performance." They urge voters to ask themselves if the candidates will support a consistent ethic of life, that is, respect for life at all stages including the unborn, the handicapped, the poor and the elderly.

# Commentary

## THE HUMAN SIDE

# Church public relations require spiritual focus

by Fr. Eugene Hemrick

Should the church employ a public relations firm to help counter the impact of abortion-rights groups and to promote understanding of its message on abortion?

Maybe so. But of course, any such public-relations effort must start and finish on a spiritual, not a Wall Street, foundation.

The question arose when the National Conference of Catholic Bishops announced it would retain the Hill and Knowlton public relations firm in a national effort to reach the public on the



abortion issue. It is the first time the bishops have sought such assistance in waging a public-policy debate.

Critics responded angrily, branding the effort a waste of church resources or a violation of the constitutional separation of church and state. Spending \$5 million this way seems totally inappropriate, they argue, when the church is having difficulty keeping inner-city parishes open, when it is closing schools and vigorously pursuing support for its retired nuns.

Church officials reply, however, that such arguments are irrelevant because funds for the public-relations effort will be sought from outside sources, not be shifted away from the poor or from other programs.

But why this new approach at this time in history?

Although debate on abortion still

exists within the Catholic Church on particulars, there is little doubt about the church's stance on the issue. The church is opposed, holding that abortion usurps God's right over life.

This position is decried by those who demand greater freedom of choice. But advocates of the church's position believe we are only free when we come to terms with what is at stake in the choice that is made: a human life.

As I see it, the church's position on abortion places Catholicism on the cutting edge of society. Few other religious denominations have taken its strong stance.

It all comes down to the fact that the church has a message our society needs—a God-given message that reaches beyond church-state restrictions and could inspire others.

Pope Paul VI wrote a major letter on evangelization in which he said: "For the church it is a question not only of preaching the Gospel in ever wider geographic areas... but also of affecting, and as it were upsetting, through the power of the Gospel, mankind's criteria of judgment."

The task of evangelization impels us to expand our efforts to reach wider geographic areas with a message that may well turn society's judgment upside down. It is a sound message. New approaches such as the utilization of public-relations firms may provide an additional means of influencing society.

Employing a public-relations firm may be a new step, but it could fit well with our tradition of evangelization.



BABY SHOWER

Before we fully approve this new approach, however, a point of caution needs to be raised. Our public-relations efforts must be true to the tradition of evangelization. They cannot consist of popular selling, but must focus on the conscience and dignity of human beings.

They must be judged by their success at leading people to reflect on God's plan for society.

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## THE YARDSTICK

# Striking worker put jobs and dignity on the line

by Msgr. George G. Higgins

In early 1983, 2,400 workers—mostly Hispanic—who labored in the mines and shafts of the Phelps-Dodge Company in Clifton, Douglas, Ajo and Morenci in Arizona felt they had won a small share of the American dream.

Most were longtime members of the United Steelworkers or one of 12 other unions. Unlike thousands of other Hispanic workers in the Southwest, through their unions the Phelps-Dodge workers had achieved working conditions which enabled them to live decent lives and raise their families in some comfort.

Six months later the dream turned into a nightmare. The Phelps-Dodge management demanded severe concessions in negotiations for a new contract and refused



to budge. The workers felt they had no recourse except to strike.

Almost immediately it became apparent why Phelps-Dodge had been so unyielding during negotiations. The company quickly had recruited replacements for the strikers from the reservoir of unemployed Hispanic workers in the Southwest and, with the help of the Arizona National Guard, resumed full production.

Striking workers suddenly found that a legitimate strike had cost them their jobs. Twelve months later, after a National Labor Relations Board election in which only the strikebreakers could vote, it also cost them their unions—permanently.

The workers at Phelps-Dodge were not the only victims of this tactic. In Tennessee, 1,300 workers on strike at Magic Chef lost their jobs; at three plants of the International Paper Company, the same fate befell 2,300 members of the United Paperworkers Union; and at Eastern Airlines, 9,000 machinists were fired when they resisted efforts to force

their conditions down to non-union levels.

How did all these events happen? Don't we have laws to prevent it?

The ability of employers to fire striking workers stems back to a 1938 Supreme Court decision, NLRB vs. Mackay Radio and Telegraph Co. For more than 40 years employers resisted using this power. Then in 1981, President Reagan fired 12,000 striking air traffic controllers, opening the floodgates in the private sector.

Employers realized that this weapon could be used to break unions and end collective bargaining—which was not the purpose of the justices who wrote the 1938 decision.

Today the American labor movement has begun a major campaign to recapture the right of workers to withhold their labor without losing their jobs. Bills have been introduced in the House and Senate to overturn the unintended result of the Mackay case and union members throughout the country are lobbying

members of Congress to support the legislation.

The unions also are petitioning their traditional allies—religious, civil rights and community groups—to help in their battle. Strikes are unpleasant, and can be seriously inconvenient as well. But in the religious community, the right of workers to withhold labor is seen as their only effective weapon when negotiations fail.

The right to strike also can be an important weapon in the battle for democracy. Poland today might well be under an authoritarian Communist government still had not the Solidarity union members put down their tools and left their factories.

As a result, many in the religious community look with favor on the struggle to preserve the worker's right to strike, free of fear, in the United States. It is important not only for workers but for the community as a whole.

Next week I will talk about how other nations deal with workers on strike.

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## THE BOTTOM LINE

# Author observes Soviet women 'walking a tightrope'

by Antoinette Bosco

Francine du Plessix Gray is a tall, impressive woman who has been known for her fine writings, many of them intertwined with her own life. She is deeply-rooted Catholicism. But these days she is getting considerable attention for her startling new book, entitled "Soviet Women, Walking the Tightrope" (Doubleday).

The idea of having an American woman write about Soviet women came from a Moscow publisher, Progress, in conjunction with New York-based Doubleday. She was invited to take on this assignment because she is half Russian, "brought up exclusively by Russian women," and also speaks the language, she told me recently when I spent an afternoon interviewing her in her Connecticut home.

In several visits to a number of Soviet republics, the writer came away with many observations that are worth reflecting



upon. She found, for example, that what has been wrought in the Soviet Union by seven decades of communism—from the 1917 Bolshevik Revolution, through the Stalin, Khrushchev and Brezhnev years to Gorbachev and glasnost—is not a pretty picture for either women or men.

"There is a huge discontent and rage. You feel the anger in the air," she said. "The evil of a rule seeps into the soul of the people... Evil is an infectious thing. It (spawns) a lack of compassion that is very troubling," she commented, relating a story she was told of a couple who had a child solely to qualify for a two-bedroom apartment. "And then they abandoned the child, throwing it in the garbage."

The author also writes of the widespread yearning among both Soviet women and men, especially youth, to rediscover their religious roots.

A young girl in Soviet Georgia told her as they lit candles to some of their favorite saints. "In the past 40 years we've spent whatever fund of faith and trust we had, and our youth is replenishing that fund with their new spirituality."

She told me this has been "a society without spiritual foundations" and religion serves several purposes. "I think

many are returning for a love of pagantry which has been repressed for so many decades. And it is a search for Russianness... they go back to religion for aid in finding and strengthening their Russian identity."

According to du Plessix Gray, "Religion helps to answer that prevalent self-questioning of the Gorbachev era which goes: 'Who are we? We're not socialists anymore, we'll never be capitalists, what in hell are we?'"

She did not find answers, only paradoxes, she admitted. As for the women, the first in Soviet history to be fully "emancipated," they have had enough of an "equality" that only meant women were taken out of their homes to do the work of men in addition to continuing the work of women.

The result is a society of women who are contemptuous of men, who complain bitterly about their lives, and earn only two-thirds of the average male income. Further abuse of Soviet women is evident in the statistic quoted by du Plessix Gray that there are "between five and eight abortions for every birth here... the highest rate of abortions in the world."

I find that book a must-read for anyone wanting to see more of what is behind the

borders of the Soviet world. Characterizing her book, du Plessix Gray said "I would like it to stand as a contemporary fable on the paradox of liberation and how this is affecting sexism. I would like people to see that truth is complex, hard to achieve and always full of nuances."

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# To the Editor

## Double-standard democracy

The citizens of Nicaragua and the Sandinista-led government should be praised for elections that set new and higher standards for Central American democracy. It is an unfortunate fact that the U.S. government effectively created the issues and set the terms for Nicaragua's election debate. The main

issues of both campaigns were the economic collapse—caused in large part by the U.S. trade embargo and veto of international loans—and the U.S. funded contra war.

Now that the elections in Nicaragua are over, the U.S. government's own commitment to democracy should be examined. Will the U.S. now insist that Guatemala, Honduras, and El Salvador also hold internationally monitored campaigns and elections? Will the Bush administration and Congress insist on a truly free press for

these countries? Will the U.S. continue to ignore the right-wing death squads that make freedom of speech a fatal activity in Guatemala and El Salvador? Will our leaders in Washington continue to promote double-standard democracy where freedom of speech, freedom of the press, political pluralism, and internationally certified free and fair elections only matter when you do not like the incumbent?

Charles Gardner

Indianapolis

## Perry Township school election

Over the past two years, the Perry Township School Corporation has seen many disturbing developments. Rich

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

Eskew and Chuck Stumpf have been fighting all along for our teachers, our children and our community during this time.

Eskew and Stumpf have been directly involved in the following: opposing the closing of Southport Middle School; working to rescind the superintendent's contract; demanding financial reports to be made understandable for the public; attending all public work sessions and school board meetings; representing the community on the negotiating team; raising public awareness of school board issues; opposing the RIFing (reduction in force) of teachers; to name a few.

Please elect the candidates who have been the forerunners of the issues raised by the other candidates, who have already been very involved and who have already proven their concern for and commitment to the community, not those who have just promised to do what Rich and Chuck have been doing for the past two years.

Vote for Eskew and Stumpf. You know what they will do. The other candidates you can only guess.

Mary Elliott

Indianapolis

*(Editor's note: The Criterion received numerous letters similar to this one.)*

# Point of View

## Life: a paradox and wonder

by Shirley Vogler Meister

When author Joan Chase wrote her 1983 novel "During the Reign of the Queen of Persia," she applied an unusual technique: she used the plural pronoun "we" as narrator. "We" are two sets of sisters who are cousins, two being the mothers and two the daughters. A main character, appropriately named Aunt Grace, slowly dies. Her presence brings painful beauty into the lives of the "we," and one vague line in her dialogue especially hits the heart.

In the throes of her anguish, Aunt Grace says, "If you only knew the wonder of it, you wouldn't waste a single instant."

That "it" is life. "We"—and we—usually receive the strongest lessons in life in the harshest ways. Caught in what seems to be mundane everyday existence, we often lose sight of the precious nature of that very existence—"it"—life.

Those dragged down by drudgery need reminders like that from Dag Hammarskjöld, who wrote: "Is life so wretched? Isn't it rather your hands which are too small, your vision which is muddled? You are the one who must grow up."

Sometimes we want to sing Peter Pan's

"I don't want to grow up," but growth is what "it" is all about. Denying growth brings death—literally and figuratively.

In "The Sheep Ascend," Anne Morrow Lindbergh said, "People 'died' all the time in their lives. Parts of them died when they made the wrong kinds of decisions—decisions against life. Sometimes they died bit by bit until finally they were just living corpses walking around. If you were perceptive, you could see it in their eyes. The fire had gone out. . . . But you always knew when you made a decision against life. When you denied life you were warned. The cock crowed, always, somewhere inside of you. The door clicked and you were safe inside—safe and dead."

If her words could be etched in the minds of those who despair, those who are tempted to destroy life—their own or another's, even the unborn, how much grief could be averted?

When humankind learns to revere "it" no matter how tough the going gets, only then will that cock no longer crow. Only then can "it" be lived in the natural way God intended.

"We gravitate toward God," wrote Pierre Leroux, a philosopher of questionable morality who believed in progressive and religious democracy. His friend, author George Sand, who despite her romantic infidelities maintained a mystical fervor from her early exposure to convent life, advised, "Try to keep your soul young

and quivering right up to old age, and to imagine right up to the brink of death that life is only beginning. I think that is the only way to keep adding to one's talent, to one's affection, and one's inner happiness."

These two writers are examples of the dichotomy of human behavior and needs, the paradox of "it."

We look to the examples of history and to those who persevered under intolerable duress—Holocaust survivors, refugees from countries controlled by savage politics, hostages, those who triumph over natural and imposed disasters. We draw on their courage and faith, just as "we" learned from the dying woman in the Joan Chase book.

As Aunt Grace says: If we only knew the wonder of it, we wouldn't waste a single instant.



Sheila M. McDermott

Cathedral High School  
Class of 1988

DePauw University  
Class of 1992

It's amazing to think of all the wonderful things that can happen in a small, private school set hidden on a hill. It was here where moral foundations were built, desires were planted, dreams were formulated. Within a classroom upon this hill, I first realized the tremendous responsibility that I had as a Christian to serve God's people in need. It's no wonder that this happened at Cathedral because I had so many wonderful role models to follow.

I have yet to find anyone in college who enjoys returning to his high school alma mater as much as I know Cathedral graduates love to return to this building on the hill which holds so many priceless memories and valuable lessons. All one has to do to witness this lasting loyalty is to go to Cathedral during a scheduled college break. During Christmas and other holidays, one can find at least ten Cathedral graduates roaming the halls and visiting teachers who are now dear friends. This, in itself, is an outward token of the inward effect Cathedral has had on the lives of so many people. In fact, I think that I may have finally discovered why the clocks have never worked at Cathedral. It must be because whenever I return to visit, time stands still. I am greeted by friendly, reassuring smiles, warm embraces, and constant words of encouragement. These things have certainly not changed since my high school days. Something much more than studying, lecturing, and test taking takes place within those walls, and it is this something that lasts far beyond graduation day.

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## LIGHT ONE CANDLE

## The wife-battering syndrome

by Fr. John Catoir  
Director, The Christophers

Wife-abuse is a sin which cries to heaven for vengeance. There are millions of women all over the world who are abused physically, emotionally, and sexually by husbands who, more often than not, present themselves to outsiders as good men.

Abusive husbands, who use Scripture as a weapon to keep their wives covered, are as vile as any human being can be. Let the word go out: battered wives do NOT have to be submissive to abusive husbands.

In a shocking, but most welcome, 60-page working draft entitled "Heritage of Violence," the Social Affairs Committee of the Quebec Bishops' Conference accused the Catholic Church of sacrificing people to maintain the marriage bond. Auxiliary Bishop Pierre Morisset of Quebec City, the committee chairman, said the church has had a role in the wife-battering syndrome. In the past many priests have told women that it is a sin to leave an abusive husband; this advice only fosters wife-abuse.

The committee report will go before the full assembly of Canadian bishops in June for approval this year, but feminists, social workers and women in general have already praised it highly.



The report also touched on the patriarchal bias of an all-male celibate priesthood. Churchmen tend to praise women for the very qualities which abusive husbands exploit: sensitivity, patience, compassion and understanding. It would be better if the clergy insisted that abused women fight back. The first step is to go for professional help, immediately. The cycle of secrecy must be broken if there is to be any hope for change.

Usually the victim of domestic violence loves her husband and does not want to see him arrested. Often she has been brainwashed into thinking that she is deserving of punishment. The wife-batterer is a liar.

A psychologically abusive wife needs to know that there are self-help groups and shelters out there ready to be of support. Professional counselors can advise her on the course of action in her particular case.

If you know a battered wife, please keep insisting that she go for help. The husband is the one who really needs the help. He is a sick human being who is probably so far into denial that there's little hope for him, unless he takes positive action and goes for help. Breaking the cycle of secrecy is an essential first step.

(For a free copy of the Christopher News Notes, "Home Is Where the Hurt Is," send a stamped, self-addressed envelope to The Christophers, 12 E. 48 St., New York, N.Y. 10017.) (Earlier editions of "Christophers Close-Up" can be seen each Sunday at 6:30 a.m. on WISH-TV, Channel 8 in Indianapolis.)

## CORNUCOPIA

# Conventional wisdom kaput

by Cynthia Draves

While I was elbowing my way through the aisle of a crowded department store recently, it came to me that few of us understand walking to the right any more. This opinion must have been forming, on side-walks and other venues, for some time. But it finally emerged, like Venus rising from the sea, somewhere between men's underwear and Corning Ware.

Being a quick study, I concluded that the '60s, or watching too much TV, or affluence, or some other profound sociological influence must be keeping the young ignorant about the need for navigating to the right. They do O.K. on the highway, mind you, mostly because they would die by semi-trailer truck if they didn't. But on other avenues they are the despair of many.

We who are schlepping through the latter half of our lives are probably

following all kinds of rules that don't apply any more. We are not marching to the beat of a different drummer, but to the faint tap of a grizzled one.

Dumb us. We always thought the conventions we used to observe—walking to the right, placing forks to the left and knives to the right of the dinner plate (blade facing in), and similar small efficiencies—made life more convenient. They prevented us from bumping into people or scrambling around for proper eating utensils.

We also thought they were a form of courtesy—which is always touted as doing something for others, but in reality is just another way to make things convenient for ourselves. Ask any polite person.

For example, if Aunt Dragonica receives a prompt thank-you for the wedding gift she sent us, she's relieved to know the gift arrived and that we opened it and (presumably) liked it. And we are spared from having our name recorded as "mud" in family history.

So, in our ignorance, we danced through life scattering indiscriminate courtesies, standing up when an older person, clergyman or religious entered the room; giving women and children the first

seats in the lifeboats. Apparently we were not on the right track.

In fact, devotion to conventions of any kind may be eroding even as we speak. Recently, a young friend slyly suggested placing maps on the page for their design qualities, rather than in the conventional north-to-the-top, south-to-the-bottom, configuration.

By this method, if I looked prettier, Italy might be seen kicking its boot toward the top of the page, while the Arctic Circle embraced the bottom. Not a bad idea from an artistic point of view, except that everyone in the entire universe would need to be let in on the idea.

They'd have to learn this new way of looking and apply it to finding their way about the world sideways, or backwards, or something. Time zones would be all messed up and Greenwich Mean Time would get downright surly.

And then what? First thing you know, we'd be reading a page from right to left, and from bottom to top. It could mean the end of Leap Year! Wow.

So, next time you see some guileless youth straggling down the wrong side of the aisle, yank him aside and give him some advice. That's conventional, but someone has to do it.



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## vips...

Benedictine Father Gregory Chamberlain will celebrate the 25th anniversary of his ordination with a Mass of Thanksgiving at 9:30 a.m. on Sunday, May 6 at St. Henry Parish in the Evansville Diocese, where he now serves as administrator. An Indianapolis native, Father Gregory attended St. Meinrad High School Seminary and graduated from St. Meinrad College and its School of Theology. He served St. Meinrad College as a French professor, dean of students, vice-rector and alumni director. He was associate pastor of St. Louis Parish in Memphis, Tenn. before coming to St. Henry Parish last year. For more information on Father Gregory's celebration call the parish at 317-367-2731.

A memorial fund in honor of Indianapolis Symphony Orchestra violinist, and prominent Catholic musician, Renato Pacini is now underway. The fund will be used to endow a periodic contribution to the ISO Annual Fund, given in the name of a current ISO musician who best exemplifies the Pacini tradition of professionalism and service. When the fund goal of \$5,000 is reached, a matching contribution by the family of Pacini's son, Richard, will be added. Contributions may be sent to: Renato Pacini Memorial Fund, ISO, Attn.: Herbert L. Jones, vice president for development, 45 Monument Circle, Indianapolis, Ind. 46204.

