

Bishops' president defends abortion P.R. effort

by Lisa Holecva
Catholic News Service

MILWAUKEE—Hiring a public relations firm was necessary for U.S. bishops to effectively deliver the church's

teaching against abortion, said the president of the National Conference of Catholic Bishops. "I happen to think that move was a good idea," Archbishop Daniel E. Pilarczyk of Cincinnati said May 20 of the plan announced in April for a three-to-five-year campaign by the Hill & Knowlton firm.

"We can preach every Sunday on abortion," Archbishop Pilarczyk said in an interview with the *Catholic Herald*, newspaper of the Milwaukee Archdiocese. "and we'll be preaching to people who already accept the church's teaching."

(See ARCHBISHOP Pilarczyk on page 8)

THE CRITERION

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200 volunteers to build Habitat home

by Margaret Nelson

Forms from more than 200 volunteers and \$1,550 in cash donations were collected during a Habitat for Humanity drive at North and West deanery Indianapolis churches on May 20.

The home will be built at 552 Lynn Street, in Holy Trinity Parish, during the June 18-22 "Blitz Build." Jonathan Homes will be the building contractor and Richard Summe is corporate sponsor.

Holy Names Sister Louise Bond and Ann Wadleton, who are coordinating the effort, were pleased with the response. On Friday, May 25, Sister Louise was quick to explain, "This is just so far. All the reports are not in."

Wadleton said, "The enthusiasm has been really good." She talked about a couple of generous donations: Pete Baker of Christ the King offered to donate all of the insulation needed for the house and John Courter of Immaculate Heart of Mary agreed to provide all the hardware, such as door locks and hinges. Another member of Immaculate Heart made a large donation, the result of a prize he had won.

At Holy Trinity, St. Vincent de Paul Society members and parishioners have offered to provide all the supplies needed for workers for one of the five days.

Holy Trinity, Immaculate Heart of Mary, St. Andrew, St. Luke, St. Monica, St. Pius X and St. Thomas Aquinas of the North Deanery participated in recruitment efforts. Holy Trinity, St. Christopher and St. Malachy were among West Deanery participants.

The Benedictine Sisters at Our Lady of Grace Monastery responded to the drive. And there was a large return of forms from Catholic High School, after teacher Sarah Koehler requested the students' help.

Three men have offered to work the whole week: Jim Furfaro, a member of Immaculate Heart of Mary; Ken McCarver, St. Malachy; and Ed Kelly, St. Thomas Aquinas.

Two priests have already volunteered to help with the Habitat for Humanity home: Father James F. Byrne, pastor of Immaculate Heart of Mary, and Father Michael O'Mara, associate pastor of St. Pius X.

Russ Woodard, maintenance director for the Urban Parish Cooperative, has offered to work with the construction crew, as well.

The results do not include the volunteers and cash



HUMANITY HELPERS—Marie Ventresca and Ann Wadleton of the Immaculate Heart of Mary peace and

justice committee talk with Robert Prout about Habitat for Humanity. (Photo by Margaret Nelson)

donations collected from the Association of Religious in the Indianapolis Archdiocese (ARIA).

The building effort was a result of a call from the executive director for Habitat for Humanity of Greater Indianapolis, Kevin O'Brien asked Sister Louise if ARIA would help. She is the group's vice president and a member of its peace and justice committee.

The effort spread to the North Deanery when the Immaculate Heart peace and justice group contacted Sister Louise.

On the May 20 recruitment day, Dante Ventresca spoke to the Immaculate Heart congregation about the need for housing, using an excerpt of Winnie the Pooh from "The House at Pooh Corner" that talked about the importance of having a place to live.

Outside after Mass, Marie Ventresca and Wadleton talked to parishioners about the volunteer efforts. As in other parishes that are introducing a tithing program, the

two did not request cash donations, but accepted those that were offered.

The coordinators are scheduling volunteers now so that they can be notified of their assigned shifts in adequate time.

A house blessing is planned for Habitat/Holy Trinity on July 1, after which sponsors, volunteers and construction workers will share a pitch-in picnic.

The non-denominational Christian organization builds simple, energy-efficient homes for the working poor. The carefully-qualified families buy their homes on 20-year, interest-free mortgages.

The partnership family is required to provide 400 hours of "sweat equity" labor during construction—calculated as a down payment. The family is allowed to select preferred colors, carpeting and decor.

Those whose parishes are not involved but who would like to volunteer their help may call Sister Louise at 317-236-1511.

Oct. synod to focus on priests' spiritual formation

by John Thavis
Catholic News Service

VATICAN CITY—The World Synod of Bishops scheduled for October probably

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will focus on ways to increase spiritual preparation among priesthood candidates and strengthen their formal education at seminaries, said a top Vatican synod official.

Archbishop Jan P. Schotte, general secretary of the Synod of Bishops, said worldwide responses to a synod preparatory document emphasized a "need for better and deeper spiritual formation for candidates" who are entering seminaries from a fast-changing society.

The monthlong synod will take up the theme, "The Formation of Priests, in Circumstances of the Present Day." A basic concern is that support for priests in their own faith communities is eroding, Archbishop Schotte said in an interview May 23.

"One main issue is the need for deeper faith formation and commitment to one's faith in the Catholic community. That's where a lot of problems start (for priests). They are much more challenged and much less supported," he said.

Another concern expressed in pre-synod responses was the need for well-prepared teaching staffs for seminarians. The demands on these staffs are much greater than they were in the past, Archbishop Schotte said.

Ongoing formation of priests is also

expected to be an important topic of synod debate, he said.

Overall, the synod will be looking to the future, not conducting a "trial of the past," he said.

"I would say it's really a critical moment in evaluation," Archbishop Schotte said during the interview. The question the bishops will be trying to answer is: "What kind of priest do we need in the coming years?" he said.

The archbishop said the documents of the Second Vatican Council gave a "very good orientation" regarding priestly formation. Since then the church has had an immense number of other documents on the subject, from bishops' conferences and the Vatican, he said.

"Notwithstanding this, there was a felt need to have this synod," he said. One main reason was the fast pace of change in the modern world.

"You have to look periodically to see how we have worked with these changes," he said.

Archbishop Schotte said the questions of married priests and women priests probably would be marginal ones at this synod.

"They are outside the agenda of the synod. That doesn't mean they won't crop up in discussions," he said.

The synod secretariat has reviewed the responses received from the various bishops' conferences and is now preparing to publish the synod's "instrumentum laboris" or working document, Archbishop Schotte said.

THE CRITERION
Serving the Archdiocese of Indianapolis

FROM THE EDITOR

The German church faces reunification

by John F. Fink

Last week, when I was telling you about this year's Religious Communications Congress, I mentioned that Dr. Ferdinand Oertel of West Germany was one of the speakers. This week I'd like to elaborate a bit about what he had to say.

Oertel is editor-in-chief of *Leben und Erziehen*, a Catholic family magazine published in Aachen, West Germany. He was president of the West German Catholic Press Association for eight years, two of which coincided with the years I was president of the U.S. Catholic Press Association. He and I (along with Jim Doyle, then executive director of the U.S. CPA) founded and were the top officers of the International Federation of Catholic Press Associations for 12 years (1974-86). It was Oertel who arranged our tour of Belgium and Germany last October. My wife Marie and I enjoyed renewing our friendship with Ferdie, his wife Li, and their son Danielle at the congress in Nashville.

OERTEL'S TALK HAD some excellent insights and a couple people told me they thought it was the best talk at the congress. He talked basically about some of the adjustments that the people of both West Germany and East Germany will have to make now that it seems a surety that the two countries will reunite.

Although the people of both countries are German, he said, 45 years of life in a communist country have made the East Germans different from the West Germans. As an illustration, he told about an East German woman in her 40s whom Li hired to clean their house. It was soon obvious that this woman was unable to make simple decisions. She would not move items in the house to clean them, or throw out a box of trash, unless specifically told

to do so. When they discussed this with the woman, she told them that workers in East Germany were so closely supervised and told exactly what to do that they didn't know how to be self-starters.

REUNIFICATION WILL create a few unusual problems for the Catholic Church in Germany, Oertel said. For one thing, there are many more Catholics in West Germany than in its neighbor. About half the people in West Germany (about 30 million) are Catholic, but in East Germany only 1.2 million are Catholic, out of a population of 17 million. Lutheranism is much stronger in East Germany than is Catholicism.

The Catholic Church has never recognized the separation of the two Germanys and, therefore, has never changed boundaries for dioceses. So four dioceses lie partly within East Germany and partly within West Germany. However, administering those dioceses has been somewhat difficult through the years since East German authorities allowed very limited travel. Consequently, the Vatican established four apostolic administrations for the parts of the dioceses in East Germany, with each of them headed by bishops who are apostolic administrators, but not ordinaries.

All of these bishops got together for the first time this past March, Oertel said. They decided that, in case of German reunification, the dioceses would continue to be operated as they are now. Returning to one administration in each diocese would result in too many bishops. The best solution, they thought, would be to let time solve the problem for them. As the bishops die or retire the administration could revert to where they are theoretically now. A good German practical solution.

There have been only two Catholic newspapers in East Germany, Oertel said, but a third was added recently. One of the problems for these newspapers is a severe shortage of trained Catholic journalists.

The role of the Catholic laity in East Germany is vastly

different from that in West Germany, he said. Just like the woman who was hired to clean the Oertels' home, the East German Catholics are used to being told what to do and are not used to thinking for themselves. All authority has been maintained by the bishops and clergy. The West German Catholic laity, on the other hand, have been among the most outspoken when it comes to demanding more of a voice in the church.

This was evident, for example, in the fight over the appointment of an archbishop for Cologne. During our visit to Cologne last October, we found that the people still resent the fact that the pope dared to appoint someone not recommended by the German Catholics and approved by the German government. Americans take it for granted that the pope appoints the bishops he wants, but concordats with the Germans specify that the pope will appoint one of three people recommended by the German diocesan chapter.

It seems a bit of an anomaly that Americans, who have always valued their freedom, take the pope's appointment of bishops for granted, while the Germans, who have often been ruled automatically, demand the bishops they want. We Americans tend to think that the way our bishops are appointed is the normal way, but only 30 percent of the world's bishops are appointed without prior consultation with government authorities. Concordats with various nations ensure that the bishops appointed have the approval of the government for 70 percent of the bishops.

EAST GERMANY IS included in the trip to Eastern Europe that *The Criterion* is sponsoring September 12-26. Oertel said that the situation in East Germany is quite similar to that in the other freed Eastern European countries and we'll be able to see that on the trip. We'll be going to Hungary, Poland, Czechoslovakia, East Germany and Austria. There's still room on the trip, so if you'd like to go with us, please let me know.

All three Richmond parishes to celebrate Pentecost

by Father Robert Mazzola

On Pentecost Sunday, June 3, members of all three Richmond Catholic parishes will gather for a 10 a.m. Mass to celebrate the "Birthday of the Church" at Trueblood Fieldhouse on the Earlham College Campus.

Archbishop Edward T. O'Meara will preside at the Eucharistic celebration. Father Richard Gintner, pastor of St. Mary; Father Jack Hartzler, pastor of Holy Family; and Father Robert Mazzola, pastor of St. Andrew, will concelebrate.

Thirty-five candidates from the three parishes will receive the sacrament of confirmation.

This will be the only Mass in Richmond the weekend of June 2 and 3. A combined choir will be a part of the service and the three parishes will provide the liturgical ministers. Preceding the blessing and closing hymn, Eucharistic ministers will be sent to take the sacraments to the sick and shut-in members in private homes and nursing facilities.

Parishioners are encouraged to carpool from their own parish parking lots and to arrive close to 9 a.m.

The celebration was the inspiration of a member of the long-range planning committee of St. Andrew Parish, who wondered if all members of St. Andrew could gather for one Eucharist. The idea blossomed to include all three parishes.



After approval was given by the three pastors and pastoral councils, a committee was formed in October, 1989. It was comprised of two members from each of the parishes: Betty Ancira and Helen Lawler from Holy Family; Lew and Eileen Jones from St. Mary; and Steve Helmich and Father Mazzola from St. Andrew.

The committee has met monthly and included many other members of the three parishes in executing its plans. Peter Smith, co-director for college relations at Earlham College, assisted the group.

While keeping their own identities, the three Richmond parishes have been working closely together and sharing ministry since the mid-1970s. At that time, they began a discussion about possible consolidation of their elementary schools. A joint

PENTECOST PLANS—Lew Jones (from left), Betty Ancira, Helen Lawler, Eileen Jones and Father Robert Mazzola planned the Pentecost Sunday Eucharistic celebration for all of the parishes in Richmond. Not shown is Steve Helmich from the committee. The committee has worked since the fall of 1989 to prepare the liturgy. Thirty-five candidates from the three parishes will receive the sacrament of confirmation during the Mass. (Photo by Verlin Lawler)

Board of Total Catholic Education was formed and the groundwork laid for the present St. Elizabeth Ann Seton Catholic School, kindergarten through 8th grade.

Archbishop O'Meara's Schedule

Week of June 3

SUNDAY, June 3—Sacrament of Confirmation administered in the Trueblood Field House on the Earlham College Campus, Richmond, for the Parishes of St. Andrew, Holy Family, St. Mary, all of Richmond, Eucharistic Liturgy at 10 a.m.

—Blessing of the Sick for persons with Aids, SS. Peter and Paul Cathedral, Indianapolis, 4 p.m.

TUESDAY, June 5—Priesthood Day, St. Paul Catholic Center, Bloomington, Eucharistic Liturgy at 11 a.m.

—Commencement Exercises, Brebeuf Preparatory School, to be held at the Circle Theater, Indianapolis, 8 p.m.

THURSDAY, June 7—Commencement Exercises, Secesh High School, Indianapolis, 8 p.m.

FRIDAY, June 8—Commencement Exercises, Ritter High School, to be held at the Hilton U. Brown Theatre, (Butler University), Indianapolis, 8 p.m.

SATURDAY, June 9—Annual dinner of the Knights and Ladies of the Equestrian Order of the Holy Sepulchre of Jerusalem of the Archdiocese of Indianapolis, Indianapolis Athletic Club, 6:30 p.m.

The parishes share a full-time director of religious education, Robert Sugrue. For the past four years, they have had a full-time youth minister, Melody Schneider holds this post.

In an effort to continue the cooperation of the three parishes in carrying out the mission of the church, the executive committees of the three pastoral councils meet twice a year for joint planning. The councils come together each January for an annual business meeting and during the summer for an evening of spiritual reflection.



HELPFUL HOPPERS—Sarah Jones and Elaine Fischer get bunny ear adjustments from Lora Bye during the Bunny Hop for the American Diabetes Foundation by the children at the St. Mary of the Woods DayCare Pre-School, Inc. The 34 children collected more than \$900 by hugging two minutes each. They received certificates for participating in the event. The youngsters also learned about proper nutrition and care for diabetes. Woods DayCare is sponsored by the Sisters of Providence.



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AIDS patients turn to Damien Center for help

by Mary Ann Wyzand

When the national Names Project Quilt was displayed at the Hispano-American Center in Indianapolis earlier this year, I. Michael Shuff, former executive director of the Damien Center, used the occasion to reflect on the impact of AIDS in America.

"There is the chilling irony that, unlike most memorials which are constructed after an event has occurred, this memorial is in process," Shuff noted at the quilt ceremony. "The events of this epidemic continue to unfold at a frightening pace."

The massive Names Quilt, so large that it must be transported in sections by semi-trailer trucks, "challenges us to bring this memorial to a conclusion, to do all within our power to see that there are no more panels," he said. "But, at the same time, remembering the lives lived, love expressed, and sacrifice offered lest we forget."

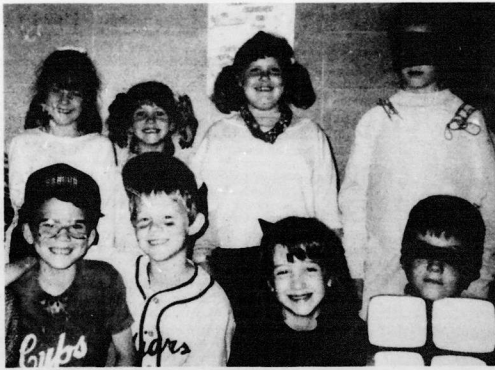
During the past decade, acquired immune deficiency syndrome has taken root in the public consciousness throughout the world as a tragic epidemic infecting both men and women of young and old that somehow must be overcome.

And during the Damien Center's first three years of operation, the acute demand by persons with AIDS for medical, legal and ministerial services has strained the center's personnel and financial resources.

While medical researchers hasten to develop pharmaceutical combatants to halt the dread disease, representatives of the Catholic Church and other religions focus on creating new programs and policies to minister to persons with AIDS.

This Sunday, June 3, Archbishop Edward T. O'Meara will lead the Archdiocese of Indianapolis in prayer for persons with AIDS during a 4 p.m. healing service at St. Peter and Paul Cathedral, adjacent to the Damien Center.

At the same time, Father Myles Smith will preside at a prayer service at St. John the Apostle Church in Bloomington. Father Charles Fisher will lead a healing service at St. Ann's Church in Terre Haute, and Father William Ernst will conduct a similar



SERIOUS HELP—To benefit Damien Center programs, St. Jude School students sponsored a fun fund-raiser that earned \$300. Students Ryan Ritter (front, left), Steve Hurst, Mary Frances Striby and Jeremy Walden, along with (back) Robin Black, Renee Goss, Susan Chamberlin and Andrew Delph pose as their favorite cartoon characters. Children in grades one through four could dress up for the day by paying 50 cents for the privilege. (Photo by Donna Ahlbrand)

service at St. Mary Church in New Albany. Also on June 3, Father Robert Mazzola will preside at a 7 p.m. service at St. Andrew Church in Richmond.

