

# THE CRITERION

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## Pope: Overcome world's social ills

*In Easter message, stresses need to eliminate war, grant justice to oppressed*

by *Agostino Bono*  
Catholic News Service

VATICAN CITY—Christ's resurrection must inspire Christians to work harder to eliminate war, promote democracy, and grant justice to "oppressed peoples," said Pope John Paul II in his annual Easter message.

Among the oppressed peoples mentioned by the pope were the Palestinians, the Lebanese and the Kurds.

The pope read his message March 31 from the central balcony of St. Peter's Basilica after celebrating morning Mass in St. Peter's Square. The annual message is

called "Urbi et Orbi," Latin for "to the city and to the world."

The message culminated the pope's Holy Week activities during which he heard confessions, led a revised version of the Way of the Cross, and baptized and confirmed 26 people.

The Easter message alluded to the Persian Gulf crisis "when a choice was made of aggression and the violation of international law; when it was presumed to solve the tensions between the peoples by war, the sower of death."

"If you believe in the resurrected Christ you will vigorously prevent the exploitation of the poor," the pope said. "You will say no to the lucrative arms trade."

The pope supported "the long-ignored aspiration of oppressed peoples, such as the Palestinians, the Lebanese, the Kurds, who claim the right to exist with dignity, justice and freedom."

Also supported were the independence struggles of the Soviet Baltic republics of Lithuania, Latvia and Estonia.

"From the Baltic to the Mediterranean, and in other areas of the world, there rose in vain the voice of the peoples, yearning for respect for their own identity and their own history," the pope said.

People in Africa, Asia and Latin America also "aspire to societies which are more free and democratic," he said.

"Only upon an international order in

which law and freedom are indivisible for all can the society we hope for be founded," he said.

He complained that "not everything was done to face the inexorable threat of famine which has afflicted whole peoples in Africa," especially Sudan and Ethiopia.

Little was done "to stop, in that same continent, particularly in Angola, Mozambique, Liberia and Somalia, wars and guerrilla actions which try peoples already in a precarious state," he added.

The pope also pleaded for greater religious freedom and praised the "dear Catholic community of Albania, who have remained faithful to the gospel of Christ" despite decades of harsh communist rule.

## Large crowd is at Chrism Mass

by *Margaret Nelson*

The March 26 Chrism Mass at SS. Peter and Paul Cathedral was beautiful in every sense, but the most privileged applause came when Archbishop Edward T. O'Meara introduced the three deacons who will be ordained to the priesthood on June 1. They are Bernard Cox, Vincent Lampert and Jonathan Stewart.

The procession included more than 100 parish representatives who came to collect the sacramental oils. Archbishop O'Meara said, "If someone were to ask, 'What does this archdiocese really look like?' one would be able to say with the most positive aptness: 'It looks like what one may see from my vantage point on this night of the Chrism Mass.'"

Conceding that this was but a view of the larger church, "it is really that church that we celebrate this night" when the oils used for the sick and the catechumens are blessed and the oil of chrism is consecrated, the archbishop said.

"We have almost every presbyter in the archdiocese," Archbishop O'Meara said when he explained that the priests were there to recommit themselves to their vocations "from the depth of faith." He asked that they "stay close enough to him that, in spite of our humanness, ... we may participate in the priesthood of Jesus."

The sung during communion, "Pan de Vida (Bread of Life)," used Spanish words and one priest distributed with "Cuerpo de Cristo."

A reception in the Catholic Center followed the Mass.



RECESSIONAL—At the end of the March 26 Chrism Mass at SS. Peter and Paul Cathedral, Archabbot Timothy Sweeney of St. Meinrad Archabbey passes the site of the Blessing of the Oils, followed by Vicar General Father David Coats and the three to be ordained June 1: Deacons Vincent Lampert, Jonathan Stewart and Bernard Cox; Office of Worship Director Father Stephen Jarrell and Archbishop Edward T. O'Meara. Assistant chancellor Father Paul Koetter is at the right foreground and archdiocesan priests are standing at both sides of the altar. (Photo by Margaret Nelson)

## Brebeuf to celebrate Ignatian anniversaries

by *Margaret Nelson*

Two Ignatian anniversaries will be

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commemorated at Brebeuf Preparatory School in Indianapolis on April 21-22. The Society of Jesus (Jesuits) will celebrate the 450th anniversary of its foundation, when Ignatius Loyola and six companions who held master's degrees from the University of Paris pledged obedience to Pope Paul III. And 1991 marks 500 years after the birth of St. Ignatius.

On April 22, Pope John Paul II will celebrate Mass in St. Peter's Basilica in Rome to commemorate the beginning of the Society of Jesus, Jesuits around the world will celebrate the double jubilee during this time.

At Brebeuf, the Sunday celebration will be for alumni, friends, faculty and staff, parents, donors, community leaders and the public. The program on Monday will be a celebration for the 500 students at the school.

April 21 events will begin at 4 p.m. in the chapel. The keynote speaker will be Jesuit Father Robert A. Wild, provincial of Chicago Province, Archbishop Edward T. O'Meara, Brebeuf president Jesuit Brother J. Patrick Sheehy and Brebeuf rector Jesuit Father Jani O'Brien will also participate in the program.

The Sunday program will include

Scripture and Ignatian readings and a musical presentation by Brebeuf students. At that time, a new, bronze-life-size statue of St. Ignatius at the main entrance of the West 80th Street school will be dedicated. There will be a reception after the chapel gathering. Those wishing to attend are asked to call Jane Perry at 317-872-7050, ext. 601.

The April 22 celebration will be held in the Brebeuf gymnasium at 9:45 a.m. The featured speaker will be Jesuit Father Ted Ross, professor of historical theology at Loyola University in Chicago.

Students, faculty and staff will take part in the commemoration, with 50 students portraying the lives of the Jesuit saints.

After the Monday morning program in the gymnasium, a large (Friday) case will be served to the students.

Father Wild, Chicago provincial, who will speak on Sunday, is a native of Chicago. He has degrees in Latin and classical languages from Loyola University there and a doctorate in New Testament studies from Harvard. He spent a year as visiting professor of New Testament at the Pontifical Biblical Institute in Rome.

The keynote speaker on Monday

Father Ross, has a degree from Xavier University in Cincinnati and a master's degree in history and theology from Loyola

(see JESUITS, page 2)

THE CRITERION

Serving the Archdiocese of Indianapolis

## FROM THE EDITOR

## Trying to solve the Middle East dilemmas

by John F. Fink

"During the last 40 years it is possible to distinguish two levels of the Israeli-Arab-Palestinian question. One level involves Israel and the Arab states. A second level of the conflict is the Israeli-Palestinian question. The achievement of a lasting and comprehensive peace in the Middle East must address both levels of the problem. There can be no secure peace that does not eventually include full diplomatic relations between the Arab states and Israel."

Is that quote something Secretary of State James Baker said during his trip to the Middle East during which he stressed the United States' "two-track" proposal—parallel contacts between Israel and Arab governments and between Israel and Palestinian representatives? No, that quote comes from a statement by the U.S. Catholic bishops, "Toward Peace in the Middle East," issued Nov. 9, 1989.

Since then, of course, a lot has changed in the Middle East, especially the war with Iraq. But the truth of that statement hasn't changed a bit. Everyone is hoping, though, that this might be a good time to push for some changes, on two "levels" or "tracks," that will result in a more peaceful Middle East.

**FROM ISRAEL'S POINT OF VIEW**, the Arab states and the Palestinians are still as belligerent as ever. However, their strongest foe, Iraq, is no longer the threat it was and relations might even improve with Syria as a result of its being part of the coalition against Iraq. But problems with the Palestinians have gotten worse—mainly because they cheered when Iraq fired Scud missiles on Israel. Attitudes in the occupied territories have hardened.



Israel has had a special problem recently: The Soviet Union has permitted hundreds of thousands of Jews to emigrate to Israel, and Israel has to find homes for them and work for them to do. Their Jewish National Fund has prepared land for over 68,000 homes. The bone of contention is over whether or not homes should be built in the occupied territories. Housing Minister Ariel Sharon says he intends to build 13,000 homes there.

Another reason Israel wants the territory on the West Bank is because Israel is running out of water. Water has always been a precious commodity in the Middle East and much of the "miracle of Israel" was the result of Israelis being able to irrigate vast areas of desert lands and turn them into lush vegetable plots.

The main body of water in Israel is the Sea of Galilee. The Jordan River is not in Israel; it's in Palestinian land occupied by Israel. Nevertheless, water has become so scarce that the Jordan has become the size of a creek and I was shocked the last time I was in the Holy Land to see how much the Dead Sea has dried up. You can see where the sea used to be because it is now dry salt-encrusted land that stretches many miles before you get to water.

**SO WHY SHOULDN'T** the Israelis have this land? Because it doesn't belong to them. And there you have the Palestinians' point of view. They and their ancestors have lived there for centuries. Israel has not annexed the land, and Israelis are divided over whether or not it should. A recent poll showed 49 percent in favor of trading land for peace and 49 percent against.

Simcha Dinitz, now head of the Jewish National Fund and former ambassador to the U.S., told me why his Labor Party does not favor annexation: "What would we do with all those Arabs?" he asked. (There are 2.7 million of them.) "We would either have to keep them as second-class citizens, which would mean that Israel would no longer be a democracy, or we could make them first-class citizens

and thereby lose the Jewish character of the state." That's Israel's dilemma.

The way Israel is trying to get out of that dilemma is by driving the Palestinians out. It is trying to make life so difficult that the people will leave. That's why it has closed the universities (including Bethlehem University, owned by the Vatican). Bethlehem's mayor, Elias Freij, showed me an official Israeli map indicating how the West Bank would be populated in the future. Palestinians would be on reservations in about 10 percent of the land.

Meanwhile, the Palestinians have been oppressed since Israel occupied the territories in 1967. That got much worse during the Iraq war when Israel clapped a curfew of them, meaning that they could not leave their homes for any reason—virtual imprisonment. It ruined the Palestinian economy since nobody could go to work. This, too, was fine with the Israelis who were able to give to the Russian immigrants the jobs that the Palestinians were unable to get to. This is why the Palestinians cheered the bombing of Israel by Iraq's Scud missiles.

**ISRAEL'S RELATIONS WITH** the Catholic Church also deteriorated during the war, mainly because the church was seen as siding with the Palestinians. Indeed, the Palestinians, the Catholic agencies such as Catholic Relief Services and the Pontifical Mission for Palestine have grown in stature because of their help.

Christians no longer have access to all their sacred shrines, which is something Israel always said it would guarantee. The hostility reached its worst when Vatican property in Jerusalem, the Notre Dame Center, was invaded by Israeli police with assault rifles. I stay at the Notre Dame Center when I'm in Jerusalem. The Vatican had to go to court in order to acquire it.

Perhaps now is a good time to try to iron all this out, but I don't see much going on the part of any group in the area—Israel, Arab countries or the Palestinians.

## Paintings bought by Msgr. Priori are returned to Holy Rosary Parish

by Mary Ann Wjand

Thanks to generous donations from concerned individuals, part of the city's Italian heritage has been returned to Holy Rosary Church in Indianapolis.

Dr. James J. Divita, chairman of the history department at Marian College, said he and Mike Timpe, president of Holy Rosary's parish council, were able to raise pledges totaling "in the four digits" to purchase three oil paintings from the art collection of Monsignor Marino Priori, an Italian immigrant who was the first pastor of the south-side church.

Marian College officials sold the art collection during a Feb. 2 auction of antiques, artwork, and collectibles to raise money for restoration of the historic Allison Mansion.

Andy Murphy, Marian's director of public relations, said the paintings deteriorated while in storage and were too costly for the college or the Sisters of St. Francis to restore properly.

"On Feb. 2," Divita said, "we bid on three paintings in a set of six scenes from the life of the Virgin Mary. The following day, Sunday, the paintings were returned home to Holy Rosary, accompanied by the sound of the Assumpta bell which Father Priori had installed in 1909."

That Monday, Divita said, he conferred

with a prominent Italian-American who had made a pledge before the auction and this man became the anonymous donor of the Priori paintings to Holy Rosary.

In 1980, Divita said, a professional appraiser hired by the college described the oil paintings as "possibly from the area of Lombardy, from the late 16th century, eclectic and reflecting perhaps the work of Antonio Campi (Cavaliere 1536-ca. 1591)."

Divita said the appraiser also "verified the sizes given in the Priori inventory, declared each an oil painting on canvas, but warned of signs of deterioration."

Divita said the three oil paintings purchased for Holy Rosary depict "The Birth of the Virgin," "The Visitation," and "The Circumcision of Christ," which

was called "Offering of the Child Jesus in the Temple" in the Priori inventory.

"Campi, to whose work the appraiser compared these paintings, was a painter, sculptor, architect, and writer from Cremona," Divita said. "He painted for King Philip II of Spain and received a letter of commendation from Pope Gregory XIII."

Whether this master painter personally executed the paintings now back at Holy Rosary or "guided the brush of one of his gifted students" makes little difference, Divita emphasized, because the significance of the paintings lies elsewhere.

Divita said additional donations totaling \$2,600 will go toward restoring the canvases.

"Some will value these paintings as a visual delight or spiritual inspiration," he said. "Others, however, will prize them like a lock of hair from a dead parent or a dear faded photograph, reminders of our roots and ethnic heritage."

## Jesuits to celebrate birth of Ignatius, founding of society

(continued from page 1)

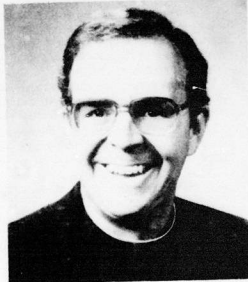
University in Chicago. He currently teaches theology and historical theology at Loyola, Catholic Theological Union and Mundelein Seminary.

Brebeuf Preparatory School was founded in 1862. It was named for John de Brebeuf, a French Jesuit who came to North America to work with the Huron Indians

and was martyred in Canada more than 300 years ago.

Brebeuf began accepting women students in 1976. It has 3,350 graduates, more than 800 of whom are women.

Brother Sheehy is the first Jesuit brother in the world to be elected president of a Jesuit school. Jesuit Father James A. Stoeger is principal of Brebeuf.



Father Robert A. Wild, SJ



Father Ted Ross, SJ



**OPPORTUNITY**—This sign made by St. Joan of Arc students heralds the Community Job Fair 1991 held at the Catholic Center on April 1. It was sponsored by the Urban Parish Cooperative, the Near Eastside Multiphase Council, Job Corps Project. (Photo by Margaret Nelson)

### Archbishop O'Meara's Schedule

#### Week of April 7

**SUNDAY, April 7**—Mass for the Newly Initiated, 55. Peter and Paul Cathedral, 4 p.m.

**MONDAY, April 8**—Catholic Charities Fifth Annual Award Presentation, Catholic Center, Assembly Hall, Buffet Dinner, 6 p.m.; Awards Presentation 7:15 p.m.