St. Thomas Aquinas parishioner Dr. James A. Trippi was honored recently as Indianapolis Volunteer of the Year at the Volunteer Action Center's 17th annual volunteer recognition ceremony. Dr. Trippi, a cardiologist, founded the Genesaret Free Clinic mobile health network two years ago. The clinic serves about 2,500 homeless people a year in five city shelters. Service to a sixth shelter will be added in May, and an outreach program for the homeless is planned to begin this summer. Genesaret Free Clinic was named for the Lake of Genesaret where Jesus healed and performed other miracles.

New officers of the Notre Dame Club of Indianapolis were installed on May 1. They are: Thomas A. Flynn, president; Thomas A. Spencer, president-elect; Richard M. Valdeseri, vice president; James A. Shanahan, secretary; Daniel S. Corsara, treasurer; and David Witherger and Joseph Quill, trustees.

St. Barnabas students David Lauck, Michelle Laker and Don Elberg were chosen to shoot pucks at an open goal in competition with students of three other schools during intermission at a recent Indianapolis Ice hockey game. They won a

\$400 stereo system for their school and Indianapolis Ice jerseys for their winning efforts.

## check-it-out...

Music ministers of St. Pius X Parish in Indianapolis will present a Concert at 8 p.m. on Friday, May 11 for the benefit of Holy Family Shelter for homeless families. The choir, ensemble, and high school youth choir will present religious music ranging from Haydn's "The Heavens are Telling" to a contemporary bilingual song, "Digo Si, Señor." Call 317-255-4534 for more information.

St. Meinrad School of Theology will offer a variety of courses in theology, pastoral ministry and religious education, philosophy and ethics during its summer session from June 13 through July 2. For full information contact Benedictine Sister Barbara Schmitt, director of the summer session, St. Meinrad School of Theology, St. Meinrad, Ind. 47577, 812-357-6599.

Indiana Citizens for Life, Inc. seeks volunteers to help a few hours per week at its office located at 429 N. Pennsylvania Street. The work of the group, which represents pro-lifers in 24 counties, includes furnishing information to schools and promoting pro-life legislation. No experience is necessary for volunteer work. Call 317-637-6186 for more details.

St. Agnes Academy Class of 1940 will celebrate its 50th Anniversary with a dinner at the Omni Severin Hotel on Saturday, June 2. A cocktail hour will be held at 6:30 p.m. preceding dinner. Invitations have been sent to the current mailing address, with reservations by May 10. For more information call Suzanne Geringer at 317-844-9595.

Sacred Heart Parish, 1530 Union St. will sponsor Marian Devotions at 7 p.m. on Sunday, May 6. The devotions will include a candlelight service, a Living Rosary and crowning ceremony. The public is invited. No afternoon service will be held this week.

St. Rita Parish School will celebrate its 71st Anniversary on Friday and Saturday, May 18-19. A Dinner Dance will take place on Friday at the Weston Hotel, and on Saturday an Old Fashioned Picnic will be held at Broad Ripple Park. All school alumni, former parishioners and friends are invited to attend the celebrations. For more information and reservations call 317-632-9349.

Fifth-through 8th-grade students at Holy Name School, Beech Grove will present Musical '90 directed by Jerry Caney at 8 p.m. on Friday and Saturday evenings, May 11-12 at Beech Grove Benedictine Center. Acts, skits, and songs presented by band and chorus will be featured. Tickets at the door will be \$3 for adults and \$1 for children.

The Interfaith Volunteer Caregivers seek more volunteers to help the frail elderly. Services include making telephone calls, visiting the household, relieving primary caregivers for a few hours, shopping for groceries, providing transportation to doctor appointments or stores, etc. Those who can spare a few hours to help may call 317-637-7811.

CYO Camps Rancho Framasa and Christina, located in Brown County, offer Summer Job Opportunities for mature teen-agers and young adults. Jobs are available at state resorts and programs: camping for children ages 8-15; a counselor-in-training program for 10th and 11th graders who will be 16 by August 1; and full-time staff employment for current high school seniors and older adults such as college students and teachers. For more information contact: Kevin Sullivan, CYO Office, 580 E. Stevens St., Indianapolis, Ind. 46203, 317-632-9311.

St. Barnabas Parish Adult Religious Education Team will sponsor a free program on "Family Vacations on a Budget" at 7:30 p.m. on Wednesday, May 9 in the parish center, 8300 Rahle Road. Speakers will discuss vacation opportunities at state resorts and programs and activities at state parks. A drawing will be held for a night's stay at local hotels. Call 317-881-0631 for more information.

Mount St. Francis Retreat Center will celebrate the rededication of the Valley of St. Francis on the center grounds with a Clean Up the Valley Day beginning at 9 a.m. on Saturday, May 12. Lunch will be

(Continued on next page)

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# New day center benefits Indianapolis homeless

by Mary Ann Wyand

bleak economic conditions in West Virginia recently prompted Thelma Murgue to seek employment and a new life elsewhere.

Murgue packed a few belongings and climbed aboard a Greyhound bus bound for Chicago. But she never made it to the Windy City, where the promise of a job meant a new beginning.

Instead, Murgue found herself stranded in Indianapolis after striking bus drivers stalled her journey to Illinois.

Money saved for traveling expenses didn't last long. Without a job or a place to live, Murgue turned to the Homeless Network of Indianapolis for help.

"If it hadn't been for these people," she said, "I'd still be out on the street. I had work lined up in Chicago, but I got stuck here during the bus strike. I had to use some of my money to find someplace to live, and then I got robbed."

Daughter of Charity Sister Nancy Crowder, who serves as director of the Holy Family Shelter at Sacred Heart Parish, hears lots of sad stories from people like Murgue who are struggling to make it through hard times.

There are currently over 2,200 homeless persons in the city, she said. About 45 percent of those served at the Holy

Family Shelter and at other emergency shelters here are single women and families with children.

Statistics also show that nearly two-thirds of the homeless in Marion County are not being served in these shelters.

On April 16, Sister Nancy began her second term as president of the Homeless Network of Indianapolis. Two days later, she joined Mayor William Hudnut and officials of the Builders Association of Greater Indianapolis at a ceremony to mark the opening of the newly renovated Indianapolis Day Center for the Homeless.

Located at 1625 East Washington Street near Holy Cross and St. Philip Neri churches, the former warehouse owned by the Church of the Nazarene's Shepherd Community was opened Nov. 21, 1988, with help from the Salvation Army and other concerned volunteers.

What began in the stark warehouse as a humble and humanitarian response to the city's critical need for shelter and assistance for the homeless has blossomed into a variety of human services designed to improve lives.

The warehouse has been completely refurbished into a modern facility by the Builders Association of Greater Indianapolis and more than 150 individuals, organizations and corporations. Homeless people can go there for

counseling, tutoring, job training and referral, medical examinations, meals, and showers.

Some of those human services are currently being provided at the day center by the Midwestern Mental Health Center, Veterans' Administration, People's Homes Initiative Program, Marion County Health Department, and Mission on Wheels.

Parishioners at St. Susanna Church in Plainfield were among those organizations and individuals that donated funds or labor or materials to the day center. Their gifts of personal grooming supplies, clothing, and towels exceeded \$1,000.

"The completion of the Indianapolis Day Center is a shining example of how our community can put its 'partnership philosophy' to work on solving tough human 'revitalization' issues like homelessness," Mayor Hudnut told those gathered for the ribbon-cutting ceremony.

"We want to applaud everyone who had a hand in this compassionate and cooperative effort to bring much-needed services to our city's homeless population," he said.

The six-month renovation project cost close to half a million dollars, the mayor said, and demonstrates the importance of people helping people.

"We're not here to celebrate a building," he added. "We're here to celebrate people. It's a \$500,000 renovation project that shows commitment as well as compassion... by people who are helping others to a better kind of life."

After the ceremony, Thelma Murgue praised the volunteers, donors, and staff members who have worked hard to make the Day Center a reality.

"These people have good spirits all of the time," she told *The Criterion*. "Ain't nobody can change that. They always have a smile and they never put anybody down, even if the (homeless) people come in here after they've been sleeping in dumpsters."



**OPEN HOUSE—"B.A.G.I. BILL,"** the mascot for the Builders Association of Greater Indianapolis, talks with a group of homeless men following the ribbon cutting ceremony for the new Indianapolis Day Center, which provides multiple services to the homeless. The former warehouse is located at 1625 E. Washington St. in Indianapolis. (Photo by Mary Ann Wyand)

## check-it-out...

(Continued from previous page)

provided; call 812-923-8817 if you plan to come.

On Friday and Saturday, May 18-19, Mount St. Francis Retreat Center will

host a symposium on the environment entitled "The New Myth: Earthstory Rising," focusing on how we view and respond to our world. More than 25 artists, scientists, historians and others will offer a wide range of perspectives and professional opinions. For information on housing and fees, call the Mary Anderson Center for the Arts at 812-923-8602.

## State DRE meeting set for Oct.

"Back to the Future: Storytelling, Tradition, Catechesis, Community" is the theme for the convention of religious education leaders to be held in Indianapolis Oct. 9-11.

Father Edward Hays and Providence Sister Barbara Doherty will be the key resource people for the event, which will be held at the Ramada Inn South. Other speakers will offer sessions on various aspects of the theme.

Those invited include parish directors and coordinators of religious education from the five dioceses of Indiana: Evansville, Fort Wayne-South Bend, Gary, Lafayette and the Archdiocese of Indianapolis.

Sister Barbara is president of St. Mary of the Woods College. She has given retreats, lectures and workshops on four continents. Sister has authored three cassette programs and has written books.

Father Hays, a folk artist and author of books on prayer, is director of Shantivanam, a contemplative center in Kansas.

Directors of the Anawim Players, Graziano and Nancy Marcheschi, on the staff at the Institute of Pastoral Studies of Loyola University in Chicago, will provide resources for liturgy, prayer and mime.

Other presenters include Providence Sister Carolyn Glynn, "You May Not Have a Three-Car Garage, But You Do Have a Story!"; Benedictine Father Cyprian Davis, "The Use of the Story in the African-American Tradition"; and Nancy Marcheschi, "Moving Prayer and Proclamation: Music and Movement for the Elementary Level."

Graziano Marcheschi will offer a session on "Storytelling: Hey, Isn't That What Jesus Did?"; Robert Meaney, "Catholic Identity, Sound Tradition, and the Bishops of the United States"; and Society of Helpers Sister Dominga Zapata will discuss Hispanic family practices.

More information on 1990 Indiana DRE Convention is available from Matt Hayes, 1400 N. Meridian, Indianapolis, Ind., 46202, 317-236-1431.

deep in the church during the funeral and that many 'came up to tell me what Father Sweeney had done for them.' This was an example, he said, of what he meant by the usefulness of a priest.

Randy Noel, Serra Club president, said that the club sponsors this annual dinner as a way to show appreciation to priests. He made special recognition of Father Augustine J. Sansone, who has been a priest for 61 years. Noel also spoke briefly about some of the activities of the Serra Club that promote vocations.

Emmett Pierce, master of ceremonies, told the audience that George Maley, a member of the Serra Club, will be elected president-elect of Serra International during the club's international meeting in Cleveland next month. Maley will be the second president of Serra International to come from the Indianapolis club. The first was Father Thomas Murphy, who was president in 1978-79 prior to his entering the seminary to become a priest.




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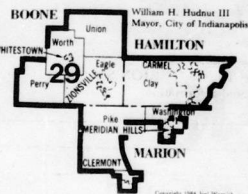
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## Talk stresses importance of priests

by John F. Fink

The importance of priests was the theme of the 29th annual "Priest Night" sponsored by the Serra Club of Indianapolis at the Indianapolis Athletic Club April 24. Priests from the vicinity of Indianapolis were guests of the club.

The Serra Club is an organization of lay men and women. Its primary purpose is to promote vocations to the priesthood and religious life.

Archbishop Edward T. O'Meara spoke about "the usefulness of the life of a priest," by which he meant, he said, the importance of a priest to others. "The priesthood is a very rewarding way of life," he said, "because they do so much for others."

He spoke about Father James Sweeney, pastor of St. Pius X Church in Indianapolis, who died Feb. 25. He said that people were standing three and four

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# Hoosiers stand up to be counted at life rally

by Mary Ann Wyand

Wary yet enthusiastic, 365 Hoosier pro-life supporters emerged from the darkness of their all-night bus trip from Indianapolis into the glare of the morning sun in Washington to stand up and be counted April 28 at the Rally for Life '90.

The 12-hour bus trip organized by Right to Life of Indianapolis and Indiana Citizens for Life was grueling, they agreed, but the pro-life rally which drew more than 500,000 people from throughout the United States was absolutely great.

Other Indiana pro-life groups traveled to Washington, D.C. separately from the New Albany and Fort Wayne areas.

Congressman Henry Hyde of Illinois, honorary rally chairman, and members of the National Right to Life organization had urged pro-life supporters to gather for this massive visual demonstration to prove that the majority of people oppose abortion on demand.

Vice President Dan Quayle, a fellow Hoosier, received enthusiastic and prolonged applause from the crowd when he stepped up to the microphone and proclaimed, "This is a wonderful day for the wonderful cause of life. This is a tremendous turn-out in the hundreds of thousands, a powerful demonstration of your commitment and your caring."

"This day can begin a healing of the terrible wound that for almost two decades has torn our nation apart," the vice president said.

"Today we confront a national tragedy," he said. "An infant can be aborted

for almost any reason up until the day of birth, but the great majority of Americans object to that in poll after poll."

Calling the pro-life movement the "humanitarian movement of our time," the vice president lamented that, "No one can be proud of the fact that here in our nation's capital abortions outnumber babies born."

In the past 20 years, he said, "The loss of some 25 million babies to abortion is a human tragedy. It is as if we are shooting out the stars one by one... but you have been the voices of the night."

As Vice President Quayle spoke, enthusiastic cheers and applause rose from the mass of hundreds of thousands of pro-life supporters who became night travelers in order to arrive at the afternoon rally on time.

During subsequent speeches by President George Bush, who telephoned his message of support to the rally, and Cardinal John J. O'Connor of New York, the chairman of the National Conference of Catholic Bishops Pro-Life Committee, the crowd continued to cheer and applaud their strong pro-life statements.

"I was real pleased with what the vice president and president had to say," Kim Ledbetter, president of Right to Life of Indianapolis, told *The Criterion*. "I think the vice president does need to come out and take a stronger stand like he did on Saturday. I was disappointed because the president wasn't there, but he has always been with us and we don't doubt that a bit."

St. Monica parishioner Steve Martin, an active pro-life worker in the archdiocese,

noted that the vice president's appearance at the rally was "a great way to kick it off."

Martin said Quayle spoke very eloquently and said all of the right things.

"I've heard him speak before on this issue," Martin said, "but I've never heard him as good as he was at the rally. He was

saying all the right things just the way a die-hard pro-life person would speak—from his heart—about the importance of the issue, how serious it is, how committed we are, and how long-standing we'll work at this thing."

In addition to delivering a strong pro-life



**HOOSIER STATEMENT**—St. Monica parishioner Steve Martin of Indianapolis waves a pro-life sign that decries abortion while his daughter, Rebecca, holds a sign proclaiming Indiana's presence at the Rally for Life '90 in Washington. They were among more than 350 Hoosiers at the April 28 rally. (Photo by Mary Ann Wyand)

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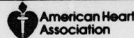
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## Blind woman at Washington rally sees the abortion issue clearly

by Mary Ann Wyand

Indianapolis resident Susan Jones has been blind from birth, but can see the abortion issue quite clearly.

A member of Right to Life of Indianapolis, Jones was among 365 Hoosiers who journeyed by bus from Indianapolis to the nation's capital to attend the Rally for Life '90.

She spoke with *The Criterion* April 28 on the Metro Transit bus route to downtown Washington for the massive pro-life gathering.

"I guess ever since I really understood the issues, I've been on the pro-life side," Jones said. "I've done some picketing at abortion clinics, and I've just been really aware that if abortion had been legal when I was about to be born that I might have been a statistic."

Jones said she joined the hundreds of thousands of pro-lifer supporters in Washington because she felt it was important to stand up and be counted so that Americans can see the strength of the pro-life movement.

"I consider it important to take my place among those siding for the life of the unborn and for the right of people to live," she said.

"I guess from my own experience—the things that were told to my parents that I might be a vegetable or at least handicapped in some way—a lot of the things that the doctors said never turned out to be



Susan Jones

true," Jones said. "So I think it's really important for parents to understand that if they're looking at the possibility of bearing a handicapped child that things may not be nearly as bad as they expect."

Jones described the trip and rally as very exciting and very memorable.

"Personally," she reflected, "I am just thankful for the blessing of being alive and being allowed to grow up and to know the Lord and to help other people and just the adventure that life is. I just feel really privileged."

message, Martin said, the vice president personally viewed the incredible size of the crowd at the rally.

Just seeing so many people there was a gratifying experience," Martin said. "We were hoping for 200,000, and we were hoping for 300,000, but to see at least 500,000 people there just gives you an overwhelming feeling."

The response from people of all ages who came from throughout the United States was phenomenal, he added. Parents brought babies and children,

teen-agers added their voices, numerous colleges were represented, and senior citizens came with their canes and wheelchairs. Priests and religious came to show their support too.

"All this tiredness and all of the work that we've put in and all of the advertising and all of the worrying just paid off," Martin noted. "I just hope that the same feeling that we're getting by being here can be gotten by some people who are outside our movement so that they know how committed we are."

In spite of the discomfort of sleeping in bus seats for two nights, he added, everyone who made the trip managed to maintain their enthusiasm.

"You see all of these people crunched in these little tiny seats," Martin said, "and you think, 'Oh my goodness, that person is going to hate this trip.' But everybody's still smiling. I think it was the fact that it was such an overwhelming success that just makes everybody able to put up with anything."

In fact, the St. Monica parishioner

said, "You felt like you were a part of something that no one has ever been a part of before. This is the largest political rally in the history of the country. Maybe that's yet to be seen, but that's certainly the way we felt and the certainty was so overwhelming."

It's hard to imagine the size of the crowd, he said, without being there.

"I think you had to be there to see people forever on all sides everywhere you looked," Martin said. "You knew that you were a part of something that was a tremendous success. There were people all the way up the hill, down the hill, in the lake, and on top of that they were half a mile away getting sodas. They were never all in one place because there were just too many people coming and going."

As a local rally organizer, Kim Ledbetter expressed relief that Rally for Life '90 went so well.

"I think it was just as good as we expected, if not better," she said. "We were all surprised by the numbers even though we thought we could do it. I think the rally turn-out will show that the majority of the people are pro-life. I think it will show that the American people do oppose abortion on demand."

## Washington rally for life attracts huge crowd

(Continued from page 1)

"The bishops of the United States will proceed with using the best possible means available to communicate the word of God that we call human life," Cardinal O'Connor promised.

"It is a remarkable thing," he continued, "that if the bishops of the United States committed themselves to raise funds—millions or hundreds of millions—in the very justifiable causes of hunger, of destroying apartheid, of ridding us of the national scandal of homelessness, of forever wiping out racism and sexism, if the bishops committed themselves to raising millions or hundreds of millions of dollars for any one of these causes, they would be applauded to high heavens."