Sponsored by the archdiocesan Pro-Life Office and archdiocesan AIDS Task Force, these five prayer services symbolize "a diocesan-wide statement that the Catholic Church, and in this case the Archdiocese of Indianapolis, cares about persons with AIDS and all those who love them," Father Larry Crawford, director of the Pro-Life Office, explained.

"A lot of gay people have picked up the message that they are not wanted or welcome in the church and they feel really alienated from the church," Father Crawford said. "One of the things that we are trying to do is hopefully get the message to

people that the church is there for them. The second thing we've been concerned about is getting education out about AIDS."

Four years ago, Archbishop O'Meara and Monsignor Gerald Gettelfinger, former chancellor and now the Bishop of Evansville, led community efforts to minister to AIDS patients with a significant church contribution of housing for the newly organized Damien Center.

Named after Sacred Heart Father Damien de Veuster, who ministered to persons with leprosy in Hawaii during the last century, the not-for-profit center began operations in June of 1987 in the former Cathedral Elementary School at 1350 N. Pennsylvania St. Co-sponsorship by the Episcopal and Catholic dioceses has been

supplemented with funding from individuals and other churches throughout the greater metropolitan area.

"When the center opened, the budget the first year was about \$67,000," Shuff recalled. "Before the end of this year, it should go considerably over a million dollars. We've grown from a staff at that time of one half-time position to a paid staff of 10 with another 18 contract employees and 250 active volunteers."

Provident Sister Marilyn Lipps, coordinator of Damien Center services, is able to minister to persons with AIDS due to financial support from the archdiocese, the Daughters of Charity, and her own religious order. Statistics show that her services are desperately needed.

"Last year, our caseload of HIV-infected individuals grew by 271 percent in 12 months," Shuff told *The Criterion*. "Since the first of this year through the end of March, we had over a hundred new clients at the center. And given the rate of growth over the past three years, 12 months from now we should have between 1,500 and 2,000 clients."

While the number of clients needing Damien Center assistance continues to escalate, Shuff said, the complexities of those demands escalate too.

"Right now we have clients in 54 counties within the state," he said. "We're seeing issues now with multiple infections in single families and issues surrounding child care. The complexities of dealing with a great deal more frequency, and that has to do with the diversified client load and the fact that people are living longer than they used to."

A few years ago, AIDS patients were living less than nine months after diagnosis, Shuff said. "We just didn't have any of the treatment and most of what we had to do was palliative care, frankly, drugs like morphine to ease pain. Now people are living longer, over two years on the average, after diagnosis."

And because persons with AIDS are living longer, he explained, that reality makes their needs even more complex because they are living longer as disabled persons.

"I just talked with our case nurse manager," he added, "and she said this was unlike anything she had encountered in health care before."

Recently the Damien Center board of directors regrettably accepted Shuff's resignation as executive director. A few months earlier, board members had authorized the staff addition of Susan Logsdon as director of development and public relations to facilitate desperately needed fund-raising efforts.

Logsdon said the center plans to incorporate education into all fund-raising projects. Development efforts also include recruitment of planned-giving sources and solicitation of federal and state grants, major gift donations, and bequests. "Two groups that support us in on-going fund-raising events—the Friends of the Damien Center and Indiana Cares—will be doing a variety of things this year to raise money for the center," she said. "We're fortunate that we have both of those groups working with us."

Canon Earl Conner, an Episcopal priest who serves as president of the Damien Center board of directors, noted that contributions from youth groups and schools has grown in recent months.

Last month, eighth-grade students from Indianapolis South Deane's Schools and South Deane's Youth Ministries raised more than \$2,600 for center needs, while St. Jude School students earned \$300 for support services to AIDS patients.

"The face of AIDS is changing," Canon Conner explained. "We thought mistakenly at the beginning (of the epidemic) that it was a gay/white male disease. But it's a human disease. It affects the general population across the boundaries. And it affects minorities."

Teen-agers are likely to be exposed to AIDS, Canon Conner said, but unfortunately many young people don't give serious consideration to that possibility.

"We like to think it isn't going to happen to us because we're in good health and we don't even think about being ill," the Episcopal priest said. "So consequently we don't take seriously the threat of this disease to ourselves as well as to others."

Local Catholic Golden Age group gets around

by Alice Dailey

An old lyric goes, "A dream is a wish your heart makes when you're fast asleep." But one woman's dream kept recurring when she was wide awake.

Clara Maloney of St. Christopher Parish, Indianapolis, dreamed of making Sundays a little brighter for the lonely aging. She thought of reaching out to all parishes to invite their "seasoned people" to form a group with spiritual directives, such as those of the national Catholic Golden Age (CGA).

Putting wish into action, Maloney received permission to use the parish hall for an organizational meeting. She sent notices to church bulletins and *The Criterion*. On June 9, 1985, 81 people from 29 parishes attended the gathering.

Within days, CGA sent a district representative with guidelines. A subsequent meeting produced a board of directors, officers and committees. On Sunday afternoon, Sept. 22, 1985, the Indianapolis Chapter of CGA officially "opened for business."

Almost five years later, CGA has worked out well in terms of friendships made, wisdom and insights shared, spiritual benefits and inter-parish spirit. It has helped make the "harvest years" a celebration of the dignity of aging.

The group adheres to the chapter guidelines: social, health and welfare, educational and cultural, spiritual and ministry of purpose.

Generosity is a hallmark of the group. Some members chauffeur those in need of transportation, visit the sick, share inspirational reading, and work with the Retired Senior Volunteer Program.

Trips and tours are big hits with the members. The CGA has sponsored several trips: to Covington, Ky., to the Passion Play at Bloomington, Ill. and to St. Menard.

St. Christopher members might extend an invitation to the group to join them for a

weekend at Our Lady of the Snows in Illinois or someone from St. Philip might publicize a trip to St. Mary of the Woods.

Members may be spiritual-minded, but they are not ascetics. They may turn up for ragtime music at Boggsdown or relish an elegant, sit-down dinner together at Christmas time.

The national CGA affiliation helps from its office in Washington, D.C. It keeps in touch with the national law-making scene, and analyzes and evaluates proposed legislation. The CGA presidents and board members receive news of critical issues immediately.

CGA also maintains a working relationship with other groups, including the U.S. Catholic Conference, the American Association of Retired Persons and the National Council on Aging.

As the Indianapolis chapter stands on the threshold of its sixth year, an energetic and faith-filled group of officers helms keep enthusiasm alive.

The present officers are charter members Francis and Dorothy Cunningham of St. Simon, president and secretary, respectively; Paul Burkhardt of St. Philip Neri, vice-president; and Mary Ellen Schmidt of Little Flower, treasurer. A telephone committee always performs faithfully.

Founder Clara Maloney continues to present cultural, educational and prayerful programs. And well-traveled Geneva Witt Porter of Holy Angels is a candidate for recognition in *CGA World*, the national magazine. She is the most senior member of the group.

Its scope widened, with faith and purpose united, the Indianapolis group looks to the future with confidence and expectation.

Over-50 Catholics are welcome to attend the meetings, which are held at the Catholic Center at 2 p.m. the fourth Sunday of each month (except May and December).



GOLDEN AGE—Clara Maloney (from left), founder of the Indianapolis group, chats with Golden Age officers Dorothy and Francis Cunningham and Paul Burkhardt. (Photo by Margaret Nelson)

Commentary

THE HUMAN SIDE

Discover the vocation now within the heart

by Father Eugene Henrick

"It is something very near to you, already in your mouths and in your hearts; you have only to carry it out."

The "it" in the quotation from Deuteronomy refers to a vocation. I found it quoted on the cover of a brochure from the School Sisters of Notre Dame that proposes four steps for identifying or discerning one's vocation.



It seems to me almost anyone would find the four steps helpful. For everyone has a vocation. And even those who already have chosen their

vocation would find it strengthened by taking these steps.

Step 1 suggests that we be in touch with ourselves. "Know your likes and dislikes, your fears and dreams, your hopes and interests, your abilities and limitations."

In this there is a reminder of gestalt therapy, which begins by asking: At this moment what do I feel about myself? Emphasized in the question is "this moment"—the very moment for getting in contact with oneself.

Too often when we attempt this we slip into the past or future. We go back in time and remember the way things were or we project into the future and imagine the way we want things to be. We never truly focus on where we are at the present moment.

Step 2 states, "Be in touch with God. Develop a life of prayer, not just in times of

crisis, but regularly. No relationship develops between persons unless they listen to each other. You must learn to listen to God."

What is suggested is that we become one with God through the prayer of silent meditation. Silence, the spiritual writer Isaac of Nineveh tells us, is "like the sunlight which will illuminate you in God and will deliver you from the phantoms of ignorance. Silence will unite you with God himself."

Step 3 encourages us to write out all the pros and cons we have considered in discerning a vocation. This exercise forces us to take thoughts that may appear disconnected or even fleeting, and to connect and define them.

One caution is that we not remain at the analytical level too long. We can formulate such long lists of pros and cons that we get lost in them and never face ourselves. Once we have considered a number of things, it is time to go before God to analyze, decide, and let God who is in our heart talk to us.

Finally, Step 4: "Confirm your decision. After you have made the decision, spend time in prayer for an extended period to see if the decision still seems right. If it is, there should be a continuation of inner peace and satisfaction."

This step reminds me of one of the most gratifying experiences I have had in my priesthood — witnessing a conversion of heart, seeing a person truly accept himself or herself and let go of the phantoms which have caused division and pain.

Watching a person let go and have a

sign of relief or shed a tear of joy is one beautiful encounter with heaven in action!



How deep is the ocean?

The four steps proposed in the Notre Dame School Sisters' brochure offer sage advice for anyone who knows how easy it is to become confused about life. How often we find ourselves unable to grasp where we stand in our lives!

Then peace becomes illusive. Restlessness gnaws at us and we feel we are accomplishing nothing.

Yet, as Deuteronomy reminds us, the direction we are searching for can be found in our hearts. We must take the necessary steps to identify it and to carry it out.

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TO TALK OF MANY THINGS

Eunice Kennedy Shriver challenges abortions rights league ad

by Dale Francis

An advertisement of the National Abortion Rights Action League in the Sunday, April 22, *New York Times* used a quotation by John F. Kennedy in an attempt to place him on its side in a protest against the National Conference of Catholic Bishops for launching an education program to help the public understand the bishops' position that legalized abortion is wrong and protection of the right to life of infants in the womb is vitally necessary.



Fortunately for truth, the response to this cynical effort to use President Kennedy to support a position that was the antithesis of his belief in the free marketplace of ideas came from a member of his family.

The abortion rights league's protest was because of its contention that a religious body shouldn't be involved in what the

league says is a political issue. The league seems unable to distinguish between religious beliefs and moral values. It bases its own position on what it considers a moral issue—that pregnant women should have the freedom to choose abortion. But it denies the right of expression to those who believe the true moral issue is that life in the womb is human life and no one has the right to destroy that life. This, the abortion rights advocates contend, is a religious viewpoint and the bishops shouldn't intervene in a political issue.

In its advertisement, the abortion rights league supported its opposition to the bishops' public education campaign by quoting from John F. Kennedy's Houston talk during the 1960 campaign in which he said that in his administration "no religious body would impose its will, directly or indirectly, upon the general populace." It should be obvious that exercising the right to present a moral viewpoint is in no way imposing the bishops' will on the populace. But the league tried to use President Kennedy's statement for its own purpose.

Sunday, May 13, *The New York Times*

published a letter responding to this from Eunice Kennedy Shriver, President Kennedy's sister.

Shriver wrote of "a read with indignation the use of a quote from my brother, President John F. Kennedy, in an advertisement placed by the National Abortion Rights Action League to defend its position on unlimited rights to abortion and, at the same time, to attack the National Conference of Catholic Bishops, which has contracted with the Hill and Knowlton agency to mount a public education program defending the fetus. It is difficult to understand why anyone would seek to deprive the bishops of the same right the National Abortion Rights Action League and every other American citizen possess."

Discussing the quotation from President Kennedy, Shriver wrote, "The use of the quote in the context of the advertisement is outrageous, unfair, inaccurate and a distortion both of my brother's remarks and of the bishops' full acceptance of the separation of church and state. The 'central question' posed by the advertisement is, 'Who Decides for America?' The obvious

answer is that we all do. This effort by the abortion rights league to raise money by attacking the bishops sets group against group, religion against religion, to the detriment of everyone.

"The debate over the abortion issue should take place on higher ground. The real purpose of the statement by President Kennedy was to strike from public discourse precisely the kind of religious bigotry represented by the advertisement."

Shriver continued, "The right to life of a newly conceived fetus is a value held by many people who are not Catholic. This is a moral value that deserves debate and the bishops have a right to advance this view in all of the channels of communication available."

She ended her letter, "President Kennedy believed and practiced the value that America should offer a free marketplace for all views, even those of Catholic bishops. He would have resented his words being distorted to confuse and obscure that value. His family resents it, too."

Shriver has provided a great service for all views, and for a responsible discussion of the controversy about abortion.

THE BOTTOM LINE

Greatest need of those who are aggrieved: someone to listen to them

by Antoinette Bosco

A relative of mine recently was put in a difficult situation. He is a manager in a government position and was told that budget cutbacks made it necessary for him to terminate several employees.

It was a sad time for him, but what made it extremely painful was the reaction of one man who simply could not believe he was being let go for lack of money. He "knew" that the underlying problem was "jealousy" on the part of the bosses.



Unfortunately, the situation completely absorbs him. He talks constantly about it, repeating his side of the story to anyone who will listen.

Most of us probably have known people in a similar state who have been treated in a way they perceive to be unfair. Neighbors who have grievances against each other go to other neighbors to tell their side of the story. Couples in troubled marriages often do the same. In

families, such accounts of "my side of the story" are commonplace.

When an office employee is reprimanded for making a mistake, the person often tries endlessly to explain the extenuating circumstances leading to the mistake. Business is booming in small claims courts, where parties to a dispute are allowed to tell their stories in their own way.

Why is it so important to set the record straight publicly when a person feels aggrieved? I'm not trained to answer that question from the standpoint of psychology. But I do know a little about human nature.

Life is such a perilous journey that most of us make mistakes, stumble and fall continually. We live with a fairly regular battering of our self-image.

Few of us get much into adulthood without having some knowledge about our limitations, some justified fears of failure, some doubts about the meaning of success and our ability to attain it.

I think that when people feel deeply that they have been treated unjustly, their underlying distress develops because they feel suddenly off balance. They feel they don't have control over their lives; their sense of personal limitations becomes terrifyingly large.

These are conditions that do great damage to one's self-image and cause much hurt. The need to restore balance in one's life is so deep that aggrieved people find themselves sometimes talking compulsively to give their side of the story, looking for acceptance, approval or restitution so that they can be in control of their lives once more with their sense of self-worth restored.

So basic is this need in human beings to set the record straight that theologians long ago wisely stated that at the end of the world there will be a general judgment when the truth about everybody will be aired in such a way that justice will triumph: a public vindication of those who were good and misunderstood, persecuted or made to suffer injustice. It is a very acceptable doctrine from the human point of view.

But most people who are hurting from a situation that has weakened their own sense of control over their lives don't really think about waiting until the general day of judgment to be vindicated. Like the man whose job was terminated, they talk, sometimes compulsively, about their misery, which they believe was caused by someone else, asking for some

sign that says we, at least, believe they are justified.

I get to hear a lot of my-side-of-the-story narrations. Hard as it is, because I understand the pain, I try to respond, giving them exactly what they need: my willingness to listen.

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THE CRITERION

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To the Editor

'Misguided by extreme feminism'

The sexism in Ann-Margaret O'Sullivan's letter "God Does Not Discriminate" (May 18 issue) sadly denies Jesus Christ is true God and true man. Yes, the Bible and the church teach God in Jesus became "a man like us in all things but sin." He is comparable to the "mere men who have become priests at any time in the church's history." This is why the sacrament of priesthood by Christ's will uses "mere men" to witness this divine mystery in God's church.

In order to humble himself to become a mere man, God chose to be born of a woman whom he exalted above all creation. Males accept this as God's will and venerate the Virgin Mary as Mother of God. What is the problem with women accepting that God wills Christ's priesthood to be represented in the sacrament of holy orders in men? The pope and the church are faithful to God's will because what God wills he does.

Let us pray that those women misguided by extreme feminism may imitate the Virgin Mary and daily pray, "Let it be done according to your word." Through Mary they will come to Jesus who teaches the church to pray, "Not my will, but yours be done."

Father Anthony J. Prosen

Elm Grove, Wis.

Cardinal O'Faich's untimely death

Those of the Irish communities around the world are saddened at the sudden and untimely death of Cardinal Tomas O'Faich (pronounced O'Fee), 60 years old. He was stricken at Lourdes, France while accompanying a group of 600 pilgrims in early May.

He was the 112th successor of St. Patrick in the See of Armagh, and the first Primate of All Ireland for more than 100 years who was already a bishop on appointment. He was made Archbishop of Armagh in 1977, thereby acquiring the title Primate of All Ireland. He was

named cardinal in 1979 at the first consistory of Pope John Paul II.