**TUESDAY, April 9**—Serra Club of Indianapolis Thirtieth Annual Priests Night, Indianapolis Athletic Club, 6-8 p.m.

**WEDNESDAY, April 10**—Confirmation for Our Lady of the Greenwood, Greenwood; St. Thomas Aquinas, Immaculate Heart, and St. Monica, at 55. Peter and Paul Cathedral, 7:30 p.m.

**THURSDAY, April 11**—Confirmation for St. Gabriel, Connersville; and St. Elizabeth, Cambridge City, at St. Gabriel, Connersville, 7:30 p.m.

**SATURDAY, April 13**—IMPACT '91: SEIZE THE DAY, 34th Annual CYO Archdiocesan Youth Conference, Roncalli High School, 10 a.m.



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## UNITED CATHOLIC APPEAL

## Spiritual growth an important part of appeal

by Mary Ann Wyzard

The importance of spiritual growth will be affirmed during the United Catholic Appeal on May 5.

Rick Valdeseri, archdiocesan director of development, said church ministries that enhance spiritual growth will receive 22 percent of the funds raised during the appeal next month.

Other components of this new archdiocesan fund drive are family development, education and social justice.

"This is an opportunity to help one another and to grow in the process because we all benefit," Father J. Joseph McNally, United Catholic Appeal co-chairman, explained. "By joining in this campaign, we are doing our share to help one another."

The pastor of St. Barnabas Church in Indianapolis said he believes that, "Inside each one of us is the desire to help one another and to form relationships with one another. Sometimes we find ourselves in situations where our jobs prevent us from really going out and touching the lives of other people hand to hand. But we want others to do that for us, and one way is through agencies that support the teachings of Jesus."

Father McNally said Scripture reminds Christians that Jesus said, "As long as you do it for one of these, the least of my brothers and sisters, you do it for me" (Matthew 25:40).

Charitable giving through the United Catholic Appeal enables parishioners to collectively help others, he said, in ways that are "uniquely the Catholic population responding to Catholic needs of our archdiocese."

Ministries that will benefit from this component of the appeal include the Office of Evangelization, the Catholic Youth Organization, and the Office of Worship, as well as parish-based spiritual growth programming.

"Evangelization is the primary purpose of the whole existence of the church," Father Clarence Waldon, archdiocesan director of evangelization, explained. "Evangelization is really the energizing

force of the Holy Spirit. Too many times we're missing that."

Father Waldon said people need to remember the importance of spreading the good news of Christ to others.

"The purpose of evangelization is to help people realize that their real goal is to build the kingdom," he said, "to spread the faith, and to help all people come to know their God." He added, "We need to be a church that is much more concerned about sharing the faith."

Father Stephen Jarrell, director of the archdiocesan Office of Worship, describes that agency's duties as "assisting the archbishop and the liturgical commission in promoting sound liturgical renewal."

Office of Worship staff members work to ensure that appropriate liturgical policy is carried out through liturgical education programs, liturgical ceremony modeling, quality liturgical music, and quality church art and design.

Catholic Youth Organization officials and volunteers work together to provide a wide variety of spiritual growth programs each year for more than 10,000 young people aged 7 to 17.

Edward J. Tinder, executive director, said CYO offers a broad base of programming for elementary, junior high, and high school-age youth in athletic, cultural, spiritual, social, and service categories.

"I've always looked at CYO as a kind of library with a wealth of materials," Tinder explained. "Whoever walks in, whoever comes to CYO, can take that which interests them most."

At this time of the year, he said, "We've got four different athletic activities going on, we just finished the Sacred Fair and the One-Act Play Contest, and in a couple of weeks we've got the Archdiocesan Youth Conference. Then at the same time we also have retreats going on."

Many Catholic Youth Organization activities are parish-centered, Tinder said, and both parish and school identities are important parts of all CYO programming.

"CYO also has a lot of activities that bring non-Catholic school students and non-Catholic youth in connection with the church," he said. "We consider that to be subconscious evangelization."

The Catholic Youth Organization offers many wholesome activities for youth, Tinder said, including summer camp and special retreats that help young people learn they have special gifts to share with others.

During retreats, he said, Benedictine Sister Joan Marie Massura, archdiocesan coordinator of youth ministry, and parish youth ministers help young people learn that they need to resist peer pressure and do what they know is right.

Tinder said these spiritual retreats offer kids "a day of growth, a day of Christian maturity, a very healthy day."

Adults also need to take time away from their busy lifestyles to nurture their spiritual growth, Kevin DeFrey, director of Fatima Retreat House, emphasized. The importance of retreat ministry has increased, he said, because people live with daily stress created by the pressures of multiple responsibilities and time limitations.

"The paradox is that parishioners have less time available to make a retreat," DeFrey said, "and it's for this very reason that retreat experiences are not only needed but are necessary for spiritual growth. We need to step apart and spend some time with the Lord."

## INDIANA GENERAL ASSEMBLY

## SBA says family leave for birth cheaper than termination

by Ann Wadellon

A new study for the U.S. Small Business Administration (SBA) has found that it may be cheaper for employers to give workers unpaid leave for childbirth or family illness than to let employees quit and hire replacements.

"On average, it is going to cost less to grant the leave than it is to do the termination," said Eileen Trzcinski, an assistant professor of economics at Cornell University. The study by Trzcinski and William T. Alpert, an associate professor of economics at the University of Connecticut, found the cost of giving unpaid leave to a worker is relatively small when savings on the employee's salary are taken into account.

Family leave legislation has also gained a prominent spokesman in the person of Indiana's Senator Dan Coats. He said that he has changed his position and become a strong supporter of guaranteeing a leave of absence for the birth, adoption or serious illness of a child.

Coats became a family leave supporter after listening to testimony on the national legislation. He said he "searched my conscience and realized that a baby is most vulnerable when first born and society needs to support the baby and family."

Family leave is a legislative issue at both the state and federal level. A bill before the Indiana General Assembly, HB 1208, was approved 59-41 in the House early in the session. Senator Robert Gattuso (R-Ellettsville) only recently assigned it to the Pensions and Labor Committee in the Senate.

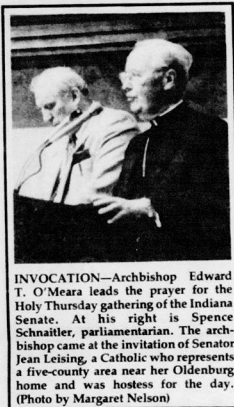
The bill has the active support of a broad coalition representing labor, women's groups, seniors, human services, church leaders and others. But its chances of getting a hearing are uncertain, despite these new developments, because of the delay in assigning it to a committee as well as the traditional positions of a majority of the senators serving on that committee.

At the federal level, family leave was approved by both houses of Congress last session but vetoed by President Bush. It has been introduced again and approved by a House committee. The full House is expected to debate it next month. That bill would guarantee 12 weeks of unpaid leave to workers with companies which have at least 50 employees.

The Indiana bill, introduced by Rep. John Day (D-Indianapolis), would guarantee 10 weeks of leave for workers in companies with 20 or more employees. Senate sponsor is Sue Landske (R-Cedar Lake).

The U.S. bishops were among the early supporters of family leave, seeing it as affirming the dignity of life and contributing to the stability of families. The legislation is high priority for both the U.S. Catholic Conference and the Indiana Catholic Conference (ICC).

Referring to the prevalence of mothers of small children in the workforce, Dr. M. Desmond Ryan, ICC's executive director, said, "Despite the dramatic changes in the workforce in recent years, we continue to operate as though mothers stay at home to care for their children and fathers' wages are sufficient to support the family. Most workers risk losing their jobs, along with



INVOCATION—Archbishop Edward T. O'Meara leads the prayer for the Holy Thursday gathering of the Indiana Senate. At his right is Spence Schnaitler, parliamentarian. The archbishop came at the invitation of Senator Jean Leising, a Catholic who represents a five-county area near her Oldenburg home and was hostess for the day. (Photo by Margaret Nelson)

their health benefits, if they take time off to meet family responsibilities." Sixty percent of working women have no form of maternity leave.

The SBA survey is the first on a national basis to look at the cost to employers of covering for a worker on leave. Overall the findings indicate that employers have sufficient flexibility to adjust to leave-takers' absences in cost effective ways. In four of six categories tabulated, the average cost of handling the leave-taker's work was very close to the usual full-time salary and benefits of the leave-taker. The two exceptions were managers in the smallest firms and non-managers in the largest firms.

Most frequently, some work was held over until the leave-taker's return. Next most prevalent was reworking work to others within the department. Temporary replacements from outside the firm were hired for 30 percent of managers of middle-size companies and 69 percent of non-managers of large companies. Some work was sent home to managers and in some cases the leave-takers were transferred to new positions when they returned to work. The methods differed by industry, firm size, duration and the occupation of the leave-takers.

Important in the overall effect on the company was whether the employer had time in advance to plan for the leave, as with family leave, or if the leave was for a medical emergency with little prior notice.

In the SBA survey, 10,000 business executives were asked to answer questions based on the previous year's experience with employee leaves. Questions included how the company handled the work usually performed by the leave-taker and what the average cost was for handling the leave-taker's work. Returns were tabulated into three groups by the size of the company ranging from fewer than 15 employees to those in excess of 100 workers. Employees were divided into manager and non-manager categories.

## Mother Teresa says her name is being used in fund-raising scams

by Catholic News Service

WASHINGTON—Mother Teresa has asked U.S. bishops to warn people nationwide of several fund-raising scams that are using the Nobel Peace Prize winner's name without her approval.

"Many people are giving generously to the poor thinking I have authorized such persons to collect money for us," Mother Teresa said in a letter sent to all U.S. bishops in late February. "I have not authorized anyone to raise funds or receive donations in my name."

Mother Teresa, founder of the Missionaries of Charity in Calcutta, India, said in the letter that the so-called fund-raisers sell pictures and statues of her and make people "believe that donations and proceeds from sales are given to me."

Fund-raising efforts are prohibited in the order as well as among lay workers of the order, Mother Teresa said.

## Maternity home tax credit ready

Individuals who opened their homes to a needy pregnant woman for at least 60 days during the pregnancy or immediately after the birth can now apply for a state tax credit. A form for that purpose was recently approved by the Internal Revenue Service and the Indiana State Board of Health.

The credit can be applied to taxes on 1990 income. If tax forms have already been filed for 1990 taxes, an amended tax form can be filed to take advantage of the tax credit.

The credit is the result of a law passed last year, called the Maternity Home Law. It

was sponsored by Rep. Jerome Kearns (D-Terre Haute).

A formula to calculate the credit is included on the application and figures about \$200 per month to a maximum of \$3,000 credit per year. The total allowable credit is capped at \$500,000. The rules for another part of the new law, offering grants to maternity homes, have not yet been written.

An application for a maternity home tax credit is available from the Maternal and Child Health Division of the Indiana State Board of Health, P.O. Box 1964, Indianapolis, IN 46206-1964.

# Commentary

## THE BOTTOM LINE

### The poor are with us in increasing numbers

by Antoinette Bosco

In the neat and mostly comfortable small New England town where I work there was a commotion recently in the park area near a river bordering the town. Police had found a body and work was under way to do what police have to do when they encounter a death.

Since I am a newspaper person, I stayed on top of what had happened to get the information about the who, what, where and why so that the story could be accurately reported. But when the police report was



done, and I learned the cause of death, I found myself emotionally disturbed.

The man was young, in his 30s, and he had died of what the police said was hypothermia. In the old days we would have been a little more explicit. We would have called it what it was—freezing to death. The temperatures of the night before his death had been in the teens, cold enough to take the life out of anyone who did not have shelter.

I kept thinking of that night. I had left work fairly late. I remember seeing a slender man with a beard, carrying a plastic bag, crossing the street in the direction of the park. Several times in the past few years young, homeless men have knocked about my office window seeking information about shelters, and always they carried a plastic bag with their belongings.

I had wondered if that man had a place to stay as I drove along, but never thought about him again until I heard that a young man had frozen to death that night.

I do not know if the man I saw is the man who died. But what I do know is that Americans. *The New York Times* recently carried a front-page story saying, "Rich Got Richer in '80s; Others Held Even." There probably was not room to add, "And Some Got Miserably Poorer."

I got disgusted looking at the chart of statistics in the *Times* and even more so when I saw the line. "Surveys by the Federal Reserve Board suggest that 1 percent of all households hold one-third of all personal wealth."

I also found disturbing the statistics that while the median wealth of all households was \$43,280 for whites, it was disproportionately low for others—unbelievably so. \$14,170 for blacks and \$5,520 for Hispanics.

The poverty situation, certainly as reflected in the homeless and the hungry in the United States today, is a tragedy. It is also a mark of shame that our political policies have changed us as a society, turning us into one where the rich got richer and the poor poorer. Equal opportunity has become somewhat of a bad joke on all of us.

We can't keep blaming the victim, either. Our homeless and hungry are often not bums, but the working poor. They are people, as my brother Joe says, "who have too much month left at the end of their



ANOTHER SAD CHAPTER

money." He should know. He has worked for years helping to develop and stock a regional food bank in Albany, N.Y., with the cooperation of Matilda Cuomo, the wife of Gov. Mario Cuomo.

This week my brother was telling me that they used to budget \$50,000 a year to feed the hungry. Now they need \$50,000 every two weeks. That is the sign of poverty. It has become a contagious disease.

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## THE YARDSTICK

### Laws may ban permanent replacement workers

by Msgr. George G. Higgins

Bishop Frank Rodimer of Paterson, N.J., testified recently before a Senate subcommittee in favor of a bill which would outlaw the use of permanent replacement workers in a legitimate strike.

Speaking for the U.S. Catholic Conference, Bishop Rodimer argued that the use of permanent replacement workers completely nullifies the right to strike, subverts the collective bargaining process and leaves a residue of conflict and bad will within the affected local communities.

Despite overwhelming support in the House and substantial support in the Senate, the bill probably will not pass this year because it lacks enough support to override a presidential veto.

President Bush has let it be known that



he will veto the bill if it reaches his desk. A presidential veto will not, however, be the end of the matter.

The bill will predictably get another hearing during the next and succeeding sessions of the Congress. Call it wishful thinking, but my own guess is that eventually it will be enacted.

I recently reviewed a sampling of the material being distributed by the bill's opponents.

On the face of it, their arguments, stated for the most part in rather innocent-sounding technical legislative language, might persuade the unwise reader that their only purpose is to promote the cause of fair and equitable collective bargaining. But let the reader beware.

Many of these organizations have a hidden agenda. Their real purpose is to cripple the labor movement and, if possible, to hasten its demise. This is particularly true of the U.S. Chamber of Commerce, the leading opponent of the proposed legislation.

That's a serious charge, but the Chamber of Commerce has indicted itself in some

of its own official statements. For present purposes, let me cite an official press release headlined "The Strike Incentive Bill: Turning Back the Clock" and issued over the name of Peter J. Eide, manager of labor law for the Chamber.

Eide's statement starts off innocently enough by arguing that outlawing the use of permanent replacement workers would increase the number and frequency of strikes by destroying what, in his view, is now a balanced framework for labor-management relations. In the end, however, Eide reveals his attitude toward unions.