"It is only when the bishops address the subject of abortion that they are subject to criticism, to slander, to every kind of accusation," he added. "But the bishops will not back down."

The cardinal compared the situation to the one the church confronted in 1454 when Johannes Gutenberg invented the printing press.

Christians would have been at a loss "if at that time, the Roman Catholic Church had said, 'Gutenberg is a flack. Gutenberg has come up with a modern invention, and we are not going to prostitute the Bible; we are not going to subject the word of God to a modern invention.'"

"Hundreds of millions of people would never have had the Bible in their hands, never have been able to read it for themselves, never been enriched by the word of God that it presents," he said.

The cardinal said that in 1984 he offered numerous services of the Archdiocese of New York free of charge to women with

problem pregnancies. Other bishops have undertaken the same kind of charitable efforts in their own dioceses, he said.

He repudiated "the constant charge that we care nothing about women, nothing about children after they are born, nothing about hunger, nothing about homelessness. That is a false charge. It will not hold up."

Yet, despite his repetition of his offer to pregnant women, "I have never seen one reference in the secular press anywhere about what I have said," he added.

He wasn't alone in taking potshots at the media. Some members of the crowd vehemently yelled at reporters—fenced inside a press section—to "tell the truth."

"I agree with what you're saying because the truth will make us free," Cardinal O'Connor added.

Cardinal James Hickey of Washington, in the benediction, asked for divine assistance to help pro-lifers be "strong, compassionate, convincing witnesses to the humanity of each and every unborn child from the first moment of conception until God calls us home."

"Make our voice united and clear in the defense of the unborn, who have no voice but ours," he prayed. "Help us to be persuasive as we speak. . . . Help us to be good teachers of the truth about life. Strengthen our resolve to free our nation from the scourge of abortion."

Other church leaders present included Archbishop Daniel E. Palczyk of Cincinnati and Bishop Anthony Pilla of Cleveland. Neither addressed the rally, although both spoke briefly with Catholic News Service.

"I'm glad to be here," Archbishop Palczyk, NCCB president, said. "This (abortion) is an important feature of our

conference agenda. It's an important event."

Discussing the NCCB public relations campaign, he said that "I'm very much in favor of it. My personal opinion is that the church has a right to use all the media available to everybody else."

Bishop Pilla said he came to support pro-lifers from his diocese as well as to demonstrate his own interest. "I think it's just marvelous," he said of the laity's participation. "It's a marvelous display of a faith commitment, and an expression of concern about the issue. I think it's a great public demonstration. It's good we all come together and let the nation know that."

Quayle, who unlike Bush appeared in person, reminded the crowd that "there are no easy victories in any great cause. But this we may say confidently: the worst years are behind us. The conscience of this country, because of you, is stirring."

Once they know the facts, Americans "will always, always choose justice for the weak and mercy for the helpless," the vice president said. "That is our heritage, and today we reaffirm that heritage."

"Will the American people continue to accept the notion that an unborn child is disposable?" he asked. "Our answer is: not in this country, not now and not ever."

Rep. Henry Hyde, R-Ill., suggested that certain political colleagues might want to note the fervor of the right-to-life cause. "To those politicians who have been getting nervous about the pro-life issue and who've been weakening and waffling . . . look around," he said. "The American way is to protect the right to life as an endowment from our Creator, not an achievement."



QUAYLE SPEECH—Vice President Dan Quayle addresses pro-life crowds April 28 in Washington. (CNS photo from UPI)



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# SDRC urged to seek 'own, individual Easters'

by Margaret Nelson

More than 150 people gathered at the Catholic Center on Saturday, April 28, for the Separated, Divorced, Remarried Catholics (SDRC) 7th Annual Spring Conference.

Father James Farrell, pastor of Sacred Heart Parish in Jeffersonville, delivered a stirring keynote address on the topic "You are Called, You are Chosen, You are Sent." He is the former spiritual director for SDRC.

Father Farrell began with a meditation period, asking the group to sing "The Lord is My Light and My Salvation" and inserting Scripture stories and periods of silent meditation between the song responses.

He used the prophet Isaiah's "I will never forget you, I have carved you in the palm of my hand," then silent meditation and response. Then Father Farrell told of Jesus' encounter with the Samaritan woman, "If only you realized the gift that God has given you and who it is that is speaking to you."

Other meditations included the parable about salt and light and Christ's exhortation to his disciples to go forth and bear fruit. Father Farrell's prayer concluded, "Help us to discover the fruit that we have

borne and to be able to learn how to share it with the rest of the world."

The spiritual director said, "More and more our lives need to be lived for the life of Jesus." But he said that things happen that lead people to think, "Jesus has no sense of what I'm going through."

But Father Farrell focused on episodes in the life of Jesus that showed "how his life does touch on our lives." He explained that Christ did not have the exact experiences, but he could "tie in with the feelings."

He invited the group to think about how Christ felt when he went to his home village of Nazareth after performing miracles elsewhere. "He was anxious to share with these people what he had been doing... but he could work no miracle there because of their lack of faith in him."

Father Farrell said, "We've all had that experience—a feeling of powerlessness because of something we didn't ask to have happen."

"Or how about that night before he died," he continued. When Christ took his disciples to the Garden of Gethsemane, he asked them to pray with him several times and they fell asleep each time. "Have you ever been in that garden? Did you ever say, 'Not my will, but yours, be done, but I wish your will wasn't this.'"

Father Farrell called Peter's refusal to say he knew Jesus "a denial of a

relationship.... Someone who was a friend is saying, 'I can't take the risk that being your friend takes.'" He told of the feelings of pain, of rejection, of being ignored, that he must have felt.

Next, he talked about the feelings of abandonment Christ must have had when the people told Pilate to crucify him. And his isolation on the cross was explored. "He immersed himself in the totality of human feelings," he said.

"He was able to name it and own it and that's what made him our Jesus.... By our standards, Jesus didn't pass the mark of being successful, but he did pass the mark of being human—fully human. He invites us to take up a cross—not his, but our own—and follow him."

But he advised, "Part of our responsibility is to get to our own individual Easters and our own individual moments of resurrection."

Father Farrell said, "From this kind of brokenness, we do not heal in isolation wards." He conceded that it is hard to accept, like opening a physical wound but, "I can only be healed by opening myself up.... I'm going to have to look the broken relationship in the eye so that I can get beyond it."

"Even more that that, I have to face someone else's cross with them," he said. "That's when I discover more about my own cross."

"Part of our recovery is listening to each other," said Father Farrell. "We have all kinds of experiences. They're a treasury for other people." He concluded, "We are sent to lay our hands upon one another in healing and forgiveness." Therese LaRoche, conference chairperson, convened the assembly. In her opening prayer she asked, "Help us to be Jesus to each other."

Marilyn Hess, associate director of the Family Life Office, discussed the 10 workshops to be held during the day-long conference.

Morning workshops included "Filling the Void, Jumping In and Out of Relationships," led by Father Roger Gaudet. The priest, who was ordained last June, also presided at the noon Mass at St. Peter and Paul Cathedral for the conference assembly.



Father James Farrell

Other morning workshops were: "Goal Setting: How to Discern Your Goals, Then Set Them," given by Dan Hoyt; "Stress/Finance Management," David Johnston; "Growing Through Grace," Julia Catellier and Chris Tebbe; and "Co-Dependency and Healing the Child Within," by Karen Jordan.

Afternoon sessions included: "Children of Divorce," led by Franciscan Brother Martin Masler; "Understanding Your Opposite Self, Sex and Spirit," with Peter Seibert; "Lighten Up," with Father James Wolf; "Annulment, Is It For Me?" with Pat Jeffers; and "Once Again with Love: A Look at Remarriage," with Dick and Marilyn Hess.

The participants gathered for a catered lunch after the liturgy, a wine and cheese party after the closing. The conference concluded in the assembly hall with dinner and a social with music provided by a disc jockey.

Those attending from outside the Indianapolis area were offered overnight hospitality by members of the sponsoring groups. Besides SDRC, Beginning Experience and the Family Life Office sponsored the event.

## St. Nicholas center gets grant

by Margaret Nelson

Father Arthur Kelly is pleased that Lilly Endowment is helping the St. Nicholas Youth Center, which he directs to provide healthy activities for eastside Indianapolis young people.

Recently, the endowment announced a two-year grant of \$250,000 for renovations and repairs to the former public school building that houses the youth center. The grant will also provide an advisor to work with the center.

Father Kelly opened the youth facility 16 years ago, while he was assistant pastor at nearby St. Rita Church. He saw it as an alternative to gang activities. St. Nicholas offers counseling, leadership development, field trips and study areas.

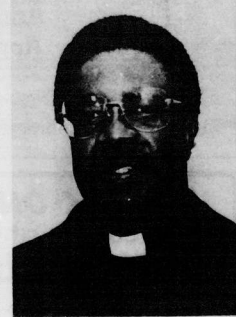
On Monday, Father Kelly said that the new roof has already been completed and that workers will "move inside to work on the interior—the chapel, meeting rooms, library, kitchen, shelter, reading rooms and auditorium."

"We have had to scale down the program in the year-and-a-half," he said. "We had to take a look at that program and see how we could revamp it."

"For one thing, the membership process has been changed. We are taking every possible precaution to try to do it in a way that won't alienate anyone, but try to keep it safe," Father Kelly said.

Now those applying for membership are asked to tell their stories to the general membership. Then their applications are voted on. "This way, we have a little more details about them. If there is a deeper problem, we can catch it early. Sometimes we can help them. But the kids who do come are not always troubled kids. They are allowed to participate in the other programs."

Father Kelly said that the young people generally know if new members have severe behavior problems when they are from the neighborhood or are attending the same schools, as most of them are.



Father Arthur Kelly

This summer, about 100 members of the youth center will be employed by Partners 2000, a work project that does neighborhood clean-up and renovation. The young people will work for ten weeks from 7 a.m. to 5 p.m. and be paid by the city. Some of these people will help in the renovation, according to Father Kelly.

Part of the grant money is being used to build a fence around the youth center. New security doors will be added to the building. During special activities, there will be a guard who knows when the kids are coming and leaving. Father Kelly believes that this plan will offer them more safety.

"The area we live in is so wide open to anyone who wants to pass along the road," Father Kelly said. "We couldn't always get rid of those who trespassed."

Father Kelly has compassion for the youth. "We want to help them through the difficult times."

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# Pope says Christian rights in Jerusalem must be respected

by Agostino Bono  
Catholic News Service

VATICAN CITY—Christian rights in Jerusalem must be respected in any resolution of the controversy over Jewish settlers in the city's Christian Quarter, said Pope John Paul II on April 29.

The pope said he sympathized with the decision of Christian leaders to temporarily close the Church of the Holy Sepulchre and other Christian shrines to protest the Jewish occupation of a building in the Greek Orthodox-owned St. John's Hospice complex.

The pope spoke a day after Latin-rite Patriarch Michel Sabbah of Jerusalem said the settlement was part of a plan to take over a large part of the Christian sector. The patriarch said that would endanger the continued presence of Christians and Muslims in Jerusalem.

The "grave incidents" in Jerusalem leading to the "painful decision" to close the religious sites "are even for me cause for suffering and deep worry," the pope said.

"Let us pray so that everyone has the heart to seek solutions inspired in justice and respect for rights," he added.

The pope prayed for peace in Jerusalem which is "holy" and "dear" to Christians, Jews and Muslims.

The pope spoke from his apartment window overlooking St. Peter's Square during his weekly midday Sunday talk to pilgrims and tourists.

The Vatican wants international guarantees that safeguard Jerusalem's status as a holy city open to Christians, Jews and Muslims.

Christian leaders in the Holy Land closed all Christian sites in Jerusalem, Bethlehem and Nazareth April 27 to protest the continued presence of 150 Jewish settlers in a building owned by the Greek Orthodox Church.

The Israeli Supreme Court ruled on April 26 that the settlers must evacuate the building. But it said the Panamanian company through which the lease was arranged could keep 20 representatives at the site until the courts rule on the legality of the lease.

Holy Sepulchre is one of Christianity's most important shrines, built over the spots where Christ was crucified and buried.

Patriarch Sabbah and other Christian leaders protested

the financing of the settlers by the Israeli government. He said the Jewish settlement was part of a plan to control a large part of the Christian Quarter of Jerusalem and put "in danger the future of the non-Jewish population."

He also criticized the Israeli government for refusing to enter peace talks with Palestinian leaders. The patriarch said peace is the "only guarantee for the future of the Hebrew people."

The settlers moved into the complex during Holy Week. The move was based on a controversial multi-million dollar sublease agreement with the tenants. Christian-led protest demonstrations were broken up by Israeli police using tear gas.

The Israeli government contributed \$1.8 million toward the cost to the settlers of subleasing.

Patriarch Sabbah, a Palestinian, discussed the current turmoil in Israel in April 28 interviews from Jerusalem with Vatican Radio and *Avvenire*, an Italian newspaper.

The situation "is not a banal dispute between owner and tenant," he said.

The settlers represent a radical faction in Judaism which "would like to take control of the entire city," he added.

Their presence in the Orthodox-owned complex "is a violation of the status quo" and they are "strongly supported by the government," the patriarch said.

But Israel has "two faces" and there is "a moderate Jewish religious movement." Its leaders expressed solidarity with Christians and "condemned the settlers," he said.

"It seems to me, though, that the other face of Israel, an aggressive one, is emerging," said the patriarch.

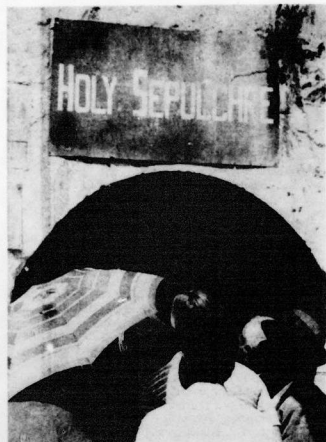
The one-day closing of the Christian shrines was an effort to draw the attention of the world's Christians and of Western political leaders to the situation, he said.

"This part of Jerusalem represents Christianity. We told our brothers around the world: We are weak. Protect us. Otherwise when you come here as pilgrims you will find the Holy Sepulchre closed," he added.

Regarding overall Israeli-Palestinian tensions, the West, especially the United States, "needs to convince Israel and the entire Jewish population that peace is the only safeguard" for Israel's future, he said.

The failure of Israeli Labor Party leader Shimon Peres to form a government open to peace talks "is a step backward," said Patriarch Sabbah.

"If there will be a government of refusal, of 'no' to



**SHRINE CLOSED**—Tourists find the gates locked at Jerusalem's Church of the Holy Sepulchre April 27 after church leaders closed all Christian shrines for one day to protest Jewish settlers living in the Christian Quarter. (CNS photo from UP)

dialogue for peace, this will signify the continuation of violence," he said.

Israel should "abandon weapons and the entire technology of death and destruction," he said.

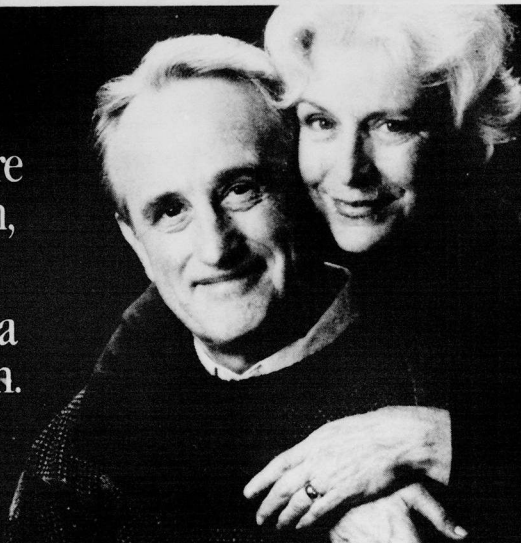
The tensions in Israel could easily explode into a major war, he said.

In the short term, the lack of peace talks "is a mortal danger for Palestinians and Christians," he said.

"But looking at the long term, I fear more for the Jews. Only peace can guarantee their life here," he said.

Also April 28, the pope named a new apostolic delegate for Jerusalem and Palestine, Italian Archbishop Andrea Cordero Lanza di Montezemolo. The post does not have diplomatic status because the Vatican does not have diplomatic relations with Israel and Jordan.

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# Women's groups protest bishops' pro-life public relations campaign

by Catholic News Service

WASHINGTON—A dozen independent Catholic women have urged the U.S. bishops to abandon their planned multimillion-dollar pro-life public relations campaign.

"Spending \$5 million on the politics of abortion when the church is unable to provide for the spiritual and social needs of Catholics is scandalous," read the open letter to the bishops.

The letter was addressed to Archbishop Daniel E. Pflarczyk of Cincinnati, president of the National Conference of Catholic Bishops, and Cardinal John J. O'Connor of New York, chairman of the NCCB Committee on Pro-Life Activities.

Cardinal O'Connor had proposed the campaign and said the NCCB Administrative Committee, a 50-bishop body that conducts NCCB business between its general meetings, unanimously approved the campaign. To be financed by private donors.

The cardinal has said the campaign is necessary because the church has "not done a good job" in getting its pro-life message out.

The women's letter asked the bishops to "spend your time convincing (private donors) to fund... needs and issues" like peace education, advocacy against racism and ending the death penalty.

The letter asked who the campaign's donors are, how much has already been donated and spent, and whether the bishops will release a list of contributors.

"More fetal life could be saved by \$5 million spent on caring for pregnant women and their children than by developing slick slogans or by bullying politicians," the letter said.

The letter suggested that the bishops follow the example of Milwaukee Archbishop Rembert G. Weikland, who recently held six listening sessions with Catholic women to hear their views on abortion.

"In six sessions, he probably learned more than all the Hill and Knowlton focus groups and flip charts will ever expose," the letter said.

Hill and Knowlton, a New York public relations firm with Washington offices, will develop the campaign. The Wirthin Group, a politically connected polling firm in suburban Washington, will conduct polls as part of the campaign.

"If you want to stop abortions, start by

accepting contraception," the letter said. "Not just natural family planning, but the range of safe and effective methods most Catholic women already use."

Father Kenneth Doyle, NCCB spokesman, told Catholic News Service April 26 that the NCCB had not yet received the letter and could not comment on it.

Ruth Fitzpatrick of Women's Ordination Conference, one of the 12 groups "There's a chorus of an awful lot of people" in opposition to the campaign. Women's Ordination Conference seeks the ordination of women in the Catholic Church.

Fitzpatrick said the letter was circulated and signed at a Women Church Convergence meeting in Chicago.

Frances Kissling, president of Catholics for a Free Choice, another group signing the letter, said the campaign has an "appalling lack of accountability" and said she believes the bishops will respond to their criticism.

Catholics for a Free Choice supports abortion rights.

Also signing the letter were the BVM Network for Women's Issues, St. Paul, Minn.; Chicago Catholic Women, Chicago; Eighth Day Center for Justice Women Church Group, Chicago; Feminist Action Coalition, Jersey City, N.J.; Institute of Women Today, Chicago; Loretto Women's Network, St. Louis; National Assembly of Religious Women, Chicago; Quixote Center Women Church Convergence Task Force, Mt. Rainier, Md.; National Coalition of American Nuns, Chicago; and Women's Alliance for Theology, Ethics and Ritual, Silver Spring, Md.