Born three years after the partition of Ireland, and raised in the British-controlled section, he later made observations to the world via the media as to the more intense injustices based not on religious but on political problems.

Cardinal O'Faich was loved for his truthfulness in speaking for his native land. Prince of the church, may you look down upon us from the "land beyond the sky."

Daniel J. Sweeney

Indianapolis

Thanks friends of Catholic education

Forty-nine Catholic elementary schools throughout the Archdiocese of Indianapolis participated in the "Travel the Yellow Brick Road" promotional campaign this year. More than 68,000 direct mail pieces were distributed, 55 billboards were strategically placed throughout the archdiocese, ads and radio spots were run in 33 separate markets, and articles about Catholic schools appeared in many publications. The schools held open houses and are now following up the promotional activities with ongoing local efforts to tell the great story of Catholic schools to as many people as possible.

Although the schools invested heavily of their money and efforts, a campaign of this scale would have been impossible without the help of sponsors and vendors who worked hand-in-hand with us. Our direct mail sponsors included St. Vincent Hospital and Health Care Center, St. Francis Hospital Center, and Bank One, Indianapolis. Bank One also placed all Indianapolis advertising through its marketing department.

Jefferson Hospital and INB Banking Co. of Jeffersonville sponsored advertising in the New Albany Deanery. Hoosier Outdoor Advertising, Bloomington, and Whiteco Metrocom of Terre Haute donated billboard space, which allowed coverage of most areas of the archdiocese.

Patty Johns of Bank One, Gary Leaman of Faris Mailing, and Gary Riley of Naegele Outdoor Advertising, Indianapolis, were all excellent persons to work with on details

of the program. Joan and Dennis Williams and Barb Beham of the Paragroup Group, Toledo, creators of the "Yellow Brick Road" program were also most helpful and accommodating on their aspects of the project.

Blessings and thanks to all of these friends of Catholic education.

G. Joseph Peters
Coordinator of School Services
Archdiocese of Indianapolis

Option for poor is not ideological one

What can the quotation "The church's preferential option for the poor is not an ideological option," made by Pope John Paul II during his recent visit to Mexico, mean? (See front page article in May 18 Criterion.)

If his remark is a slap at liberation theology, he probably doesn't want to hear about, talk about, or engage in, say, "class war."

Now, "class war" is an ugly expression. It seems not to imply Christian charity, mutual respect, dialogue or reconciliation. The term really gives me a creepy feeling, of snakes rising from a dank, red past.

But with the poor, "class war" begins with a personal engagement of self. As each poor person is helped (by those who believe in human dignity of all) he/she learns to stand tall as a true child of the Creator, to believe in her/himself and to become a fully conscious, free acting human being. The church can and should be in the forefront of support of this fundamental right to life.

The church is expert in this type of activity in non-Christian missionary lands. Why does it oppose similar activities in countries that have been Christian for centuries?

Pope John Paul II was and is very

much in sync with the Solidary Union in Poland. In that country there certainly are the poor, but in most cases the working class is well educated. The government, by legalizing the labor union, sent the "bouncing ball" straight down the "alley," heading for the "pins," as it were. With a democratic government on its way and a decent economy a possibility, things should be set right soon.

But the cases are different in Latin America. Let's talk about Mexico, one of the poorest countries.

The poor in Mexico have been that way for a long, long time—since the Conquistadores or perhaps before. But the poor in former times were largely campesinos, peasant farmers. They had continued to live in a world close to their God, their land and their family. They knew who they were, who and what they loved, and they understood the changes the seasons brought.

Now, for complex reasons, most of the campesinos have been displaced into urban squallor, where what they know is worthless and gone.

These people haven't the education to raise their standard of living legitimately. They have seen enough of the glitz of "good living" on TV to want some. These people are headed, as we say, "right down the tubes."

Can we look at these children of our God, our sisters and brothers, and say that we don't have an ideological preference for them, a plan for them? Can we let our Holy Father make a statement like that without crying out?

Mary Jo Matheny

Indianapolis

(As the article reported, the pope constantly stressed during his trip to Mexico that "the option for the poor continues to be in the heart of the church." However, he also stressed that the struggle against poverty should not be based on "the deceitful theory of class struggle as the motor of historical change,"—on Marxism, in other words. The option should not be ideological but practical.)

LIGHT ONE CANDLE

The virtue of hope

by Fr. John Catoir
Director, The Christophers

Easter has come and gone, but we remain an Easter people.

The resurrection of Jesus Christ offers us the astounding promise of eternal life. This knowledge gives us hope and awakens in us an inner confidence in facing life's difficulties.

Those who hope in the Lord do more than expect his intervention in times of trouble. "Keep me safe, O God, for you are my hope"



(Ps. 16). They abide with him at all times and, in doing so, become ever more aware of his loving protection. They know the smile of God is upon them and this awareness supplies them with a constant source of inner strength.

But we are not always as upbeat as we'd like to be. Our sense of well-being can be jarred by sudden reversals: health problems, accidents, wars, earthquakes. All kinds of things can shock us and disturb our peace. The virtue of hope stays alive through it all, preserving the soul's untrembling center. In spite of the emotional discomfort of the moment, hope keeps on hoping for the best. The anticipation of a happy outcome to today's troubles is a source of strength and comfort.

Jesus said, "I solemnly assure you, the

one who hears my word and has faith in him who sent me, possesses eternal life" (John 5:24). This dependence on the Lord is the key ingredient of a vibrant hope.

Pope John Paul recently said: "If we look only at ourselves, with our limitations and sins, we quickly give way to sadness and discouragement. But if we keep our eyes fixed on the Lord, then our hearts are filled with hope."

"We cannot live without hope. We have to have some purpose in life, some meaning to our existence. We have to aspire to something. Without hope we begin to die" (Message to the youth in America, given in Los Angeles, Sept. 15, 1987).

The Holy Father put it simply: look to the Lord first and forget your own inadequacies. It's so easy to allow the blues to take over. There are times when we have to snap ourselves out of it. The key is to give ourselves to others in loving service, trusting in God's strengths.

The effects of hope are manifold: we become happier, more dynamic, more energetic, and more confident about our relationship with God. God delights in every effort we make to love and serve him. Relying on his abiding support we begin to experience a joy this world can never give.

Hope and joy are one.

For a free copy of the Christopher News Network's "Fruits of Hope" send a stamped, self-addressed envelope to The Christophers, 12 E. 48 St., New York, N.Y. 10017.

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

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Rev. James D. Barton, Archdiocesan Director

CORNUCOPIA

Garage sale psychology

by Cynthia Dewes

School is out for the summer in some places. Nevertheless, we are heading into the most educational time of the year. I refer to the season of garage sales, those domestic schoolrooms of the absurd where the study of human nature is undegreed, but also unsurpassed.

The customers at a garage sale defy explanation. They may be the last of the independent free spirits who molded our country and made it the great eccentric wonderment that it is. Next to homemade lawn statuary, they are the one thing that separates us most noticeably from our brethren and sistren around the world.

Evil-looking flea market dealers arrive early. They appear before you even get the garage door open for business, and at first glance you think twice about opening it. However, these people furnish a dead giveaway to their identity by driving old "junkers" up in the driveway backwards, and then cramming them super-full of the worst items you have for sale.

Their behavior always leads to the question: why would anyone want to buy

the junk we offer at these affairs? I ask you. How many broken television sets, mismatched drinking glasses and Chatty Cathy (pull my string!) dolls can a person need during one lifetime?

For that matter, why does anyone want to sell this stuff in the first place? Just the thought of making money by urging such dregs on someone else should make us feel guilty. (But not guilty enough to get us to stop. When it comes to turning a profit, greed prevails. Isn't that in the Bible somewhere?)

Later in the day a retiree or two is sure to arrive, wearing an old fishing hat and grinning in happy anticipation of a visit with a friendly stranger. He politely examines all sale articles, asks if you have any tools, and climaxes his outing by buying an old purse or handkerchief for his housebound wife.

The belligerent stranger is more baffling than most. She starts out OK, commenting on what she would do with the various items displayed, if she bought them. She examines each item in unhealthy detail, asking questions as to its age, size, condition, paternity, or place of origin.

Soon she is giving unsolicited advice on our merchandising efforts. "You really ought to set that up front," she'll say, or "You're asking too much for so-and-so."

When she finally graduates to a monologue on the failure of the Catholic Church

to hold her allegiance, or the moral inferiority of her in-laws, we suspect that this woman is more than the usual number of degrees off.

More to the center are the middle-aged children of the Great Depression who frequent garage sales because they simply cannot resist a bargain, or even an implied bargain. They drive up in new luxury automobiles to buy old Rover's Dignity.

Depression kids have more money now than they ever dreamed existed, and they feel pressured to spend it... but only when the price is right.

At garage sales the price is always right, and so are the customers. A little strange, mind you, but always right.

vips...



Bernard A. and Edith Seacat Glotzbach will celebrate their Golden Wedding anniversary on June 16 at a noon Mass at Holy Family Church, New Albany. Married on June 18, 1940 at St. Mary, Lanesville, they are the parents of: B.J. Glotzbach, of Jeffersonville; Darb, Larry, Paul, Rick, Steve and Tom Glotzbach, Rosalee Flanigan, Judy Grant and Cathy Krueger, of New Albany; Carolyn Olds of Louisville; and Mary Wright and Janet Zoeller of Floyd's Knobs. Friends and relatives are invited to attend the Mass and a reception, given by the children, in the parish hall immediately afterwards.



J. Cletus and Rosella Holzer will celebrate their 50th wedding anniversary with a 10 a.m. Mass of Thanksgiving at St. John the Baptist Church, Osgood, on

June 10. Friends are invited to attend an open house at the VFW Hall in Napoleon at 3-5 p.m. The couple was married at St. Anthony of Padua, Morris, on May 25, 1940. The Holzers have seven children: Joan Sarringhaus and Patricia Durlacher; Marie Strobel, Greenwood; Aletha Heaton, Batesville; J. Cletus, Jr., Mark and John Holzer, Indianapolis.



Norman R. and Martha Hosey Miller will celebrate their 50th wedding anniversary on June 9 at a Mass at St. Gabriel Church, Connsville. They were married at St. Gabriel's rectory on May 28, 1940. Relatives and guests will join them for dinner at the Elks Club afterwards. They are the parents of Martin E. Miller and grandparents of two.

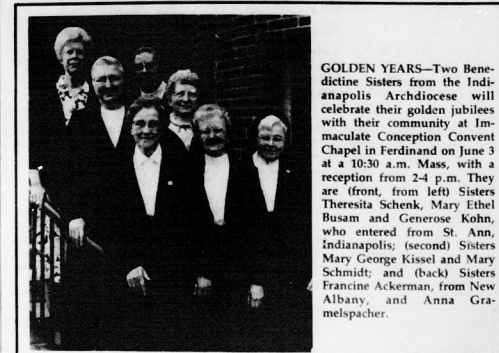
On June 10, Benedictine Sister Eileen Price will celebrate the 50th anniversary of her profession of vows at Our Lady of Grace Monastery in Beech Grove, where she was a founding member. Currently serving as choir director and organist at St. Anthony, Clarksville, she will accept a position at St. Paul Hermitage, beginning Aug. 1.

Father Albert Ajamie will celebrate his 40th anniversary of ordination at St. Thomas, Fortville, during the June 2, 3 Masses. Receptions will follow each liturgy, with the last one ending at 2 p.m. Sunday.

check-it-out...

The Beech Grove Benedictine Center is sponsoring a Summer Fun Day June for ages 6 through 12. Sessions will be held from 8 a.m. to 5 p.m. Monday through Friday the weeks of June 18-22; June 25-29; July 9-13 and July 16-20. The weekly activities will include speakers, swimming, sports, music, storytelling, movies, lunch and snacks. Babysitting is available for one hour before and after the sessions. Discounts are available for second children and attendance all four weeks. Those wishing more information should call 317-788-7581.

On June 5, the New Albany Deaneary Council of Catholic Women is sponsoring a day of spiritual reflection with Father Henry Tully speaking on the theme: "Whatever You Do..." The event will begin in the St. Joseph, Corydon, Hillman Room at 10 a.m. There will be a pitch-in salad and dessert luncheon. The day will end with a 1:30 p.m. Mass. All women in the New Albany Deaneary are invited. No registration is necessary.



GOLDEN YEARS—Two Benedictine Sisters from the Indianapolis Archdiocese will celebrate their golden jubilees with their community at Immaculate Conception Convent Chapel in Ferdinand on June 3 at a 10:30 a.m. Mass, with a reception from 2-4 p.m. They are (front, from left) Sisters Theresia Schenk, Mary Ethel Busam and Generose Kohn, who entered from St. Ann, Indianapolis; (second) Sisters Mary George Kissel and Mary Schmidt; and (back) Sisters Francine Ackerman, from New Albany, and Anna Gramelspacher.

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The Ad Game

\$25 - A PUZZLE FOR PRIZES - \$25

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

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

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Mail entries to: The Criterion, P.O. Box 1717, Indianapolis, IN 46206

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Parish _____ City/Town _____

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

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

Pioneer living studied by 4th grade classes

This spring, Indiana history has been brought to life for fourth-grade students around the archdiocese by means of pioneer days and other activities focusing on the life of Hoosiers from years past.

St. Philip Neri students visited Conner Prairie Farm to observe how a pioneer day was spent. Back at school, the children had their own pioneer day by dressing like pioneer men and women.

Their teacher, Annemarie Woehler, directed the students in taffy pulling, square dancing, candle making and funnel cake baking, plus a pioneer classroom setting.

Forty-seven youngsters from Holy Spirit Catholic School, Indianapolis, and 18 of their parents enjoyed a two-day Pioneer Heritage camping trip at YMCA Camp Tecumseh, in Carroll County. The grounds are on the shores of the Tippecanoe River near Battleground, Ind., the site of the 1811 Battle of Tippecanoe.

With March temperatures in the mid-70s, they learned pioneer skills such as fishing, cooking, candlemaking, trail blazing, woodworking and journal writing. The parents helped with the craft and learning projects.

The fourth-graders had recently studied the Indian battles and were familiar with the names of William Henry Harrison, Tecumseh and the Prophet.

The students enjoyed the pioneer one-room schoolhouse, where Ann Arbuckle acted as the village school marm.



WEAVERS—Adrienne Manley (from left), Lena Kootengal and Angela Laker are among the 4th grade students at St. Barnabas School who enjoyed the Pioneer Day. (Photo by Helen Kanter)



CANDLE MAKERS—Our Lady of Lourdes students (from left) Ben Edde, Larami Williams, Alex Bross and Alan Bergert learn the slow art of candle making during the school's Pioneer Day. Principal Antoinette Schwering (left) and 4th grade teacher Patricia Lahey watch the boys' progress. (Photo by Mary Ann Wvand)



"The favorite thing was the Pathfinders and second was the candlemaking," said Terri McNulty, one of the parents.

McNulty, Tim and Ruthann Lord, and Karen Layton organized the two-day expedition.

St. Luke School's fourth-grade class hosted a pioneer dinner for its twinning parish school, St. Rita. The 53 host students prepared turkey, green beans, gravy, baked potatoes, cornbread and cookies for their guests.

The St. Rita students visited the classrooms before going to the cafeteria for lunch. Susan Hall, St. Luke art teacher, helped the children design their own place mats when they arrived. Music teacher Karen Wilson helped the St. Luke students compose a song for the St. Rita youngsters.

After lunch the guests were introduced and interviewed. Then everyone watched a movie. St. Luke hopes to make the day an annual tradition.

The 56 students in the fourth-grade at St. Barnabas also enjoyed a special Pioneer Day. Butter making, quilting, lantern making, weaving, pioneer toys, fry bread, granny cures and wanted posters were among the workshops offered.

The school gymnasium, music room and the classrooms were filled with activities typical of the pioneer heritage. The students square danced and had "blab school."

And at Our Lady of Lourdes School, costumed fourth-grade students and some of their parents helped transform the gymnasium into five learning stations featuring a variety of pioneer arts and crafts. Students from all of the classes visited each station for lessons on pioneer living.

On the stage, children sat on benches to recreate an old-time schoolhouse environment. After the schoolmaster led them in recitations, students worked addition and subtraction problems on small chalkboards at their seats.

At lunchtime, Lourdes students are food stored in baskets and pulls rather than lunch boxes. But a look inside some of these old-fashioned containers revealed traces of modern-day technology. Plastic wrap covered sandwiches and other food items to preserve freshness, a far cry from days gone by when food was wrapped in cloth.



PIONEER SPIRIT—Eddie Huckleberry (from left), Chris Harvey and Kevin McMahon, students at Holy Spirit School, Indianapolis, learn how to make bridges by tying ropes to logs at the Yankee Ingenuity station. The class went on a Pioneer Heritage camping trip. (Photo by Terri McNulty)

Now appearing on your phone!

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Francis J. Feeney Jr.
Notre Dame - 1952

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Archbishop Hurley calls ad campaign a 'P.R. goof'

by Catholic News Service

ANCHORAGE, Alaska—A public relations campaign by the U.S. bishops to get their message on abortion heard is a good idea, but so far it has been "a P.R. goof," Archbishop Francis T. Hurley of Anchorage said May 11.

A reason for that, he said, was the fact they hired a Madison Avenue firm to conduct the campaign.

The campaign was announced in April by Cardinal John J. O'Connor of New York, chairman of the bishops' Committee for Pro-Life Activities.