American unions, he says, are headed the way of the dinosaur, and they know it. In fact, he says, that's the only reason they are now making a last-ditch effort to outlaw the use of permanent replacement workers. Eide says unions are desperately striving to "alter their decades-long slide into oblivion by proposing absurd amendments to perfectly sound law."

The time has come, he concludes, for union leaders to acknowledge that "the

golden age of powerful industrial unions in America is rapidly drawing to a close—and the nation cannot afford to resurrect the corpse." The time has come, he argues, for American unions to lock the office, throw away the key and fade quietly away.

I cannot imagine that Eide really believes what he is saying in the name of the Chamber of Commerce. The "industrial" unions whose demise he confidently predicts include the United Auto Workers and the United Steelworkers among dozens of other long-established unions with hundreds of thousands of members.

I think it is perfectly clear that the Chamber's real purpose in opposing this legislation is not, as it claims, to promote constructive collective bargaining, but to make life difficult for the labor movement and, it hopes, to put it out of business.

That's bizarre to say the least, and it bodes ill for the future of labor-management relations in the United States.

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## TO TALK OF MANY THINGS

### Sympathy is fostered for euthanasia, as in abortion

by Dale Francis

Doctors are supposed to try to make people well, not kill them. When the doctor with the suicide machine appeared, it was grotesque enough that people found it upsetting.

But a few weeks ago, another doctor wrote of assisting suicide. He was obviously sincere and motivated by compassion, so many people identified with him, empathized with him, and saw no evil in a medical doctor showing a patient the way to end a life.

This is what makes the problem we face today such a serious one. There was a time that the idea of euthanasia was repugnant to almost everyone. It is a situation not too unlike the situation of abortion a quarter of a century ago.

There was a time, not long ago, when virtually all of our society opposed abortion. It was opposed by all religious bodies and even those without religious formation



were opposed to the idea of destroying infants in the womb.

There were abortions but they were illegal. Despite what some say today, the number of abortions then in our society in no way approximated the number of abortions in our society in which abortion is legal.

Then there began a campaign to change the image of abortion. Abortion was no longer the destruction of unborn infants. It was mercy for the victims of rape, of incest, of the expectant mother doomed to die in childbirth. Articles appeared in women's magazines early in the 1960s, and the image of abortion changed from abhorrent to sympathetic.

There were always those who intended to bring about the abortion on demand that we have today, but they didn't identify themselves. The campaign was to bring sympathy for victims of rape, incest, women endangered by pregnancy carried to term—a small percentage of the more than 19 million abortions since.

It was abortion on demand that the ultimate motivators of the pro-abortion campaign wanted. Today what concerns infants in the womb is discussed by the pro-abortion lobby only in the terms of women's rights.

The campaign to give respectability to euthanasia is directed to the compassion of good and honest people. Dr. Timothy Quill, an internist from Rochester, N.Y., who wrote the article that appeared in the *New England Journal of Medicine*, is obviously a compassionate man.

When a patient in the final stages of terminal leukemia asked him to provide her with pills she could take that would end her life if the pain became intolerable, he tried to dissuade her. He discussed it with her seriously—he had known her for a long time. They talked together with her husband and son. He reluctantly gave her sleeping pills, which she used later after asking his family to leave her alone for awhile.

It is not strange that there was a sympathetic response. But it is wrong. Yet there are those who would plan society who hope that people will get used to the idea of ending the lives of those terminally ill.

The ultimate aim is decades away. A short story I wrote in 1972 I titled "The Waiting Room, 2020 A.D." It may be nearer than that. There are those who want to preserve only quality of life. Those who are ill, old, incapacitated, who just

don't play a useful role in society, would be "put to sleep" so limited resources would be used only for the useful.

Don't allow your sympathies to be maneuvered into acceptance of euthanasia. Stand firm for what is morally right. The life you save may be your own or the lives of your children.

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# To the Editor

## Answers letters against recent war

It is keenly disappointing to see the recent letters in *The Criterion* signed by priests and nuns attacking the United States' decision to go to war in the Gulf. Dissent is a fundamental right and everyone is entitled to his or her opinion, even a wrong opinion.

The overwhelming majority of Americans, including some clergy like Cardinal Bernard Law of Boston, agreed that the tenets of the "just war" principles were met. How long were we to allow the rape of Kuwait City to continue? Saddam may have eventually launched chemical, biological or nuclear warheads into Tel Aviv, all while the clergy still ruminated on the metaphysical dimensions of war's morality. Following some of the logic espoused, Hitler may have been able to completely liquidate the Jews.

The deeper implication of the religious protestations is the insight it gives us into the unconventional mind of many of our clergy, and that relationship to our death of religious vocations. We seem to be drawing our religious from a very narrow band of the Catholic spectrum, much more radical than our general Catholic population. Role models are an important issue. We aren't drawing linebackers off the football team to the seminary.

Let me be clear. I do not question the good intentions of the clergy who condemned the U.S. action so vehemently. "Forgive them, Father, for they know not what they do." I am deeply concerned that they appear so demonstratively disconnected to the real world. Many send signals with which most Catholics do not wish to be identified. The pope was too ready to acquiesce to any and every "peace" plan. To many of us, he appeared timid and badly misinformed.

The message of the Gospels has often been twisted by zealots to mean things that aren't there. Their misinterpretations of biblical passages can be as bad as any Bible-belt fundamentalists'. First of all, Jesus was not a pacifist. He did not "negotiate" the money changers from the temple. He "drove them out," overturning their tables. It must have been rather violent.

And the Ten Commandments condemn murder, not all killing. After all, they were authored by the God who led the Israelites to numerous bloody victories over oppressors. It's inconceivable that God was initially wrong or has changed his mind.

Jesus advocated "placing a millstone around the neck" and "then casting into the sea" those who would lead others to sin in Mark 9, Luke 17 and Matthew 18. That would kill most people. Pretty rough stuff, but that's what Jesus said. And any other interpretation of that passage would be fishing badly. One young priest tried to do it. I misread the passage. As a product of 16 years of Catholic education, including a degree from a Jesuit university, I believe I can understand a non-footnoted passage from two Catholic Bibles.

"Turn the other cheek" has been wantonly corrupted. If Saddam rapes your daughter, I don't believe Jesus wishes us to offer him our other daughter as well. In a tight spot, many clergy seem to be long on prayer but short on action. Prayer is powerful medicine, but priests and nuns go to the doctor.

It is also wearisome to hear the old cliché that "war doesn't solve anything." Yes, it does, should we not remember World War II, the Revolution, or the Civil War? In the middle ages the church orchestrated the Crusades. There is a time to fight, a time to kill to stop evil. Endless and insane debate in such obvious cases as the Gulf weakens the image of our Christian leaders. This is not vocation building.

When religious vocations are discussed, the importance of role models is noted. There is a matter of image. Pacifism is not heroic. It is a moral failing. Pacifism denies the worth of good over evil and the necessity to defend good from evil. A true pacifist stands for nothing, and denies his responsibility to his fellow man and the common good. In the strict sense, Jesus could not have been a pacifist.

Pacifism is seen by many as a misunder-

standing of religious values, and extremism at the least. Many of our religious appear to be true pacifists.

Only an understanding of the real world, coupled with a return to deep spirituality in the church, will fire the hearts of young men and women to forsake worldly success and romance and make a strong commitment to a religious vocation. But they must bring their earthy, world-wise common sense to the job.

This is a difficult letter to write. The letter-signing clergy meant well. I'm sure, but their self-righteousness in this matter has hurt people.

Pray for our priests and nuns. Pray for vocations.

John M. Jaffe

Indianapolis

## Letter writer didn't go far enough

The letter from Dorian Kondas on "Dilemmas of a Married Priesthood" in the March 15th *Criterion* certainly made me think. After learning about all the problems a married clergy would cause, I am now convinced that those, like our Holy Father, who are against priests marrying, are not only right but do not go far enough!

For example, as the letter stated, if priests married, the parish would have to support a whole family. And the more vocations we had, the more families we would have to support. How true! But, if this is the case with the church, what about the government? Think of all the married elected officials whose families are being supported by our tax money. If these officials were required to be celibate, think of how much tax money could be saved. The bishops should begin lobbying for celibate politicians immediately!

Then, too, if a married clergy would mean the church would have "greater difficulty keeping its priests loyal" since their interests will become divided between church and family, shouldn't celibacy to be required of doctors? Would you want to be operated on by a surgeon who thought more of his family than of your appendectomy?

A married priesthood would also keep priests from moving from one parish to another. Are you listening, Uncle Sam? With all of the transferring that goes on in the armed forces (to say nothing of big business corporations), wouldn't it just make sense to require all service men and women (and business people) to be celibate? I think so!

Finally, I priests marry, Catholics will lose their identity with all that follows from that. Our church will be like all other churches that now have married clergy. Well, other churches have married laity, too. If our church required all of its members to be celibate and not just clergy, then we would be even more different than other churches, and our identity would be even stronger. Maybe our Holy Father will pick up on this if enough of us get behind it.

Thanks to Dorian Kondas for some stimulating ideas.

Mildred Langshore

Carmel

## Readers' letters on Catholic schools

I recall our school's recent Fair of Excellence, and while there were so many really worthwhile and outstanding projects, one stands out in my mind, mainly because it concerned itself with something near and dear to me—Catholic schools.

Andy Curtis, a fifth-grade student here at St. Mary's School, Rushville, became interested in the memories held by many who had attended Catholic schools in former years. He wrote a letter to *The Criterion*, asking people to write him about their memories and feelings concerning Catholic schools. What resulted was a veritable testimonial to the Catholic school system in the United States.

It was my privilege to read the letters of

those who wrote him and they were many! The letters filled two large scrapbooks. What a joy to read those letters, so filled with faith, with loving memories, and with praise for Catholic schools. I am all the more convinced now, after reading them, that Catholic schools indeed are necessary for the good of the church.

Several main ideas stood out. First, all were grateful for having had the opportunity to have attended a Catholic school and spoke of the lasting impact it had had upon their lives. The dedication and idiosyncrasies of the sisters from the various religious orders, who have taught in Catholic schools from their inception, also were referred to time after time. In some letters there had tempered the discipline once felt to be harsh but now understood to be caring and something for which to give thanks.

While most of the responses were from persons having attended Catholic schools years ago, some came from today's students. Their letters were not unlike that of the oldersters, reflecting the loving and caring atmosphere of their modern-day schools and how they felt that they were getting a better education than their public school counterparts.

Yes, it was a joy to read these letters. Thanks, Andy, for allowing me the opportunity. I only wish all of you could have the same chance. I assure you that you would agree with me when I say that it was inspirational reading. I could definitely promise each of you that you would not be disappointed. Indeed, you would be all the more thankful for the presence of Catholic schools in our midst and ask God to bless our community and country with these vital institutions for generations to come.

I am proud to be a principal of a Catholic school, one which has many Andy Curtises. Let us pray together that Almighty God will continue to bless our country with the presence of such a wonderful institution—Catholic schools.

Donald E. Burkhart

Rushville

## Jaquet suffering from envy blow-out

Re the commentary "Thoughts on Superstretch Limousines as Ultimate Symbol of Arrogance" (March 22 *Criterion*), when was the last time Lou Jaquet took a ride in a stretch limousine? You really must hire one for him. He seems to be suffering from an envy blow-out.

What is Jaquet complaining about, really? That, perhaps, he wasn't ambitious enough to find himself in circum-

stances which would give him the option of utilizing that mode of transport? There are those in the world who have enormous capacity to work long and hard, take risks with the money they earn, and build the sort of empires that provide employment for thousands of people. Often, it is the trip to and from the airport in the limo that provides them with a moment's respite from the day's headaches. Would you deny them this? Is Jaquet having misgivings about the course he has chosen for his life to take? Is he angry at himself for not going on to become a doctor, businessman, or entertainer, and taking his frustrations out on those who chose a path that would eventually entrust them with monetary wealth or fame?

Is he angry, too, at "Catholic chart-topper" Gloria Estefan (page 17 of the same issue) for napping in a tour bus, rather than napping in, say, a VW microbus? There are those entertainers who are so pursued that they must use, not only stretch limousines, but private buses and aircraft in order to maintain a little privacy. Didn't Jesus steal a quiet moment by using a private boat to escape the multitudes?

The existence of stretch limousines is in answer to the demand put forth by those who need them. It is not some conspiracy to waggle a finger in the face of the poor. The tinted windows allow the occupants to view the passing scenery. Those outside the limo are prohibited from viewing the occupants, counter to Jaquet's mistaken theory that window tint blocks vision from the interior. How does he know what the occupants see or what they are feeling as they pass his bedraggled humanity in alley doorways?

It is not the fault of the rich that there are poor in America. It is not the fault of a generous welfare system that encourages poverty and homelessness. It is the fault of affirmative action that minorities have become convinced that, without help, they are powerless in today's society and refuse to even try to make lives for themselves and their families. Certainly I agree that a couple bad breaks can knock one from his place on the ladder of success, but it is possible to start over again.

Lou Jaquet needs to find some peace of mind concerning his place in the world. It doesn't really matter how one travels about. More important is what one does when one arrives.

Robert A. Branch

Paoli

## LIGHT ONE CANDLE

### My stand on the war

by Fr. John Catoir  
Director, *The Christophers*

Now that the hostilities with Iraq are over, I'd like to tell you about my stand on the war. I think President Bush and the U.N. coalition were right to hold to their position of insisting on Saddam Hussein's compliance with the Security Council's resolution 660. Hussein had to be stopped.

At the same time, I have had longstanding misgivings about the use of any form of violence. In my 20s I was a faithful reader of *The Catholic Worker* and was sympathetic to the pacifist position. I believed it was better to be killed than to kill.

Toward the end of the Korean War I was drafted into the army. I didn't object to serving in the military, but I told the inducting officers about my moral reservations. They ignored me, probably thinking it was a college boy's ploy to avoid the draft. It wasn't!

After completing basic training, I arrived at Ft. Sam Houston, Texas, as an M.P., and I told my company commander I would never fire a weapon to kill or hurt anyone. He told me not to worry since it was highly unlikely that I would ever be called upon to do so as part of the honor guard for Fourth Army Headquarters.

Eight months later, after attending Mass

almost every day, the chaplain asked me if I would be interested in becoming his assistant. I jumped at the chance, and the provost marshal was delighted to be relieved of his pistol-packing pacifist.

I mention all this to give you some background on how my thinking has evolved since then.

I believe Saddam Hussein has been a bully and a killer all his life. He murdered his own power and held his own country hostage for years by killing all known and imagined opposition, including some of his relatives. His invasion of Kuwait demonstrated his growing appetite for power and dominance in the Middle East.

Hussein was only a few years away from possessing nuclear warheads. What kind of a war would we have had to fight in five years if Hussein had nuclear weapons? It's one thing for a pacifist to say we must never use such weapons; it's another to ignore a tyrant who might use them on others. In the abstract and on a quite personal level I still believe it would be better to be killed than to kill. But I could never urge that position as a national policy.

The Palestinian question is at the bottom of the unrest in the Middle East, and we cannot ignore it forever. Israel has a right to its sovereignty, but so do the Palestinians. Let us pray for peace in the Middle East. I think we're closer to it now than we have been in the last 50 years.