## Supreme Court refuses to review case on church's tax exemption

by Liz Schevchuk  
Catholic News Service

WASHINGTON—The U.S. Supreme Court April 30 declined to again review litigation initiated by Abortion Rights Mobilization to force the federal government to revoke the Catholic Church's tax exemption.

As usual in such instances, the high court issued no explanation of its refusal to take the case. Abortion Rights Mobilization vs. U.S. Catholic Conference. Abortion Rights Mobilization had petitioned the Supreme Court for further action Feb. 1 after losing at the appeals court level in September.

Mark E. Chopko, USCC general counsel, expressed satisfaction at the end of "vexatious" litigation, while Lawrence Lader, president of Abortion Rights Mobilization, suggested the court's refusal was prompted by "political" concerns.

"We are very pleased," Chopko said in a written statement. "The Supreme Court's action finally brings an end to this long and vexatious challenge by Abortion Rights Mobilization to the church's tax exemption."

"We have long believed that in raising our voice on a variety of moral issues affecting a society, we are fulfilling our obligation in a democracy," Chopko added. "We are pleased to see the challenge to that right put to rest."

In a telephone interview from his New

York City headquarters April 30, Lader said that in terms of the lawsuit, "that seems to be it. This brings it to a total dead-end as far as I can see."

"I think this is a totally political decision" by the Supreme Court, Lader added. "They don't want to tackle the Catholic Church." The Internal Revenue Service backed down, Lader claimed, and "now the Supreme Court is doing the same thing. I'm terribly concerned" about the First Amendment and separation of church and state, he said. "I think pluralism is the cornerstone of this country."

Abortion Rights Mobilization brought suit in 1980 to make the Internal Revenue Service revoke the Catholic Church's tax exemption because of alleged violations by church organizations of laws and regulations prohibiting political activity by non-profit, tax-exempt groups.

One issue—the USCC fight against subpoenas of church documents—got a public forum before the Supreme Court, which ruled 8-1 in 1988 that the USCC could challenge the subpoenas.

However, the high court sent the overall dispute back to the 2nd U.S. Circuit Court of Appeals, in New York, to settle.

The appeals court dismissed the case, ruling that Abortion Rights Mobilization lacked proper legal standing to instigate the lawsuit. That action led to Abortion Rights Mobilization's unsuccessful petition, asking the Supreme Court to review the appeals court's decision.

## Attempt to kill Colombian Cardinal Lopez Trujillo foiled

by Laurie Hansen  
Catholic News Service

WASHINGTON—Two men who gained access to the office of Cardinal Alfonso Lopez Trujillo of Medellin, Colombia, by posing as local security officials were foiled in an April 26 attempt to assassinate the cardinal.

Private security firm personnel employed by the Archdiocese of Medellin realized the two were imposters when telephone lines crossed and they monitored conversations the two were having with fellow conspirators outside the building, said Father Luis Eduardo Garcia, executive secretary of communications for the Archdiocese of Medellin.

The priest said in an April 30 telephone interview from Medellin that the overheard conversations made clear the two men planned to kill the cardinal, who is president of the Colombian bishops' conference. It was the third attempt on the cardinal's life since 1986 and followed numerous threats he has received by letter and telephone, Father Garcia said.

In the April 26 incident, the two men apparently became aware that they had been discovered and escaped minutes before security personnel moved in, said Father Garcia.

He said the motive for the assassination attempt was unknown, but police suspect either members of the guerrilla National Liberation Army or drug traffickers.

The National Liberation Army, the most active of Colombia's four main leftist guerrilla groups, was founded by a Catholic priest, Father Camilo Torres, in 1965. Currently headed by a former priest from Spain, Manuel Torres, the rebel group is suspected of killing police in the October killing of Bishop Jesus Emilio Jaramillo Monsalve of Arauca, Colombia.

In February, the National Liberation Army abducted then freed a U.S. priest and two U.S. citizens working in Colombia in protest of U.S. military aid to Colombia.

Cardinal Lopez Trujillo "has been very critical of groups attempting to destabilize the country. He has spoken out strongly against both guerrilla groups and drug traffickers," said Father Garcia.

In 1986, he said, 20 pounds of dynamite found in the cardinal's office were removed by Colombian police. A year later, armed men entered the archdiocesan seminary looking for the cardinal.

In the April incident, the men posed as members of a recently formed Medellin-based government-run security operation called the Department of Citizen Order.

The two men hid in the cardinal's office for two days waiting for him, said Father Garcia.

"Coincidentally, on Wednesday, the cardinal was meeting with 500 priests of the Medellin Archdiocese at the major seminary here, so he didn't go to his office. On Thursday, our security operation had discovered them before the cardinal entered his office," the priest said.

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# Faith Alive!

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## Results are profound when liturgy 'hits home'



**PARTICIPANTS**—Christians do not attend a passion play when they go to the liturgy. They are the drama. They are meant to take an active part in the liturgy from their childhood years through their retirement years. (CNS photo by Gene Flaisted)

## Liturgy soothes and challenges

by David Gibson

Picture a mother and her college-bound daughter at the kitchen table one evening, long after dinner is finished. The mother listens intently as her daughter for the first time really opens up about her hopes for the future, and her vision of the world "out there."

As their conversation unfolds, the mother feels a little worried about all the unknowns of the future, but ultimately confident in a young woman who, at this moment, is giving evidence of so much promise.

For the mother, this evening is eventful. Her attention is rapt, for their topic of

conversation concerns her so profoundly: her daughter's future happiness.

Something similar to this conversation occurs when the sacraments are celebrated in church communities. In the Sunday liturgy, for example, a "conversational" event unfolds that addresses people's profoundest concerns and invites their response.

The liturgy soothes, perplexes and challenges. It redirects thinking or gives support and encouragement.

The liturgy doesn't just "leave you alone," undisturbed. It is meant to evoke your rapt attention and your commitment to the promise it holds—a promise that ultimately shapes your happiness and the happiness of those around you.

by Jane Wolford Hughes

It happened a few years ago in a small country parish. They were in the pew in front of my husband and me: a tall man, his neck creviced like a creek parched by the August sun, and his wife, with her jacket hitched up in the back to hug the hump of her spine.

You could guess that their life had been hard but they possessed a majesty that cannot be bought. They leaned to each other with tender familiarity and as the Offertory approached, he put his arm around her and said, "Now."

They carried the gifts to the altar self-consciously and deliberately with trembling hands. The priest spoke a few words to them. They genuflected as much as their tired legs allowed, and then turned. Their faces shone.

This seemingly ordinary couple, who symbolically had offered the gifts of each of us, had surrendered themselves totally. They stepped inside the liturgical celebration's mystery and their smiles invited us to join them. We returned their smiles and friends and strangers, as if discovering a secret together, were united.

There was something so rare about the experience I wondered what I could do to capture again that sense of celebration, participation, and community. So I began to ask people, "What is there about the Mass that helps you worship better?"

A widower replied, "The friendliness of the congregation, especially at the Sign of Peace. I feel like I'm part of God's people and not so alone."

Rita, in Florida, was enthusiastic about the music. "All those voices raised in praise together are awe-inspiring and I find myself singing snatches of the hymns all week long."

Many said the homily, "especially if it personally hits home for me."

If the priest talks in abstractions, his words fall through the cracks of my attention, a building contractor said. But when he takes the lessons of Jesus and pierces the realities of today, "my stubborn conscience is challenged."

"In my work, there is the temptation to cut corners," he said. "Nothing major, but in the long run I increase my profit. One Sunday the priest didn't mince words about the laborers in the vineyard doing a full day's work and about small-time crooks cheating and making deals. I remember his words every time I'm tempted by some phony scheme."

A college student repeats the Prayers of the Faithful to his friends. "They connect

our faith with the problems of the world and civic responsibility," he said.

"I'm 20 years old," he said. "Most of my life I was marking time. Life was easy but self-serving. Then some of the stuff we were studying in political science got to me."

One summer he volunteered for work in Guatemala. "It changed me. I can never think of myself alone again. I am my brother's keeper," he said.

Personally, I have found that if I reflect on the Scripture readings for the Mass ahead of time I have a better chance of grasping their truths. When I then hear them proclaimed from the altar, they are not migrant thoughts passing by.

Almost everyone I questioned agreed that the more you bring to the liturgy and

the more you participate, the more you receive. But in addition, at certain liturgies you are privileged to see in a special way what the fullness of celebration, participation and community is all about.

Let me tell you of one such occasion.

It was noon. The funeral liturgy had begun at 10 a.m., but as the crowd moved to the ice-glazed parking

lot no one complained how long it had taken. Rather, people spoke of the unhurried beauty of the ritual, celebrating the long Christian life of a man named Frank whose active days began with the Eucharist. People savored the emotional richness of remembering what Frank had meant to them.

Backward, forward, in laughter and tears, Frank's son, Father Bob, had created a flawless link between his father's life and the passion and death of Christ. We lost our sense of time as we entered God's time.

We came together because death had called someone we cherished. We were impelled beyond that purpose to see clearly that which we often gloss over: that the liturgy calls each of us to our own death to self so that a new person will go forth in peace to love and serve the Lord.

Later at the cemetery, a man quietly mused, "That Mass really got to me. Frank lived what he believed. Most of us go through the motions—waffling between what God calls us to and our own selfishness. We live a kind of spiritual schizophrenia. In the long run, Frank's way is the only one that makes sense."

His comments reminded me of an insight heard at a day of prayer: "At Mass we are not watching a passion play. We are the drama. We become the Word of God when we live the truths proclaimed in the scriptural readings."

(Hughes is a religious educator and free-lance writer.)

## DISCUSSION POINT

# Mass inspires aura of warmth, contentment, peace

### This Week's Question

What makes you active—not passive—during the Sunday liturgy?

"A great plus is hearing a homilist who can identify with my needs as a Catholic laywoman to receive a simple message from the Scriptures that will help me meet the challenges of the everyday world." (Anita Bay, Millington, New Jersey)

"Communication with God during Mass with other parishioners brings a feeling of warmth, contentment and peace, a time to reflect on the past week and make a renewed commitment for the next week." (Ray Schlep-penbach, Cold Spring, Minnesota)

"I spend one hour each Sunday visiting Jesus in his house and would be a foolish guest if I didn't engage fully in the conversation he offers, the gifts he extends, and the

divine meal he serves." (Drew DeCoursey, Morristown, New Jersey)

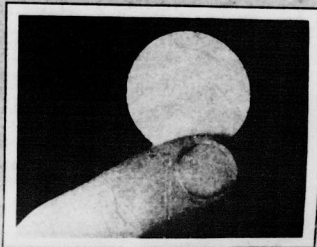
"I am motivated by warmth and friendship in the president, ministers and congregation. This makes me aware that I am a member of a caring eucharistic community ready to live out what we have shared." (Kathy Levenskiy, Clifton, New Jersey)

"I take part in the responses, singing and offer others the Sign of Peace." (Ken Schreiber, St. Joseph, Minnesota)

### Lend Us Your Voice

An upcoming Faith Alive! edition asks: When do you pray? How do you pray? And where?

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



# Why are some people liturgical bystanders?

by Fr. Robert Kinast

When actor Yul Brynner was in the midst of his record run for performances in "The King and I," he was asked how he could play the same role night after night.

"The audience" makes it possible, he replied. "They are part of the play."

Vatican Council II made a similar point in its Constitution on the Liturgy: "The full and active participation by all the people is the aim to be considered before all else" (No. 14).

According to the council, the liturgy is the action of Christ with his members, the mystical body. In the liturgy, the head does not act without the body and the members of the body are expected to contribute, not to be present as "strangers or silent spectators" (No. 47).

The active role of lectors, music leaders and eucharistic ministers is clear enough. But what contribution do the people in the pews make?

►Gathering: The first act of participation is in actually coming together for liturgy. If parishioners enter shaking hands, smiling, noticing strangers and introducing themselves, they are creating a friendly atmosphere.

These simple exchanges begin forming people into a community. This is not irreverent, it is preparation. Once gathered in this way, the congregation is ready to function as the body of the Lord. Then an opening song unifies their individual contacts.

►Listening: Most worshippers spend most of the time at worship listening.

This may not seem like much of an activity. But when each person is attentive to what is read or said, the words have greater impact because they draw together the energy of the hearers. The words then touch everyone at once rather than competing with a constant, restless undertow of whispers and shifting.

A special listening moment is the homily. Remember, no audience is captive.

An attentive congregation summons from the homilist a response that will bring them closer to the Lord.

►Responding: Most responses in the liturgy are scripted. "The Lord be with you." "And with your spirit." "Let us pray to the Lord." "Lord, hear our prayer."

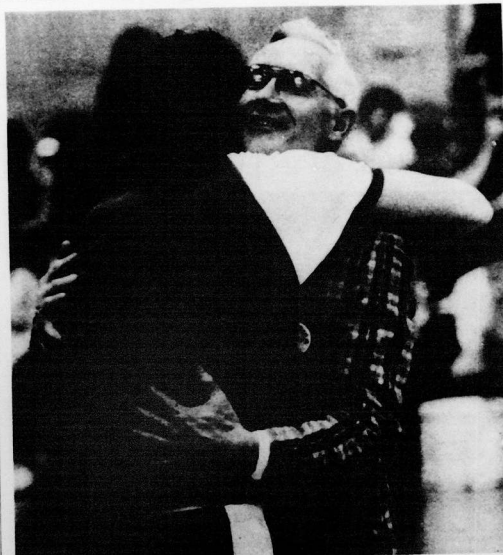
Such exchanges between priest and people can become routine. But these words are not bits of liturgical etiquette, they are declarations of liturgical truth.

Is the Lord with us? Are we thankful to hear God's Word? Does our Amen affirm all that has just been proclaimed? In its responses, the congregation answers "yes" to each question. A person does not need a musician's skill or a lector's resonance to fill these responses with affirmation.

►Moving: Physical movement is restricted in most liturgies, but there are three pivotal points for the congregation. The first is the greeting of peace. This is an opportunity to solidify the bonds already established through gathering, listening and responding.

The greeting itself could paraphrase the theme of the liturgy, the Scriptures, or the homily.

Examples include "May the faith of



**BONDS**—The greeting of peace during the liturgy offers participants an opportunity to solidify their bonds as a community. (CNS photo by Gene Plaisted)

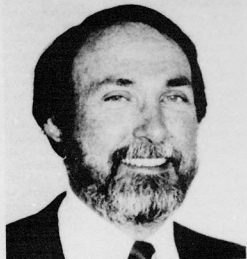
the woman in today's Gospel deepen your own' or "May this Pentecost renew the Spirit within you."

The second point involving movement is receiving Communion. This simple action expresses many meanings. It touches each person intimately but only if he or she comes forth publicly; it enables people to receive Christ's body at the

same time Christ receives them into his body. The third movement is the dismissal. How people depart from the liturgy and one another indicates whether the liturgy is simply over with so that they can get back to their lives or is completed so that they can bring it into their lives.

(Father Kinast is head of the Center for Theological Reflection in Modern Beach, Florida.)

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## FOURTH SUNDAY OF EASTER

## The Sunday Readings

Sunday, May 6, 1990

Acts of the Apostles 2:14, 36-41 — 1 Peter 2:20-25 — John 10:1-10

by Fr. Owen F. Campion

This weekend's Liturgy of the Word again presents the Acts of the Apostles and Peter's apostolic activity in behalf of the church in Jerusalem. Once again it is critical to understand Peter's place in the church disclosed by the reading. Other apostles were there, but Peter spoke. The crowd asked him questions. He answered. The reality of his authority is clear.

Peter re-emphasizes that in Jesus salvation came to all Jews, as God had promised. In Jerusalem were pilgrims and visiting Jews from elsewhere. Jewish popular opinion was not always friendly to Jews living abroad. Living abroad was seen as possibly, and even likely, tainting their orthodoxy. But, Peter insists, to them also Jesus came as Savior.

In response to his preaching, "3,000" were baptized. For those days, that was an astonishing event. Crowds were not easily gathered. Even less easily were so many convinced. The message is, of course, in the power and sense of Peter's words, but also that the church is a community. To unite with Jesus, each baptized person received the church's baptism, conferred in the apostles' action.

Also again this weekend, the church proclaims the First Epistle of Peter as the liturgy's second reading.

The epistle continues to remind us, as it has in the weeks preceding this reading, that Jesus suffered and died, and that following him his disciples must suffer and die. Interestingly, the words are addressed to slaves who were Christians. The reminder about suffering is no surrender to the disgrace of slavery, but an instruction that all Christians, including slaves, must experience discomfort, disappointment, and reversals in life.

The Gospel reading is from St. John's Gospel. The Gospel has the images in Ezekiel 34 in the background. Of course, it reflects that lovely figure of the Good Shepherd, and a favorite metaphor for Jesus.

As did the Good Shepherd in the Scriptures, Jesus laid down his life for his flock. It was a free, total, and effective choice on his part.

While the reference to Jesus is appealing in its beauty and exact in its comparison to the Lord's saving works, and while Jesus is indispensable to the message in this reading, the Gospel takes pains to paint a clear picture of the flock.

First, the imagery of sheep is employed. Never carnivorous, always quiet and subdued, and dependent upon shepherds, the sheep easily represent people. As in real life, wolves are nearby—and deadly in their threat.

Secondly, there is no entry into the security and plenty of God's house except through the shepherd, which is Jesus. Without passage through that gate, any and all are doomed to the peril and wait outside the walls.

The Gospel's attention to Jesus is powerful in its choice of words. Here again, he uses the awesome phrase "I AM" to identify himself. That phrase described God. Even to speak it presumed a great

### 'The Pope Teaches' continues next week

Following his historic trip to Czechoslovakia April 21-22, Pope John Paul II discussed that pilgrimage during his April 25 general audience and did not offer his usual remarks on church teachings.

'The Pope Teaches' column regularly published in *The Criterion* will resume next week.

identity. No Jew could dare to utter that phrase. Only the high priest could speak, and then ritually only very rarely.

#### Reflection

The Liturgies of the Word for these weekends after Easter are masterfully prepared, and they go to the depth of human need and opportunity.

They appear in Catholic worship in the aftermath of Easter, the great feast of the Resurrection. Even nature all around is festive. In climates in which winter brought lifelessness and cold, springtime brings brilliant new life.

Wisely, the church summons us to celebrate new birth in Jesus but, also wisely, it reminds us these days that our new Christian life is lived amid discouragement, unfulfilled dreams, illness and old age, treachery, and indeed death itself. We are in situations very similar to

that met by the first audiences to hear Peter.

In this otherwise woeful consideration, the church tells us that God lives, and that he lives with us in the guidance, and in the sacraments, of the church.

To encounter God, we must commit ourselves without reservation to the Lord. We must visibly

love the Lord by obeying the Father's will. Such was the Lord's own model.

However, loving the Lord is to identify with the Lord, in purpose, but also in action. That identity is by inclusion within the church, the Mystical Body of Christ.

It is a life-giving exchange. The church gives us spiritual sacramental life, and the path to life in its reflection upon the Gospel. We give the church our own sanctified humanity, living with faith, giving life in faith and hope to all whom we meet.

### God lives with us in the guidance and sacraments of the church



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#### JOURNEY TO GOD

### God Gives Us Dreams

When I was a little girl, I dreamt of being the first woman president. And even more than that, I dreamt of making a difference, of being someone people would remember and be proud that they had known.