Following approval of the plan in March by the Administrative Committee of the National Conference of Catholic Bishops, the conference hired the nation's second-largest public relations firm, Hill & Knowlton, to conduct the three-to-five-year campaign. It is expected to cost from \$3 million to \$5 million, all contributed from outside sources.

Shortly after the media campaign was announced, the Knights of Columbus pledged \$3 million to help fund it.

Archbishop Hurley, writing in his weekly archdiocesan newspaper, *The Catholic Commentary*, said the public impression of a slick Madison Avenue approach to abortion and the negative reaction it would provoke "might have been anticipated."

He called the announcement of the campaign "the Exxon Valdez" of the Catholic bishops' conference, "a reference to the ship whose spill or 10 million gallons of oil off Alaska's coast has severely damaged Exxon's public image."

"No matter what good materials are produced... a P.R. goof will continue to flow with the tides," he said.

The Alaska archbishop said there is nothing wrong with using "professional expertise" to get a message across. He asked whether the critics really object to the technique itself or oppose it because they "fear the content of pro-life spots."

But he disagreed with the conference's approach of hiring an outside firm to deal with the politically volatile question. "What about hiring a firm that has other clients whose activity is blatantly at odds with church teaching?" he asked. Among Hill & Knowlton's other clients are Playboy Enterprises and Warner-Lambert Co., a manufacturer of condoms and oral contraceptives.

He said that issue "might be argued at length... but aside from that the selection was, in this writer's opinion, itself a P.R. blunder."

A better approach, Archbishop Hurley said, might have been suggested by the U.S. church's experience in the early 1960s, when it "was involved in a public, political controversy on federal aid to education, specifically aid to non-public schools."

Archbishop Pilarczyk defends abortion P.R. effort

(Continued from page 1)

But he said the church wanted to reach "a lot of people out there who have not yet heard a dispassionate and reasoned account of what the church teaches."

Cardinal John J. O'Connor, chairman of the U.S. bishops' Committee on Pro-Life Activities, announced the public relations campaign that had been approved in March by the bishops' Administrative Committee.

Outside sources are to pay the \$3 million to \$5 million cost of the campaign. The Knights of Columbus recently pledged \$3 million to help cover the cost.

Criticism of the bishops' public relations campaign has come from independent Catholic women's groups, secular and Catholic newspapers and pro-abortion groups. But defending the proposal have been other groups and individuals, including some newspaper columnists.

"It's not the pro-life people who are complaining" about the campaign, Archbishop Pilarczyk said. "But those who are 'pro-choice' are saying, in effect, 'Get out of our forum.'"

"To me, that says all the more that we should be in that forum," the archbishop said.

Archbishop Pilarczyk discounted criticism about Hill & Knowlton's clients including the manufacturers of oral and intrauterine contraceptives and condoms, cigarettes, Playboy Enterprises and the League of Women Voters, which supports abortion.

"My perception is that these (public relations) firms are for hire," he said.

"If I go into a grocery store and buy something, the fact that someone whose beliefs I don't agree with also uses that

"The bishops' conference quietly approached a public relations firm and hired one of its top people for the conference's staff," he said. "This provided a professional expertise and also assured content for a national information program. It worked."

Despite its rocky start, he said he hoped the pro-life communication campaign would make a contribution to the "most difficult" problem of "reasonable discussion and dialogue on the abortion issue."

"The teachings of the church have many obstacles to break through on the abortion issue, not the least of which is the news media," he wrote.

"The persistent bent of reporters to hit the negative and play up controversy often leaves the full story on the sidelines," he added. "Papers often ignore events that focus on life and against abortion. Maybe the P.R. program will correct some of that."

grocery store doesn't affect my opinion, I'm going to use the best grocery store for the money I can find," he said.

If some of Hill & Knowlton's "other accounts aren't in accordance with what we believe, I don't think that's a relevant issue," Archbishop Pilarczyk said.

Archbishop Pilarczyk, who was in Milwaukee to receive an honorary degree from Marquette University and stress its commencement, also was asked about the role of women in the church.

The second draft of the proposed bishops' pastoral letter on the concern of women was released a month earlier.

He said the issue was complicated "because there is a whole spectrum of opinion on the matter."

"Some women are saying their role in the church is fine the way it is, please don't change anything," he said. "Others say that we've got everything all wrong, and that the church has no right to even be talking about women."

"Then there's the vast middle group of women who are saying, 'Yes, we are women, we are church, and we would like to hear what the bishops have to say about that.'"

Archbishop Pilarczyk said.

"I think most women in the church are loyal and generous and would like to see their talents used," he said, "and that's fine."

Archbishop Remberg G. Weakland of Milwaukee recently criticized the draft as "preachy" and suggested he would prefer to let it "drop at this moment."

Archbishop Pilarczyk said that "every bishop in the conference has the right to hold his own opinion" but would comment no further on Archbishop Weakland's views on the proposed pastoral letter.



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Catholic health care providers told to confront ethical issues

by Tracy Early
Catholic News Service

NEW YORK—Catholic institutions that care for the elderly must go beyond the current issues of artificial hydration and feeding to consider a broader range of ethical questions involving patients with limited capacity to make decisions for themselves, a priest specializing in medical ethics said May 22.

Father Dennis A. Brodeur, vice president for stewardship at the Sisters of St. Mary Health Care System in St. Louis, said respect for patients' dignity and autonomy meant letting them participate to the extent they can in deciding on their treatment.

However, he said, patients cannot be judged simply "competent" or "non-competent," but have to be evaluated on a "continuum" involving "a sliding scale of competencies."

Health care providers, he said, must ask not only, "Who's not competent?" but also "For what are they not competent?" They may be competent for making some choices and not others, or may become increasingly competent according to the help they're given, he suggested.

Father Brodeur spoke as part of a weeklong seminar at St. John's University in Queens, with co-sponsorship by the Catholic Medical Center of Brooklyn and Queens. Participants are primarily administrators from Catholic health care institutions.

While extensive discussion has centered on ethical issues involving care of the elderly in institutions, Father Brodeur said, little has been directed to the serious questions related to home care.

Regarding home care, he said, a basic question is determining whether a patient is capable of making a valid, rational decision to leave the hospital and go home.

Father Brodeur said some elderly patients may be misled by the familiarity of the home environment to believe that they can care for themselves when they really cannot do so. However, he said, they may be making rational decisions in terms of their own values if they decide they prefer living at home even if they cannot care for themselves as well as an institution could.

Father Brodeur said human welfare involved not only physical health, but participating in valued activities and social interaction with family and friends.

Decisions, the priest said, should be and generally in the past have been made with community participation, and not by individuals acting in solitary fashion.

But he said the community involvement should focus on the role of the family and health care providers, and avoid the "adversarial" atmosphere of the legal system wherever possible.

Father Brodeur said families were the natural resource in

helping reach decisions for people of diminished competency, though he cautioned that family views were not necessarily to be considered final.

In some cases, he said, spouses try to take on burdens greater than they can handle. And at times, he said, a child who has been neglectful will come in at the end with a sense of guilt, and try to compensate by insisting on employing every technology.

He said that although ethical decision-makers disliked the idea of letting financial considerations determine treatment, economics did have to be taken into account.

With government now paying for many of the expensive forms of treatment, he said, society has to consider how much of its resources will be allocated to care for different sectors of the population.

Father Brodeur cited one case where more public funds were spent on a kidney transplant for one man than on prenatal care for a 10-county area.

In judging whether elderly patients are competent, Father Brodeur said, a standard approach is to ask whether they make decisions consistent with values they have previously expressed.

However, he warned that this approach needed critical examination because at the point of deciding whether to accept therapies such as amputations or dialysis, many people found they had a stronger will to live, whatever the cost, than they had supposed.

Conversely, he said, others who have said they would try anything, find in actually facing the issue that they can see insufficient benefit to justify the suffering.

Whatever the decision and level of competency, Father Brodeur said, health care givers should do whatever they can to help their patients—elderly or young—understand the treatment that is offered to them and to gain their assent for it.

Iowa diocese tells plan for lay leaders

by Catholic News Service

DES MOINES, Iowa—Bishop William H. Bullock of Des Moines has announced a plan to establish lay "directors of parish life" to coordinate parishes that will be left without resident pastors as the priest shortage grows.

The plan was announced in mid-May after a yearlong study of parish leadership throughout the diocese.

It was based in part on projections that the number of active full-time diocesan priests, 82 at the start of 1990, is likely to drop by 20 in the next 15 years.

It was also based on an evaluation of the growing role of deacons, religious and laypeople in parish life.

At the start of 1990, according to the study, the diocese had 41 permanent deacons, 328 paid lay teachers and administrators in Catholic schools and 186 lay ministers in various parish coordinating positions. These included 30 pastoral ministers on parish staffs, 61 directors of religious education, 49 youth ministers, 12 adult education directors and 34 leaders in the Rite of Christian Initiation of Adults.

"I am concerned that each parish in our diocese have a priest available for the celebration of the Eucharist on Sundays and holy days, for spiritual leadership and for sacramental functions," Bishop Bullock said.

"If this is to continue, we need well-trained laity and deacons to assume some of our priests' present parish responsibilities and services," he said.

The Des Moines plan adds that southwestern Iowa diocese to a gradually increasing list of U.S. dioceses, especially in the South, Midwest and West, where deacons, religious or lay people are in charge of some parishes.

Such parishes have a priest from another town as canonical pastor and chief sacramental minister, but virtually all other aspects of parish life are coordinated by a qualified administrator who is not a priest.

The plan in Des Moines calls for professionally and spiritually qualified people with experience in parish ministry to form a pool of applicants from which parishes may interview candidates, select a director and establish a contract. Final appointment rests with the bishop.

The director is to "assume the pastoral care of the parish in all areas usually entrusted to a pastor, except those restricted by the law of the church or diocesan policy," the plan says.

The canonical pastor, it says, is to "supervise the pastoral care of a parish" in close cooperation with the director and to "provide liturgical and sacramental functions which cannot be assumed by the director of parish life."

The plan calls for parish directors to take primary responsibility for parish administration, the continuation and development of the parish's programs and spiritual and social services, education, liturgical and sacramental formation, and other ongoing activities ranging from visiting the sick to maintaining cemeterial contacts.

Bishop Bullock said he will appoint a diocesan coordinator to "oversee the appointment process, provide in-services, and in general ensure a smooth transition" in affected parishes.

Under long-term plans recommended to the bishop, future overall distribution of priests in the diocese is to be determined on a regional basis, taking into account distances in rural areas and larger Catholic populations in the major urban areas of Des Moines and Council Bluffs.

The recommendations call for parishes within each region to develop regional planning mechanisms to meet changing needs as the number of priests available changes.

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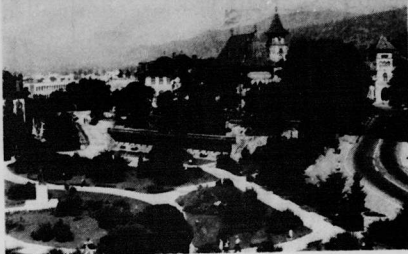
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Bush urged to link human rights to China's trade status

by Catholic News Service

WASHINGTON—Extending most-favored nation status to China offers "an opportunity that should not be missed" for emphasizing that nation's obligations to ensure human rights and religious freedom, Archbishop Roger M. Mahony of Los Angeles told President Bush May 22.

The archbishop, chairman of the U.S. Catholic Conference Committee on International Policy, commented in a letter released by the USCC, the public policy agency of the National Conference of Catholic Bishops.

Bush announced May 24 that he was providing a one-year renewal of the preferential trade status for China, which crushed a pro-democracy movement in 1989 and is suspected of widespread religious repression and other human rights abuses.

Not extending the trade benefits would harm the Chinese people as well as American business interests and Hong Kong, which acts as an intermediary for much of China's trade, Bush said.

Archbishop Mahony told Bush "we believe that the annual renewal of China's most-favored nation trade status, which requires your certification, provides an opportunity which should not be missed of ensuring that China's leaders understand that their continuing denial of human and religious rights has a price."

The USCC supports "a time-limited certification conditioned on significant improvement in human rights and in

freedom of religion, which, at the very least, should include the early release of all imprisoned religious leaders and political prisoners," the archbishop added.

He noted that "we have evidence that as many as 50 Roman Catholic bishops and priests may be under various forms of detention or house arrest in China today."

More anti-Catholic literature distributed

by John F. Fink

More anti-Catholic literature has been distributed in Indianapolis in addition to the pamphlets reported in the May 18 Criterion. Among the places the latest material (an eight-page pamphlet) was put was on windshields of cars parked in the Catholic Center's parking lot during the 500-mile race parade last Saturday.

The pamphlet was written by Tony Alamo, who has been writing anti-Catholic material for many years.

The pamphlet again accuses Pope John Paul II of being a Nazi when he actually was a victim of the Nazis during World War II. It refers to him as "the criminally insane Pope John Paul II" and says that "his followers actually believe that he is God."

It says that he controls many governments, including the U.S. It says that President Bush "went to bat for his boss the

"In addition," he continued, "there are many hundreds of Chinese students and workers still being held without charges or trial since the crushing of the popular cry for justice at Tiananmen Square one year ago."

"The millions of Chinese who seek to practice their faith without fear and work for a just and democratic society deserve our support," he said.

According to U.S. law, the president must provide annual certification in order for most-favored status to be conferred on countries with non-market economies.

Most-favored nation status means that the recipient foreign country enjoys the lowest permissible tariffs on its goods imported into the United States. Despite its exclusive-sounding name, the status is granted to many U.S. trading partners.

pope" and includes a photo of Bush kissing a nun with the caption, "President Bush is not a Catholic." Of course, President Bush is not a Catholic.

A reason for this latest literature appears to be this paragraph: "At a Catholic luncheon, Ronald Reagan boasted of the hundreds of Catholic judges (Nazis) that he appointed and installed into the American judicial system, one of them being Arkansas Judge Arnold who criminally would not allow our church to testify in his courtroom in March 1990, all of the charges as usual were trumped up. Government paid liars, criminals, prostitutes, and drug addicts were allowed to testify against us. Of course we lost (on appeal at present)."

In another place in the pamphlet, Alamo says that "President Bush refuses to call the dogs off of me and my church. As a matter of fact he is intensifying their crusades against us. This Catholic Nazi harassment has been going on against myself and our churches for over 25 years."

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June 24	Fr. Koughs McCormack	Members, St. Alphonsus Parish, Zionsville
July 1	Fr. Joseph Beecham	Members, St. Lawrence Parish, Indpls.
July 8	Msr. John C. Duncan	Members, Our Lady of Mt. Carmel Parish, Carmel
July 15	Fr. James Byrne	Members, Immaculate Heart of Mary Parish, Indpls.
July 22	Fr. John Elford	Members, St. Joseph Parish, Indpls.
July 29	Fr. Mauro Rodas	Members, St. Mary Parish, Indpls.

Faith Alive!

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Christian altars are special, unique and sacred

by Fr. Eugene LaVerdiere

Altars are special. In ancient Rome, the altar was the religious center of both public and private life. Altars stood in each of Rome's great temples, in public places, along the highways leading to and from the city, and in the courtyards of well-to-do homes.

The purpose of these altars was to receive the offerings of Roman citizens, both public and private. When Peter and Paul came to Rome, they saw those altars in the atriums and central courts of the homes they visited.

No doubt they also saw the great marble altar known in Latin as the "Ara Pacis Augustae" (the Altar of Augustan Peace). This altar was erected in 13 B.C. to celebrate the era of peace inaugurated by Emperor Augustus after many years of war among armies led by Rome's leading military and political figures.

For the Romans, the Altar of Augustan Peace was a sign of unity and peace. It was also a great religious symbol affirming pagan Rome's dependence on the gods. Its purpose was to receive the sacrificial offerings of the ancient imperial religion and to foster in the Romans a spirit of civic virtue.

The Altar of Augustan Peace stood close by the Tiber River, near the ruins of the tomb of Augustus, a gleaming white structure within a marble enclosure. It was restored in 1938 and Christian pilgrims and other visitors to Rome still can see it as Peter and Paul and countless other Christians saw it before them.

What Peter and Paul could not see is that it also stood opposite the Tiber from the Circus of Nero, where they would suffer martyrdom.

When today's Christian pilgrims turn away from the Augustan altar, they can look toward the great dome of St. Peter's Basilica, which rises above another great altar built directly above the tomb of St. Peter.

For Catholics and many others, the altar of St. Peter's Basilica is a sign of Christian unity and peace. In pagan Roman terms, we would call it the "Ara Pacis Christianae" (the Altar of Christian Peace). But among the early Christians and through all the Christian centuries, it has never been called that.

The early Christians did not accept the standard Latin word for altar ("ara") when referring to their own altars. Instead they spoke of their altars as "altaria," from the word "altare" referring to something elevated or an elevated place.

The early Christians rejected the ordinary Latin word "ara" and chose a different word in order to differentiate

between pagan and Christian altars. They even rejected the Greek and Hebrew words long in use in the Greek and Israelite worlds.

Like other altars, Christian altars were special, but there was something unique about them.

The origin of the Christian altar is associated with the dining table (Greek: "trapeza") in a Christian home. For the early Christians, the altar was the table of the Lord. This placed great emphasis on the person of our Lord and on the community that gathered at the Lord's table for the Lord's Supper.

Until the fourth century the table or altar usually was made of wood and was movable. Deacons brought it to the place where the Lord's Supper would be celebrated. Afterward, with the building of churches, the altar usually was made of stone.