(For a free copy of the *Christopher* pamphlet, "Peace, War and the Christian Conscience," send a stamped, self-addressed envelope to *The Christophers*, 12 E. 48 St., New York, N.Y. 10017.)



CORNUCOPIA

# Glimpses of our immortality

by Cynthia Deves

Beretta is three and she believes that when she is grown up she will be a beautiful ballerina with a pink tutu and a sparkly wand and a tiara. Never mind that Beretta is a chubby and about as graceful as Smokey the Bear. She has an agenda.

Ten-year-old Georgie admires Arnold Schwarzenegger, whom he is struggling to imitate by working out with weights. He has approximately two muscles in each upper arm and is working hard to encourage them to bulge. He believes he has the right stuff.

Soap operas portray the realities of adult life for Lolly, who is 15-going-on-45. Romantic angst and clothes by Giltz of Hollywood frame her ideas of the future. She is at that magic age when we know everything, and understand nothing.



By the time we are 35 or 40, however, we begin to realize that our futures may not lie in being the prima ballerinas or the prime hunks who capture the world's attention. We probably won't be clever, famous people who mingle only with gorgeous persons of the opposite sex, or live in state-of-the-art palaces in exotic locales. We may not even want to.

No, our immortality lies elsewhere, and I'll tell you where. It's walking around out there in our children and grandchildren.

Until our kids have kids of our own, it's hard to believe. People say to us, "My, I'd know you were John's mother (or Ted's dad) without anyone telling me, he looks just like you," and we can't see it. We actually thought we were one of a kind.

But when the grandchildren come along, we can finally begin to follow the relentless trail of the genes.

One of our sons walks briskly with his feet toeing out and his shoulders slightly elevated. His son, who just learned to walk, staggers headlong with his little gym shoes pointing out and his shoulders raised

like wings. It's enough to bring tears to the eyes.

Another pre-school grandchild resembles her mother in many ways. Nevertheless, when something comical happens, we see her dad reflecting back at us. Her deep-blue eyes twinkle, and she gives us a conspiratorial grin that says, "We know that's funny even if no one else gets it!" His keen sense of the ridiculous lives on in her.

The trail of genetic clues can lead even further back in our chromosomes. When little Lola shows off by touching the tip of her nose with her skinny, acrobatic tongue, we are reminded of Aunt Tilly amusing the kids at the family reunion with similar gross antics.

Or, when Tommy picks up a pencil effortlessly with his prehensile second toe, his brothers can't wait to holler, "That's nothing, Grandpa does that all the time!"

We see ourselves re-played, as it were, on the moving picture screens of the future. We notice our spouse's stubborn silences showing up again in kid number two, or Great-Aunt Nell's artistic skills appearing in a cousin's fingerprinting.

We are all made in the image of God, who has promised us immortality. And it's comforting to see glimpses of it ahead of time.

Parish, 3352 West 30th Street will sponsor its third annual **Angel's Attic Christmas Bazaar** scholarship benefit on Saturday, Dec. 7. Vendors of handmade crafts and baked goods are invited to rent 5' by 10' booth space for \$25. Deadline for application is May 1. Call 317-926-0516 for application forms.

Former members of **St. Magdalene Parish** and Community at Jefferson Proving Grounds near Madison are invited to return for a tour of the safe area on Saturday, May 11. The foundations and basement of the former church and rectory are visible at the site, as well as a cross commemorating the first cemetery. Jefferson Proving Ground's 50th anniversary reunion will be held on Friday and Saturday, May 10-11. Call the Grounds public affairs office at 812-273-7345 for more information.

The **Connersville Deaconry Board of Total Catholic Education** will present the last program in its free Adult Faith Formation series on Monday, April 15 at St. Gabriel Parish, 224 West Ninth Street, Connersville. Carol Blatter of ElderCare Management and Family Counseling Services of Indianapolis will discuss "How Do We Care for our Elderly Parents and Parishioners?" from 7:30 to 9:30 p.m. To register, contact the Connersville Deaconry Resource Center at 220 West Ninth Street, Connersville IN 47331, 317-825-2161 by April 12.

Our Lady of Lourdes Parish Board of Education will sponsor its **First Annual Spring Benefit Dinner** beginning with cocktails at 6 p.m. on Sunday, April 21 at the Indianapolis Marriott, 7202 East 21st Street. Lourdes alumnus Philip J. Wilhelm will be master of ceremonies, and honored guests will include priests and religious who formerly served the parish. The cost is \$30 per person, with reservations due by April 12. Call Colleen Kenney at 317-353-9642 for more information.

**Services for a feast and lasting peace** will be held on the **Just of the Divine Mercy**, Sunday, April 7 in Sacred Heart Church, 1530 Union Street. Exposition of the Blessed Sacrament at 12:30 p.m. will be followed by a Holy Hour of rosary and other prayers from 2 to 3 p.m. Everyone is invited to attend.

"**A Workshop on Remarriage**" will be held from 9 a.m. to 9 p.m. on Saturday, May 18 at the **Benedictine Center**, 1402 Southern Avenue, Beech Grove. Topics will include: "Healing the Past," "Blending Your Families," and "Deepening Communication." An optional session on "The Annulment Process" will also be available. The cost is \$30 per person. Call the Family Life Office at 317-236-1596 for registration and information.

## vips...

During the month of April **Jan Schmidlin Gill**, a member of St. James the Greater Parish in Indianapolis, will display her watercolor and oil paintings at the **Shelby Branch Library**, 2502 S. Shelby Street. Gill has studied graphic and fine arts since she was first encouraged to pursue her artistic interests as a seventh-grader at Little Flower School. Library display hours are: 12 noon-8 p.m. on Mondays, Tuesdays and Wednesdays; 10:30 a.m.-5:30 p.m. on Thursdays and Fridays; and 10 a.m.-5 p.m. on Saturdays.

## check-it-out...

The Mother and Unborn Baby Care Pregnancy Problem Centers will present an **Information Night** at 7:30 p.m. on Tuesday, April 9 in the Center located in Suite 819, 445 N. Pennsylvania Street. Pro-life volunteers are needed to staff the centers and for fund raising, helping with mailings, and public speaking. Call Mary Taylor at 317-632-3720 for more information.

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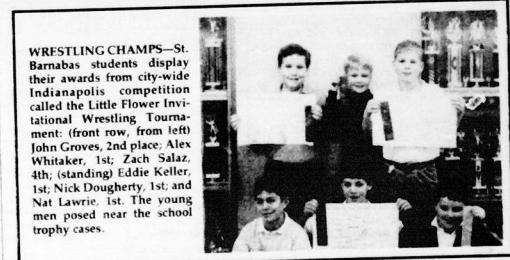
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**OPENING NITE**—Cast members from the Providence High School theatre department deliver an invitation to prospective patron Gladys Koetter for the black tie benefit "Barnum" Gala Friday, April 5 in Providence High School gym, Clarksville. Circus jugglers and aerialists will entertain before cocktails, a dinner, and "Barnum." From left: Kendall Eckles, Brittany Blau, Koetter, Jeremy Hardin and (kneeling) John Wilkinson.



**WRESTLING CHAMPS**—St. Barnabas students display their awards from city-wide Indianapolis competition called the Little Flower Invitational Wrestling Tournament (front row, from left) John Groves, 2nd place, Alex Whitaker, 1st; Zach Salaz, 4th; (standing) Eddie Keller, 1st; Nick Dougherty, 1st; and Nat Lawrie, 1st. The young men posed near the school trophy cases.



# Peace and justice play to be presented at four local sites

by Grace Hayes

During the third week of April, Call to Action (CTA) players will present four performances of "Storytelling and Song: If You Want Peace Work for Justice" around the archdiocese. All shows are co-sponsored by the local Campaign for Human Development (CHD) office.

The presentations will be on April 14 at 7 p.m. at Parkview Auditorium in Jeffersonville; on April 16 at 7:30 p.m. at St. Charles Borromeo Church, Bloomington; on April 17 at 7 p.m. at Marian College Auditorium; and on April 18 at 7:30 p.m. at Terre Haute South Vigo High School Auditorium.

A Catholic performing arts ministry based in Chicago, CTA has given dramatic

social justice-based performances at schools and churches around the country since 1985. The play to be offered in the archdiocese is composed of vignettes from two works CTA has presented before:

"Between the Times," which deals with economic issues in drama, song and humor; and "Peace Works," similar reflections on the bishops' peace pastoral.

Global and environmental themes will be explored in a Dr. Suess-like scene, a sung lament will illustrate the feminization of poverty, and one setting will explore the theme of humankind's responsibility to continue God's creative work. Another portrayal will be a comic retelling of the Gospel parable of the rich man who had shunned Lazarus. He is depicted as languishing in a modern hell, condemned

to watch slides of the devil's vacation in Florida.

The Catholic Community of Jeffersonville-Sacred Heart and St. Augustine parishes will co-sponsor the performance there. Proceeds will be given to the Center for Lay Ministries, an ecumenical organization which offers emergency food, clothing and other forms of assistance through the volunteer efforts of its membership. Instead of an admission fee, a free will offering will be taken.

At Bloomington, the combined social action committees of St. John, St. Paul Catholic Center and St. Charles parishes will present the performance. This event has become a catalyst for the collaboration of these committees, with the promise of future cooperative efforts.

Recipient of the play proceeds will be Shelter, Inc., which provides lodging to the homeless of Bloomington and Monroe County through a variety of shelters. General admission is \$5; senior citizens and students will pay \$3.

The Urban Parish Cooperative of Indianapolis will present the Wednesday night performance at Marian College. The proceeds are earmarked to recruit an additional four volunteers for Volunteers in Ministry, a national volunteer program. There are currently four young people in

the program assigned to live and minister in center city Indianapolis parishes. General admission will be \$10; \$8 for students and seniors.

Representatives of Sisters of Providence, Terre Haute Deanery Center, Office of Youth Ministry and local parishes Sacred Heart, St. Ann and St. Benedict have been the working committee for the final performance on Thursday. The Terre Haute Deanery pastoral council is co-sponsor of the event. Proceeds will be shared by the Families at Risk program of Catholic Charities of Terre Haute and the Wabash Valley Habitat for Humanity. The admission is \$3 for general audience and \$10 for seniors and children under age 12.

The local co-sponsors have worked on this project since an initial meeting in October, 1990, hoping that a large number of people will attend this "musical drama that is thought-provoking and entertaining."

For its first 10 years, CTA directed its energies toward nuclear disarmament and speaking out for a greater lay voice in church affairs.

When the U.S. bishops' economic pastoral was released in '86, two professional actor-musicians of CTA were asked to write a musical drama that would portray the social justice themes of the pastoral for parish audiences. Three months later, the two performers and their actress-wives comprised the four-member ensemble that presented the first version of "Between the Times."

The script, containing song, dialogue some pathos and a lot of humor, presents the hard issues of economic justice with "a spoon full of sugar." The same style and flair was used in "Peace Works."

# Providence home residents 'go to dogs'—for excitement

by Margaret Nelson

Four residents of Providence Retirement Home probably get more than their share of attention from others who live there.

It all started when Providence Sister Barbara Ann Zeller became executive director nine years ago. She brought her blond cocker spaniel there to live.

One resident had not spoken for months after she suffered a stroke. A couple of days after Sister Barbara arrived, she found the woman petting Muffin and saying, "I love you." She can tell many other similar stories of the way the residents have responded to the dogs.

"We were one of the first places in the U.S. to have live-in dogs," said Sister Barbara. "I find it to be invaluable."

"Because so many people loved Muffin, there was not enough of her to go around

and I was 'gifted' for my birthday with Cream Puff," said Sister Barbara.

Later, Cream Puff had two offspring: Sweet Muffin and Doc Howie, named for the veterinarian who generously helped the retirement home with the breeding.

All four have made lots of friends with the Providence Home residents and with the senior citizens who come in during the day to watch television, have lunch and participate in planned activities.

"They love to sit in front of the aquarium and watch the fish," said Sister Barbara. One of the volunteers, Marcia Heilman, said the dogs chase bubbles outside, to the delight of their friends in wheelchairs watching from inside.

"If we had more volunteers, we could take more people to stay here while their sons and daughters work," Heilman said. "This is really a great place."



**BEST FRIENDS**—"Doc" Howie, one of four cocker spaniels belonging to Providence Sister Barbara Ann Zeller, executive director of the Providence Retirement Home in New Albany, seems to enjoy the attention of Charles Mahin, who comes to the facility for the adult day care program. The dogs are used for pet therapy.



**TWO-STEP**—Ann MacLeod, resident of Providence Retirement Home in New Albany, "dances" with "Doc Howie," one of four cocker spaniels who live at the facility. The dogs also sit in front of the aquarium and entertains the residents by chasing bubbles outside. (Photos by Margaret Nelson)



**TRUE FRIEND**—Joyce Schindler (left), principal of St. Mary School in New Albany, presents the "1991 Friend of St. Mary's Award" to Dorothy Wathen. Though she has no children enrolled in the school, the volunteer has helped in the school kindergarten and cafeteria daily. The award is not given annually, but only when someone is recognized as making an outstanding contribution to the school. (Photo by Essie Reilly)

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# Clarksville students like competition

St. Anthony of Padua School in Clarksville is a busy place, where students often participate in community and New Albany Deanery scholarship and religious events.

Once a month the deanery holds an Academic Olympics competition in one of the subjects for junior high students. In March, five seventh- and five eighth-grade students went to Holy Family School in



**HISTORY DIMENSIONS**—St. Anthony, Clarksville, fourth-graders Lindsay Eubank and Greg McCulloch display their Indiana history projects.

New Albany to compete in their knowledge of language arts and religion.

The eighth-grade team won the language arts portion in March. And the seventh-grade team from St. Anthony won the math competition in January.

Other deanery Academic Olympics winners were: math, eighth-grade, Holy Family; science, Providence Junior High took both titles; Sacred Heart, Jeffersonville, took seventh-grade language arts and religion awards, and there was a tie in the eighth-grade religion contest—Holy Family and Our Lady of Perpetual Help, New Albany.

In May, the students will gather for the whole day to match their skills with their

peers. Volunteer Susie Block works with the students in enrichment classes to prepare them for the competition.

Benedictine Sister Rachel Best, principal at St. Anthony, explained that the four upper grade levels use the school building, with grades one through four meeting in the annex. Art classes meet in the convent basement.

"If I had any spare room, I'd open a day care," Sister Rachel said.

Five students had been selected to compete in the area Young Authors competition: Jamie Aloisio, Sunnye Paris, Jackie Zipp, Gina Aloisio and Brandi Ross.

A whole class of fourth-graders had finished three-dimensional Indiana history projects that crowded the classroom area.

The next day, St. Anthony junior high students planned the liturgy and gathered for lunch together afterwards.



**YOUNG AUTHORS**—St. Anthony, Clarksville students who won awards for books they wrote are (from left) Jamie Aloisio, sixth grade; Sunnye Paris, first grade; Jackie Zipp, fifth grade; Gina Aloisio, second grade; and Brandi Ross, fourth grade.