Most of us had dreams like these when we were young. What happened to these dreams? Were they replaced or forgotten?

In most cases, people are so afraid to take the challenge or to stand alone that they forget their dreams. Only the so-called "dreamers" have enough courage to try to live out their dreams.

Many times these dreamers are persecuted by analysts, people who are afraid to dream. Preston Tucker, a good man, had many new and innovative ideas for the auto industry. But because his dreams interfered with the plans of the "Big Three" automakers, he and his ideas were stamped out. Not only was he crushed by powerful men, he was also crushed by the ideas of conformity and indifference. His dreams were destroyed because of fear.

This fear is the very reason that we are afraid to dream. When I tell people that I want to be an honest politician and someday to be the president of the United States, they laugh because they think it is an impossible dream.

What they do not realize is that dreams are made of the impossible. Where would we be if people like Christopher Columbus, Thomas Edison, Preston Tucker, and Benjamin Franklin had not dared to turn their dreams into realities? I will tell you! We dream to nowhere!

It is these dreams that keep us going. If all of our dreams were simply washed

away, we would have no reason to live. It is these dreams that make us thank God for each new day when we get up in the morning. These dreams enable us to keep on going during hard times. And it is these dreams that make it possible for me to write this.

America is the land where dreams come true. If we let those who fear our dreams take them away, we will cease to move forward. In fact, we will regress. These dreams are what made America great.

When the Pilgrims came over to the new world, they dreamt of a new and better life. Somehow through the ages we have forgotten about their dream. We seem afraid to take the chances required to make our dreams a reality, and because of this we slowly lose the ability to dream.

God gives each and every one of us the ability to dream from the time we are born. As we grow older, our parents and other adults tell us to leave our dreams behind and live in their reality. What they do not understand is that reality is nothing more than dreams that have come true for someone else.

The next time that you have a dream or someone else expresses their dreams, don't laugh at these ideas. Instead, remember that the impossible is only impossible because it has not been accomplished yet.

And remember that, with God's help, you could be the one to accomplish the impossible. So think about your dreams. If you want them bad enough, you can have them.

See you in the White House!

—by Robyn S. Crosson

(Robyn Crosson is a sophomore at Perry Meridian High School. She is the daughter of Mr. and Mrs. Richard Crosson of St. Barnabas Parish in Indianapolis.)

# Entertainment

VIEWING WITH ARNOLD

## 'Pretty Woman' offers comic look at fantasy

by James W. Arnold

If you were taking a raw recruit to polite society out to dinner for the first time at a fancy restaurant, would you order escargots—snails? Not likely. But it makes a promisingly raucous scene in a movie comedy.

The scene not only happens in "Pretty Woman," but symbolizes the way to appreciate it. "Pretty Woman" is not a documentary on contemporary urban life. It's a movie fantasy designed to comment and entertain on several levels, and credibility is not one of its interests. So you sit back and enjoy the flying escargots.

Fundamentally, the movie (inspired by the Roy Orbison song, which it uses several times to good effect) is the classic romantic morality play about two sinners of contrasting backgrounds who meet by accident, improbably fall in love, and change each other for the good. We're talking radical change: 180 degrees.

The problem is always for the characters to endure the storm that results from the change. In a comedy, they make it. The change works, and boy gets girl (or vice versa). In reality, the odds are against them. The dream may last a while but often collapses later. That's why we invent comedies, as a counterweight to experience and a tribute to hope.



"Pretty Woman" is the dream straight and simple, trying to hide its moral virtues under a sexy facade. To work, it has to paper over much of what would in everyday life be decidedly ugly.

Richard Gere plays Edward Lewis, a ruthless billionaire corporate raider, as cool and manipulative with women as he is with companies. He's not too far morally, in fact, from the character Michael Douglas immortalized in "Wall Street." Personally, he's more elegant, serene: Gere in his Cary Grant mode.

Julia Roberts—somehow unbelievably—plays a Hollywood Boulevard hooker. Think sentimentalized Vivian is a small-town girl with a touch of innocent enthusiasm and unspooled charm, a young Shirley MacLaine. It's important to know Edward doesn't pick her up for the usual reasons. He's a New Yorker lost in Hollywood in a status sportscar he can't drive, and she wanders over to help him. (I said it was a fantasy.)

Somehow she's sweet and bright enough—as well as basically gorgeous—so that he takes an interest in her and invites her into his Beverly Hills hotel penthouse. And then in a few days—all she gets at first is kindness, a new wardrobe and some lessons in table etiquette—she blossoms into, well, Julia Roberts, a tall endearing redhead who stops traffic with her smashing looks and is also set on changing her life.

Eventually, she's too good to go back to the way she was, and so wonderful now that the hero can't help loving her.

The relationship helps Edward, too. He



CINDERELLA STORY—Richard Gere stars as corporate mogul Edward Lewis and actress Julia Roberts in "Pretty Woman," a contemporary romantic comedy. The U.S. Catholic Conference calls the characters "appealing," but warns that the film is "strictly adult fare" and classifies it A-III for adults. (CNS photo from Touchstone Pictures)

concedes that his work is on the same moral level as hers, which is the first step to reform. He takes a day off. They go to the opera, read Shakespeare, picnic in the park, and talk about their childhoods. He begins to lose his fear of heights. He decides not to put a grandfatherly capitalist (Ralph Bellamy) out of business, and to enter a kinder, gentler line of work.

It's a nice story we've enjoyed before—all the variations on Pygmalion, with its comic class conflicts—and while it's a dream, it has underlying truths that we need to believe in: that people if they get a chance can change, that genuine love is good for you and cures the soul.

This is not to suggest that "Pretty Woman" will win an Einstein Award for depth. Edward and Vivian's affair is sexy, and all that can be said beyond the obvious is that director Gary Marshall ("Beaches") covers the intimate scenes with restraint. The movie is also a bit into another American favorite, the Rich and Famous fantasy, in that viewers are encouraged to worship the joys of Big Money.

In one glamour montage, Vivian is "done over" by a boutique on Rodeo Drive with an unlimited budget. It's a sort of detour to heaven as contrived by Balenciaga and Calvin Klein. Again, dressed to the teeth, Edward and Vivian take a limo to the airport, then travel by private jet to San Francisco for the opera. It's not all that hard to reform under these conditions, which tend to distract from the message that honesty and love are the causes of happiness.

The principals have an unusually strong backup cast, especially Laura San Giacomo (as Vivian's friend from the streets), smooth Hector Elizondo (as the classy hotel manager whose compassion is a key to Vivian's rescue) and Jason Alexander (as Edward's business partner who enjoys being a shark).

(Contemporary romantic comedy that doesn't relate as much to reality as to the hope that people can change and that love is redemptive; sex situations; otherwise satisfactory for adults.)

USCC classification: A-III, adults

## 'Local Heroes, Global Change' examines poverty

by Henry Herx and Judith Trojan

Looking at the struggle for a better life in the Third World through the eyes of its own people is the four-part series, "Local Heroes, Global Change," premiering Monday, May 7, at 9 p.m. on WFLA Channel 20 in the Indianapolis area and at 10 p.m. on some PBS stations. Other segments of the series air on May 14, 21 and 28. (Check local listings to verify program dates and times.)

The first program, "Through Our Own Eyes," centers on the fact that there is no one single solution to the problems of poverty given the diversity of conditions existing in the 129 countries that comprise the Third World.

Several economic experts stress that it is a mistake for underdeveloped countries to try to imitate the Western model of industrialization and technology. What is needed instead, they say, are more "down-to-earth, pragmatic solutions."

The program demonstrates this point by visiting rice farmers in Indonesia, and talking with several of their agricultural experts. In 1966, we learn, the government instituted a Green Revolution by reliance on Western fertilizers, pesticides and hybrid seeds.

The government program was a success and brought the country a measure of prosperity. But then, in the late '70s, grasshoppers devastated the rice crop. Tests revealed that the use of pesticides had caused the infestation by killing the natural predators of the insect.

Recounting this history is Wachyu Sutrisna, a soft-spoken agriculturist whose job now is helping farmers learn how to control field pests without the use of pesticides. He and the farmers are learning together, rice production has risen, and there is a new confidence in the future.

After showing the pitfalls of importing agricultural technology from the rest of the globe, the program turns to Bangladesh, one of the poorest nations on earth, and an unusual bank which specializes in lending money to poor people.

Hasina Begum, a young woman who works for the Grameen Bank, explains how it works: "We don't just lend money—our members count on us as a part of their lives."

Borrowers are organized into small groups which have weekly meetings to discuss the members' problems and suggest solutions. The larger aim of the group process is to foster personal responsibility, self-discipline and basic management skills.

The bank was founded to help the poor, especially women, with a little money—not to make them rich but to

enable them to care for themselves in the future. The condition of women in Bangladesh places them among the poorest of the poor because it is a Moslem country where "women are considered a burden," according to Begum.

The Grameen Bank has made a difference in the lives of more than half a million families. It has been such a successful initiative that it now is being tried in other countries.

Produced by David Kuhn for World Development Productions, the series concept was originated by Richard Harley of the Harvard Institute of International Development.

The program is well put-together, the people and places visited are interesting, and the emphasis on the progress being made in these two countries is refreshing. Viewers will certainly become more aware of the needs of the developing world yet they will also see that progress is not only possible but that it is happening right now.

"Local Heroes, Global Change" can be enjoyed by family viewers and also by discussion groups across the country under the sponsorship of the Interreligious Coalition for Breakthrough on Hunger. The coalition consists of 21 Catholic, Jewish and Protestant organizations that have national hunger education programs.

Catholic Relief Services, the U.S. bishops' official overseas relief and development agency, is the coalition's Catholic representative.

In the forward to the study/action guide accompanying the series, the CRS Global Education Office invites viewers "to join the dialogue on the development of peoples and to commit themselves to stand with the poor everywhere."

Those who would like information about discussion groups in their area should contact their local diocesan CRS director. For information about purchasing the special study materials, prepared for the series, contact Alternatives/Coalition, P.O. Box 429, 5263 Boulevardcrest Road, Ellenwood, Ga. 30004, or call (404) 961-0102.

### TV Programs of Note

Sunday, May 6, 10-11 p.m. (PBS) "The Last Citizens." In a rebroadcast of the 10-part series, "The Struggle for Democracy," the sixth program looks at the responsibilities of an electorate and traces the struggle of women in Iceland and Canada for the right as citizens to full participation in the democratic process.

Monday, May 7, 8-9 p.m. (PBS) "Rock and Paper." The premiere program of "Skycraper," a five-part series on high-rise architecture, follows the construction of the

Worldwide Plaza, a New York City skyscraper, as it rises from a hole in the ground to an 800-foot-high tower.

Monday, May 7, 9-10 p.m. (PBS) "Comfortable Lies, Bitter Truths." The second episode of the four-part "Inside Gorbachev's U.S.S.R. with Hedrick Smith" series takes viewers behind the scenes in areas where Soviet controls were once rigidly applied—in television, newspapers, documentaries and high school classrooms.

Tuesday, May 8, 9-10 p.m. (PBS) "Plunder." In its report on the trafficking of stolen historical artifacts, "Frontline" follows the trail of looted pre-Columbian tombs in Latin America to auction houses, galleries, museums and private collections in the United States.

Wednesday, May 9, 9-10:30 p.m. (PBS) "All God's Dangers." Cleavon Little stars in the "American Playhouse" production of an off-Broadway drama presenting the oral history of an Alabama sharecropper.

Thursday, May 10, 8:30 p.m. (PBS) "Raising America's Children." This 10-part television series written by Dr. Thelma Harms and Debby Crier, noted early childhood educators, explores the early years from birth through kindergarten. The series focuses on what children need in order to develop to their full potential and what families, teachers, and caregivers can do to provide a supportive environment, whatever their economic status. WFLA Channel 20 plans to repeat the series on Fridays at 2:30 p.m.

Thursday, May 10, 10-11 p.m. (PBS) "The Mother Tongue." In a rebroadcast of the nine-part series, "The Story of English," the second episode focuses on the medieval period, culminating with the printing presses of William Caxton and the works of Geoffrey Chaucer, the first great writer in English.

Friday, May 10, 10:30-11 p.m. (PBS) "Landmarks and Legends." Veteran broadcast journalist Bryson Rash tells some of the intriguing, often humorous stories behind Washington landmarks, from the little-known "Bernard Baruch Bench of Inspiration" to other, more popular sites.

Saturday, May 12, 6:30-7 p.m. (PBS) "The Black Death." Rebroadcast from the "Timeline" series of historical re-creations, the program reports on the bubonic plague which decimated a third of medieval Europe's population and helped bring about the collapse of the feudal system.

Saturday, May 12, 8-9 p.m. (PBS) "African Journey." The second in a three-part "Wonderworks" presentation about a 16-year-old American youth's visit to Africa and his growing friendship with an African boy of the same age. (Check local listings to verify program date and time.)

## QUESTION CORNER

# Clarify church practice on indulgences

by Fr. John Dietzen

Q My wife and I are older Catholics. We recently visited another part of the country and read a folder about plenary indulgences gained by visitors to a local old cathedral.

We have been active Catholics all our lives, but have a question about indulgences. What is the present church teaching on this subject, the "treasury of the church," and so on?

If this practice is still officially encouraged, is there available any compendium or reference that lists church practices that are "indulgent"? We don't seem to hear much about this anymore. (California)



A The two sources for Catholic teaching about indulgences today are the Apostolic Constitution on Indulgences ("Indulgentiarum Doctrina") of Pope Paul VI (1967) and the Enchiridion (Compendium) of Indulgences published by the Vatican (EI, 1968).

As you indicate, the church is unquestionably more careful today in speaking of indulgences because this area of our faith has been so badly misunderstood in the past.

Traditional teaching about indulgences is founded on two basic Christian truths. First, every sin is not only a disobedience of God's law, it is a violation of the order established by God and a rejection of his love.

This means that complete forgiveness requires not only conversion but a reintegration of that divine order and plan.

Second, as Pope Paul pointed out in the Apostolic Constitution on Indulgences in which he called for reform of the whole indulgence structure, the early church community "was fully convinced that it was pursuing the work of salvation in community."

Our doctrine of the Communion of Saints teaches that all children of God in Christ, whether in this life or in eternity, are linked in the Mystical Body of Christ.

Thus, says the holy father, the church "undertook various ways of applying the fruits of our Lord's redemption to the individual faithful, and of leading them to cooperate in the salvation of their brothers, so the entire body of the church might be prepared" for the fullness of God's kingdom (No. 6).

The remission of temporal punishment for sins already forgiven through prayer, fasting and good works has been called indulgence for hundreds of years, though the principles of faith go back to the beginning of Christianity.

A few things are worth keeping in mind

►The number of formally indulgenced prayers and works in the "Enchiridion" is reduced drastically, placing much more emphasis on living faithfully our daily life as Christians. The main concern, it says, "has been to attach greater importance to a Christian way of life and lead souls to cultivate a spirit of prayer and penance and to practice the virtues of faith, hope and charity, rather than merely repeating certain formulas and acts."

►Partial indulgences are granted using only those words, with no determination of days or years as was common previously. This is among other things to avoid confusion. Contrary to what many Catholics believe, an indulgence of one year, for example, did not mean one year "off of Purgatory."

►Plenary (full) indulgences can be gained only once a day with proper conditions fulfilled.

►The church takes great pains today to keep the understanding of indulgences in harmony with the Gospel and with the teachings of Vatican Council II.

In this, as in all the spiritual life of the church, "it is hoped that the faithful will be more effectively moved to live holier and more useful lives, thus healing the split between the faith they profess and their daily lives . . . by gathering their humane, domestic, professional, social and technical enterprises into one vital synthesis with religious values" (Enchiridion, No. 4).

(A free brochure answering questions many ask about Mary, the Mother of Jesus, is available by sending a stamped, self-addressed envelope to Father Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701. Send questions for this column to the same address.)

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## FAMILY TALK

## Child's stomachaches perplex, worry mother

by Dr. James and Mary Kenny

Dear Mary: My 7-year-old son gets up almost every morning and says his stomach hurts. He doesn't want anything to eat and he says his stomach hurts too much to go to school.

On the days I let him stay home, he generally begins to eat by late morning and feels much better the rest of the day. I have tried driving him to school, and I told him I would stay in the classroom for the first part of the day if he is upset about school or if he has a physical problem, or both. How can I help him? (Indiana)

Answer: You recognize that you must strike a delicate balance. It is necessary to discover any physical condition which is causing your son's problem while avoiding giving lots of attention to a behavior you would like to see go away.

Offering your son support to attend school and refraining from excessive attention are good starts. Have you asked him if anything else is bothering him? Many physical conditions could cause stomachaches. Since your child has reported this for some time and you are baffled, a trip to the doctor is in order.

Before you go to the doctor, you might want to read "Feed Your Kids Right," by Lendon Smith (Dell, 1981). Smith, a pediatrician with long experience, suggests exploring these areas in dealing with stomachaches:

►Review his past history. Was he colicky as a baby? Did he have a lot of sickness—colds, intestinal flu, ear infections—as a baby?

►Is he somewhat hyperactive? Does he have many mood swings?

►Pinworms must be considered. They're common and no reflection on your parenting.

►A family history of migraines or epilepsy might be significant.

►Was the pregnancy unusually stressful?

►If he has dark circles under his eyes, snorts, or is pale, allergy is suspect.

►Is he extremely ticklish? Review Smith's clues and mention any when you visit your doctor.

After considering possible physical causes, review your home and school situations. You need to be a detective. Consider these areas:

►When does the problem occur? Is it worse on certain days of the week? Does it disappear on weekends?

►What has he eaten? You might want to write down everything he eats to seek clues from his diet.

►What has happened at school recently? You might want to visit the teacher to learn of any personnel changes, classmates who have left or arrived, or activities which have been introduced or eliminated during the day.

The advantage to these measures is that you can pursue them without focusing directly on your son's problem. Whatever causes your investigation, reveal your ultimate goal is to have your son go off to school willingly. Offer again to drive him to school yourself and to remain with him at the school for part of the day. But insist gently that he is to attend school.

Suggest to the school that he stay at the nurse's office for a while if he complains of a stomachache. After school, take him and a friend for a modest outing. Plan a special weekend treat for the first weekend after he attends school all five days.

Consider physical problems, school problems, and the home environment in looking for causes, and continue your low-key, supportive approach.

(Address questions on family living or child care to be answered in print to the Kennys, Box 872, St. Joseph's College, Rensselaer, Ind. 47378.)

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*It is hoped the faithful will be more effectively moved to live holier, more useful lives*

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# Special synod to give voice to church in Eastern Europe

by Agostino Bono  
Catholic News Service

VATICAN CITY—A special synod announced by Pope John Paul II is designed to give the long-silenced East European bishops a voice in developing regional church policies, said a top official of the Synod of Bishops.

The hope is that the gathering, projected for next year, also will be an "inspiration to all European social and political forces." Archbishop Jan Schotte, secretary general of the permanent Vatican-based synod organization, said April 24.

Pastoral policies must account for "the larger context of the historical situation—political, social and economic—that forms the life of a society," he said.

It is "totally wrong" to see the synod as only a forum for discussing Western church aid to Eastern Europe, he said April 24.

Necessary for success of the synod "is a change of attitude of Western bishops," he added.