From the very beginning of Christianity, whether made of wood or stone, the altar was the focal point for the gathering. It evoked the table at which Jesus had gathered the apostolic community for the Last Supper, as well as the supper itself in which Jesus offered himself sacrificially for the life of the world.

The Christian altar is special because it is the table around which we gather to offer our very selves along with Christ.

The offerings we place on the altar are symbolic of that.

Because of the presence of Our Lord, we call their symbolism sacramental.

The pagan Roman altar was erected or fashioned to receive various kinds of offerings, including incense and grain. The Christian altar was erected to gather people who offered themselves.

We can understand the spirit of the Christian altar from the early practice of raising an altar next to or even over the tomb of a martyr. Martyrs are those people who have witnessed to the sacrifice of Christ.

By gathering at an altar erected at a martyr's tomb, the Christians meant to draw inspiration from a Christian hero who had lived to the full what it meant to offer oneself with Christ.

Even today, the relics of martyrs and saints are found in altar tables. As in the early church, these are meant to remind us of our baptismal commitment to die with Christ and live with Christ when we gather at the table of the Lord.

Altars are indeed special. It is there that religious people made their offerings to God.

But the Christian altar is superspecial. It is there that Christians gather and offer themselves to God.

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



SACRED—Altars are sacred places. They evoke the table at which Jesus, as bread and wine, offers himself sacrificially for the life of the world. (CNS photo by Gene Plaisted)

Altar becomes the heart of life

by David Gibson

Try to imagine a church—your church—whose people gather around the altar only four or five times a year on special occasions. Would it matter that they assemble so infrequently?

If faith could thrive under such circumstances, it would have to thrive in homes and the marketplaces where people carry out the ordinary tasks of their lives. This might not be all bad, someone might argue.

Interestingly, however, when totalitarian governments attempt to deny access to Christian places of assembly, people continue, clandestinely, to seek these places out.

The altar is a symbol that addresses people. It invites them to unite frequently. Around the altar they are not alone. There God's life is shared among them in ways that enrich.

But is there a tension between the altar and the marketplaces and homes of ordinary life? Must time spent at the altar be viewed as time apart from the real world and its concerns?

Many thinkers have pondered how the altar is linked with the world. And people who gather frequently at the altar tend to discover that it can become not just a place apart, but a place at the heart of life.

(David Gibson is editor of *Faith Alive!*)

DISCUSSION POINT

God's divine love unites all people

This Week's Question

Imagine a church whose people assembled only three or four times a year. How would you feel about this?

"I would have great difficulty with such a church. It is important for me to feel part of a community of believers."

"By joining at least weekly with those who believe as I do . . . I am challenged to grow in my belief." (F. Eugene Donnelly, Wilmington, Delaware)

"I would miss the sense of community. Here we are, all different people united by one thing: God's love. It is amazing that someone's love could be so encompassing as to embrace all of us." (Barbara Williston, Baltimore, Maryland)

"That is treating God like a stranger. If you love

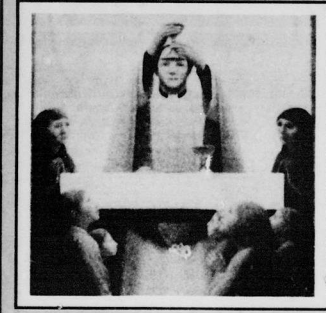
someone, you want to be in contact on a regular basis." (Ruth Mis, LaSalle, Illinois)

"Besides the celebration and reception of Eucharist, I would miss the gesture of peace, the time when we actually touch others and are touched by them. In our society of specialization, church is one of the few places where all generations and backgrounds assemble with no distinction." (Michael McElwee, Newark, Delaware)

Lead Us Your Voice

An upcoming *Faith Alive!* edition asks: What do you get out of reading the Gospels? What discovery have you made from this reading?

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



CELEBRATION OF FAITH

Altar welcomes us to worship

by Fr. Lawrence Madden

"Suppose you walked into a strange church and there was no altar there. What would that say to you?"

After a second's pause, but with great certainty, the woman I was addressing replied, "Well, it certainly isn't a Catholic church."

Most Catholics would have the same reaction. The altar is an essential part of a Catholic worship space.

The altar always has served a practical purpose in Christian liturgy as the table upon which the gifts are placed during the Eucharist. But it is also a symbol, a concrete thing which suggests other important religious realities to us.

When I ask Catholics today what the altar means, I get several answers. The most frequent answer is that the altar is the table around which Christians gather to celebrate the Eucharist. The altar calls and welcomes us to do what Jesus did at the Last Supper in his memory.

That response suggests the deep, spiritual communion expressed and created by our celebration of the Mass.

The next most frequent response is that the altar is the place of sacrifice. This answer points to the saving power of Jesus' life, death and resurrection, which is made present in our eucharistic celebration.

Other people I questioned said that the altar was a symbol for their communion with God. It is a most special place, they said, that attracts them and reminds them of God's closeness and interest in them. At the same time it is a reminder of God's majesty.

When a new altar is dedicated, it is clear from how it is built and what the bishop does that it is a symbol of Jesus himself. The top of the altar, for example, is marked by five crosses, symbolizing the five wounds of Christ.

During the ceremony of consecration, the bishop completely covers this top with holy oil, reminding us that Jesus is the Christ, a word which means "anointed one." The altar is kissed as a sign of reverence for Christ and a large bowl of smoking incense is placed in the middle of the altar to symbolize Christ's sacrificial life and our worship of the Father through him, with him and in him.

In a real sense, Christ himself is the church's true altar.

At all Masses, the priest reverences the altar by bowing and kissing it when he first enters the sanctuary and before leaving it. At every Mass where incense is used, the altar is incensed along with the Gospel book, the gifts of bread and wine, and the assembled people.

Not too long ago the altars in Catholic churches were not free-standing as they are now, but usually were up against the back wall of the church, connected to an elaborate treatment of the back wall and surmounted by the tabernacle.

Today the reserved sacrament has its own special place in Catholic churches and the altar its own place for the community's liturgical worship. This is the way the altar was experienced for most of the church's history.

The earliest Christian altars were made of wood. We find some being built of wood today. Later on, altars began to be made of stone which symbolized that Christ is the stone rejected by the builders, but also the one who has become the cornerstone.

Some altars are decorated richly while others have a noble simplicity. In any case, the altar must be the most noble, the most beautifully designed and constructed table the community can provide.

(Father Madden is director of the Georgetown Center for Liturgy, Spirituality and the Arts.)



TRUE ALTAR—In a real sense, Christ is the church's true altar. This Gothic figurine illustrates a scene from the Last Supper. (CNS photo by Gene Plaisted)

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PENTECOST

The Sunday Readings

Sunday, June 3, 1990

Acts of the Apostles 2:1-11 — 1 Corinthians 12:3-7, 12-13 — John 20:19-23

by Fr. Owen F. Campion

The Acts of the Apostles, and its recollection of the first Christian Pentecost, provides this great feast with its first liturgical reading.

In the course of the centuries, Christianity abandoned the ancient Jewish feasts with which Jesus would have been familiar, and which he and his apostles celebrated. Yom Kippur, the Jewish day of atonement, and Rosh Hashanah, the beginning of the new year, as observed at all by Christians. Easter only occasionally coincides with Passover, although the Holy Week and Easter Vigil liturgies so revolve about Passover symbols.

However, Christians still celebrate Pentecost, the old Jewish feast commemorating the covenant forged between God and his people long ago on Mount Sinai. To understand the drama and meaning of Christian Passover, some reference must be made to the meaning of the Jewish feast.

The establishment of the covenant was supremely important to the historic Jewish



understanding of God acting in human lives. Within the covenant were the Ten Commandments. They required obedience. But the central fact of the covenant was the relationship it represented between God and his people. For a human, nothing could be more valuable than that relationship.

When the Holy Spirit came to the apostles on Pentecost, the date of his appearance was most symbolic to the first hearers of the story. To reinforce the link with God's deeds in the past, and with the circumstance of covenant, the Holy Spirit appeared as fire. God came before Moses as fire, in the burning bush.

Endowed by the Holy Spirit with God's own power, they went out to preach to the crowds. Each person present heard the Good News in his or her own language. The Gospel appeals to every culture. No human accidental, such as language, stands in its way.

The listing of the various nationalities present in the crowds is itself expressive. It was the author's way of saying that the Christian Gospel is destined for every race, nation, and place on earth, then and later.

St. Paul's first Epistle to the Corinthians is the source of Pentecost's second reading. Corinth was in Greece. A Greek glory then, and still today, was its philosophy, its reliance upon human reasoning and the usefulness of that reasoning. In the epistle,

St. Paul reminds his readers that faith in Jesus is not just the product of human reason, but a gift of God. Believers' faith is a sign of God's favor to them.

Pentecost's Gospel reading is from St. John's Gospel. It is a post-Resurrection narrative. The Lord greets his followers with the salutation of peace. There is no cause for distress or fright. He informs them that the Holy Spirit is with them. In the Holy Spirit, they can forgive sins. The forgiveness of sins is one of the treasures of the church. The basic message here, however, is that the Risen Lord is in the church's earthly midst. He calls the Holy Spirit upon the church. He invests the church with divine authority, even the authority to forgive sins. He sends those who love him into their worlds to continue his own saving works.

Reflection

Catholics are familiar with the term "birthday of the church" for this feast of Pentecost. Long ago, the Exodus experiences, most certainly including the encounter between God and Moses on Mount Sinai, molded the people fleeing Egyptian slavery into one group, which we now call the Jews. It established the special relationship between God and that people, with all the grace such relationship would imply, and with a mission for the people: to be faithful always to God, and to God alone, and to proclaim him to others by their faithfulness.

For Christians, Pentecost was a very important day in salvation. Then the Holy

Spirit of God came upon the apostles and a few special followers of God, gathered with Mary, his holy mother. However, the group represented the church. God the Spirit came in their midst, with his power and vision. With that power and vision, they went to the multitudes, preaching his Gospel. That Gospel responded to every human need for meaning and life.

The apostolic Pentecost then formed a new people of God, with a new relationship, and with all the benefits and demands of that relationship.

Liturgically, at Pentecost 1990 the church concludes its excited, joyful celebration of the Resurrection and Ascension. What now? The Risen Lord lives with us still. He is in our community as church. He empowers us and guides us through the Holy Spirit, within the worship, fidelity, and witness of the church. Still, through the church, the Lord redeems. Still, he heals. Still, he forgives.

With that concept of church in mind, these readings of ancient events are not just memorials of deeds long ago. They rather tell the story of a process, still underway, of hope and salvation. The Lord truly lives!

Continuing his work is the communion of the church. It is a collective process. But it also is individual, as the epistle would insist this weekend. Each of us is within that communion. United in faith and direction in the church, we each personally love the Lord, worship the Father, rely upon the Spirit, and bring the sweetness of peace into the groups in which we mingle.

THE POPE TEACHES

Holy Spirit expresses God's love

by Pope John Paul II
Remarks at audience May 23

Of the works accomplished by the Holy Spirit in the history of creation and salvation, the conception and birth of Jesus Christ were the greatest.

Although the Gospel of St. Matthew presents the birth of Emmanuel from a virgin as the fulfillment of the prophecies of the Old Testament (cf. Is 7:14), the mystery of the Incarnation itself surpassed all possible expectations.

"By the power of the Spirit" the Virgin Mary gave birth to a child who was both the eternally begotten son of God and son of man. God himself became really present in our midst through the hypostatic union of the human and divine natures in the person of the Incarnate Word.

The Spirit who brought about the birth of Jesus from a virgin mother is the "giver of life," the "particular fullness of the

self-communication of the triune God" (cf. "Dominum et Vivificantem," 50).

Within the life of the Blessed Trinity, the Holy Spirit is like a breath of love the uncreated gift who, in the Trinity, constitutes the unity of the divine person. In the Incarnation the same Spirit gives expression to the Father's love for the world, a love so great that he gave his only begotten son (cf. Jn 3:16) so that the fullness of divine life could be poured out upon all mankind.

The fathers of the church saw that in the one person of Jesus Christ our human nature achieves intimate union with the Godhead.

As the early councils reflected upon the mystery of Christ's incarnation, they came to a deeper understanding of the philosophical concept of "person." We can thus say that the Holy Spirit, in the mystery of the Incarnation, was laying the foundations for a new anthropology, wherein the greatness of our human nature is revealed as it shines forth in Jesus Christ, true God and true man.

MY JOURNEY TO GOD

Dandelion Heaven

I live in dandelion heaven.

There are hundreds of dandelions in various stages of maturity — from ready to blossom to already gone to seed — scattered across the green expanse of lawn in my back yard.

Thankfully, the front lawn looks more presentable; only a few dozen of the pesky bright yellow floral weeds have taken root there. I guess that grass is thick enough to crowd them out.

It seems like just about every time I get out the gardening tools to dig up weeds, my son or daughter requires immediate attention.

"Will you play baseball with me, Mom?" my 10-year-old son asks.

His head reaches my chin and he seems to grow an inch a month, so I put away the tools and pick up the bat.

"Mom, come see my pet caterpillars!" my 7-year-old daughter exclaims.

Yet again, I abandon my gardening plans to inspect an insect or take a picture of them in their tree "house" or remove

a ball from the gutter or fix an afternoon snack or put a bandage on a cut.

We found a chameleon — who was very hard to catch — on the neighbor's porch screen one day, and discovered a giant black and yellow spider in a bush on another day. The spider looked scary, so we left it alone.

On yet another pretty afternoon, a group of neighborhood boys came over to play in the tree "house," which is really a platform, and before long they had rigged a rope pulley over a branch and suspended a bucket filled with gravel. Once again, I had to stop weeding to supervise the removal of their inventive booby trap before somebody got hurt.

Neighbors probably hate my weed-filled yard, and I don't blame them. Thanks to the wind, my dandelion problem has become their dilemma too.

But someday, when I am old and gray and have plenty of time to pull weeds, I will remember the years that I lived in dandelion heaven and I will smile.

—by Mary Ann Wyand

(Mary Ann Wyand is a member of St. Thomas Aquinas Church in Indianapolis.)

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VIEWING WITH ARNOLD

'Q & A' breaks ground in jarring sensibilities

by James W. Arnold

It's hard to be a cop without getting knee-deep in all the pain, sickness, violence and pure evil that exists in the world, and the same can be said about making reasonably truthful cop movies.

That sums up both the power and the problems in Sidney Lumet's "Q&A," a short-titled drama that breaks some new ground in jarring the sensibilities of the sheltered, but also transmits a heavy load of truth from the urban battleground.

It's difficult to dislike any Lumet film, typically marked as they are by professionalism, serious intent and integrity. (Among his achievements are "The Pawnbroker," "Serpico," "Network," "Prince of the City" and "The Verdict.") That group alone would be enough to guarantee a career. But "Q&A" pushes harder than most at an exceedingly hopeless view of the contemporary city and its denizens.

The script, based by Lumet on the novel by Judge Edwin Torres, gets much deeper into the real world than comic strips like "Lethal Weapon." Other flicks ("Sea of Love," "Black Rain") are just thrillers. "Q&A" is like a communion from the lower depths.

It does share several ingredients with the recent "Internal Affairs," chiefly the good cop investigating bad cop story structure. This time we're in Manhattan, Lumet's trademark territory, and the good cop is an ex-cop, Al Reilly, a novice assistant D.A. played by Timothy Hutton.

The target of his "Q&A" is Lt. Mike Brennan (Nick Nolte), a hulking but canny brute who makes the Richard Gere character in "Affairs" seem like St. George. Brennan is a combination of power and arrogance who rules his district by intimidation and a connection with the Mob. He is also a cynical, foul-mouthed racist—another cop calls him "an equal opportunity hater, he hates everybody"—whose sincerest compliment to a loyal ex-Marine buddy is to call him "the whitest black man I ever knew."

He's being investigated for murdering a Latino and making it look like self-defense. The only good thing about Brennan is that he's a cop, and he figures he and the other cops are a law unto themselves because they're the last line of defense against the mongrel hordes. His politically ambitious and connected boss at homicide (Patrick O'Neal) feels the same way and expects Reilly to provide a whitewash.

Reilly is inexperienced but proves to be a quick learner and stubbornly honest (although we never really know why). The inquiry, aided by a racially bickering pair of detectives, a black (Charles Dutton) and an

Hispanic (Luis Guzman), begins in Spanish Harlem. It leads to a slick, tough Puerto Rican drug dealer (Armand Assante, in a film-stealing role) who is now in love and living with Reilly's former girlfriend (Jenny Lumet, the director's daughter).

Thus begins Reilly's second quest, since he still loves her and hopes to rescue her from what he sees as a degrading existence. But she has never forgiven him for his reaction years ago when he learned her father was black. This doesn't seem as major to us as it may to the Lumets. Jenny is, of course, Lena Home's granddaughter. But the film wants to say that racism corrupts everyone.

Others involved include a Mafia godfather and (as the key witness) a female impersonator, who has some kind of palps with a beautiful transsexual (played by a person with the intriguing professional name of International Chrystle).

A few years ago this may have been shocking, but it's old stuff to Oprah, Phil and Geraldo viewers. It's important to mention because the theme is a city of minority group criminal intrigues, with shifting sinister power alliances among Irish, Jews, Italians, gays, Hispanics and blacks. It's noteworthy that the feminized males replace women both as sex objects and victims of intimidation and violence. This is not a great moral leap forward.

While Brennan proves to be a one-man wrecking crew (Nolte is genuinely scary), he is also destructible. Reilly, however, cannot overcome the corrupt system, which proves to have the final word, in a surprise ending recalling the political paranoia films of the '60s.