**STUDY**—Seventh- and eighth-grade students at St. Anthony, Clarksville, prepare for New Albany Deanery monthly junior high Academic Olympics competition. The March rivalry was on language arts and religion. The eighth-grade team won the language arts competition. (Photos by Margaret Nelson)

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## Circus comes to St. Joan of Arc

Billing itself as "the world's smallest complete circus," the Royal Lichtenstein Circus came to announce the arrival of spring at St. Joan of Arc the afternoon of March 26.

First grade children at the school distributed invitations to their neighbors, so the gymnasium was "filled to the rafters" with children of all ages.

The show included acrobatics, juggling, magic, comedy and mime. The troupe works with trained domestic and exotic

animals and birds. One act, the "New Kids on the Block," included several trained goats.

The company presented two narrated-mime fables. "Flowers are for Giving" shows the exchange of values between occupants of a park bench. "The Frame Up" shows a friendship redeemed despite greed and carelessness.

The smell of popcorn and cotton candy and the sound of a fifty-pipe callioli band organ filled the gymnasium.



**FIRST CIRCUS**—Students at St. Joan of Arc School, families and neighbors enjoy the Royal Lichtenstein Circus on March 26. (Photo by Margaret Nelson)



April 5, 1991

The Criterion

# Results of survey on hunger are released

One in every eight children in U.S. is going hungry; 20 million people cannot feed themselves regularly

by Patricia Zapor  
Catholic News Service

WASHINGTON—Fifty years after Franklin Roosevelt was elected president in part on the promise to solve the nation's hunger problem, the United States has 20 million people unable to feed themselves regularly, according to a recent congressional committee report.

Other statistics, part of the results of a three-year survey released March 26, show that one in every eight of the nation's children does not get enough to eat.

Proposals for tackling such domestic hunger issues are part of a far-reaching bill soon to be introduced in Congress. It would borrow from Roosevelt's vision with recommendations seeking to eliminate many of the barriers to self-support for the nation's poor, as well as revise how U.S. poverty funds are spent abroad. Its domestic price tag is estimated at \$1 billion.

The Freedom From Want Act, scheduled for introduction in the House after lawmakers return from their two-week Easter recess, includes:

- Sweeping changes to existing programs such as eligibility restrictions for food stamps
- New incentives to encourage communities to work on eliminating hunger
- Projects to make it easier for poor people to save money and to start small businesses
- Programs to study and reduce infant mortality, according to a fact sheet on the proposal being prepared by the House Select Committee on Hunger.

Much broader in scope than recent anti-hunger bills, the Freedom from Want Act also addresses how the United States spends its assistance money abroad, according to committee spokesman Neal Fieger.

It would initiate new human rights policies as a requirement for receiving U.S. food and medical aid; increase funding for child survival programs and for the Migration and Refugee Assistance Account; and develop

## Cardinal Tomasek retires in Prague

by Cindy Woelen  
Catholic News Service

VATICAN CITY—Pope John Paul II accepted the resignation of 91-year-old Cardinal Frantisek Tomasek of Prague, Czechoslovakia, and named his successor.

The resignation of Cardinal Tomasek, who was appointed apostolic administrator of Prague in 1965 but was not allowed to take official possession of the archdiocese until 1978, was announced at the Vatican March 27.

The normal retirement age for bishops is 75. The new head of the Prague see will be Archbishop Miloslav Vlk, who has been bishop of Ceske Budejovice since February 1990.

For 13 years the communist government refused to allow Cardinal Tomasek to officially begin his ministry as head of the Prague see.

It was during that time, in 1976, that Pope Paul VI named him a cardinal "in pectore," secretly. His nomination to the College of Cardinals was announced a year later, when the communist government allowed him to travel to Rome for a consistory.

Until the fall of the communist government in 1989, Cardinal Tomasek raised a constant call for religious freedom in Czechoslovakia, repeatedly offered to mediate between the government and dissidents, and called on democracy advocates to press their cause non-violently.

In 1988, when he wrote to the government giving his support to a petition signed by hundreds of thousands of citizens calling for religious liberty, a high government official complained of the cardinal's "confrontational" tone.

Cardinal Tomasek said the government's policy toward religion, "conceived in the spirit of Stalinism 40 years ago," must be revised.

In January 1989 when police were breaking up pro-democracy demonstrations, Cardinal Tomasek protested to the communist prime minister that "crude violence" was being used against demonstrators.

"The justified yearnings of citizens to live in a free environment, something which has become a matter of course in the 20th century, cannot be stifled by crude violence," he wrote.

As the pro-democracy movement gained hold and the country's hard-line communist leaders resigned in November 1989, Cardinal Tomasek used the nation's first televised Mass to declare, "In this historic moment in the fight for truth and justice in our country, I and the Catholic Church are on the side of the people."

The cardinal will celebrate his 92nd birthday June 30. Born in Studenka, he was ordained to the priesthood in 1922. In 1949 he was named auxiliary bishop of Olomouc and continued teaching at the university's theological faculty there until it was closed by the government in 1950.

From 1951 to 1954 he was interned at a labor camp in Zely. He was allowed to function as a parish priest after his release, and he was the only bishop from Czechoslovakia at the sessions of the Second Vatican Council.

environmental sustainability standards for agricultural programs.

Many of the measure's proposals echo efforts by such groups as Catholic Relief Services, the U.S. bishops' overseas relief and development agency, and mirror legislative proposals that have been supported by the U.S. Catholic Conference.

Introduction of the act, expected to have a lengthy course through Congress, will come hard upon publication of a briefing paper on fighting hunger released in March by the same committee, headed by Rep. Tony P. Hall, D-Ohio.

It draws a distinction between reasons for hunger in developing or war-torn countries and the problem in the United States. Unlike drought-ridden Ethiopia, war-battered Angola or Latin American countries crippled by debt and civil unrest, Americans suffer from "food insecurity," the briefing paper says.

"It is difficult to understand how hunger—how food insecurity, the lack of consistent access to food from conventional sources—can exist in a country that produces food in such massive quantities," it said. It noted 21 million Americans use food stamps and 20 million rely on a food bank or soup kitchen each month to supplement their diets.


The paper said the root cause of this food insecurity is the poverty line. Another 13 million live below the official poverty line. Another 13 million live in "real" poverty, although their income exceeds "the outdated official poverty measurement," it added.

Publication of the paper coincided with the release March 26 of a three-year, million-dollar survey of U.S. households, showing one in every eight children does not get enough to eat.



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# Program offers independent lifestyle

by Cynthia Schultz

In his Clarksville apartment, Bobby McCoskey smiled broadly as he talked about his life. He has learned to budget money, keep a clean and organized home,

shop, do laundry and care for his health needs.

But McCoskey didn't have as much to smile about before a friend referred him to New Albany Deane Catholic Charities three years ago. His Living in Family Environment (LIFE) Semi-Independent

Living program accepted the mildly mentally handicapped 26-year-old as a client.

In May, McCoskey will be the first of 10 clients to graduate from the program. Participants are assisted in maintaining the life skills necessary to live alone in their own homes with some supervision and counseling.

"We work on goals," said Barbara Williams, director of Catholic Charities who has helped the young man work toward self-sufficiency. "Our main goal is to make him independent in the community. We simply provide the opportunity. It can't be forced. Clients have to cooperate."

McCoskey has cooperated and Williams is proud of his accomplishments. He works four days a week at a chain restaurant in Clarksville, filling the salad bar.

In his leisure time, McCoskey plays bingo. He likes to bake and decorate cakes for special occasions.

He has purchased bedroom furniture and entertainment equipment for his apartment. And recently he bought a used car for his mother. McCoskey reaches his own destinations by walking or taking a bus.

He is setting more goals. He's looking for an apartment with a washer and dryer hookup, so he doesn't have to haul his clothes to a laundromat. And some day, he says, he'll be looking for a wife.

When he's not working, McCoskey is volunteering his time at St. Mary Soup Kitchen in New Albany, which serves meals to the needy. Or he's a few blocks away helping Boy Scout Troop #4 plan camping trips.



INDEPENDENT—Bobby McCoskey prepares to bake a cake in his Clarksville apartment. Mildly mentally handicapped, McCoskey will graduate from the New Albany Deane Catholic Charities Semi-Independent Living program in May. (Photo courtesy The New Albany Tribune)

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**BIG BIRTHDAY**—Little Sister of the Poor Jeanne Marie watches Ann Theresa Dalton Smith blow out the candles on her 100th birthday cake at St. Augustine Home on Feb. 9. Smith received her First Communion at Holy Cross Church in Indianapolis. She and her husband moved into the residence in 1975 and were active until his death in 1978. Until a year ago, the centenarian collected mail from throughout St. Augustine for the main box in the lobby. "I love it here," Smith said.

## Music ministry vet says farewells

by Margaret Nelson

When Frank Schaler Jr. had a concert, it was a spiritual experience. And that is what happened on a February Sunday at St. Lawrence Church, Indianapolis.

The man who played and sang in area churches for 35 years was giving his last performance before heading to serve as music minister in a church in Florida. He called the program "Reflections."

Schaler took his audience to the first time he played in front of his classmates at Benedict with "Holy God We Praise Thy Name." Then he told how, when he "graduated from Benedict to Mass, I could tell from that very first moment I had a special calling to use my gifts and talents in the ministry of music."

And he remembered playing at summer weekend Masses at 6, 7 and 8 a.m. at Sacred Heart Church. He bemoaned some never gone to an Irish pub, who wrote religious music in the late '60s.

But he shared two solos from "that other generation," "Ave Maria" and "Taxis Angelicus," which he called "the beautiful old music that made it through it all. We will never find music like that again."

Schaler had his audience join him in "Here I Am Lord," which he dedicated to "the great priests and religious men and women who have been a part of my life and my faith." He cheerfully remembered the late Father Jerry Renn, who offered him

hospitality, but requested that he play and sing for an early weekday Mass.

He recalled an ecumenical group of 60- to 94-year-old women in Peru, Ind. who called themselves "Frank's Flappers." Noting that the rehearsals were more interesting than the performance, he said, "I never knew what these ladies would do." He said, "They destroyed the general" at Grissom Air Force Base.

"Children made my ministry a joy that will never end," Schaler said. "Their enthusiasm, joy and love can never be replaced," said the teacher of elementary school musicians.

Everyone sang "Like a Shepherd" after Schaler told of a "great growing experience," during which Father Joseph Beechem and members of St. Lawrence supported him "through thick and thin." Father Beechem "has a heart of gold," he said. "He is a very spiritual man."

Finally, he asked his audience to "pray for the Lord to continue to bless me and my ministry," as he concluded with "The Blessing of St. Francis."

Beginning in 1956, Schaler played at Assumption, St. Ann, Sacred Heart, St. James, St. Malachy, St. Joseph, St. Andrew, St. Joan of Arc, St. Thomas, St. Mary, American Martyrs, St. Rita, St. Peter and Paul Cathedral, St. Mark, St. Charles in Peru and St. Lawrence.

"Gifts, talents, faith, love, friends, family and the joy of life—these are all things upon which I reflect and need to sustain my life. I cannot imagine not being able to play and sing. I cannot imagine Christmas or Holy Week or Easter without being immersed in worship," he wrote. Frank Schaler is now music director at St. Joseph Church in Zephyrhills, Florida.



# Faith Alive!

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## Miscommunication causes peril on home front

by Dolores Lecky  
Catholic News Service

When people live together, up close, day after day, friction is to be expected. It is part of the normal give-and-take of family, work and community life.

The issue is not how to avoid conflict so much as how to resolve it, how to live together peacefully and creatively in spite of the inevitable conflicts of intimate life and work.

Communication in families is as much emotional as reasoned. When conflicts erupt, usually they are not confined to the immediate issue.

With adults, questions of shared power—who has it, how much it is exercised—often undergird the immediate concern.

With children, questions of parental attention and love, as well as testing the beginnings of personal authority, often are at stake.

But knowing that conflict is normal does not relieve the anxiety it causes. People want and need practical assistance.

No one wants to live in a highly conflicted situation. So what can be done? First, it helps to understand that men and women often miscommunicate.

Deborah Tannen, a linguistics professor, has written a book titled "You Just Don't Understand." It shows how different patterns of socialization in childhood affect the way men and women communicate. These differences frequently are interpreted as slights or hostile attacks by the other.

One example of crossed communication from the book goes like this:

A couple is driving enroute to a little weekend vacation. She says to him, "Would you like to stop for coffee?" He answers, "No." She interprets his response as annoyance on his part and lack of a desire to visit with her. He thinks he is giving a straightforward answer to a question. Their mini-vacation is off to a rocky start.

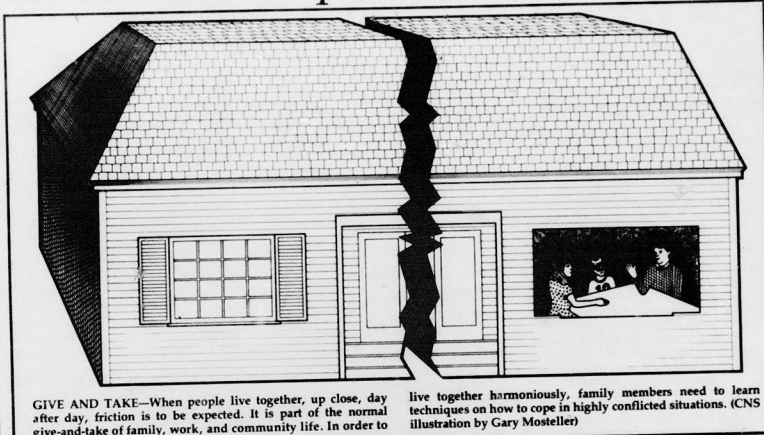
Had he answered with a question like, "Would you like to stop?" or with a longer response such as, "I'm concerned about driving at night, so I don't think we should stop," the communication air would have cleared.

Insights like those found in "You Just Don't Understand" can lead adult members of a family to develop more effective ways of talking to one another. But that kind of help takes time. What about now?

What do you do when anger ignites the homelife in ways that are neither cozy nor comforting.

One of the best antidotes to anger is silence. I'm not talking about heavy, sullen silence, but the quiet that allows us to rest for a while.

The Quakers have long and fruitful experience with utilizing this most funda-



mental of human dynamics. For Quakers—for all of us—silence can provide both light (guidance) and rest (sabbath).

Then there is the power of human touch. It often heals ordinary conflicts. Hugging a child who is distraught, holding a spouse who is alienated, shaking the hand of an angry co-worker—these signs of human caring can dispel the confusion of anger and fear.

Many families also find that holding a family meeting is a good way to air differences that can harden relationships between siblings and between parents and children. Sitting around the table, maybe before dinner rather than after (since mealtimes can be tense when misunderstanding hovers over them) can teach the way of reasoned rather than irrational response to our everyday family frictions. Dinner then can be a celebration.

Such steps for families already represent a form of Christian spirituality. But families also need to know that prayer for one another builds appreciation and readiness for reconciliation.

Perhaps most of all, families can benefit from the true understanding of humility, the practice of humble love which is not the same as indifference or fear.