Western church leaders need to have "an attitude of listening and not one of seeking to immediately and forcefully go into the East with aid and with our own ideas," said Archbishop Schotte, a Belgian.

Eastern Europe must avoid "importing ideas which are uniquely Western," he said. Aid programs must be based on "a joint evaluation and examination," he added.

The archbishop spoke at a Vatican news conference on the special synod announced by the pope two days earlier in Czechoslovakia. The archbishop said the Vatican hopes to hold the synod sometime in 1991, probably in Rome.

Archbishop Schotte expressed hope that fast-paced political changes would allow bishops from the Soviet Union and "the troubled country" of Albania to be represented.

The synod will include Latin-rite and Eastern-rite bishops, he said.

There is also the possibility that representatives from other East European Christian churches will be permitted to attend and address the synod as observers, he said.

A planning session to determine the date, agenda and participants will be held in early June at the Vatican, he said. The synod will allow the East European "church of silence" to speak freely for the first time about its problems and needs, said Archbishop Schotte.

The task of Western bishops will be "to finally listen to the free voices of Central and East Europe" which were forced into silence by decades of communist rule, he added.

The Eastern European church "lived a unique ecclesial experience," the archbishop said. "We must give our churches in the East the opportunity to tell us of their experiences and tell us what they have learned."

The idea of convoking a European synod comes at "a historic moment and one which corresponds to the felt need of the church," he said.

The decision was made in relation to the "wide and profound political and economic developments of the past few months, which constitute a milestone in European history," he said.

The formal title of the synod is a Special Assembly for Europe of the Synod of Bishops.

A special assembly is one of three types of synod sessions. It is called to examine problems in a specific country or region.

This will be the first pan-European special assembly.

A special assembly of Dutch bishops was held in 1980 to discuss church life specifically in the Netherlands. The pope also has convened a special assembly for Africa at a date yet to be determined.

The other two types of sessions are:

■ An ordinary synod composed of representative bishops from around the world convened every three years to discuss a specific topic.

■ An extraordinary synod composed of representative bishops from around the world especially convened by the pope to discuss a topic of immediate importance.

## Religious and ethnic identities are closely related in the Ukraine

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

by Cindy Wooden  
Catholic News Service

Religious and ethnic identity are closely related in the Ukraine, the second largest of the Soviet Union's 15 republics.

As ethnic Ukrainians revive their cultural heritage, many are returning to the Ukrainian Catholic Church, particularly in the republic's western regions. Hundreds of priests and thousands of parishioners have taken their church buildings with them as they switch from Russian Orthodoxy to Ukrainian Catholicism.

Property disputes in the large cities and small villages have followed, as have new challenges for the 25-year-old Roman Catholic-Russian Orthodox ecumenical discussions.

While promoting the rights of Ukrainian Catholics to exercise their faith, Catholic ecumenists urge sensitivity to the situation of the Orthodox, who are faced with the loss of properties, priests and people.

And as the nationalists urge rediscovery of the Ukrainian Catholic faith, ecumenists are urging caution. Pressuring believers to switch denominations, they say, is a violation of religious freedom, the common goal of all believers in the Soviet Union.

The Ukraine has a population of about 52 million, which includes 10.5 million ethnic Russians, many of whom moved into the republic in the 1950s with the surge of industrialization. The western Ukraine, where nationalists are finding their greatest support, has a population of 8 million.

Before the Ukrainian Catholic Church was forcibly merged with the Russian Orthodox Church in 1946, the western Ukraine was more than 95 percent Ukrainian Catholic.

Ukrainian Catholic officials have said there are 5 million of their faithful in the Ukraine—about the same number as in 1946 before churches were closed and thousands were sent to Siberia. Government officials say the Ukrainian Catholics' figures are inflated.

But Catholic, Orthodox and government leaders agree that the Ukrainian people have not lost their faith.

In a mid-April interview with Catholic News Service, Bohdan Koryk, the communist mayor of Lvov, Ukraine, said that in his city of 750,000 there are about 400,000 ethnic Ukrainians, the vast majority of whom come from Ukrainian Catholic families. In the city's population there are also 200,000 Russians, 250,000 Poles—mostly Latin-rite Catholics—and 18,000 Jews.

In early 1989, the Russian Orthodox Church had 6,000 functioning parishes in the Soviet Union. Three thousand of those were in the western Ukraine.

During the past year, another 4,000 Russian Orthodox parishes—mostly in Russia—have received government permission to open. At the same time, almost 1,000 parishes in the western Ukraine have cut their ties to the Russian Orthodox Church and begun operating as Ukrainian Catholic. More than 350 Russian Orthodox priests have been accepted as Ukrainian Catholics since last December.

The Vatican's Pontifical Council for Promoting Christian Unity is working with the Russian Orthodox Moscow Patriarchate to reduce tensions created by the emergence of the Ukrainian Catholic Church. The use of hundreds of church buildings is not the only concern.

Ecumenical dialogue requires sensitivity to the Orthodox's position, said Archbishop Edward L. Cassidy, president of the council. "The Orthodox in the Ukraine find themselves in a very difficult situation; for 40 years they have had these churches," he said.

While the Orthodox monopoly on religious practice was government-enforced, the last 44 years "has been a fruitful period," Archbishop Cassidy said. "Sixty percent of (Russian) Orthodox vocations come from the Ukraine."

Government and religious leaders won't make a guess about how many of those clergy will end up proclaiming themselves Ukrainian Catholic. But the future vitality of the Russian Orthodox Church is a factor in the dialogue.

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 Willie Larkins ★ Irvin Wilson  
 James Maley, Jr. ★ Julia Carson  
 Phyllis Carr ★ Delores Harmon-Sayles ★ Linda Journey



## 1990 OFFICIAL DEMOCRATIC PARTY RECOMMENDATIONS

	U.S. CONGRESS 10TH DISTRICT	STATE REPRESENTATIVE DISTRICTS (Vote For At Least One)				JUDGE OF THE SUPERIOR COURT OF MARION COUNTY (Vote For At Least One)						PROSECUTING ATTORNEY	MARION COUNTY CLERK	MARION COUNTY RECORDER	MARION COUNTY SHERIFF	MARION COUNTY ASSESSOR	
ROW																	
D	2D	7D	8D	12D	15D	16D	17D	18D	19D	20D	21D	22D	25D	26D	30D	32D	34D
	JACOB J. JACOBS, JR.	WILLIAM C. CRAWFORD	BETTY L. BARTEAU	JOE L. SUMMERS	WEBSTER BREWER	JOHN HANLEY	JAMES KIRSCH	PAULA LOPOSSA	PATRICK MCCARTY	VICTOR PFAU	GERALD ZORE	JEFFREY MODISETT	STEVE LAUDIG	NORMA PINNER	WILLIE LARKINS	IRVIN WILSON	

### VOTE FOR YOUR SLATED DEMOCRATIC CANDIDATES

1. Pull Red Lever To The Right.
2. Turn Down The Small Lever For Each Candidate Listed Above.
3. Pull The Red Lever To The Left To Register Your Vote.

# On Tuesday, May 8th Vote Democratic

MARION COUNTY DEMOCRATS  
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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.

## 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.

## 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 317-545-7681.

An Engaged Encounter Weekend will be held at Fatima Re-

treat 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 Framasa, 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 devotion 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. Nicholas 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 "Love and Addiction" seminar will be held from 9:30 a.m.-3:30 p.m. at Wishard Hospital to benefit organ transplant patient Madison Yates. Call Erin Farrell 317-630-7092 for details.

The Catholic Alumni Club (CAC) will attend 6 p.m. Mass at St. Lawrence Church, 46th and Shadeland, followed by dinner at the Hong Kong Inn, E. 38th St. and Franklin Rd. Call Mary 317-255-3841 late evenings for details.

A Pre-Cana II for couples entering a second marriage will be held from 9 a.m.-4:30 p.m. at the Catholic Center, 1400 N. Meridian St. Call 317-236-1596 for details.

## 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 for more information.

Marian Devotions, Living Rosary and crowning ceremony will be held at 7 p.m. at Sacred Heart Church, 1530 Union St. No afternoon service. Everyone welcome.

Sign Masses for the Deaf are celebrated each Sun. in the following churches: St. Thomas, Fortville, 8 a.m.; St. Barnabas, 8300 Rahke Rd., 9 a.m.; St. Joan of Arc, 42nd and Central, 10:30 a.m.; Holy Spirit, 7243 E. 10th St., 10:30 a.m.; and St. Matthew, 4100 E. 56th St., 11:30 a.m.

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. Wackerly, 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 812-994-3338 for reservations.

May Pilgrimages to the Shrine of Our Lady of Monte Cassino, sponsored by St. Meinrad Archdiocese begin at 2 p.m. CDT with Benedictine Father Carl Deichman on "My Soul Magnifies the Lord." Universal Rosary March today.

The Catholic Alumni Club (CAC) will hold a general meeting at 6:30 p.m. in Room 212 of the Catholic Center, 1400 N. Meridian St. Everyone welcome.

## May 7

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.

## May 8

An hour of prayer and devotion to Jesus and Our Blessed Mother is held each Tues. at 7

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"I don't care what you like! God told me to name all the animals and I say you're a wart hog!"

p.m. in St. Mary Church, 317 N. New Jersey St. Call 317-786-7517 for more information.

The Ave Maria Guild will meet at 12:30 p.m. in St. Paul Hermitage, Beech Grove for dessert and coffee and business meeting.

## May 9

A Natural Family Planning class will be held at 7:30 p.m. in Room 212 of the Catholic Center, 1400 N. Meridian St. \$15 fee. Call 317-236-1596 for reservations.

The Medjugorje Network will

## May 12

St. Andrew Parish, 3922 E. 38th St., will hold a Spring Rummage Sale from 8 a.m.-7 p.m. Wed., 8 a.m.-4 p.m. Thurs. and Fri., 8 a.m.-12 noon Sat. (\$1 bag day).

## May 10

The Indianapolis Deamery Council of Catholic Women will meet at 9:30 a.m. at Our Lady of the Greenwood Parish, 335 S. Merid-

## Zionsville COUNTRY MARKET

On May 19, 1990, we're hosting the fifth Zionsville Country Market, featuring antique, art & craft dealers — with a country flavor.

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Friday, May 18  
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Saturday, May 19  
4:00-11:00 p.m.

Free City-wide CYO Dance  
7:30 p.m.-10:30 p.m.

DJ's — K & C  
All Teens Invited

Sunday, May 20  
11:30 a.m.-6 p.m.

Roast Beef Dinner  
Cafeteria 11:30 a.m.-4:30 p.m.

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Sunday Morning ..... 10:30 a.m.  
Monday thru Saturday ..... 8:00 a.m.  
Monday thru Friday ..... 12:00 noon  
Holy Days ..... 8:00 a.m.  
..... 12:00 noon  
..... 5:00 p.m.

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ian St. Program on "Med-jugorje." Reservations \$4. Call Toni Eisner 317-888-9253 or Kathy 317-888-2862.

☆☆

Father James Farrell will present a Leisure Day for "Reflections on the Life of Jesus" from 9 a.m.-2 p.m. at Fatima Retreat House, 5383 E. 56th St. Adults \$10; kids \$3; non-refundable deposit \$5. Call 317-545-7681 for information.

### May 11

Exposition of the Blessed Sacrament for quiet prayer and reflection is held each Fri. from 7 a.m.-5:30 p.m. Mass at St. Lawrence Church, 4650 N. Shadeland Ave.

☆☆

Socinea Memorial High School will present "Little Shop of Horrors" at 8 p.m. preceded by "Dinner on Skid Row." Dinner and show \$10; show \$3; under 5 free; kids 5-10 \$4 dinner, \$1 play.

☆☆

Music ministers at St. Pius X Parish, Indianapolis will present a Concert at 8 p.m. for the benefit of Holy Family Shelter.

☆☆

The Catholic Alumni Club (CAC) will play miniature golf at 8 p.m. at Putt Putt Golf Course, 10499 E. Washington St. \$3.50/game. For information call Mary 317-255-3841.

☆☆

The Ave Maria Guild will sponsor a Rummage Sale from 9 a.m.-4 p.m. at St. Paul Hermitage, 501 N. 17th Ave., Beech Grove.

### May 11-12

Students of Holy Name School,

Beech Grove will present Musical '90 at 8 p.m. each night in Beech Grove Benedictine Center. Adults \$3, \$1 children, at the door.

### May 12

A Mother/Daughter Day of Recollection will be held at Mount St. Francis Retreat Center. Call 812-923-8817 for more information.

☆☆

A Mother/Daughter Day on the theme "Mother/Daughter: Friend or Foe?" for mothers and daughters age 12 or older will begin at 8:30 a.m. at Fatima Retreat House, 5383 E. 56th St. Lunch included. Call 317-545-7681 for details and registration.

### May 13

Pilgrimages to Monte Cassino Shrine sponsored by St. Meinrad Archabbey continue at 2 p.m. CDT with Benedictine Father Martin Dussau on "All I Really Needed to Know I Learned from my Mother."

☆☆

A Tridentine Mass will be celebrated at 11 a.m. in St. John Church, 126 W. Georgia St.

☆☆

Sign Masses for the Deaf are celebrated each Sun. in the following churches: St. Thomas, Fortville, 8 a.m.; St. Barnabas, 8300 Rahke Rd., 9 a.m.; St. Joan of Arc, 42nd and Central, 10:30 a.m.; Holy Spirit, 743 E. 10th St., 10:30 a.m.; and St. Matthew, 4100 E. 56th St., 11:30 a.m.

☆☆

A Calix meeting will be held at 8 a.m. preceding 9 a.m. Mass in St. Lawrence Church, 4650 N. Shadeland Ave. Call 317-787-9138 for more information.

NEW YORK (NC)—Here is a list of recent movies rated by the Department of Communication of the United States Catholic Conference (USCC) on the basis of moral suitability. The symbol after each title is the USCC rating. Here are the USCC symbols and their meanings:

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

Some films receive high recommendation by the USCC. These are indicated by the \* before the title.

All Dogs Go to Heaven	A-I
Always	A-II
Apartment Zero	A-II
Babes	A-I
Back to the Future, Part II	A-II
Bad Influence	O
Baran	A-III
Bear, The	A-I
Blaze	O
Blood of Heroes, The	O
Blue Steel	O
Born on the Fourth of July	A-IV
Camille Claudel	A-III
Cinema Paradiso	A-III
Coupe de Ville	A-III
Courage Mountain	A-I
Crazy People	A-III
Crimes and Misdemeanors	A-III
Cry-Baby	A-III
Do the Right Thing	A-IV
Driving Miss Daisy	A-II
Droptail Cowboy	A-IV
Enemies, A Love Story	A-IV

Ernest Goes to Jail	A-II
Everybody Wins	A-III
Fabulous Baker Boys, The	A-III
Family Business	A-III
Fat Man and Little Boy	A-III
Field of Dreams	A-I
First Power, The	O
Flame in My Heart, A	O
Flashback	A-III
For All Mankind	O
Fourth War, The	A-III
Glory	A-III
Gods Must Be Crazy II, The	A-II
Guardian, The	O
Handmade Tale, The	O
Hard to Kill	O
Harlem Nights	O
Heart Condition	A-III
Heavy Petting	A-III
Henry V	A-III
Homer and Eddie	A-III
Honey, I Shrink the Kids	A-II
House Party	A-IV
Hunt for Red October	A-II
I Love You to Death	O
Immediate Family	A-III
Impulse	O
In the Spirit	O
Indiana Jones and the Last Crusade	A-III
Internal Affairs	O
Joe vs. the Volcano	A-II
Labyrinth of Passion	O
Lambda	A-III
Last of the Finest, The	A-III

Last Temptation of Christ, The	O
Lethal Weapon 2	O
Licence to Kill	O
Little Mermaid, The	A-I
Lonely Woman Seeks Life Companion	A-III
Look Who's Talking	O
Loose Cannons	O
Lord of the Flies	A-III
Love at Large	O
Mack the Knife	A-III
Madhouse	A-III
Mama, There's a Man in My Bed	A-IV
Men Don't Leave	A-III
Miami Blues	A-IV
Mountains of the Moon	A-III
Music Box	A-III
My Left Foot	A-III
Mystery Train	A-III
National Lampoon's Christmas Vacation	A-III
Nightbreed	O
Nuns on the Run	A-IV
Opportunity Knocks	A-II
Outside Chance of Maximilian Glick, The	A-I
Parenthood	A-III
Peter Pan	A-I
Plot Against Harry	A-III
Prancer	A-III
Pretty Woman	A-III
Q & A	A-IV
Revenge	A-III
Roger & Me	A-III
Romero	A-II

Rosalie Goes Shopping	A-III
sex, lies and videotape	A-IV
Shirley Valentine	O
Shocker	O
Shock to the System, A	O
Skat Patrol	A-II
Speaking Parts	O
Stanley & Iris	A-II
Steel Magnolias	A-III
Stella	A-III
Sweetie	A-IV
Tango and Cash	O
Teenage Mutant Ninja Turtles	A-II
Time of the Gypsies	A-III
Too Beautiful for You	A-IV
Torrents of Spring	A-III
Tremors	A-III
Triumph of the Spirit	A-III
True Love	A-III
Valmont	A-III
Vital Signs	A-III
War of the Roses	A-IV
Weapons of the Spirit	A-II
We're No Angels	A-IV
When Harry Met Sally	A-IV
Where the Heart Is	A-III

For a listing of current release motion pictures showing in and around Marion County, call DIAL-A-MOVIE, 634-3800. This free 24-hour-a-day service is made possible by your contributions to the Archdiocesan Annual Appeal.

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## James Taylor

School Board Candidate  
PERRY TOWNSHIP

James Taylor, Perry Township School Board Candidate is shown with a few reasons why he is seeking a position on the school board. Left to right: Nephew Michael Darland, Son John Taylor, Daughter Kelli Taylor, Niece Mindy Carmichael, Niece Susan Taylor, Niece Shaelyn Darland, Nephew Spencer Taylor, Niece Sember Darland, Niece Shauna Darland and Nephew Jordan Taylor.

# Astronomers praise telescope, warn against high expectations

by Ines Pinto Alicia  
Catholic News Service

WASHINGTON—Catholic astronomers nationwide said they were excited about the April 24 launching of the Hubble Space Telescope, but warned that some claims about the telescope may be just hype.

It has been touted as the key to providing answers to many of the universe's mysteries.

"We won't have all revealed," said Jesuit Father Christopher Corbally, from the University of Arizona in Tucson, where he is working to put into operation a Vatican-owned telescope, said to be one of the most powerful land-based telescopes in the world. "What will be revealed will lead to more mysteries. But, that's the excitement of science."

The shuttle Discovery, carrying five astronauts and the \$1.5 billion telescope, blasted into a record-high orbit. The nation's 35th space shuttle mission, it had been delayed since April 10 because of technical problems.

The spacecraft and the telescope, with its 94.5-inch mirror and two cameras, aimed for a final orbit of 380 miles, the highest a shuttle has ever gone.

The Hubble's advantage over much larger ground-based telescopes will be its position well above the atmosphere which envelops earth and obscures much of the heavens.

The atmosphere shakes images seen by telescope. For example, it makes stars appear to be scintillating, commonly called twinkling, said Heinrich Eichhorn, an astronomy professor at the University of Florida in Gainesville.

"Ground-based telescopes will always be limited by the twinkling," said Eichhorn, a member of the Austrian Academy of Sciences. "It's like observing space from the bottom of a Coke bottle."