How is all this better than even the best possible episode of "Miami Vice"? Well, there is Lumet's integrity. He has drawn the corrupt city as he sees it, and with his typical complexity and extraordinary artistry that pushes everything up a level. As always, he's terrific with actors—the film is a series of taunt, dialogue sparked face-to-face confrontations.

Most importantly, "Q&A" is another in Lumet's long series of moral studies of the fate of policemen in the urban jungle. "If there is any message," he wrote, "it's to the cops themselves. What you're doing is the hardest job a person can do. That's why it's so important that there be no corruption, no racism, no easy answers."

(Tough pessimistic film of police and political corruption; violence, language, sexual situations; for adults, but not recommended.)

USCC classification: A-IV, adults, with reservations.



CIRCLE OF SPIRIT—Jesuit Father Tom Connelly, an honorary member of the Coeur d'Alene Tribe, participates in a powwow in Wellpinit, Wash., filmed as part of "Circle of the Spirit," an NBC-TV special airing in June. Produced by the United States Catholic Conference and funded in part by the Catholic Communication Campaign, the one-hour documentary profiles the saga of Native Americans in the Catholic Church.

'Circle of Spirit' studies religion of Native American Catholics

The spiritual renewal and economic advancement of two Native American tribes is the focus of "Circle of the Spirit," an upcoming NBC-TV special.

Produced by the United States Catholic Conference, the one-hour documentary will air locally June 3 at 1 p.m. on WTWO Channel 2 in the Terre Haute area and June 17 at 1 p.m. on WTHR Channel 13 in the Indianapolis broadcast area.

"Circle of the Spirit" focuses on two Pacific Northwest tribes that are renewing the bond between Indian and Catholic spirituality and restoring their economic viability. It also looks at historical developments in Native American ministry within the Catholic faith.

Responding to the Flathead Indians' request for "black robes," Jesuit Father Pierre DeSmet traveled to Montana in 1837 to establish St. Mary's of the Rockies, the first of many missions and schools operated by the Society of Jesus.

Yet this initial spiritual bond grew more tension-filled with the arrival of white Catholic settlers, who rivaled the Indians for the priests' financial and personnel resources. In addition, efforts to educate

the Indians frequently resulted in the loss of their culture and traditions.

"The way religion has been taught... so anti-Indian and anti-Indian through the years, it's been instilled in the people's minds that it's bad, even in our own community," explained Bill James, a member of the Lummi Indian Tribe in Washington.

Recently, however, the legacy of misunderstanding and pain has given way to a renewed outreach by the church to help Native Americans revive the bond between Indian and Catholic spirituality. "Circle of the Spirit" notes that the Jesuits are encouraging Native Americans to deepen their knowledge of both heritages in order to better assist others on the reservation.

Along with the spiritual journeys of the Coeur d'Alene Tribe of Idaho and the Lummi Tribe of Washington state, the documentary also highlights their successful economic initiatives.

Appearing in the program are Archbishops Raymond Hunthausen and Thomas Murphy of the Archdiocese of Seattle and Bishop Charles Chaput of Rapid City, S.D., one of two Native American bishops in the United States.

Interviews also feature Dr. Jackie Petersen, a faculty member at Washington State University, and Lawrence Arpia, a member of the Coeur d'Alene Tribe.

"Circle of the Spirit" is funded in part by a grant from the Catholic Communication Campaign. The documentary is part of an Interfaith Broadcasting Commission (IBC) series, "Horizons of the Spirit," aired by NBC this season.

Executive producer Ellen McCloskey of the United States Catholic Conference worked with producer and director David Gibson of the Corporation for Educational Radio and Television on filming of the acclaimed documentary.

Recent USCC Film Classifications

Cadillac ManO
The Cook, The Thief,	
His Wife and Her LoverO
Fire BirdsA-III
Jesus of MontrealA-III
Longtime CompanionA-III
Torn ApartA-III

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

Program looks at 'Literacy: A Path to Personhood'

Television programs of note airing the first week of June include a variety of special shows and documentaries. Check local listings to verify program dates and times.

Sunday, June 3, 11-11:30 a.m. (CBS) "Literacy: A Path to Personhood." Interfaith religious special visits several successful adult literacy programs, including one in Knoxville, Tenn., where staff and those enrolled discuss literacy as an essential requirement of contemporary life, affecting community, family, and personal growth.

Sunday, June 3, 10-11 p.m. (PBS) "Whither Democracy." The final program in a rebroadcast of the 1989 series. "The Struggle for Democracy," reports on democratic developments in Zimbabwe and New Guinea as well as New Zealand's refusal to accept either a French or U.S. nuclear presence within its territory.

Monday, June 4, 8-9 p.m. (PBS) "Higher and Higher."

The last episode in the "Skyscraper" series chronicles the evolution of the U.S. high-rise structure, from its origins and growth in Chicago at the turn of the century through the Depression and post-war years, ending in a discussion of the place of the skyscraper in cities of the future.

Monday, June 4, 9-10 p.m. (PBS) "Despot." The second episode in the three-part "Stalin" series details the brutal methods used by the dictator to consolidate his power during the '30s, his pact with Hitler, and his erratic leadership of the Soviet forces during World War II.

Tuesday, June 5, 10-11 p.m. (PBS) "Living the Last Days." The program follows the daily activities of residents and staff members at Los Angeles's Brownlie Hospice, a facility devoted to providing a compassionate and comfortable environment for people with AIDS.

Wednesday, June 6, 9-11 p.m. (PBS) "Where the Spirit

Lives." Set in 1937 amid the rugged beauty of western Canada, this "American Playhouse" production tells the story of a young Blackfoot girl who is taken from her home and relocated in a government-run settlement where she tries to reconcile her tribal heritage with society.

Thursday, June 7, 10-11 p.m. (PBS) "Pioneers, O Pioneers!" The sixth program in a rebroadcast of the nine-part "The Story of English" series follows the evolution of American English from the Revolutionary War to the Roaring Twenties, enriched by the vocabulary of the frontier as well as of waves of 19th-century immigrants.

Friday, June 8, 10-11 p.m. (PBS) "All That Bach." Rebroadcast of a 1988 program celebrating the music of J.S. Bach as it is played, danced, sung, synthesized and electrified by a diverse range of performers including Keith Jarrett, Christopher Hogwood and Bobby McFerrin.

QUESTION CORNER

Why do people send chain letters?

by Fr. John Dietzen

Q What is a good Catholic to do with a letter such as the one I received? It assures all kinds of "good luck" if I make 20 copies and send it to others within 96 hours.

It promises good luck if I do what it says and all kinds of bad luck if I don't. And it gives examples.

The letter says that some man named Gene Welch lost his wife six days after receiving the letter because he failed to send copies to other people. However, before her death he received \$7,750,000.

My religious belief tells me to throw these things in the garbage, but can you explain why a Catholic would send such an upsetting letter to anyone? (New Jersey)

A I can't imagine why anyone, Catholic or not, would send someone an illegal chain letter.

This particular chain letter, one of many dozens I've received often during past years, is typical in that it assumes



enough people are sufficiently gullible and ignorant to make the game worthwhile.

Most chain letters, even though they are 100 percent superstitious, at least make a pass at something that sounds religious.

The letter which you sent does not even attempt that, apart from the fact that it is apparently "signed" by St. Jude. If people are naive and uneducated enough to give any credence to this type of mail, they probably will not be influenced by anything you or I or anyone else says.

What the letter says about "Gene Welch" is intriguing. I know several husbands and wives who, judging from what happened to him, would find the decision of whether or not to pass on the letter a difficult one to make.

Throw such letters away. Only the U.S. Postal Service stands to make a profit from them.

Q Father, I am in my 30s and an executive in a large corporation. After a long absence, I have enjoyed coming back to the church and attend Mass almost daily.

It has been years since I have been to confession. I almost got the nerve during Holy Week, but couldn't.

Each day I try to get the nerve to call a priest or stop by and make an appointment to talk with a priest and perhaps go to confession there.

I am totally lost on this. Please help. (Ohio)

A I hope you go soon, to any parish, during regular confession times or after making an appointment with a priest.

Some people would still not consider not making an appointment for confession. I assure you it is not at all uncommon, however, and almost all priests are willing to respond to such a request.

Such an appointment usually provides time for both the penitent and the priest to talk things through in a manner not always possible during regular confession schedules.

One way or the other, please do it soon. I promise you it will be worth it, and you'll kick yourself for waiting.

Welcome back!

(Questions for this column should be sent to Father John Dietzen at Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701.)

FAMILY TALK

Relative asks for help accepting Alzheimers

by Dr. James and Mary Kenny

Dear Mary: Is there any way to help a person who has a spouse or parent in a nursing home with Alzheimer's disease?

I have read books and articles about Alzheimer's and how to care for them at home, what to do when you visit in nursing homes or hospitals, but never anything if the patient doesn't know you or can't talk anymore.

What should you do or say to a person who can't reply? Also, why send cards, letters, or pictures, if they are put in the drawer unopened?

The law says there must be a pitcher of water and a glass by each patient's bed. But Alzheimer's patients can't take a drink by themselves, so shouldn't the law take that into consideration?

They are not supposed to give sedatives without good reason, and only on orders of a doctor. That law they choose to ignore. I know, because on weekends all patients are like zombies. The workers admit they are sedated because they don't have enough help on weekends.

I tried to get a support group in our town, but it seems nobody cares. I believe it would help if I could talk to or write to someone who has a relative with Alzheimer's in a nursing home. (Missouri)

Answer: Many of the problems that you describe come from the fact that we live in an imperfect world. I too have relatives in a nursing home, and I recognize the problems you describe. However, using the law as a first recourse for problems seems unwise.

My experience is that nursing home personnel are terrific people. Most of the residents hurt in body and spirit, and they often take their frustrations out on the staff. That staff members remain cheerful and caring under such conditions seems to me remarkable.

When you have a problem, take it up first with the staff person on duty. Most are cooperative and welcome suggestions. If your input can help the resident feel better, ultimately it will improve life for the staff as well. When you bring up a complaint, suggest some solution.

As for medicating without a physician's directive, I doubt very much that this is done. More likely the physician has left orders for medication "as needed," giving the nursing home staff wide leeway.

If you think your relative is being given too much medication, discuss it with the staff and with your doctor. Express your concern for your relative's well-being rather than attacking the staff or the doctor.

How do you visit the person who cannot respond to you? Touch remains when other senses fail, so is the surest way to communicate. Take the resident's hand or arm and hold it or stroke it gently as you sit together.

Offer drinks of water through a straw. If hearing is adequate, try singing music the person once enjoyed. Or bring a tape recorder and play favorite music. Music can reach memory when all else fails.

Since you have been unable to start a group, try to find one other person who has a relative in the same nursing home. When you visit the nursing home, arrange to visit the friend's relative as well as your own and have your friend do the same.

In this way, the residents will have twice as many visits and twice as many concerned persons to look after them. You and your friend can share some of the difficulties and support each other.

(Address questions on family living or child care to The Kennys, Box 872, St. Joseph's College, Rensselaer, Ind. 47978.)

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Yugoslav archbishops continue disagreement over Medjugorje

by Jerry Filleau
Catholic News Service

WASHINGTON—Bishop Pavao Zanic and Archbishop Frane Franic have faced off again in a public exchange accusing each other of misrepresenting the facts of the alleged Marian apparitions at Medjugorje, Yugoslavia.

Archbishop Franic has issued a response to Bishop Zanic of the Mostar-Duvno Diocese, where Medjugorje is located, who denounced the apparitions in a 16-page tract he delivered to Vatican officials in mid-April. The bishop accused the alleged visionaries and the Franciscan priests who support them of lies, manipulation and "fabricated miracles." (See article in April 27 *Criterion*.)

The archbishop, recently retired head of the neighboring Archdiocese of Split-Makarska, responded with an open letter to his fellow bishop. He accused Bishop Zanic of "poor knowledge of mystical theology" and of making false and unprovable accusations against some of the Franciscan priests promoting the apparitions.

From the bishop's list of complaints, Archbishop Franic

wrote, "one could conclude that Medjugorje is a mud puddle of sin, heresy, treasons *disseminated*, and that all of this is leading to destruction." But he said from his own experience he considered Medjugorje "a holy place."

"Our Lady was appearing in Lourdes and Fatima and, in my opinion, is now appearing in Medjugorje," he wrote.

A commission of the Yugoslavian bishops' conference has been studying the claims of apparitions at Medjugorje but has not yet reached a decision.

Archbishop Franic was in the United States in mid-May to speak at a conference on Medjugorje. In an interview during his visit he told Catholic News Service of his response to Bishop Zanic.

The two Yugoslavian prelates have engaged in several public disagreements over Medjugorje since the alleged apparitions to six local children began in 1981. The small town, in the Yugoslavian Republic of Bosnia and Herzegovina, has since become an international pilgrimage site that attracts hundreds of thousands of visitors.

Archbishop Franic asked Bishop Zanic why, in his pamphlet, he should "seek and dig out the past life of these individual Franciscans (promoting the Medjugorje apparitions) and bring out before the world the sins which they committed according to your findings."

"Forgive me if I tell you, as an older brother, that you are making an error regarding fatherly love," he wrote.

"It is also methodically wrong," he added. "One can answer to you, then, that our Lady appeared to sinners and not to the righteous, as it was the case of her divine Son."

Referring to a long series of instances detailed by Bishop Zanic in which he said he caught the visionaries in lies and contradictions, Archbishop Franic said the bishop's demands for consistency failed to take into account the "human element" that is acknowledged even in the church's norms for interpreting divine revelation in Scripture.

"Some people find such 'contradictions' in the holy Scriptures. . . . It is no wonder, then, Father Bishop, that the same fate awaited, in my opinion, the words of our Lady, pronounced to simple children who did not study theology and who are not recording on a tape," he wrote.

He said similar problems "were acknowledged in the visions and conversations" of St. Bernadette at Lourdes and the three children who saw Mary at Fatima. The church eventually judged that the apparitions at Lourdes and Fatima were believable.

Archbishop Franic urged Bishop Zanic to "please go sometime, maybe even incognito, to Medjugorje and begin to hear the confessions of the pilgrims. In this way I am certain that you can best get to know Medjugorje—by seeing the miraculous conversion of souls, the greatest miracles which are happening in Medjugorje, in far greater numbers and in far greater intensity than in any other parish in Herzegovina and even in Lourdes."

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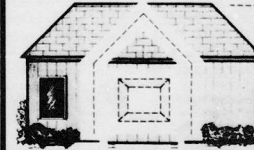
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Patriarch blames massacres on Israeli government policy

by Catholic News Service

MILAN, Italy—The massacre of Palestinian workers by an Israeli and the subsequent Israeli military action against pilgrims is the result of the government's policy to extend its domination over the Palestinian territory, said Latin-rite Patriarch Michel Sabbah of Jerusalem.

"In this way a road is followed which can only cause ever-stronger tensions," he said.

Patriarch Sabbah was commenting on the mass murder

May 20 of seven Palestinians by an Israeli and the further killing of 10 Arabs. In addition, Israeli security forces wounded more than 700 Arabs in an effort to quell mounting protests in the aftermath of the mass murder.

Israeli authorities denounced the massacre, attributing it to a "deranged" person, and arrested an Israeli suspect.

An interview with the patriarch appeared in the May 22 Italian Catholic newspaper, *Avvenire*, published in Milan. He was interviewed while visiting northern Italy.

Says Christians overreacted to Jews' move

by John Thavis
Catholic News Service

ROME—An Israeli ecumenical leader said the recent attempt by Jews to move into the Christian Quarter of Jerusalem was "provocative," but damage was compounded when Christian leaders—including Cardinal John J. O'Connor of New York—"overreacted."

Geoffrey Wigoder of Israel's Jewish Council for Interreligious Consultation told Catholic News Service May 25 that remarks by Cardinal O'Connor, for example, had made it more difficult for moderate Israelis to condemn the action by fundamentalist Jewish settlers.

Cardinal O'Connor said the Israeli government's support of the settlers' move was "obscene" and "indecent" and that some people saw it as "a signal of a conspiracy to grab land all over Israel currently occupied by Christians."

The cardinal's comments in his archdiocesan newspaper were criticized as offensive by Jewish leaders.

Wigoder, who was participating in a meeting on population movement and interreligious dialogue in Rome, said the attempted settlement prompted "an overreaction in many Christian circles that is damaging."

"While we cannot condone such an act, we cannot overreact, either. This was, in fact, a provocative move. But when Cardinal O'Connor comes out with statements like that, it makes it difficult for us to reply," Wigoder said.

Wigoder rejected the accusation that the Jewish attempt to settle in Christian East Jerusalem was part of a "conspiracy" against Christians there.

"This is not true. There are extremists," he said. Many Israelis oppose the action, he said. Wigoder said in his own view the settlement move is a mixture of "fundamentalism, nationalism and a certain aspect of messianism."

The episode has caused a "great hardening" of Christian attitudes toward interfaith cooperation in Israel, Wigoder said. "I see this in Christians who were involved in our activities. It's much more difficult now to get them involved."

"This has damaged interfaith activity in Israel," he said. His organization brings together Christians, Muslims and Jews.

Wigoder said some aspects of the settlers' action had been exaggerated, however. He said target of the settlement was "not a holy place," but merely property owned by the Greek Orthodox Church, "which had been selling property for years."