I am reminded of a recent letter to the editor in *The New York Times* which told of an altercation that broke out when two men riding a bicycle toward Damascus with a basket of oranges balanced on the handle-

bars, and a porter carrying a heavy burden of his own—bumped into each other. The oranges scattered and the men shouted insults at each other; the bicyclist moved toward the porter, fist clenched.

Then a tattered little man came out of the crowd. He took the clenched fist and kissed it. As he did, a crowd of onlookers began to murmur its approval. The porter and the bicyclist then began to relax, and the people began to pick up the oranges. The letter writer remembered that scene

as a caring act by a man who might have been a Syrian Muslim, a Jew, or a Christian. The letter was written in the context of the Persian Gulf War. But I read it as revealing all kinds of reconciliation.

We need to find the tattered little man, the humble person, within ourselves. For that person can find creative ways to carve out paths of reconciliation.

(Dolores Lecky is director of the U.S. Catholic Bishops' Secretariat for Laity and Family Life.)

## Mix love and effort for happy home

by David Gibson  
Catholic News Service

It takes a good mix of qualities to keep homelife humming—laughter, time together, work, celebrations, rest, love.

What happens, however, when conflict erupts at home? The conflict—the tension, disagreement, anger—easily can become the be-all and end-all of one's attention. A negative atmosphere dominates in the home.

Hard work and commitment are needed to resolve problems at home. They do indeed require attention.

Often these problems don't have instant solutions: what to do when a teen-ager "tests the waters" over a period of time,

how to react when anyone—spouse or child—makes decisions differently than you might.

But conflicts may worsen if they get all one's attention.

In a negatively unbalanced atmosphere, it is too easy to withdraw from others, to reject. Then the love that makes a home unique and special seems lacking.

So in the face of a problem at home, people need to take care to call to mind all the positives—to give attention to what they love and enjoy about their children, spouse or aged family members.

Strength coupled with love, and a willingness to give as well as take, are basic when it comes to beginning the approach to a problem on the home front.

(David Gibson edits Faith Alive!)



### DISCUSSION POINT

## Love can resolve many problems

### This Week's Question

What is a good principle to bear in mind when tensions or conflict develop at home?

"I try to see if I'm the problem. I also try to put myself in the other person's shoes." (Danny Pierre-Louis, Miami, Florida)

"Sometimes a little space and time can be beneficial . . . agree to meet again in an hour. Return with a gentle reminder . . . that God created us with two ears and one mouth so we can listen twice as much as we speak." (Reita Lauer, Connersville, Indiana)

"When you feel like hitting someone, hug them instead. I try to find a solution that will meet both our needs. With kids, I try to find a way to add humor to the situation. It can be a tension breaker that will help move you on to finding a solution." (Denise Seeger, Rosemount, Minnesota)

"All things pass with time. They pass more quickly if you detach yourself from the situation, look at your own

position honestly, admit when you're wrong, and make the adjustments needed to live together." (Lou Tumminaro, Roselle, Illinois)

"Love is the best answer to most problems. Even though we (my spouse and I) may have a problem at the moment, I try to remember why I got married—because I love her." (Dick Grayson, Columbus, Indiana)

"If lines of communication are broken, then probably trust is broken. Parents and children must do things to re-establish trust. Keep promises so that trust can be rebuilt, even in little things." (Thomas Corcoran, Havertown, Pennsylvania)

### Send Us Your Voice

An upcoming edition asks: "What difference does the exchange of peace—or handshake of peace—during the Mass make to you? What is its value?" If you would like to respond for possible publication, write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

# Communication heals conflict within families

by Fr. Herbert Weber  
Catholic News Service

I enjoy counseling families because there is so much interaction.

One family—a single mother with three children—was having a particularly hard time with the only son, a 10-year-old. He had become rather abrasive with his mother and sisters.

After several counseling sessions, the boy told his mother it was his job to behave that way as the "man of the house."

The mother looked surprised and asked me where the boy could have picked up that notion.

I suggested she ask him. When the mother gently did so, the boy hesitated and then said his grandmother told him after his father's death that he would now be the man of the house. Not sure what it meant to be an adult male, the 10-year-old decided it meant being pushy and demanding.

As mother and son talked, the boy began to cry in relief, discovering he didn't have to be an adult before his time!

Not all home conflicts are settled so easily. But a simple clarification of statements and expectations of one another can dissolve numerous tensions.

The college students I work with often tell me about unresolved family tensions. As students mature and learn communication skills, they frequently long to return home and try to sort out family problems. Several guidelines are helpful.

The first is for family members to think in terms of family instead of parents vs.

children or one member opposing the others. All members are involved in whatever stress there is; it is unfair and unhealthy to blame one person.

A young woman whose sister continued to tear the family apart by her wild behavior, including drug use and a suicide attempt, wanted that sister to disappear from the family. Furthermore, she found she no longer wanted to be around when stress built up at home.

While acknowledging that it is hard to witness one fight after another, the young woman I was working with had to admit that if she hurt because the whole family hurt, she was also a necessary part of the solution. Seeing that she was part of the whole helped diminish her emphasis on blame, a destructive process.

Second, family members need to accept what they cannot change about one another. Conflicts often arise from a desire to make all members of the family identical in thinking and acting, or from an unwillingness to admit the imperfect characteristics of others. (Frequently, we label a person's attributes imperfect when they differ from our own!)

Thus, the couple that allows its children to pursue their own interests without comparison or competition is already ahead in the process of avoiding conflict.

Finally, it is helpful for families to remember that home is a time and place where mistakes occur. Many good parents inadvertently give children the message that mistakes are unacceptable.

This translates in children's minds to mean they are not acceptable when they make mistakes. And when parents try to



**MIXED SIGNALS**—Many good parents inadvertently give their children the message that mistakes are unacceptable. This translates in children's minds to mean they are not acceptable when they make mistakes. (CNS photo from ABC Publications)

help "correct" the children's behavior, they sometimes compound the problem by sounding unforgiving.

One student summed it up this way: "Just once, I wanted to know that my parents cared about me not because of good grades or success on the track team, but because of who I am."

An elderly woman once reminded me as

I worked with children, "Just remember that they are persons too."

Homelife is the occasion where that bit of truth can either best be respected or most easily forgotten. Practices learned in the home will help in conflict resolution everywhere.

(Father Weber is pastor of St. Thomas More Parish in Bowling Green, Ohio.)

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April 5, 1991

The Criterion

SECOND SUNDAY OF EASTER

# The Sunday Readings

Sunday, April 7, 1991

Acts of the Apostles 4:32-35 — 1 John 5:1-6 — John 20:19-31

by Fr. Owen F. Campton

Again, as on Easter itself, the Acts of the Apostles provides this weekend's liturgy with its first scriptural reading. The Acts, a religious history looking into Christian belief as it occurred in the first century of the Christian era, actually is an extension of St. Luke's Gospel. That in itself evidences the continuity of salvation the early Christians saw as flowing from the resurrected acts of Jesus himself into and through the life of the church.



This weekend's reading is fascinating in that it describes so vividly both the practices and the philosophy of the first Christians. They lived in a community setting. That does not mean that they merely lived near other Christian households. They themselves truly formed a community. The church itself today does not offer a parallel. Religious communities within the church are similar to the community outlined in the Acts of the Apostles.

Unity within the community in faith and service was very important. All things were held in common. There was a bold missionary fervor. Altogether these elements were so lively that to view Christianity today is to realize how distant modern custom is from the ancient realities.

Supplying this weekend's second reading is the First Epistle of John. It is a New Testament source only rarely employed in the liturgy.

While the epistle bears the name of St. John, it is mute as to the identity of its author. Christian tradition has seen John as the author. What is clear is that the author had a great, compelling love for the community, and an extraordinary sense of responsibility for the community's religious well-being. The life of the community, indeed its validity, in the eyes of the author of First John, derived from its identity with Jesus. This passage, read in this weekend's liturgy, is elegant in its ability to describe convincingly the link between the Christian and the Lord.

St. John's Gospel is the source of the

third reading. It is one of the Resurrection narratives, all of them so compelling in their excitement and emotion. The words so well convey the fact and the belief that indeed the Lord has risen. He lives!

This reading actually is in two parts. In the first, the risen Lord appears to the apostles, greeting them with the words, "Peace be with you." Then he commissions them. Just as God sent him into the world, so he sends his followers in God's name. Finally, in an expression of his own divinity, Jesus endows his disciples with the Holy Spirit.

However, his message does not stop there. He combines his gift of the Holy Spirit with the ability to forgive sins. It is an important statement. It indicates, first, that the apostles, who represented the emerging church, were empowered to forgive sins, a strictly divine act. And, secondly, the essential effort of their service in the Lord's name was to forgive sins, to reconcile all with God.

Then in the next incident, Thomas, one of the apostles, is skeptical about the Resurrection. Only if he actually touched Jesus would he believe that the Lord had overcome death. The Lord then came again among them. Wishing them peace, he then addressed Thomas. He showed the doubting apostle the nail-prints and wounds. In absolute belief, Thomas acclaimed Jesus as Lord and God. Then Jesus promised that blessed would be all who had not seen him, but had believed nevertheless.

**Reflection**

For a week, beginning with its triumphant proclamation of the Resurrection during the Easter Vigil, the church has lifted our hearts and eyes to the great meaning of the Lord's victory over death. Now, in the readings of this liturgy, it asks

**'The Pope Teaches' continues next week**

"The Pope Teaches," a weekly feature compiled of excerpts from Pope John Paul II's speech during his audience at the Vatican, will resume next week in *The Criterion*.

Last week the pope presented his annual Easter message.

**MY JOURNEY TO GOD**

## In Search of Turtles



Sometimes our journeys to God take rather strange paths.

Last week I spoke with Father Carlton Beever, pastor of St. Bernadette Church in Indianapolis, about plans for their parish festival May 31 through June 2. He has a rather unusual dilemma to complicate his already busy schedule. It seems that the parish needs eight turtles to compete in the festival's new turtle race.

"We're looking for land turtles," he said. "We need about eight of them. But we don't want those great big box turtles that people eat. We're talking about the ones that are maybe five inches long. We're hoping somebody who lives in the country can help us out."

St. Bernadette's turtle hunt is "just one of the small details that you have to come up with when you're planning a parish festival," he said. "I had a turtle in my yard last year, but I didn't know I was going to need him this year."

The priest didn't say whether the parish would offer bounty money for turtles. But all of God's creatures are priceless, and donations would help the festival budget.

St. Bernadette's pastor promises to take good care of the turtles. "We can house and feed eight turtles," he said. "We've got a big rectory."

—by Mary Ann Wyand

(To donate turtles for the festival, contact Father Carlton Beever, pastor of St. Bernadette Church at 317-356-5867. Wyand is an assistant editor of *The Criterion*.)

us to look at ourselves in the context of the Resurrection. What does it mean to us? What does our baptismal vow, so recently restated in the Vigil liturgy and the worship at Easter, imply?

The first reading furnishes the model. So far have we of this century strayed into individualism and isolation that the companionship of the early church seems even strange. Nevertheless, it is ideal. At once, our defenses spring forward. What? Devote everything to others! Share everything with others! In reality, what else matters, what else endures, but the love of God extended to others?

The second reading magnificently reminds us that together we are one in Jesus. Our common belief, our common baptism, our common life, can be no separation if authentically we are Christians.

Finally, the Gospel underscores the fact that God is with us. We truly may be at peace. God not only has come into our lives, but he dwells with us in his Spirit, guides us in his church, and totally forgives us in our sinfulness, calling us instead to goodness.

Imperfections, sin, and human limitations leave our belief unsteady. The Lord replies gently but persuasively, as with Thomas. He shows us the mercy and goodness of his love, disguised in our salvation, in the hope with which we view tomorrow, in the meaning that drives our acts and decisions. Then, fittingly, we must respond with Thomas, "My Lord and my God!" That is our reaction to the Resurrection. It is our recognition of the Lord, alive, with us, still healing and inviting.

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# Entertainment

VIEWING WITH ARNOLD

## 'The Field' gets muddy with dark Irish gloom

by James W. Arnold

"The Field" is gloomy dark Irish, and things don't get much gloomier or darker than that.

This is Irish writer-director Jim Sheridan's second film—the first was last year's improbably successful "My Left Foot"—and it explores the tragedy of an obsessed, truly hit-bis-riden tenant farmer in the west of Ireland.

Bull McCabe (Richard Harris) is a man who loses everything, precisely because he has learned too well to treasure land, and the keeping of it from generation to generation, above all else. It is perhaps a symbolic tragic flaw for the rural Irish, just as "getting the d" is for middle-class Americans in "Death of a Salesman."

The movie probes deeply into the Irish psyche for damage done by the famine, the exodus to America, the incursions by the British, the social isolation and in-breeding, and the persisting wounds of anti-clericalism. It's often gripping, but the task is too tough.

Set in the 1930s, "The Field" recalls the rugged, picturesque locale and the stern character types of David Lean's "Ryan's Daughter." E.g., the unbending townspeople, an "outsider" who serves as catalyst, a retarded character of insight (canonically played by John Hurt), and a strong parish priest unable to prevent disaster.

Unfortunately, the movie seldom gener-



ates much identification with McCabe, or emotional involvement. It's constructed like a mystery, in the sense that the past and the true nature of the characters are revealed slowly in jigsaw pieces, and only at the end does everything become clear.

McCabe and his surviving adult son, Tadgh (Sean Bean), are laboriously nurturing a field for their small herd of cattle, as generations before them have done, in hopes of someday owning it. But their crude efforts to force the lonely widow-landlord to sell only antagonize her. The underlying issue is moral and social: who "owns" land, and is the price for it paid in cash or love and labor?

To spite McCabe, the widow resolves to sell the field at auction. Unfortunately for McCabe, the outsider (a rich American, played by Tom Berenger) arrives and breaks the implied rules by making the highest bid. He fulfills the Yank stereotype, since he wants to pave over the field and begin mining for limestone. The character also represents the conflict between the Irish who have "stayed" in poverty and those who have emigrated and prospered.

McCabe rages at the apparent injustice. He attempts, typically, to intimidate the American, with horrific results. Their confrontation at night, beside a small waterfall that the American has just "bought," is the film's dramatic centerpiece. When McCabe and his reluctant, inept son try to beat him, the event escalates beyond control to murder and McCabe's agonizing act of contrition under the all-seeing eye of a full moon.

The young pastor (Sean McGinley) sides against McCabe on moral grounds. But he can't get through to his dogged



IRISH LAND—In "The Field," actor Richard Harris (right) stars as Irishman Bull McCabe who with his son, portrayed by actor Sean Bean, fights to keep the land his family has labored over for centuries. The U.S. Catholic Conference says the film succeeds in "capturing the austere beauty of the land and what it means to those who nurture it." It classifies the film A-III for adults. (CNS photo from Avenue Pictures)

flock. McCabe seems to speak for them when he argues bitterly that the clergy is of a different class which has never suffered or shared their hardship. In any case, the well-meaning priest is morally correct but does not really "understand" what drives McCabe and his friends.