Astronomers have said the telescope, during its 15-year working lifetime, will be capable of detecting objects 50 times fainter and with 10 times greater clarity than the best ground-based observatory. Some astronomers have likened its vision to seeing the writing on a coin 100 miles away.

Astronomers also have said the telescope could shed light on the age and size of the universe and explain how it was formed as well as its fate.

Other possible discoveries include solving the mysteries

of quasars, extremely distant and brilliant objects that may lie at the core of ancient galaxies, and black holes, a term for possible remains of a collapsed star which have gravity so strong that light or matter cannot escape, said Charles Misner, a physics professor at the University of Maryland.

Michael Crowe, an astronomy historian at the University of Notre Dame, said one possible discovery that is publicized heavily is that of the telescope finding stars with planets that could conceivably support life.

Crowe said people are interested in learning if extraterrestrial life exists and scientists sometimes use such claims to help garner public support and funding.

"A certain amount of hype is needed because public support is needed," said Crowe, author of "The Extraterrestrial Life Debate: 1750-1900."

"The public generally is not responsive to the modest and legitimate goals of some projects," he added.

Eichhorn questioned the practice of hyping a project.

"I dislike it when we as astronomers try to sell our projects to the public by promising to answer 'important' questions," he said.

He added that he hoped the American public would not be fooled into thinking that the Hubble is the answer to all of astronomy's questions.

"Let's hold our horses," Eichhorn said. "Even the greatest thing on earth can't do everything. Don't get me wrong though, it is a wonderful project."

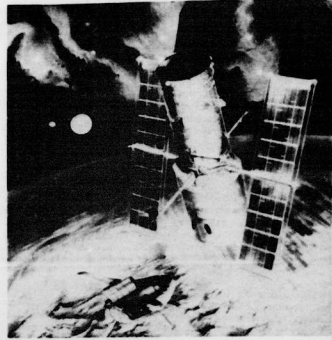
Father Corbally said he hoped attention paid to the space telescope would not take away from the work of ground-based astronomers, who he said are important in providing support for such space projects.

Father Corbally said he did not believe the discoveries would have much impact on Catholic theology. He added that he believed theology and science are two separate issues.

John O'Keefe, an astronomer at the Goddard Space Flight Center in Greenbelt, Md., the Hubble's flight control center, said some people believe the telescope will comment on creation.

He said a mist at the edge of the universe will probably prevent such a finding, but that the telescope could help solidify the well-established Big Bang Theory.

The theory states that a compact dense structure exploded and the pieces spread to form the universe, Father



**SPACE TELESCOPE**—An artist's sketch shows the Hubble Space Telescope in earth orbit being serviced by shuttle astronauts. Catholic astronomers are excited about the space-based telescope, but warn some claims may be hype. (CNS photo from UPI)

Corbally said. One of the questions astronomers face is whether the universe continues to expand until dilution or if all the dense pieces will come crashing together, a lesser-established theory known as the "Big Crunch."

One father of that theory is said to be Father Georges Lemaitre, a Belgian priest, who proposed the idea in 1927 as a professor at the University of Louvain in Belgium.

The telescope, named after American astronomer Edward P. Hubble, who discovered in the 1920s that the universe was expanding, is the most expensive unmanned spacecraft ever built—with a price tag of \$2.1 billion for the entire project, including ground-based support facilities. Launching of the telescope has been delayed since 1983 because of technical problems and the 1986 Challenger accident.

Plans are to send astronauts every five years to the telescope for maintenance, repairs and technological upgrades.

Astronomers said it could take six months for the telescope to settle and transmit useful information for its research center, the Hubble Space Telescope Science Institute in Baltimore.

## A GUIDE TO

# SUPERIOR DINING



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Mom always gave you her best, so this Mother's Day give Mom the best... the Best Brunch\* in the City! The Hyatt Regency Indianapolis offers an outrageous selection of fresh seafood, select entrees, garden fresh vegetables and fruit salads, traditional Brunch dishes such as made-to-order omelettes, waffles, and the finest, most delicious pastries, cakes, tarts and pies.

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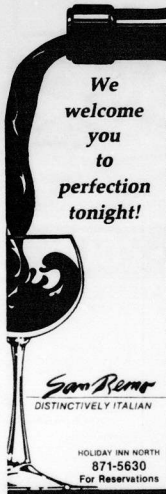
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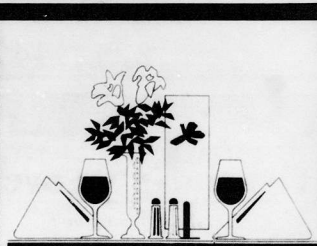
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# 'Wall Street Week' regular is bullish on greed

by Catholic News Service

BALTIMORE—Greed can be good if one's business dealings are honorable and moral, says Frank Cappiello, investment banker and regular on PBS-TV's "Wall Street Week."

"You have to have a nose for profit," Cappiello told *The Catholic Register*, the newspaper of the Archdiocese of Baltimore.

"A certain amount of greed means you have to be willing to go that extra mile," he said, defining greed as an "excessive zeal for profit."

A graduate of the University of Notre Dame and Harvard University Business School, Cappiello arrived in Baltimore in 1961. Today he is a distinguished visiting professor at Loyola College in Baltimore and a member of Cathedral of Mary Our Queen Parish.

In an April 26 telephone interview with Catholic News Service, he credited his Catholic education with teaching him "logic and how you think" in a way "I would not have been able to get at another school."

The church has also given him a "sense of permanence," Cappiello said. "The whole church is based upon (the belief) that there is something after death," he added.



Frank Cappiello

"So even if you're in a bear market, if you're in a bear market as trite as it may sound, it's not the end of everything. Not that I pray for a bull market—although sometimes I'm tempted to."

Asked his views of the U.S. bishops'

1983 pastoral on the economy, Cappiello told CNS, "My axiom is, give them (the poor) a net rather than supply them with fishes."

Although Cappiello lauds the bishops' charitable activities, he added, "Charity, yes, but you've also got to work out there."

Cappiello had unkind words for Michael Milken, the Wall Street junk bond underkind who pleaded guilty April 24 on six felony counts of securities fraud and conspiracy and agreed to pay \$600 million in fines and penalties.

"What he was doing was in violation of law and in violation of any ethical canons," Cappiello said. "Mea culpas don't do it. There has to be punishment."

Milken, Cappiello said, had financial talent but "wasted it on money-grubbing. It's sad." A better role model, Cappiello said, would be investment banker Felix Rohatyn, "who literally saved New York City" by devising a bailout plan when it was threatened with fiscal collapse in the 1970s.

Cappiello is president of McCullough, Andrews & Cappiello Inc., which manages \$1 billion in funds, both for institutions and individuals. He also is founder, director and vice president of Bank Maryland Corp., which has assets of up to \$240 million.

"When I was 13 or 14, I bought my first stock," he told *The Catholic Register*. "When I was in the Marine Corps I was figuring (out) the stock market. I've had a constant love affair with finance."

A typical day for Cappiello begins early with the newspapers, checking what's happened on the Tokyo and London markets. By the time he has arrived at his office at 9 a.m., he has read *The New York Times*, *The Baltimore Sun* and is reading *The Wall Street Journal*.

Next he gets reports from his San Francisco office where there are seven portfolio managers. There are utility and board specialists who also give him reports and recommendations.

Cappiello's clients include large medical clinics, shareholders in mutual funds, Catholic colleges and other Catholic groups. The average account, he said, is between \$2 million and \$5 million, but the largest is \$100 million. Individual accounts range between \$600,000 and "one or two million."

Here his Catholic upbringing comes into play as well, he told CNS. "We view things on a more personal basis, at least I do," Cappiello said. "These are individuals, not machines. . . . Not upper class, not lower class. All individuals."

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# Youth News/Views

## St. Augustine students place at top of classes

by Dorothy LaGrange

St. Augustine Parish in Jeffersonville is beaming with pride about the scholastic achievements of four young parishioners.

Out of a graduating class of 507 students at Jeffersonville High School, Jeffrey Fleece is first, Caryn Stumler is second, and Jennifer Ford is third.

And Gerald Leister ranks fourth in his senior class of 131 students at nearby Clanksville High School.

Father Harold Kneuev, their pastor, is impressed with the coincidence that the four scholars belong to the same parish.

"I think it's an historical moment," Father Kneuev said. "I don't think it will happen again in 300 years."

Jeff said he set the goal to be number one in his senior class while still in grade school.

"People told me when I got to high school it would be different," he said. "Many don't do so well there. I challenged myself to do this."

Caryn, Jennifer and Gerald say their high placements had not been particular ambitions. The trio declare that "it just happened."

While study and tough curriculums were demanding, it hasn't been all work and no play. Jeff played football all four years, has been class president for four years, and is managing editor of his school newspaper this year.

"Those activities all take time, but I enjoy them," Jeff said.

Jennifer was a member of the band's flag line, belongs to Tri-Hi-Y, and works an hour a day in the library.

She also works in her father's convenience store eight to 16 hours a week. But working for her dad doesn't get her special concessions to do schoolwork.

"I do my homework before I go to work," she said.

Caryn works 20 or more hours a week at a local department store. Though she chooses to work, she admitted that "it is challenging to work that much."

She also belongs to the school's Anchor Club, a community service organization for girls. Caryn was in the music program for three years and played in the jazz and pep bands. She learned to play a variety of instruments—the clarinet, flute, oboe, keyboard and bassoon—but dropped band this year because she needed to take typing.

Playing on the golf team and playing trumpet in the school band are some of Gerald's extra-curricular interests. He practices golf three hours each day, but said

"that's fun." In addition, he works 20 to 30 hours a week at a fast-food restaurant.

Math and science classes were emphasized in all their high school schedules. Not surprisingly, honors math courses aren't filled up at Jeffersonville High School. Jeff, Caryn and Jennifer are among a group of seven students in the honors calculus class this semester.

Family support has been there to draw upon, but their success came mainly from their own initiative.

"I didn't have to be prodded," Caryn said.

"My parents stressed the importance of a good education, but they never had to push me," Jeff recalled. "From day one, I expected to go to college and I worked for that."

Jennifer said she started taking more pride in her academic performance and working harder to achieve good grades while in middle school.

"It came naturally," Jennifer said, although she credits her sixth-grade math teacher. "I was scared of middle school. She got me interested in it (math). She was a good friend."

While his parents did push him to work hard, Gerald said his good grades as a sophomore increased his desire to do well. "People looked up to my good grades," he explained. "I would help friends with their homework."

Gerald admits, though, that, "I pray to God for help every once in a while, for a test or something."

And do they get any breaks at home with chores?

Jeff and Gerald say they have to clean their rooms and help with other chores such as mowing the grass. Jeff added that, "I think they let me off a lot because they saw me working harder with classes."

After graduation, Jeff is headed to West Point, where he will major in electrical engineering. Because he leaves early, on July 2, "I won't have the summer to say my goodbyes."

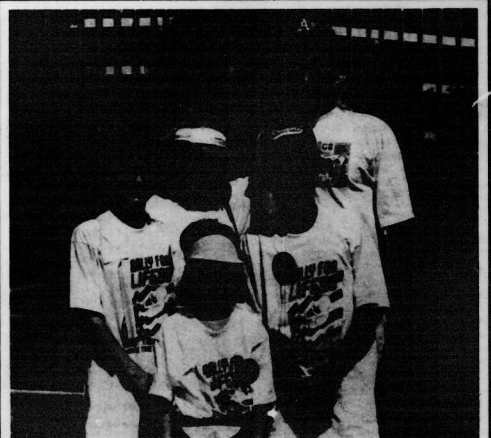
Caryn will leave in the fall for Drake University in Iowa to study pharmacy.

And Jennifer, who didn't want to go away to college, will attend local Indiana University Southwest to pursue a degree in marketing.

Gerald will major in chemical engineering at Rose-Hulman Institute of Technology at Terre Haute.

Their long-range aspirations will probably take them far from St. Augustine Parish and their hometowns.

After graduating from West Point, Jeff has a five-year service obligation to fulfill.



READY TO RALLY—St. Monica parishioners Molly Schommer (from left), Jenny Anker, Kelly Deichman (in front), Steve Nagy and Peter Nagy of Indianapolis gather with other archdiocesan youths at the Robert F. Kennedy Stadium in Washington April 28 before the Rally for Life '90. A story is on page 8. (Photo by Mary Ann Wyand)

Eventually he hopes to go into politics, with an ultimate goal of becoming a United States senator.

Caryn is looking forward to working as a pharmacist on the East Coast. "The ocean appeals to me," she said.

Jennifer has her sights set on working in the offices at Disney World in Florida.

Gerald wants to settle in a "big city."

St. Augustine Parish has been a strong base for each student, and they regularly participate in the liturgies. All say their parents insisted that they attend church when they were younger but it is a decision that they make on their own now.

"Parents know what's best for you when you're young, so you go along," Jeff explained. "Then you reach a time when you know it's right and you do it yourself."

Jennifer has taught religious education to preschoolers at St. Augustine for two years. "I enjoy that," she said.

"She's a wonderful young person, and I'm proud to have her as part of the program," Ann Northam, coordinator of religious education, emphasized.

Northam praises the attitudes of these young scholars. "Any time I need a young person to do something," she said,

"they're always very willing."

While St. Augustine offers one teen night a month, Jennifer would like to see more programs for young people. Caryn would like to see more youth Masses.

Caryn was involved with the youth group at St. Augustine at one time, but she had to curtail that after she started to work.

Jeff, too, said he had to choose between the youth group and concentrating on school work because, "There wasn't enough time for all of it."

The four talk of values that church and family have given them in coping with the negatives that teens face today.

Family influence counted for a lot and the church stressed values when I was young," Caryn said. "The CCD classes were very good."

Caryn said she feels Confirmation cemented her religion. "I was unsure about the Catholic faith in middle school," she said, "but now I'm not."

Jennifer, too, said family and faith has played a major role in her life.

"My family is there if I need them," she said, "and the church helps me through, too."

The combination of church and family helps in knowing right from wrong, Jeff said. "St. Augustine does a good job of being there," he added. "I can go sit for an hour (in Mass) and escape from the turmoil. It's a place I like to be."

Gerald said his parents were strict and helped direct him.

"They taught me right from wrong," he said, "and that you use common sense about situations."

St. Augustine Parish hosts an annual graduation breakfast honoring all graduates from kindergarten through college. Jeff, Caryn, Jennifer and Gerald will be specially recognized for their accomplishments that day.

Father Kneuev and Northam are very pleased with their academic and extracurricular accomplishments because, as Northam explained, "I see them as role models for other children in the parish."

(Dorothy LaGrange is a member of St. Augustine Parish in Jeffersonville.)

## Chatard students offer prayers for two classmates

In the wake of a tragic freak car accident that injured two classmates, Bishop Chatard High School students in Indianapolis are praying for the recovery of their friends.

Chatard freshmen Julie Briderstine and Kimberly Beeler of Indianapolis were seriously injured April 29 when they were struck by a car while walking along Ind. 37 on the city's northside.

Principal Ed Smith told *The Criterion* that freshman students discussed the accident during religion classes and decided to buy flowers and make greeting cards for the girls. Some of the students visited Julie and Kimberly at Methodist Hospital following their surgery.

Smith joined their parents at the hospital while the girls were undergoing surgery, and Catholic Social Services counselors offered their assistance at Chatard.

"We had a school prayer service on Monday morning," Smith said. "A number of students were able to visit them, and that made a big difference... to be able to see the girls and talk with them. We're praying for their full recovery."

☆☆

New members of the Catholic Youth Organization's Archdiocesan Youth Council represent parishes in eight deaneries.

Youth council members for 1990-91 include Cheri Barnes and Amy Reising of the Bloomington Deanery, Jacquelyn

Bowers, Vonda Wagner and Ben Rowland from the Connersville Deanery, and Amy Harpenau and Lisa Doscoe from the Seymour Deanery.

Terre Haute Deanery representatives on the youth council are Kris Haney, Amy Meyers, Leslie Schaffer and Stacey Patterson.

Representing the Indianapolis deaneries are Natasha Kramer and Tina Hall of the Indianapolis East Deanery, Tina Hanagan and Michelle Codrarnaz from the Indianapolis North Deanery, Julie Grundstaff and Jenni Magers from the Indianapolis West Deanery, and Erin Cissell and Steve Shockley of the Indianapolis South Deanery.

They will work with Benedictine Sister Joan Marie Massura, archdiocesan coordinator of youth ministry, on special deanery day programs and will also plan the annual CYO Archdiocesan Youth Conference next spring.

Out-going members of the youth council include Claudine Tinio from the Bloomington Deanery, Bobby Heinrich of the Connersville Deanery, Julie Trumpey from the Indianapolis North Deanery, Annie Ruth from the Indianapolis South Deanery, and Dan Galanti of the Indianapolis West Deanery.

Other 1989-90 youth council members are Denise Koehne, Catherine Hayes and Mark LaMaster of the New Albany Deanery, Sacha Aubin and Kim Dominick from the

Terre Haute Deanery, and Angie Klevang from the Tell City Deanery.

☆☆

The Notre Dame Club of Indianapolis has awarded scholarships to the University of Notre Dame to nine high school seniors in central Indiana. Winners were announced May 1 at the club's annual dinner, with six financial scholarships and three honorary scholarships awarded.

Winners of the financial scholarships are Angela Bednarek, Plainfield High School; Andrea Feaster, Hamilton Heights High School; Megan Frost, Lawrence North High School; Michael Jeffers, Secunia Memorial High School; Bryan Sharpe, Roncalli High School; and Carrie Wagner, Monroe Central High School.

Honorary scholarship winners are John Bradshaw and Mark Engel, both of Cathedral High School, and Pierre Couvillon of Broad Ripple High School.

☆☆

Secunia Memorial High School students will present "Little Shop of Horrors" at 8 p.m. May 11-12. "Dinner On Skid Row," catered by Anne Kirk and Crew, will precede the opening night production.

Cost for the dinner and show is \$10 for adults and students, and \$5 for children aged 5 to 10. Children under five are admitted free. Tickets to the show only are \$3. For ticket information, contact Secunia at 317-356-6377.

# Youth conference offered lots of spiritual gifts

by Steve Shockley

After telling Eva Corsaro, our youth minister at St. Mark Parish in Indianapolis, that I would write this article about the 33rd annual Catholic Youth Organization Archdiocesan Youth Conference, I began thinking of ways to express my feelings regarding everything that happened on April 21 and 22.

My mind became blank, just as it is when I am taking a geometry test. I then asked myself what touched me at the conference.

The first thing that came to mind was the time spent with all of my peers from throughout the archdiocese, whom I only get to meet on occasions like these.

There were literally hundreds of youths from as far away as Chicago, Ill., to Louisville, Ky., and many more places in between. Foreign exchange students in attendance represent other continents, but we all share one faith.

While trying to think of more things to say for the article, I pulled out my program booklet that was issued to me on Saturday morning. I saw the names of the conference speakers—Diane Willis of WRTV Channel 6, Archbishop Edward T. O'Meara, Michael Priller, Bob Tully, and John Foppe—and I recalled bits and pieces of what they each had said.

All of these people basically highlighted one main point—that the future is ours, and it is our choice what we do with it.