Ascension celebrations canceled in Jerusalem

by Agostino Bono
Catholic News Service

VATICAN CITY—Christian leaders in Jerusalem canceled traditional Ascension Day celebrations at the Mount of Olives because of the tense situation between Israelis and Palestinians, Vatican Radio reported.

The decision was made by the Catholic and Orthodox patriarchs and Franciscan leaders in charge of Catholic sites in the Jerusalem area and came several days after an Israeli machine-gunned to death seven Palestinians, said Vatican Radio.

The massacre triggered renewed battles between Palestinian protesters in Israeli-occupied territories and Israeli security forces, causing the death of at least 15 more Palestinians and injuring hundreds more.

The battles have intensified the 30-month Palestinian uprising against Israeli rule, called *intifada* in Arabic.

The situation has caused a climate of tension in the Arab community and a state of insecurity that Israeli officials cannot control, said Vatican Radio.

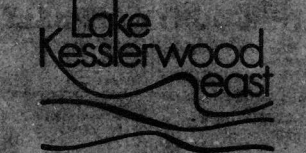
Traditionally in Jerusalem, Ascension celebrations begin the night before, extending into the morning, and include a pilgrimage up the Mount of Olives.

Vatican Radio reported that two Franciscans organizing the ceremony went to investigate the pilgrimage path several days before and found the road blocked and manned by young activists representing the *intifada*.

This led to the decision that there were not enough guarantees for the safety of those participating in the pilgrimage and ceremony, said Vatican Radio.

complex of buildings. The complex is owned by the Greek Orthodox Patriarchate.

All but 20 settlers have since been ordered out of the complex. Those remaining are acting as caretakers pending legal decisions. The Israeli government has acknowledged that it secretly provided \$1.8 million dollars to help the settlers buy their lease.



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The actions are "the fruit of the policy followed with great determination by the Israeli government, which aims to extend its own domination to all Palestinian territories," said Patriarch Sabbah.

This policy was also evident in the recent occupation by 150 Israeli colonists in a building complex owned by the Greek Orthodox Church in the Christian Quarter of Jerusalem, he said.

Patriarch Sabbah expressed pessimism about the immediate prospects for settling Israeli-Palestinian problems, especially given Israeli problems in forming a new government.

"For more than one month in Israel a government has not been able to get off the ground, and the reason for this is the unhealthy split that exists over the Palestinian situation," he said.

"If they will not accept the idea of dialogue, they will not form a government," he added.

"I have high hopes, instead, for the movements open to dialogue and peace which are always gaining more footing in Israeli public opinion," he said.

Patriarch Sabbah blamed the current impasse in Israeli-Palestinian relations on Israeli unwillingness to enter into dialogue.

"The moment when I thought peace was near was when the Palestinian people recognized the right of existence of the Israeli population and chose the road of dialogue and non-violence," he said.

"We all thought that this would produce similar fruit on the other side. Unfortunately, this has not been proven true," he said.



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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.

June 1

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

June 1-3

St. Bernadette Parish, 4826 Fletcher Ave., will sponsor Summer Festival '90 from 5 p.m. Fri. from 4 p.m. Sat. and from 3 p.m. Sun. Fried chicken dinners, rides, entertainment.

☆☆

A men's retreat on "The Knight and the Wise Man: Images of the Masculine" will be held at Mount St. Francis Retreat Center. Call 812-923-4817 for details.

☆☆

Ecumenical Retreat co-sponsored by Alverno Retreat Center and the Fellowship of Merry Christians. Call Alverno at 317-257-7338 for registration information.

June 2

St. Agnes Academy Class of 1940 will hold its 50th Anniversary celebration beginning at 6:30 p.m. at Omni Severn

Hotel. Call 317-844-3955 for information.

☆☆

First Saturday devotions to the Blessed Mother begin with 7 a.m. Mass at St. Joan of Arc Church, 42nd and Central. Rosary, procession.

☆☆

Fatima devotions and a FIRE chapter meeting will follow 8 a.m. Mass in St. Nicholas Church, Sunman. Everyone welcome.

☆☆

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

☆☆

A morning of prayer and intercession will be held from 7 a.m. until noon at Sacred Heart Church, 1530 Union St., with Medjugorje-style rosary and Mass at the Divine Mercy Chapel.

☆☆

Annual Summer Picnic. St. Paul Church, 218 Schetter Ave., Sellersburg. Booths, children's activities, bingo, handmade

quilts, beer garden, and chicken dinner. Call 812-246-3522.

June 2-3

Holy Angels Parish, 28th and Dr. Martin Luther King Jr. Sts. will sponsor a Food Fair from noon-10 p.m. each day. Soul food, Mexican dishes, Italian cuisine, seafood, barbecued ribs, games drawing.

June 3

The three Richmond parishes (St. Andrew, St. Mary and Holy Family) will celebrate Pentecost '90 with a 10 a.m. Mass at Trueblood Fieldhouse on Earham College Campus. This will be the only celebration of the Eucharist in Richmond this weekend.

☆☆

Sign Masses for the Deaf are celebrated each Sun in the following churches: St. Thomas, Fortville, 8 a.m.; St. Barnabas, 8300 Rakah 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.

☆☆

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

☆☆

St. Meinrad Archabbey and Seminary will hold an Open House from 1:30-4 p.m. for the newly renovated former monastery. St. Anselm Hall. Meet in

Memorial Lobby across from the library.

☆☆

Catholic Charismatic Renewal of Central Indiana will celebrate Pentecost Sunday Mass at 4 p.m. at St. Lawrence Church, 4650 N. Shadeland Ave. All are welcome.

☆☆

St. Agnes Academy Annual All-School Reunion will begin with 10:30 a.m. Mass in SS. Peter and Paul Cathedral, 14th and Meridian Sts. Brunch follows at the Marriott. Call 317-356-3499 for details.

☆☆

Prayer and healing services for persons with AIDS to be held at 4 p.m. at SS. Peter and Paul Cathedral; St. John the Apostle Church, Bloomington; St. Ann Church, Terre Haute; St. Mary Church, New Albany (4 p.m. EDT); and at 7 p.m. at St. Andrew Church, Richmond.

June 4

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

June 4-8

"Developing a Public Liturgical Style." Retreat at St. Meinrad Seminary explores the principles and spirituality of leading public worship. Call 812-357-6301 for registration information.

June 5

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.

☆☆

An hour of prayer and devotion to Jesus and Our Blessed Mother is held each Tues. at 7 p.m. at St. Mary Church, 317 N. New Jersey St. Call 317-786-7517 for information.

© 1990 Catholic News Service



Phil Zell

☆☆

Day of Spiritual Reflection for Women sponsored by the New Albany Deaneary Council of Catholic Women at St. Joseph Church, E. High St., Corydon. Guest speaker is Father Henry Tully. Registration at 10 a.m. and closing Mass at 1:30 p.m. No registration is necessary. Everyone is welcome.

June 8

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

June 8-9

Parish Festival at St. Ann Church, 2862 S. Holt Rd. Fri. and Sat. 4 p.m.-midnight. Chicken

and fish dinners, games, rides, crafts, and entertainment.

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The Playmakers Theater Group will perform "Butterflies Are Free" at 8 p.m. at the Fort Benjamin Harrison Recreation Center, one block north of E. 56th St. and Post Rd. For ticket information, telephone 317-290-7700.

June 8-10

Men's Serenity Retreat at Fatima Retreat House, 5353 E. 56th St., designed for men whose lives have been affected by alcoholism. Call 317-257-6171 for registration information.

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Parish Festival at Little Flower Church, 4720 E. 13th St. Fri. and Sat. 6-11 p.m. and Sun. 1-11 p.m. Bingo, games, drawings, rides, dinners.



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Parish Festival at Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood, Fri. 5 p.m.-midnight, Sat. 2 p.m.-midnight, and Sun. noon to 10 p.m. Fish, spaghetti and pork chop dinners, games, rides, flea market, nightly entertainment.
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'Painted church,' safe from lava, needs new site

HONOLULU (CNS)—While parishioners searched for a permanent site, the Star of the Sea mission church remained high on a platform of stilts next to a highway about two miles from where it was plucked from the path of flowing lava from Hawaii's Kilauea Volcano May 4.

Parishioners, most of them with houses unaffected by the lava, wanted to find a permanent site for the small church on the big island of Hawaii so that liturgical services could be resumed in it.

Known as the "Painted Church" because of colorful biblical scenes painted on its interior walls, the building had been on diocesan land some 25 yards from the famed Black Sand Beach on the Pacific Ocean. A moving crane lifted the church onto a truck trailer a few hours before the lava flowed over the only road out of the area.

Workers cut power lines and removed overhanging tree branches to make room for the building that measures 22-by-48 feet and 33 feet high.

The lava bypassed the original church site, moved into the ocean a few hundred yards past it and stopped. A second flow from the 7-year-old eruption was moving north of the original flow. Both flows have destroyed 149 homes in the district.

Meanwhile, the 60-70 member congregation of the Star of the Sea Mission has been attending Sunday Mass at the parish's main church, Sacred Heart, in Pahoa, about 10 miles inland.

At least five offers of land had been made and church members were eager to replace the building's kitchen, pavilion and restrooms, which were left at the original site.

Civil defense officials were to help determine the safest site in the area of the Kilauea Volcano.

June 9

Emmanuel Day V. Pre-catechumenate. A day of instruction for RCIA coordinators and teams, as well as members of evangelization teams runs from 9:45 a.m. until 3:30 p.m. at St. Barnabas Parish, 8300 Rahke Rd. The program focuses on evangelization so participants can deepen their understanding of this stage of the Rite of Christian Initiation of Adults. \$10 per person for lunch. To register, call the Office of Catholic Education at 317-236-1432.

June 10

Pre-Can Conference for Engaged Couples from 12:45-5:30 p.m. at the Catholic Center. Registration and \$15 fee required in advance. Call the Family Life Office at 317-236-1596.

☆☆

A Calix meeting will be held at 11 a.m. at St. Lawrence Church, 4650 N. Shadeland Ave. The group meets on the second Sunday of each month. Call 317-787-9138 for more information.

☆☆

Mass of Thanksgiving at 1:30 p.m. EST at the Fort at Patoka Lake near Taswell for Father John Fins in celebration of his 50 years of priesthood.

☆☆

"Circus Kingdom" sponsored by Catholic Charities of Terre Haute at 8 p.m. at Woodrow Wilson Junior High School in Terre Haute. Admission is \$4 for adults and \$2 for children 12 and under. Call 317-232-1447 or 812-232-1447 or 812-232-2177 for ticket information.

☆☆

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

Socials:

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: K of C Plus X Council 3433, 7 p.m.; Roncalli High School, 5:15 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; St.

Simon, 5:30 p.m.; St. Malachy, Brownsburg, 6:30 p.m.; Magr. Sheridan K of C Council 6138, 6:30 p.m.; food served 6 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; K of C Council 437, 1305 N. Delaware, 5 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K of C, 6:30 p.m.; Westside K of C, 220 N. Country Club Rd., 6 p.m.; St. Simon, 5:30 p.m. FRIDAY: St. Christopher parish hall, Speedway, 6:30 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; Central Catholic School, at St. James Church, 5:15 p.m.; Holy Name, Beech Grove, 5 p.m. SATURDAY: Cathedral High School, 3 p.m.; K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.; St. Roch, 3:45 p.m.

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Youth News/Views

Take time to consider your 'mission' in life

by Paul Whalen

I believe all of us have a mission in life, and although we may all follow a different drummer the mission is really the same.

The methods of accomplishing the mission are as diverse and numerous as the people on this planet. However, the direction that leads us to the right outcome is the Holy Spirit.

The mission, tersely stated, is this: Return to God all that he has given to you . . . plus interest.

Interest is probably a poor choice of words. What I mean is that you have to give back more than you receive. In other words, before they close the lid let's get something accomplished.

Many say that prayer is good, and I won't attempt to argue. But I believe we received more gifts than just our knees and our voices. I believe that being Catholic is more than praying, more than going to Mass on Sunday, and yes, even more than Christmas and a parochial school education.

I believe that being Catholic is worth being every day of the week. I believe it's something to be excited about, something to be emotional about, and something to be proud of.

For too many years, I have seen Catholics as well as every other denomination of Christian doctrine give lip service to real world problems . . . and pray.

Only recently have I seen good Catholics get off their knees, pocket their beads, and take action. And the only reason that they did was because the sin they saw was so terribly abject.

If it takes the annihilation of millions of babies to stir our conscience to action, can you imagine how many more centuries humans will exist before they end prejudice and hunger?

To do so, we think the fewer sins the better the Catholic. I know "good, practicing Catholics" who attend Mass every Sunday, go to confession often, and probably even contribute a tenth of their income to the church—but they can't sit at the same table with a black person.

I'd rather take my chances missing Mass on Sunday. If that's a "practicing" Catholic, I guess you and I ought to be "professional" Catholics.

Let me take this idea one step further.

I believe we have enough people who claim not to be prejudiced, but what the world really needs is more people who will speak out, in words and in actions, against prejudice.

We don't need more people who are against abortion, we need more people to spend their time, energy and resources to help legislate out abortion.

We don't need more people to be sorry about hunger. We need more people to do something about hunger.

We need more people saying "no" to



GRADUATES—Academy of the Immaculate Conception seniors Jenny Cutter of Batesville (from left), Kendra Hoffman of Aurora, Brenda Bennett from Connersville, and Stacia Cook of Cincinnati discuss graduation and future plans. Academy seniors will receive their diplomas June 2 at Oldenburg. (Photo by Mary Ann Wyand)

drugs and alcohol, and we need more people helping their brothers to say "no." We don't need more practicing Catholics. We need more enthusiastic, emotional, challenged and professional Catholics who are not content with the world around them.

We need young people with vision who want to make a change, are willing to lead at the expense of being different, and are not afraid to fail and try again and again and again.

The problems of the world today are enormous; so much so that it leads many to believe that they can do nothing individually to help.

From such a self-fulfilling prophecy come mediocrity, sterile of passion, contentment and little self-esteem. I tell you now that the problems are enormous and seem unbearable, but only by beginning will we ever get done.

If we take a few generations to discuss the magnitude of the problems, they will only grow and become more entrenched into a way of life. We must start today with the Holy Spirit by taking tiny steps of love,

understanding, education, and example. Tomorrow we will be taking larger steps and the next day we will have followers starting with tiny steps.

Whether it takes a hundred days or a hundred thousand days, our vision must not be dimmed nor our enthusiasm quenched by the ignorance and procrastination of others. If the problems are not resolved in our lives or even the lives of our children, at least we will have made the world a better place to live because of those first tiny steps.

I challenge you today. Attack these problems with haste . . . not patience, with shouts . . . not whispers, and with wisdom . . . not conjecture.

Don't be a mere witness to world phenomena. Receive the force of the Holy Spirit and go make it better. Do not let them close that lid without making your mark and paying your interest.

You will make a difference. May the force be with you.

(A member of St. Malachy Church in Brownsburg, Paul Whalen wrote this story after being involved as a parent leader in his parish confirmation programming.)

"Valerie Dillon's open approach to today's girls on issues relating to sexuality is refreshing and welcome. I especially commend the non-judgmental tone of this book, the inclusion of touchy areas like AIDS, the author's supportive invitation for today's girls to respect their own bodies and selves."

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—JAMES A. KENNY, Clinical Psychologist

Becoming A Man

Basic Information, Guidance, and Attitudes on Sex for Boys

Rev. William J. Bausch

"Finally, a book written by a mature male who has obviously worked through the pain and joy of being a sexual human being. The author treats promiscuity with good-sense teaching and a needed call to 'disciplined delay' for the teenage male. Becoming A Man will be a must in the area of teaching sexuality courses, as well as required reading for fathers and sons."

—TATTI HOFFMAN
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OFFER YOURSELF

Service to God, others helps teen-agers grow

by Christopher Carstens

When I was a kid, my mom would give me a time to drop in the offering plate as it was passed around the church. I suppose that she meant for me to feel like I was contributing, but it seemed more like paying bus fare—something you did because it wasn't right to ride for free.

Now that I'm older, I have a different understanding of the whole process. In the Offering, we present God with our lives, or the product of our lives, and we receive them back, transformed, in the Eucharist.

That may have been easier for the farmers and country people of earlier times to understand. They raised wheat and grapes, baked their own bread, and fermented their own wine. They brought these to the church—things they had produced with their own hands—and they were taken forward at the Offering and returned in the Communion.

But there aren't many of us who grow, grind, and bake our own bread anymore. We work at jobs where what we produce is money—wages—and so when we put money in the basket, we are offering what we have produced. We aren't paying the price of admission to the Mass, we are presenting God with the outcome of our labor.

But when you're a teen-ager and the money you drop in comes from dad's wallet, it isn't like you have really put anything of yourself in the basket. And if you want to really grow and be changed through your church experience, you need to offer something of your own to God.

As a start, you might try putting some of your own money in the basket. I can assure you that you will feel differently as you

watch the baskets come up along with the bread and wine, knowing that part of the offering used to be yours.

Giving your time and talent are even more meaningful ways of making an offering to the church.

There probably isn't a parish in America with enough volunteers for its Christian education program. Maybe you can offer some time to help out with the classes for younger children.

Lots of parishes have summer programs and you may be able to find a way to help in one of them. Or your parish secretary may be able to find a volunteer job for you around the church office.

If you have artistic ability, you might work on a poster or banner for the church office. Some parishes have work parties, where people get together to spend an afternoon cleaning up the church grounds, bake desserts for the next bake sale, or hunt up sale items for the church bazaar.