For his part, Bull is set stubbornly on course. We learn that he's already heavy with guilt for what he's done both to his mother and another son out of his passion for "the field." His wife (Brenda Fricker) lives with him but has not spoken to him for 20 years (these are folks who hold a grudge). The sole question becomes how all this will slowly crush McCabe into madness and despair.

Jack Conroy's locale photography is superb, and rarely do you see such a classy use of locale symbolism as the final scene, in which the crazed McCabe hopelessly struggles with his staff against the waves of the sea, as if to beat them back.

The role of Bull is magnificently chewy for an actor. It earned a career-restoring best actor Oscar nomination for Irish-born Harris (now 60). White-haired and bearded, wielding that fine Arthurian voice, Harris's McCabe may be destined to lose but he's a formidable fighter and fascinating to watch.

Sheridan is an experienced stage director, both in New York and Dublin, but already in his only two films he's produced two best actor nominations. (Last year, Daniel Day-Lewis was a winner.) But in adapting this play by John B. Keane Sheridan has been less deft. With "My Left Foot," he gave a sadly star-crossed life full human scope; in "The Field," the characters seem doomed theatrical inventions without warmth or freedom to change.

(Irish tragedy, powerful but contrived; violence; satisfactory for mature audiences.)

USCC classification: A-III, adults.

### Recent USCC Film Classifications

The Five Heartbeats	.....	A-III
Ju Dou	.....	A-III
Julia Has Two Lovers	.....	O
The Perfect Weapon	.....	A-III

Legend: A-I—general patronage; A-II—adults and adolescents; A-III—adults; A-IV—adults, with discretion from the USCC is indicated by stars before the title.

## 'Separate But Equal' shows cruelty of segregation

by Henry Herz  
Catholic News Service

U.S. social history comes to life in "Separate But Equal," a two-part miniseries airing Sunday, April 7, and Monday, April 8, from 9 to 11 p.m. both nights on ABC.

The program re-creates events that culminated in the 1954 U.S. Supreme Court decision to desegregate the nation's schools and shows why the "separate but equal" doctrine was inherently unjust and morally wrong.

The story has relevance today as society still suffers the cruelty of segregation.

Written and directed by George Stevens Jr., the dramatization explains both the constitutional guarantee of racial equality and the moral grounds underlying it.

Most importantly for TV purposes, the tale is rooted in the human lives of those involved in the 1954 decision.

This program is set in a single image—a black child walking miles for his elementary education. He portrays Harry Briggs Jr., a South Carolina youngster who trudged five miles each way to attend a Jim Crow school.

Though the local white school has five buses to transport its students, the superintendent of schools in Clarendon County, S.C., refuses to supply even one bus for the Negro school.

In 1950, Thurgood Marshall (Sidney Poitier), head of the National Association for the Advancement of Colored People Legal Defense Fund, institutes a lawsuit claiming denial of the children's rights based on the 14th Amendment.

Eventually, the suit will be joined to four similar cases and be tried together as Brown vs. Board of Education. Arguing that school segregation is a local, not federal matter, is a brilliant attorney of the era, John W. Davis (Burt Lancaster).

The program shows the significant place played by Chief Justice Earl Warren (Richard Kiley) in the court's decision. Because a ruling against segregated schools was without legal precedent and because some feared that it could spark racial violence, Warren had to ensure that the decision carried the moral weight of a unanimous court.

The program carries a disclaimer saying that it is "based on interviews and accounts of the time, and contains certain scenes and dialogue."

In other words, it's a dramatized story that tries to remain

true to historical facts but also make them interesting. No one, except those actually present in deliberations, could know what the justices said while formulating the decision, but Stevens has made the scenes credible within the context of the period and personality of those portrayed.

Interestingly, Stevens does not make villains of any of the principals. Davis and South Carolina Gov. James F. Byrnes (John McMartin) are portrayed as honorable men who argued the issue as being limited only to states' rights.

The acting is high caliber, with Poitier as good as ever in mixing assurance and passion in the central role of Marshall. Kiley portrays Warren as thoughtful but decisive, while Lancaster gives an ingratiating performance as an old warhorse who would rather tend his rose garden than do battle in court.

Special mention should be made of Ed Hall's fine performance as a black minister instrumental in bringing the case and winning local support. When he hears the court's decision on radio while driving along a country road, he says the car to get on his knees to thank God. It's a nicely done scene and a reminder of the church's support of racial justice.

One word and little here of the eloquence of the later civil rights movement. The dramatization relies on a great deal of legal terminology and constitutional hair-splitting.

Youngsters might not understand all the courtroom verbiage, but that's not really necessary. One doesn't have to be a lawyer to understand the question being argued in and out of the courtroom.

It's there in the recurring image of young Harry Briggs' walking his five miles to school.

The program, in fact, ends on that image over which is superimposed an afterward telling what happened to a number of those involved in the case. Harry Briggs, it says, "never attended a desegregated school and never had an opportunity to go to college."

That's the meaning of separate and it has nothing to do with equality. It's something to think about and share with your family.

### TV Programs of Note

Monday, April 8, 8-9 p.m. (PBS) "Barging Through Europe: Austria." The final episode in the "Travels" series follows Richard Goodwin as he makes way down the Main River to the Danube, where his journey ends in the historic city of Vienna.

Monday, April 8, 9-10 p.m. (PBS) "The Secrets of the Sea." The second of six programs in "The Shape of the

World" series is devoted to how the competition for trade between maritime nations during the Middle Ages led to the development of more reliable sea charts and compasses.

Monday, April 8, 10-11 p.m. (PBS) "Diamond Life." This documentary follows a season with a minor league baseball team, the Bakersfield Dodgers of the Class A California League, as they endure long bus trips, a diet of fast food, and tough competition in hopes of earning a position in the major leagues.

Tuesday, April 9, 10-11 p.m. (PBS) "Money and Capitalism." The premiere of the weekly magazine show, "The '90s," offers segments on how capitalism works for people with and without money, homeless people and peopleless homes, the recession, and common contradictions about money and people's daily lives.

Wednesday, April 10, 8-10:30 p.m. (PBS) "All Our Children with Bill Moyers." Beginning with a 90-minute report on workable solutions to the dire predicament of 10 million young people who are at risk of emerging from school unprepared for earning a living in the '90s, the program concludes with a one-hour discussion of the situation by representatives of government, business and education.

Wednesday, April 10, 10:30-11 p.m. (PBS) "Prophet!" This documentary records the activities of a charismatic preacher who sets up his tent amid the tenements of Newark, N.J., shows the neighborhood's mixed reactions, and interviews a psychiatrist and another minister on the effects of this type of evangelism.

Thursday, April 11, 8-9 p.m. (PBS) "Addiction." In a rebroadcast of the eight-part series "The Mind," the fourth episode examines how addictions—tobacco, alcohol, drugs and food—are formed and how recovery is governed by factors influencing the brain.

Thursday, April 11, 10-11 p.m. (PBS) "The End of the Tunnel." In a rebroadcast of the 13-part "Vietnam: A Television History" series, the 12th episode recounts how the long war ended with South Vietnam's surrender as North Vietnamese tanks smashed into Saigon on April 30, 1975.

Friday, April 12, 10-11 p.m. (PBS) "Moving Mountains." The Yiu Mien are the mountain people of Laos who were U.S. allies during the Vietnam War but are today refugees whose difficulties in adjusting to contemporary American society are the subject of this program.

(Check local listings to verify program dates and times. Henry Herz is director of the U.S. Catholic Conference Office for Film and Broadcasting.)

QUESTION CORNER

# Cults frighten parents

by Fr. John Dietzen

**Q** We are parents who need your insights about our children and I guess you would call them, cults or fundamentalist sects. Our whole area has had things happen that really disturb and worry us, not only with college-age young people and teen-agers but even younger children. Sometimes things are out of hand before parents even know about it. Do you have any answers or suggestions? (New York)



**A** From my own experiences with families in this frightening kind of crisis, and from research of others, it seems there are at least two absolute essentials for parents to consider. These may provide at least a base for your group's deliberations.

First, we need to be sure that our children have a solid spiritual framework for their lives. Nearly always, cults or fundamentalist evangelicals who labor aggressively and successfully to recruit participants are simply filling a spiritual vacuum in those who become their adherents.

Being certain our children (or ourselves) "have the answers" and "know the truths of the faith" is not enough. We must work with them at every stage of development to talk over what their faith means to them in the daily business of living, how it helps to bring sense and understanding and Christian perspective to their routine personal crises and challenges.

This absolutely requires that they be well introduced to the Gospels and are beginning for are well along the road as they grow) to be aware of a personal relationship with Jesus Christ. It is especially when these are lacking that cults or revivalist sects of various kinds find fertile and ready ground for their message.

A frequent fatal mistake is to assume that such spiritual movements are happening in our children simply because they go to Mass every Sunday and attend Catholic school or religion classes. (Failure in these, of

course, only compounds the problem and for Catholics nearly guarantees a serious religious crisis sometime in the future.)

Essential as these fundamental practices of faith are, they cannot produce a vibrant and significant faith life unless that life is actively and consciously nurtured at home, somewhere along the lines I've indicated.

Where is our children's faith? What do they believe? What do prayer, church, Christ mean to them? If we don't bring them to ask themselves those questions, eventually somebody else will.

All this implies, of course, that we have developed a level of serious communication with our children.

Part of the lifeblood of such cults is a high degree of secrecy. They need to exist in a kind of shadow world.

The reason is simple. In varying measure, they depend on and demand, as much as possible, total control of their adherents, far beyond that of other religious organizations.

Therefore, they must attempt to control what their members hear and read and think. Adherents must be

insulated as much as possible from outside influences that might introduce "dangerous" ideas or doubts.

Secretiveness, concealment of their tactics, their plans, even their membership thus becomes a major strategy, a necessary discipline to which all are gradually introduced.

Forestown was one of the more vicious examples in our generation of this type of religious movement. But others less grievous have been, and are, nearly as destructive of peoples' lives.

What this says is that we urgently need habits of trusting and openness with our children. If we have from early on become accustomed to discussing faith and God and religion with them, we have a big headstart.

When we perceive that they are becoming withdrawn about certain religious conversations or experiences, when we hear remarks like "You wouldn't understand" and "It's my business," or when they consistently avoid the subject, it is time to be concerned and do something about it.

Nothing healthy or good is happening when children, of any age, feel this need to be furtive.

Clearly, such openness between parents and children cannot begin at the age of 16 or 14, or even 10. So both of these suggestions tie closely together. I wish there was a simpler, easier answer, but I don't believe there is one. Let me know what insights your group discovers.

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

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FAMILY TALK

## Request for temporary divorce spells trouble

by Dr. James and Mary Kenny

**Dear Mary:** My husband of 17 years has served me with divorce papers. The whole time he keeps telling me how much he still loves me and our two kids ages 13 and 8. He says "to trust him" and that he wants to remarry me some months after the divorce.

I asked if he would rather have a separation, and he says no, he needs this divorce because it will give us a new start. He wants his freedom for awhile, says he needs to prove something to himself. He has even told the children and his parents that he plans to remarry me. I don't know if I can trust him. This has really destroyed our family. I am alone here, with no relatives.

I was married briefly before and received an annulment to that marriage. Should I trust him? He wants to act as though we're married, and still have sex. I still love to him. Should I do this after the divorce?

How does the church look at this? If I remarry someone else, can I still receive Communion? (Illinois)

**Answer:** Given his age and his bizarre behavior, your husband seems to be having a midlife crisis. Serving you with divorce papers indicates that it is a very serious situation.

Can you trust him? I cannot find a single reason to do so. Since he has chosen to divorce you, do not accommodate him by acting as his wife.

You need to do what is necessary to provide for yourself and your children. While he might opt out of being a husband, he still has responsibilities as a father. Get a lawyer who will protect your children's rights to support.

If you have no job skills, now is the time to acquire them. Job training offices, often government funded, exist in most communities. Explore your options with them.

Keep up old friendships and seek new ones. All change is stressful, and you face changes of major proportions. Fatigue and loneliness will likely be problems.

Many "single again" persons are shocked and dismayed when they find that their longtime married friends no longer include them socially. Seek new friends through work, organizations, church, or women's support groups.

Your status in the church and your situation should you remarry need to be assessed on an individual basis. Take these questions one at a time as they arise and consult with a priest in whom you have confidence.

Although your husband has dealt you a grievous blow, you have the challenge of making a fruitful life for yourself and your children. Good luck.

(Address questions on family living or child care to the Kennys, 219 W. Harrison St., Revereleer, Ind. 47978.)

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# Ukrainian cardinal returns to homeland after 50 years' exile

by Cindy Wooden  
Catholic News Service

LVOV, U.S.S.R.—Ukrainian Cardinal Myroslav Lubachivsky kissed the ground of his homeland March 30 after more than 50 years of exile.

On the plane from Rome, the temporary headquarters of the Ukrainian Catholic Church, the 76-year-old cardinal told reporters he was too old to get emotional. But when he stepped off the chartered Soviet Aeroflot plane, surrounded by hundreds of Ukrainian Catholic faithful, tears welled up in his eyes.

The cardinal, who has been the major archbishop of Lvov since 1984, was not the only one with tears. Thousands of Lvov citizens, crying and singing, lined the road from the airport as the cardinal made his way to his cathedral and the adjacent bishop's residence where he was ordained to the priesthood in 1938.

He left the Ukraine for studies, was prevented from returning because of World War II, and was denied re-entry after his church was outlawed in 1946.

Cardinal Lubachivsky, a naturalized U.S. citizen, said he had applied for a visa three times before, but "Moscow said 'no!'"

He became major archbishop of Lvov after the death of Cardinal Josyf Slipyi, who was exiled to Rome after almost two decades in Soviet prisons.

"Our hearts are filled with joy that God has prevailed

and that truth, justice and love have been victorious," Ukrainian Catholics told the crowd at the Lvov airport.

"The page of history has turned, a new era is beginning, the bitter years of our Golgotha—the martyrdom of blood—have passed," he said.

Now, he added, is the time for "life, rebirth and resurrection."

A breathing-room-only crowd overflowed St. George's Cathedral as the cardinal kissed the altar, the cross and the Gospel.

When Josef Stalin outlawed the Ukrainian Catholic Church, the cathedral was given to the Russian Orthodox Church. It was returned to the Eastern-rite Catholics in August.

"This is a miracle of God's greatness," the cardinal told more than 70,000 people gathered in and around the church and bishop's residence.

"God has liberated his people, God has shown and proves to us his special love for our Ukrainian people, for its loyalty, for its love and for its faith," he said.

Archbishop Francesco Cossuanno, the Vatican's envoy to the Soviet Union, was among the religious and civic leaders greeting the cardinal at the airport.

Vyacheslav Chornovil, president of the Lvov regional council, told the cardinal the church survived communist repression because of its strong ties to the Ukrainian culture and national identity. Chornovil, who is not Catholic, said, "The church has been a refuge, at times the only refuge, for national spirituality, culture and ideology."

"In times of national rebirth, only churches with a national identity have the potential to flourish, (only) churches that respond to the fundamental idea of the epoch—the idea of national renaissance, the idea of national statehood."

The Ukrainian independence movement is strong in Lvov and other regions of western Ukraine, the same area where the majority of Ukrainian Catholics live.