I then sat back in my chair and began thinking about all of the other things that we did, like going to the workshops, seeing the CYO Dance KO performance, socializing at the Saturday night dance with WFBQ's Jim "Mad Dog" Mattis as the disc jockey, and lastly, worshipping at the beautiful youth Mass on Sunday.

The entire conference moved me so much that I felt like a little child at Christmas, wanting more presents, even if that child already has enough of them. My point is that I received a lot of spiritual gifts at the conference, and I just wanted that weekend to last longer.

I now share with you a very crucial discovery that I have made—the Catholic Church goes out of its way to reach out to young people.

And I would like to thank Archbishop O'Meara, Benedictine Sister Joan Marie Massura, the archdiocesan coordinator of youth ministry, CYO staff member Ann Papesch, and my youth minister, Eva Corsaro, for making this clear to me.

Now if only they could make my geometry lessons more clear!

(Steve Shockley is a member of St. Mark Church and a sophomore at Roncalli High School. He was recently appointed to the CYO Archdiocesan Youth Council as a representative of the Indianapolis South Deanery. David Shockley and Roseann Shockley are his parents.)



**DIALOGUE**—WRTV Channel 6 co-anchor Diane Willis of Indianapolis talks with participants following her keynote address April 21 at "Horizon '90: Youth Into the Future." As part of her presentation, Willis discussed her experiences as

a reporter during visits to Third World countries. The 33rd annual Archdiocesan Youth Conference April 21-22 was sponsored by the Catholic Youth Organization at Roncalli High School in Indianapolis. (Photo by Tim George)

## Handicapped enjoy 'Bread That Remembers'

by Jerry Finn

The Kingdom of God is like . . .

►Twenty-six youths and young adults with special needs coming together for a retreat experience.

►The love in the eyes of the parents as they watched their handicapped sons and daughters knead bread, dance, sing and pray.

►The compassion shown by the seven students from Our Lady of Providence High School at Clarksville who were willing to give up a Saturday to be with these special young people.

"Bread That Remembers" was the theme of this retreat recently offered by the New Albany Deanery Youth Ministry office as part of a special religious education program for mentally and physically handicapped adolescents and young adults.

The program is funded from a grant by St. Augustine Parish in Jeffersonville, where the retreat was held. For information, contact the deanery at 812-945-0354. Program coordinator Sharon Barker said she was struck by "the outpouring of people and parents.

There is obviously a real need here for the church to address."

The faith experience was facilitated by Sister Marlene Brokamp from Epiphany Parish in the Archdiocese of Louisville. Sister Marlene led the group through stories and movement that connected the lives of retreat participants to the Eucharist, the "bread that remembers."

After the retreat, the group attended Mass at St. Augustine Church, where a loaf of bread they had made was used in the Eucharist celebration. After the Mass, family members joined the Eucharist, the "bread that remembers."

Daisy Look, the mother of one of the retreatants, said the retreat was great because "it included young people regardless of religious denomination."

Several of the retreat participants were confirmed during the deanery-wide confirmation celebration on April 29.

Barker also noted that what touched her most during the retreat was watching these young people make their loaf of bread. "It was something they did for themselves," she said. "They were all so proud."

Rachael Schafflein, one of the retreatants, was pleased with the retreat experience. "I got to make my loaf of bread," she said. "It was great. We talked about Jesus."

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## BOOK REVIEW

# Origins of U.S. homelessness

**DOWN AND OUT IN AMERICA: THE ORIGINS OF HOMELESSNESS**, by Peter H. Rossi. University of Chicago Press (Chicago, 1989). 247 pp., \$15.95.

*Reviewed by William D. Dinges*

You do not need to spend much time downtown in any American city to realize the severity of homelessness. The numbers are growing. The governmental "safety net" to help the poor, the jobless and the homeless has long ago proven inadequate.

Recent attempts at a head-count, teach-ins and forums on college campuses, and the call for legislative initiatives on behalf of poverty and homelessness have also brought attention to the problem. And, as the greed-is-good era winds down, a new wave of volunteerism has led to the opening of soup kitchens, overnight shelters and medical clinics that draw together citizen groups, churches and the business sector in common cause to ameliorate the problems of America's underclass.

Whether such efforts are merely the latest in trendy concerns remains to be seen. In any event, Peter Rossi's study of homeless and poverty, "Down and Out in

America: The Origins of Homelessness," is required reading for anyone seriously concerned with addressing the interrelated issues of poverty and homelessness in America.

Although primarily a sociological work, "Down and Out" begins with a helpful review of the history of homelessness in the United States. The author is particularly adept at elucidating the problems encountered in gathering data on the number of the homeless and domiciled poor. Rossi also examines the conditions of the extremely poor and homeless in contemporary studies and on the demographic composition of these groups. The role that some disabilities play in causing homelessness is also examined. "Down and Out" concludes with a discussion of short-term and long-term concrete steps needed to ameliorate the conditions of the homeless and the domiciled poor.

Rossi convincingly illustrates the connections between the high level of extreme poverty (the pool from which the short-term episodic and long-term chronic homeless are drawn) experienced in the past decades and structural failures in the American labor market, housing market and public welfare programs.

The book lacks the ideological passion of Michael

Harrington's classic "The Other America" (a kindred work). It is more academic in tone and analysis. However, "Down and Out" is well-organized, well-argued and full of detailed data relevant to a problem that can no longer be ignored. Rossi makes clear what has been learned from homelessness and extreme poverty from social research of the past several years and conveys what this knowledge implies about solutions and policymaking.

As the author notes, public policy decisions are deeply implicated in the creation of the problem of homelessness. They can help solve the problem as well, but not without an enlightened understanding of its nature, its scope and its causes. "Down and Out in America" is a relevant and timely contribution to this first step.

(Dinges is a member of the department of religion and religious education at The Catholic University of America.)

At your bookstore or order prepaid from the University of Chicago Press, 11030 Langley Ave., Chicago, Ill. 60628. Add \$2 for shipping and handling.)

## New books of interest

WASHINGTON (CNS) — Here is a list of books of particular interest to Catholic readers.

"For the Sake of the Gospel," by Dominican Father Edward Schillebeeckx, Crossroad, \$16.95, 181 pp. English edition of a book in which sermons of a distinguished theologian are allied to several of his articles and meditations.

"Time Capsules of the Church," by Mitch Finley. Our Sunday Visitor, no price given, 144 pp. An able, experienced observer of the church recalls 10 events in its history that he believes were crucial to its development.

"Peter and Paul in the Church of Rome," by William R. Farmer and Father Roch Kereszty, Paulist Press, \$11.95, 186 pp. Two theologians, one a priest and the other a Protestant professor, engage in an ecumenical dialogue centering on the teachings and the ministries of Peter and Paul.

"Faith and Wealth," by Justo L. Gonzalez, Harper & Row, \$19.95, 240 pp. Early Christian ideas, beliefs and teachings about the use of money, property, communal sharing and the rights and obligations of rich and poor.

"Mary: Woman of Nazareth," edited by Doris Donnelly, Paulist Press, \$9.95, 188 pp. Essays by highly regarded scholars presented at a Marian year symposium at St. Mary's College in Notre Dame, Ind.

"Dare to Repose," by Cardinal Jean-Marie Lustiger. Our Sunday Visitor, no price given, 168 pp. Sermons and comments by the archbishop of Paris.

## + Rest in Peace

(The Criterion welcomes death notices from parishes and/or individuals. Please submit them in writing, along with 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. Other priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.)

† BECK, Bert L., 76, St. Pius X, Indianapolis, April 13. Father of Frances Boyer, Michael P. and Thomas E.; brother of Leith, and Mary Thomson, grandfather of Angela Boyer.

† BRIDGEMAN, Genevieve "Gene" (Engel), 94, St. Christopher, Indianapolis, April 23. Mother of Tom, Ann T. Harrison, Jennifer E. and Sister Pauline; sister of Frank A. "Bud" Emge and Henrietta "Dot" Emge Almon, grandmother of eight; great-grandmother of nine.

† EATON, Eleanor L. (Sauer), 67, Holy Name, Beech Grove, April 22. Wife of Charles H.; mother of Constance M. Hagist, sister of LaVerne, Eugene, Emie, Connie, Ben and Pete Sauer, Katherine Perce, Lily Lang, Dolly Riedel, Marie Wassing and Ann Williams; grandmother of three.

† GRIFFIN, Helen King, 91, Little Flower, Indianapolis, April 22. Wife of Edmund; mother of John K. and Mary R.; grandmother of four.

† HAUER, Virginia, 73, St. Margaret Mary, Terre Haute, April 21. Mother of Jeanette Dunford, Joseph and Jerry.

† HOFFMAN, Grace W. (Stevens), 86, St. Bernard, Frenchtown, April 21. Mother of John S. and Charles E.; sister of Sheldon, Branson and Stanley Stevens; grandmother of seven; great-grandmother of nine.

† HOLLINGSWORTH, Dennis B., 62, St. Philip Neri, Indianapolis, April 22. Husband of Joanne; father of Michael, Darren and Stephanie.

† NEFF, William Arthur, 81, St. Anthony of Padua, Clarksville, April 19. Father of Dorothy Terry and Donald A. Neff, grandfather of eight; great-grandfather of 12.

† OBERGELL, Susan M. Pranger, 34, St. Christopher, Indianapolis, April 26. Wife of Joseph F.; mother of Elizabeth Ann and Joseph Andrew; daughter of Jacquelyn Harris; sister of Joe, Tony and Steve Harris, Deborah Wilson, Jacquelyn Morris and Melissa Egan; granddaughter of Pop and Char Coram.


† PRUDEN, Jeannette (Blanton), 64, St. Joan of Arc, Indianapolis, April 18. Wife of Thomas; mother of August S. Luttrell, daughter of Mrs. Forest Blanton; sister of Betsy McGrath, Lucy Blanton and Mary Chambers.

† SHINKLE, Amelia (Sienert), 83, Little Flower, Indianapolis, April 9. Sister of Francis Sienert, Pauline Arvin, Marie Stonehouse, Madeline Rohrmann and Antoinette Swallow; grandmother of nine; great-grandmother of 14.

† STORM, Ila M. (Glessner), 73, Holy Name, Beech Grove, April 16. Mother of John M. and Patricia; sister of John, Clyde and Carmen Glessner; grandmother of eight; great-grandmother of eight.

† VOGELSANG, Gleedolia, 78, St. Lawrence, Lawrenceville, April 21. Wife of Edmund; mother of Gary, and Rita Davis; grandmother of three.

† WHISLER, Harold E., 79, Little Flower, Indianapolis, April 13. Husband of Alma A.; father of Richard, Donald, James, Dennis, Barbara Clements, Mary Rapack, Michele Potts and Theresa; brother of Robert, Loren, and Evelyn McRane; grandfather of 18; great-grandfather of three.




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# Archbp. Keeler lays out issues for Catholic-Jewish dialogue

by Jerry Filleau  
Catholic News Service

WASHINGTON—For fruitful dialogue Catholics and Jews must learn to share "what pains us," Archbishop William H. Keeler of Baltimore told an audience of Catholics and Jews at The Catholic University of America April 24.

He laid out an agenda for Catholic-Jewish dialogue that included a wide range of issues which cause pain on one or both sides.

Among these are the Holocaust and reviving East European anti-Semitism on the Jewish side, he said, and abortion, parochial school aid and U.S. anti-Catholicism on the Catholic side.

He also cited Jewish concerns about the Vatican stance toward Israel and Catholic concerns about the future of a Christian presence in Jerusalem.

Archbishop Keeler is episcopal moderator of Catholic-Jewish relations for the National Conference of Catholic Bishops. He gave the opening address for a two-day colloquium, "Jewish-Christian Dialogue: 25 Years After 'Nostra Aetate,'" the first in what local and national sponsors plan to make an annual dialogue event. "Nostra Aetate," the Second Vatican Council's declaration on non-Christian religions, condemned anti-Semitism and marked the entry of the Catholic Church into substantive dialogue with Jews.

"In dialogue truly we seek to see the other party's point of view as the other party sees and feels it. But we try to do so in a way which is faithful to our belief, to what the Lord calls us to be," Archbishop Keeler said.

He said the "rapid developments" of the past three years have highlighted the need for more dialogue and cooperation between Catholics and Jews.

Among those developments, "some of them painful, some pleasantly surprising," he cited:

► Jewish protests in 1987 over a meeting of Pope John Paul II with Austrian President Kurt Waldheim shortly after revelations that he was an officer in the German army during World War II.

► An international Catholic-Jewish meeting at the pope's summer home in Castel Gandolfo, Italy, at which the Vatican promised a study on anti-Semitism and the Holocaust.

► A meeting of U.S. Jews with the pope in Miami in September 1987.

► A long and complex controversy over the presence of a Carmelite convent at the entrance to the World War II Nazi death camp of Auschwitz in Poland.

► Rising concerns of both Catholics and Jews over the side effects of democratization in Eastern Europe, including a rise in anti-Semitism and turmoil among Catholic populations trying to rebuild long-suppressed church structures.

Archbishop Keeler said that at the 1987 Castel Gandolfo meeting "our Jewish friends told us, 'You cannot truly love us until you understand what pains us, what hurts us.' And we learned to say the same in return."

He said he learned from that and other dialogues to understand the Holocaust, Hitler's "uniquely genocidal" campaign to exterminate all Jews, as "a sacred sign" for Jews—the equivalent of a "sacrament" for Catholics.

Archbishop Keeler said the "massive changes in Eastern and Central Europe" in recent months touch concerns of Catholics and Jews in different ways, but both share the same underlying concern "for the religious freedom of individuals."

"Catholics should understand a crisis the Jews feel intensely—the immense pain caused by the unleashing of anti-Semitism, especially in the Soviet Union, and the resultant exodus of Jews to the West," he said.

"Jews should know that Pope John Paul II is keenly sensitive to the dangers of anti-Semitism" and has spoken

out against it in "major statements widely publicized in Eastern Europe," he said.

On the U.S. scene, he called for Jews and Catholics to engage in a constructive dialogue on public policies regarding abortion and public aid to religiously-run schools and day care centers.

He asked Jews to become aware of the religious commitment Catholic schools represent for many Catholics concerned about the integrity of faith and life in a "secular and consumerist" society.

For them, he said, the role of Catholic schools in "our identity as people of faith" is "akin to the feelings of many Jews for the State of Israel."

He said it has pained U.S. Catholics to see "the classic, anti-Catholic rhetoric of the last century" used in legal briefs and public discussion by Jewish organizations opposed to public aid for religiously-run schools.

He cited the recent Jewish occupation of a building near the Church of the Holy Sepulchre in Jerusalem's Christian sector during Holy Week as another source of tension. Christian feelings around the world were "inflamed" by the occupation and Israel's handling of Christian protests against it, he said.

He added, however, that the public responses by a number of Jewish leaders "have helped Christians to see that some Jews do understand and how seriously Christians are reacting to this effort to change the neighborhood of our holiest shrine in the holiest of days."

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# Pope to visit vastly changed Mexico next week

by Mike Tangeman  
Catholic News Service

MEXICO CITY—Pope John Paul II will visit Mexico May 6-13. He will find it vastly changed from the country he saw during his 1979 papal visit.

Eleven years ago, during his first trip abroad as the newly elected pope, Pope John Paul saw a Mexico at the height of an economic prosperity unmatched in its modern history. The world oil crisis of the late 1970s had translated into record export sales of petroleum, the country's No. 1 foreign exchange earner. Mexico was apparently on the verge of breaking out of the cycle of underdevelopment.

Today, the pope will witness the ravages of nearly nine years of sustained economic crisis, triggered by the collapse of the oil market in 1981 and fueled by \$12 billion annual interest payments on the country's massive \$107 billion foreign debt, second highest among developing nations.

While the administration of President Carlos Salinas de Gortari has now successfully renegotiated part of that debt and brought inflation down from a 1987 high of 159 percent to around 19 percent last year, nearly a decade of economic crisis has served to unmask social and political problems which in 1979 were hidden just below the surface of the apparent economic boom.

Poverty was certainly evident among Mexicans in 1979, but its expansion had been kept in check by massive, government-funded public works programs and a thriving private sector. Unemployment among Mexican workers was then mostly a matter of speculation, with no reliable figures available from government or independent sources.

Today, with the Salinas administration using sharp cuts in government spending to prime a projected economic recovery, recent studies confirm increased poverty among Mexican families, with more than 40 percent of them now living below the national poverty line.

With reliable figures finally in, independent analysts said last year that nearly a quarter of the country's economically active population was unemployed, with another 25 percent underemployed—working at "informal" jobs that come and go along with ups and downs in the economy.

Chronic poverty continues to affect rural areas and urban shantytowns most. Both cities and countryside have witnessed increased social problems.

Throughout the 1980s a sharp growth in cultivation of lucrative drug crops by poor subsistence farmers has been noted by law enforcement officials, compelling Mexico to spend millions of political refugees. Most are Guatemalan Indians living in camps along Mexico's southern border and Salvadorans who have settled in large numbers in the greater Mexico City area.

But one of the hallmarks of the 1980s has been the translation of the social discontent accompanying Mexico's economic crisis into political upheaval, forcing the ruling Institutional Revolutionary Party, known as the PRI, to resort to repeated electoral fraud to remain in power.

Mexico's middle class was thriving at the time of the 1979 papal visit but has experienced a sharp drop in its standard of living since the economic tailspin began in 1981. The middle class blamed the country's economic woes on corruption within the ranks of the PRI and its votes were largely responsible for a string of local electoral successes in the mid-1980s by the conservative opposition National Action Party.

But, it was in July 1988 national elections that a new center-left coalition of parties managed after just a few months of campaigning to channel anti-government sentiment among the poor and working class into a near upset for the ruling party. While PRI-candidate Salinas was awarded victory in the presidential balloting with a slim 50.2 percent majority, many observers believe that the opposition coalition's candidate, Cuauhtemoc Cardenas, was denied victory through government-sponsored vote fraud.

With all the changes in the face of Mexico, Pope John Paul will nevertheless be familiar from his previous visit with many characteristics of Mexican society which he will see again and will undoubtedly address in his pastoral messages.

Demographic growth continues virtually unabated, with the 1979 population of 80 million having increased by 10 percent to nearly 90 million today. In addition to a growing population, the pope will also see a people which continues to migrate at ever-increasing rates from the countryside toward economic opportunities in urban centers and northward to the United States.

As in 1979, he will deliver his pastoral messages to a youthful people, more than 40 percent of whom are under the age of 15.

But, this time, they are also a youth who face less possibility of social advancement because of fewer economic opportunities. As such, they are a restless youth who demand to be listened to as they express their fears and concerns for the future.

The pope will speak with Indians who continue to be discriminated against and who occupy a marginal place in Mexico's economy and society. And he will address a people whose lives are still rooted in family tradition, nearly 90 percent of whom consider themselves Catholic and whose popular religiosity and devotion to the Virgin of Guadalupe runs deep within their culture.

The Mexico of 1990 thus presents a fertile ground for the pope to deliver pastoral counsel during his visit on a wide range of social questions—from poverty, social injustice and political violence to population, the family and issues such as the migration of workers and drug trafficking.

At the same time, Pope John Paul will have a unique opportunity to address the question of foreign debt and inequities in the world economic order, the phenomenon which by all accounts is at the root of the socio-economic problems which have come to plague Mexico since the last papal visit.

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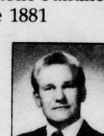
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