These are all ways of making an offering to the church and they are things that teens can do just as well as adults.

Jesus made a simple bargain with us. He said that if we would give our lives to him, he would transform them in wonderful ways, ways we could never expect. To demonstrate this, he took perfectly simple bread and wine and changed them into a miracle of love.

Give Jesus just a chunk of the real you—your time, your talent, your love—and he will transform it as certainly as he does the bread and the wine. And then he will give it back in a way that enriches every minute of your life.

(Christopher Carstens writes for Catholic News Service.)

Ritter wins sportsmanship title

The Indiana Officials Association recently presented their annual **Sportsmanship Award** for the 1989-90 school year to Cardinal Ritter High School in Indianapolis.

Principal Frank Velikan accepted the award from Roger Holder and Bob Klein of the association during an all-school assembly. The state award was determined in voting by Indiana High School Athletic Association officials and was based on well-mannered behavior demonstrated by Ritter's athletes, coaches, and fans during sports events.

"We are really pleased to receive the award," Velikan told *The Criterion*. "Apparently the officials that had our games happened to spot something they liked to see, so they submitted our name. One of the officials at a football game said he really liked the way the coach had the kids under control. It was a close game, and the student body and fans were very well-mannered."

Jody Medford, a Sports Ministries Inc. representative who formerly played football for the New Orleans Saints, was the featured speaker at the school assembly.

☆☆

"Living On the Edge: A Chance to Serve," scheduled June 3-4 at The Homeplace near Starlight, will offer New Albany Deaneys youth the opportunities to learn about homelessness and experience group prayer and reflection.

☆☆

St. Mary of the Knobs youth group members collected \$129 in their Operation Rice Bowl project to benefit Catholic Relief Services.

Youth ministry coordinator Becky Davis-Shanks said their gift will help fund an agriculture center in Ethiopia and also provide seeds, fertilizer, and storage for a farm family in India.

☆☆

Bishop Chatard High School graduate Susan Traub was elected by her peers at Marian College to serve as **president of the sophomore class** during the 1990-91 academic year.

The daughter of Mr. and Mrs. Jerome Traub of Christ the King Parish in Indianapolis, Susan has been active in the Catholic Youth Organization.

☆☆

A team from St. Paul Church at Sellersburg won top honors in both the **New Albany Deaneys' basketball league and tournament** this year. Their coaches are Charlie Hornung and Dave Duggins.

Other awards went to St. Anthony Church of Clarksville, coached by Jim Elmer, second in tournament play; St. Joseph Hill Church at St. Joe Hill, coached by Eddie Thomas and Doug Wilkerson, second in league play; and Sacred Heart Church at Jeffersonville, coached by Jeff Cash, winners of the Spirit Award.

☆☆

St. Mary of the Knobs youth ministry team members plan an overnight retreat June 8-9 from 7 p.m. until noon to plan activities for the 1990-91 school year.

Youth ministry team members include Mike Krue, Eric Libs, Laura Buechler, Becky Kirchgessner, Chris Andres, Doug Wathen, Jason Thomas and Beth Korfhage. Other team members are Tricia Libs, Sara Krue, Suzanne Quickery, Jason Walter, Tina Krue and Regina Didat.

☆☆

St. Monica School in Indianapolis claimed top honors in Brebeuf Preparatory School's annual **Seventh Grade Math Contest** May 5 over 18 area teams. In the individual competition, Sarah Martin of St. Monica Parish finished in first place. Susan Mateja coached the team.

Youth Events

June 1—Cathedral High School baccalaureate, outdoor service on campus, Indianapolis, 6 p.m.

June 2—Academy of the Immaculate Conception graduation, Chapel of the Immaculate Conception, Oldenburg, 4 p.m.

June 3—Brebeuf Preparatory School baccalaureate, school chapel, Indianapolis, 10 a.m.

June 3—Cathedral High School graduation, Circle Theater, Indianapolis, 1 p.m.

June 3—Secenia Memorial High School baccalaureate, Little Flower Church, Indianapolis, 3:30 p.m.

June 3—Bishop Chatard High School baccalaureate, St. Joan of Arc Church, Indianapolis, 7:30 p.m.

June 3-5—"Living On the Edge: A Chance to Serve" justice and service project sponsored by the New Albany Deaneys at The Homeplace. Call 812-945-0354 for registration information.

June 4—CYO co-educational softball league play begins in Indianapolis.

June 5—Brebeuf Preparatory School commencement, Circle Theater, Indianapolis, 8 p.m.

June 6—Cardinal Ritter High School baccalaureate, SS. Peter and Paul Cathedral, Indianapolis, 7:30 p.m.

June 7—Secenia Memorial High School graduation, auditorium, Indianapolis, 8 p.m.

June 8—Cardinal Ritter High School commencement, Hilton U. Brown Theater, Butler University, Indianapolis, 8 p.m.

June 10—Bishop Chatard High School commencement, Circle Theater, Indianapolis, 7 p.m.

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BOOK REVIEW

Policy questions of immigration

FRIENDS OR STRANGERS, by George J. Borjas. Basic Books (New York, 1990). 274 pp., \$22.95.

Reviewed by Fred Rotondaro

America has a justifiable pride in being a haven for immigrants, and many view these newcomers as being a source of renewed intellectual and spiritual energy for the United States. "Friends and Strangers," by George J. Borjas, examines immigration to America in the 1970s not with the intention of seeing how it relates to our cherished beliefs but simply to examine its effects on the national economy.

Borjas, a professor of economics at the University of California at Santa Barbara, has produced a disturbing book that raises serious questions about our national immigration policy.

He develops several major theses. These are that

immigrants have little economic impact on the earnings of native-born Americans; immigrants of the recent past have come to America with fewer skills than previous immigrants and they are putting a burden on the American welfare system; and, finally, our immigration policy should be altered if we are to compete effectively with nations, such as Australia, which are attracting newcomers of greater skills than those coming to the United States.

The overriding, though never stated, point of this book is that we are losing the battle to attract individuals with skills and abilities and that this could seriously weaken our overall national economic strength in the decades ahead.

The author's prescriptions for altering our policies include the idea of selling immigration visas and also using a skills test to determine in part who shall be admitted to America.

In addition to the general themes and policy

discussions, Borjas includes useful discussions of the more specialized factors that help determine which immigrants come to particular countries. He cites the preference which allows for a specified number of visas for the relatives of American citizens. He also makes the powerful point that the United States has a greater disparity of income levels than many other important host countries, such as Canada or Australia, and that we have a welfare system that is an incentive for immigrants from nations with low skill levels.

The greatest weakness in the book is one the author fully recognizes. This is the inability to measure the intangibles. A skills test can determine the level of education, but not the will to succeed. It can help determine whether someone has the capacity to compete in the American job market, but no whether that individual has the incentive to rise above the merely ordinary. Also, Borjas' statistics undervalue the entrepreneurial drive of some immigrants to America.

"Friends and Strangers" is an important book that does not purport to have all the answers but does raise some key policy questions about immigration and the United States. (Rotondaro is executive director of the National Italian American Foundation in Washington.)

(At your bookstore or order prepaid from Basic Books, 10 E. 53rd St., New York, N.Y. 10022. Add \$2 for shipping and handling.)

Books of interest to Catholic readers

These books are of particular interest to Catholic readers. "Let Us Be Free," by Christian Brother Patrick White, Kingston Press, \$12.95, 134 pp. Account of experiences on the scene before and during the "infinita" by a veteran educator.

"Mentoring: The Ministry of Spiritual Kinship," by Edward Sellner, Ave Maria Press, \$5.95, 166 pp. How Christians can help one another on life's way by achieving a deeper appreciation of what it means to be a spiritual friend. "Healing the Ache of Alienation," by Jesuit Father David J. Hassel, Paulist Press, \$9.95, 183 pp. Prayer in the midst of anger, despair and ill health.

"God, Death, Art and Love," by Robert E. Lauder, Paulist Press, \$11.95, 198 pp. Biography of famed movie-maker Ingmar Bergman highlighting his philosophical vision.

"Manifestations of Grace," by Elizabeth Dreyer, Michael Glazier, \$15.95, 246 pp. Tradition of grace, its workings and how one can seek it.

"Faith and Wealth," by Justo L. Gonzalez, Harper & Row, \$19.95, 240 pp. The book covers early Christian ideas, beliefs and teachings about the use of money, property, communal sharing, and the rights and obligations of rich and poor.

† Rest in Peace

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

† **NICOLAZZI, Madeline R.**, 40, St. Lawrence, Indianapolis, May 15. Wife of Libero A. Jr., mother of Lisa, Jessica, and Tina Nicolazzi; daughter of Stanley and Virginia Kata; sister of Lori, Stephen and Peter Kata, Ellen Augar, Deborah Gurnah and Denise Vogeney.

† **NOLAN, John J.**, 71, St. Columba, Columbus, May 16. Husband of Jeannette. Father John Nolan II, Dianne Dickson, May Liz Hyer and Janice Wadsworth; brother of James M. and Mary M. Nolan.

† **PETRUCCI, Mark G.**, 30, St. Joan of Arc, Indianapolis, May 16. Son of John B. and Patricia Petrucci; brother of Michael J. Petrucci and Sylvia D. Lewis; grandson of James A. and Louise T. Greig.

† **RIEHLE, Florence**, 76, St. Anthony of Padua, Morris, May 16. Sister of Elmer Riehle, Nora Hulmeyer, Hilda Lohman and Mrs. Norman Scoggins.

† **RISLEY, Peter W.**, 56, St. Columba, Columbus, May 20. Husband of Margaret Risley; father of Donald and Richard Risley; brother of Roger Risley; half brother of Stephen Shoberl.

† **SCHULTZ, Minnie**, 88, St. Paul, Tell City, April 27. Mother of Benedictine Sister Mary Jonathan Schutz and Bernice Hartz; sister of Dorothy Kruse and Octavia Plummer, grandmother of three; great-grandmother of five.

† **KLEIFGEN, James M.**, 68, Little Flower, Indianapolis, May 13. Husband of Helen Chestnut Kleifgen; father of Anne Brown, Kathryn K. Harris, Janet Herrick



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Recent movie classifications

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;
A-IV—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 O
Babar: The Movie A-I
Back to the Future A-II
Part III O
Bad Influence A-II
Batman A-III
Bear, The A-I
Big Bank, The A-III
Bird on a Wire A-III
Blaze O
Blood of Heroes, The O
Blue Steel A-III
Born on the Fourth of July A-IV
Caddis Man O

Camilie Claudel A-III
Chattahoochee A-III
Cinema Paradiso A-III
Class of 1999 O
Cook, The Thief, His Wife and Her Lover, The A-III
Coupe de Ville A-III
Courage Mountain A-I
Crazy People A-III
Cry-Baby A-III
Do the Right Thing A-IV
Driving Miss Daisy A-III
Dragoons Cowboy A-IV
Ernesto A-III
Love Story A-III
Ernest Goes to Jail A-II
Everybody Wins A-III
Far Out Man O
Field of Dreams A-III
Fire Birds A-III
First Power, The O
Flame in My Heart, A O
For All Mankind A-I
Fourth War, The A-III
Glory A-III
Gods Must Be Crazy II, The A-II
Guardian, The A-II
Handmaid's Tale, The O
Hard to Kill O
Heavy Nights O
Heart Condition A-III
Heavy Petting A-III
Henry V A-II
Home and Eddie A-III
Honeymoon Academy A-II
House Party A-IV
Hunt for Red October A-II

I Love You to Death O
ImmEDIATE Family A-III
Impulse A-III
In the Spirit A-III
Internal Affairs O
Jesus of Montreal A-IV
Joe vs. the Volcano A-III
Labyrinth of Passion O
Lambada A-III
Last Exit to Brooklyn A-III
Last of the Finest, The A-III
Lethal Weapon 2 A-III
Licence to Kill O
Longtime Companion A-III
Lord Who's Talking O
Lord of the Flies A-III
Love at Large A-III
Madhouse A-III
Mama, There's a Man in Your Bed A-IV
Men Don't Leave A-III
Miami Blues A-IV
Monsieur Hire A-III
Mountains of the Moon A-III

My Left Foot A-III
Nuns on the Run A-IV
Opportunity Knocks A-II
Outside Chance of Maximilian Gluck, The A-I
Pretty Woman A-III
Roger & Me A-III
Rosalee Goes Shopping A-III
Sex, Lies and Videotape A-III
Shock to the System, A O
Short Time A-III
Spaced Invaders A-III
Steel Magnolias A-III
Sweetie A-IV
Tales from the Daiside: The Movie O

Tango and Cash O
Teenage Mutant Ninja Turtles A-II
Torn Apart A-III
Viral Signs A-III
War of the Roses A-IV
Who Shot Patakan? A-III
Wild Orchid O

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 Archdiocese Annual Appeal.

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CRS's record-keeping criticized

WASHINGTON (CNS) — The U.S. Agency for International Development will continue to work closely with Catholic Relief Services to distribute food in India despite an audit by a U.S. accounting firm that was critical of the Catholic agency's record-keeping procedures, an AID spokesman said.

The Washington Post reported May 25 that an audit conducted by Price Waterhouse, commissioned by AID, chastised the Baltimore-based CRS for failing to monitor closely the distribution of U.S. government food and the activities of the Indian church officials who receive it. CRS is working with AID to address problem areas.

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Bp. McHugh criticizes Archbp. Weakland's abortion approach

by Kevin McLaughlin
Catholic News Service

CAMDEN, N.J.—Bishop James T. McHugh of Camden, who has announced plans for a diocesan policy against church honors or offices for public advocates of a "pro-choice" position on abortion, said he disagrees with the approach to the abortion issue taken this spring by Archbishop Rembert G. Weakland of Milwaukee.

In an interview with his diocesan newspaper, the *Catholic Star Herald*, Bishop McHugh said he disagreed specifically with the way the Wisconsin archbishop described the pro-life movement and with his decision to restrict his recent "listening sessions" on abortion to women.

In a formal response to the listening sessions released May 20, Archbishop Weakland had criticized the apparent "narrowness of so many in the pro-life movement," saying some of their tactics and a wide perception that many of them were one-issue people deterred many Catholic opponents of abortion from joining their ranks. (See story in last week's *Criterion*.)

"He attributed to the entire pro-life movement characteristics and misgivings that apply only to some small fringe groups," Bishop McHugh said.

He said the movement has made many notable contributions in the past 25 years by promoting awareness of the humanity of the fetus, supporting prenatal education

and treatment and spurring efforts to reduce or eliminate the effects of genetic diseases.

"Overall it has heightened the sensitivity and the seriousness of sexuality and of responsible parenthood."

He said Archbishop Weakland's decision to hold a series of listening sessions on abortion with women of his archdiocese in March and April was "a seriously deficient approach" because it cast the abortion question "predominantly as a women's issue."

Bishop McHugh said abortion "affects women and men and is a serious societal question."

By coincidence, Bishop McHugh outlined his views and planned diocesan policy guidelines in a major speech to a state convention of the New Jersey Knights of Columbus May 18, just two days before Archbishop Weakland issued his response to the Milwaukee listening sessions. The close timing of the two events provoked inevitable comparisons of the two prelates' positions.

Bishop McHugh's speech had focused primarily on the question of how the church should deal with Catholics in public life who support a "pro-choice" policy. He said in the interview that he agreed with Archbishop Weakland's statement that in the public arena the church must, in the archbishop's words, "allow to our politicians as much latitude as reason permits."

Public officials must work within the constraints of the moment, Bishop McHugh said, and often they and the church must settle for the best legislation possible at a given time rather than the ideal legislation.

"We're not condemning people who work within the constraints of the political process," he said.

In his speech to the Knights, Bishop McHugh said church organizations should not give honors or awards to Catholics in public life who support a "pro-choice" policy. He said they should not be offered church-related platforms to speak or be proposed as "suitable to exercise any ministry or hold any office in the church or any of its parishes."

He described the "pro-choice" position as holding "that a woman should be free to obtain an abortion at any stage of

pregnancy, for any reason whatsoever, without any legal restrictions and paid for with government funds."

He said the denial of church honors or ministries should be applied both to public figures who are personally "pro-choice" and to those who describe themselves as "personally opposed" to abortion but not willing to let their moral position influence their public policy stand.

He told the Knights that the "personally opposed but" position is "unacceptable... logically inconsistent and... a posture of equivocation."

At the same time he rejected the argument advanced by some that the church should impose penalties—such as excommunication—on Catholics in public life who back a "pro-choice" policy.

"I do not favor efforts to extend excommunication to such Catholics or publicly refuse them the sacraments," he said.

He added, however, that a Catholic who "openly rejects" church teaching on abortion is outside "the full unity of faith" and must confront in conscience how he can "approach the Eucharist... a sign and instrument of unity with Christ and the church."

In the interview Bishop McHugh noted that in press reaction to his address, one paper reported that an unnamed Catholic political analyst had refused to comment, expressing fear that the church would deny him Communion.

"That's absolutely wrong," the bishop said. "It's precisely to avoid that that I advanced this position. The only thing that I've said is that such persons should not be accorded honors or privileges or given specific offices in the church."

He also criticized press coverage for reporting that the majority of New Jersey votes oppose any legal restrictions on abortion.

"All the poll data consistently show that the vast majority of Americans do not accept or endorse abortion on demand," he said. "Shoddy journalism only misleads people, and that's both unfair and, it seems to me, a failure of journalistic integrity."

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