Cardinal Lubachivsky told reporters earlier that he had no political message to give the people.

"I am bringing the cross of Jesus Christ," he said. "I am going to see my church, bless the people and give them the strength to remain faithful to their Catholic faith."

At his first liturgy the next day—Passion Sunday on the Julian calendar, followed by most Christians in the Ukraine—the cardinal said, "We wish to serve Christ in a free Ukraine and we desire that this, our natural right, which we shall never renounce as a church and a people, should be respected by all peoples of the world."

Three women who came to the cathedral March 31 couldn't get through the crowd to see the cardinal.

"We cried with happiness when we saw him on television," said Daria Bolanovsky.

The past year has been one of "unbelievable" changes, she said.

Last Easter government authorities had locked the cathedral and services were held outside—Ukrainian Catholics using the landing and stairs, Orthodox using the courtyard.

At the Passion Sunday liturgy, the cardinal explained why he chose this time for his return.

He said he wanted to celebrate with his people Christ's entry into Jerusalem and "to experience with you his holy passion, so that we might bear witness together to Christ's triumph over death and sin, the triumph of truth, justice and love over evil, and so enter into the glory of his resurrection on the third day."

Pope John Paul II sent a greeting which was read during the liturgy. "This is a return which closes an era marked by the heroic witness to the faith and firm loyalty to Christ's Peter of thousands upon thousands of faithful who, together with their pastors, took up the cross which has led to the resurrection of the church in Ukraine," the papal message said.

The pope prayed that the 10 bishops clandestinely ordained for the Ukraine "might rise with energy and dedication to the task of renewal, in accord with the Second Vatican Council, and succeed in living in fraternal harmony with the communities of their sister churches."

Disputes over the ownership of church property and church membership have led to tensions between Catholics and Orthodox in the Soviet Union.

## Work on Auschwitz center is under way

by Tracy Early  
Catholic News Service

NEW YORK—Construction of a new interreligious center near Auschwitz is under way but funds are short, according to the secretary of the Polish bishops' Commission for Dialogue with Judaism.

"Financial support by the Western churches is quite weak," Jesuit Father Stanislaw Musial said in a March 25 interview during a visit to New York. "We will need more than a million dollars this year, and the only part that is sure is a gift from the pope."

He said Pope John Paul II, former archbishop of Krakow, the archdiocese that includes Auschwitz, had given \$100,000 and was expected to make another gift this year.

The new structure is to include convent space for the Carmelite nuns who now live in a convent at Auschwitz, the former Nazi death camp Jews regard as the chief symbol of the Holocaust. Many international Jewish groups have protested the presence of the Carmelite nuns there.

Father Musial said Cardinal Jean-Marie Lustiger of Paris was seeking to help raise funds for the new center, agreed upon in 1987, and an approach to an American foundation might be made.

The cardinal, who is of Jewish birth, was in the international Catholic-Jewish group with Cardinal Franciszek Macharski of Krakow that worked out an agreement in Geneva for building a new center.

The Carmelite general has told the nuns at Auschwitz that they have to move, Father Musial said, but they have asked for "more clarification."

He said he had not spoken with the convent prioress, but thought the younger nuns were ready to accept the move, and problems remained only with "two or three" of the older ones.

"But the problem I see is not with the sisters because finally they will have to be obedient," he said. "The problem will be with the lay people in the area."

Many lay Catholics still do not think the nuns should be required to move, he said, and when the new structure is ready, perhaps in two years, they may continue to object.

Father Musial added that he would be attending an April 7 meeting of an international group to discuss the program to be carried out in the new center near Auschwitz.

The day Father Musial was interviewed Polish President Lech Walesa was ending his weeklong U.S. trip with a stop in New York, where he vowed to lead the fight against anti-Semitism in Poland, as the country moves from communism to democracy and capitalism.

Father Musial said some of Walesa's past comments that Jews' found offensive were made not from anti-Semitic attitudes but from a lack of experience with such problems.



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# Pope's Way of Cross is updated to be biblical

by John Thavis  
Catholic News Service

ROME—When Pope John Paul II walked the annual Way of the Cross on Good Friday, March 29, several familiar stations had changed.

Gone was St. Veronika, who for centuries had appeared at the sixth station to wipe Jesus' brow with her veil. Missing, too, were the three times Christ fell under the weight of his cross as he dragged it to Mount Calvary.

Most surprising of all, perhaps, was the absence of Jesus' sorrowful meeting with his mother, the traditional fourth stop on the Via Crucis.

For the first time in memory, the papal ceremony—broadcast on television to millions of Catholics worldwide—introduced an "updated" Way of the Cross. The new version cut out episodes that were not mentioned in the New Testament, adding others that are better grounded in Scripture.

The revised itinerary begins with the Agony in the Garden and proceeds to Jesus' arrest after his betrayal by Judas. Both are major events in Christ's passion but have been left out of the accepted Via Crucis text for several centuries.

Another new station is Peter's denial of Christ—an event described in detail by all four evangelists. The next two stations describe Jesus' judgment by Pilate, and his being scourged and crowned with thorns. The revised text keeps the appearance of Simon of Cyrene, who helps Jesus carry his cross, and the meeting with the women of Jerusalem.

On Calvary, the stations recalling Christ being stripped of his garments and being nailed to the cross have been simplified into one station marking his crucifixion. A new station is dedicated to Christ's promise of redemption to the good thief who was crucified with him.

Another new station recalls the scene of Christ on the cross, with Mary and the disciples at the foot.

There are still 14 stations in all. Jesus in the Garden of Gethsemane; Jesus, betrayed by Judas, is arrested; Jesus is condemned by the Sanhedrin; Jesus is denied by Peter; Jesus is judged by Pilate; Jesus is scourged and crowned with thorns; Jesus takes up his cross; Jesus is helped by Simon of Cyrene to carry his cross; Jesus meets the women of Jerusalem; Jesus is crucified; Jesus promises redemption to the good thief; Jesus on the cross, with his mother and St. John at the foot of the cross; Jesus dies on the cross; Jesus is placed in the tomb.

Vatican Master of Ceremonies Msgr. Piero Marini, in a

commentary in the Vatican newspaper *L'Osservatore Romano*, said the changes were not meant to replace the traditional text of the Way of the Cross, which "remains fully valid and may be taken up again in the future."

Instead, he said, the aim was to show the "extraordinary richness of the *Via Crucis*, which no single program can fully express." The added episodes are not really new, but have been "retrieved" from texts popular in past centuries, he said.

He noted that the Vatican has approved several requests for use of alternative texts for the *Via Crucis*.

## Clergy-laity tension seen as issue in future

by Catholic News Service

STUEBENVILLE, Ohio—The greatest issue in the future of the Catholic Church is clergy-laity tension, not such issues as priest shortages, women's ordination, married clergy or problems related to sexuality, according to Bishop Albert H. Ottenweller of Steubenville.

Writing in the *Steubenville Register*, his diocesan newspaper, Bishop Ottenweller said while he doesn't want to minimize the importance of those issues, he believes clergy-laity tension is a deeper issue in "shaping the future of the church." The article was part of a series the bishop is writing before his retirement. On April 5, he will celebrate his 75th birthday, the age at which bishops are required to submit their resignations.

The conflict comes from the church itself, Bishop Ottenweller wrote. At the Second Vatican Council, the Decree on the Apostolate of the Laity "raised laity to a new level of importance," he said.

But at the same time, the Catholic Church is hierarchical by constitution, with the powers and responsibilities of the pope, the bishops, priests and deacons clearly defined.

"What seems to me to be of great confusion in the church today is finding a way to put these two images together: people of God and hierarchy—the blending seems almost impossible, like making a circle out of a vertical line," Bishop Ottenweller wrote. "Unless they come together however, in the mystery of church, we stand to lose either order or use of all the gifts of God's people for the building up of the Body of Christ."

The practice of using "stations of the cross" for meditations on the sufferings of Christ originated with medieval Holy Land pilgrims who believed they had identified actual sites of the Passion in Jerusalem. Franciscans and other religious orders promoted the practice, sometimes using different episodes. Jesuits in the early 1600s, for example, promoted a seven-station *Via Crucis* that began with the Agony in the Garden. Other versions included as many as 30 stations.

The traditional 14 stations of the Way of the Cross, which have remained more or less unaltered since the early 1700s, were introduced by Spanish Franciscans in the mid-1600s.

He explained that the bishops at Vatican II said in Chapter 2 of the Constitution on the Church in the Modern World the "church is the people of God." That prompts "images of laity participating, taking responsibility, collaborating."

"On the other hand," he said, "in Chapter 3, they re-established the pyramid hierarchy: bishops, priests and, at the bottom, laity. Side by side were two models that seemed to contradict each other. It was like they handed them to us and said, 'Make something of that.'"

As a result, parishioners become disillusioned because they give their advice when asked, only to have the pastor decide matters, a complaint Bishop Ottenweller said was familiar to him. And even the world Synod of Bishops spends time in discussion, only to have the pope make the final decision, he added.

"I can see the frustration of laity," he wrote. After being told that they are important and are supposed to take charge and that their gifts are valued, the laity run into the hierarchical structure, in which decisions are made by priests and bishops.

"It's a sort of 'Father Knows Best.' Lay people are back at the bottom. The clergy call the shots." "This is the hardest nut to crack in church renewal," Bishop Ottenweller said. "The church is not a democracy. On the other hand, lay persons have a dignity and rights through their baptism and confirmation that cannot be denied."

But he remains optimistic. "It seems to me through all the agony the Holy Spirit is bringing to birth a kind of spiritual governance never before experienced by humanity," he wrote.

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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, notes, pictures. Notices must be in our offices by 10 a.m. Monday the week of publication. Hand deliver or mail to: The Criterion, The Active List, 1400 N. Meridian St., P.O. Box 1717, Indianapolis, Ind., 46206.

## April 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.

A Jonah Fish Fry will be held from 4-8 p.m. at St. Benedict Parish, Terre Haute. Adults \$4.50; kids under 12 \$2.50; advance 50 cents less.

The Polish Century Club will sponsor a Dnyngus Dinner Dance at 6:30 p.m. at the Knights of Columbus Hall, 13th and Delaware Sts.

A Vincentian renewal team will present a Parish Renewal today through May 18 at St. Philip Neri Parish, 550 N. Rural St. Discusstions on sin, healing, family, parenting, communication, Scripture, spirituality, and the future. Babysitting available. Call 317-631-8746 for details.

## April 5-7

A men's retreat on "The Knight and the Wise Man: Images of the Masculine" will be presented at Mount St. Francis Retreat Center. Call 812-923-8817 for details.

A Tobit Weekend for engaged couples will be held at Fatima

Retreat House, 5353 E. 56th St. Call 317-545-7681 for information.

## April 6

Fatima devotees and a FIRE chapter meeting follow 8 a.m. Mass in St. Nicholas Church, Sunman.

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.

St. Lawrence Singles and guests will attend the Indiana Pacers game against the Atlanta Hawks at 8 p.m. at Market Square Arena. Newcomers welcome. For ticket information, call 317-353-0423 or 317-351-8023 by April 1.

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

Pro-Lifers will pray the rosary at 9:30 a.m. in front of the Clinic for Women, 2951 E. 38th St.

Armchair Horse Races will be held at 6:30 p.m. in Bockhold Hall of Holy Trinity Parish, 2618 W. St. Clair. \$5 admission, free food.

Catholic Alumni Club (CAC) will visit the Art Museum, 1200 W. 38th St. at 1:30 p.m. followed by eating out. Call Mary 317-255-3841 late evenings for details.

Smoked Pork Chop or Fried Chicken Dinners will be served at 5 p.m. at St. Maurice Parish, St. Maurice. Carry-outs available. Talent show 7:30 p.m. Free-will offering.

## April 7

The Altar Society of St. Francis Xavier Parish, Henryville will sponsor its Biannual Smorgasbord from 11 a.m.-2 p.m. in the parish hall, Junction Hwy. 160 and 31. Adults \$4; kids under 12 \$2. Crafts, baked goods, quilt raffle.

Faith Connection at Holy Trinity Parish, 2618 W. St. Clair St. will sponsor a program on "Helpful Hints to Scripture Study" by Lois Jansen.

A support group for central city families with members who are seriously mentally ill will be held from 3-5 p.m. at Holy Angels School, 2622 Dr. Martin Luther King Jr. St. Call 317-545-9907.

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

Divine Mercy devotions will be held at 2:30 p.m. in St. Malachy Church, 326 N. Green St., Brownsburg. Refreshments and video follow in parish center.

Exposition of the Blessed Sacra-

ment will be held at 12:30 p.m. followed by Holy Hour for just and lasting peace at 2 p.m. in Sacred Heart Church, 1530 Union St.

A Pancake and Sausage Breakfast for the benefit of the Transportation Fund will be held from 7:30-9:30 a.m. in St. Nicholas Parish Hall, Sunman. Free-will offering.

New Albany Deaneary Council of Catholic Women will meet at 1:30 p.m. at St. John Parish, Starlight.

## April 8

"Our Celebration of the Eucharist" video series continues from 7:30-9 p.m. at St. Lawrence Parish, 4650 N. Shadeland Ave.

St. Vincent Hospital Guild will begin its Spring Meeting at 9:30 a.m. at the Marten House. Lunch-cum-reservations \$12.50. Contact Katie Conner 317-259-4650.

The Inquiry Class at St. Lawrence Parish, 4650 N. Shadeland Ave. continues with "Rosary, Novena, Retreat, etc." at 7 p.m.

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

Systematic Training for Effective Parenting (STEP) classes continue from 7:30-9 p.m. in Room 217 of the Catholic Center, 1400 N. Meridian St.

Systematic Training for Effective Parenting (STEP) classes continue from 7:30 p.m. at Walker Career Center, 9500 E. 16th St.

Systematic Training for Effective Parenting (STEP) classes continue from 7:30-9 p.m. at St. Francis Hospital Education Center, 7216 So. Madison Ave.

Mother and Unborn Baby Care Pregnancy Problem Centers will hold an Information Night at 7:30 p.m. in Suite 819, 445 N. Pennsylvania St.

## April 9

An hour of prayer and devotion to Jesus and Our Blessed Mother Mary Church, 317 N. New Jersey St. Call 317-786-7517.

Mature Living Seminars on This World of Ours continue with "Learning From Other Cultures" from 10 a.m.-2 p.m. in Room 251 of Marian Hall, Marian College.

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



Franciscan Sister Barbara Piller will present an Over 30 Day on "Images of God-Images of Self" from 9 a.m.-2 p.m. at Fatima Retreat House, 5353 E. 56th St. Call 317-545-7681 for details.

## April 10

Systematic Training for Effective Parenting (STEP) classes continue from 7:30 p.m. at Johnson Co. Hospital, Franklin.

A Natural Family Planning class will be held from 7:30-9:30 p.m. at the Catholic Center, 1400 N. Meridian St. Pre-registration required. Call 317-236-1596.

## April 10-12

The Ministry to Ministers Project continues with "Spirituality, Healing and Individuation" at Beech Grove Benedictine Center. Call 317-788-7381 for details.

## April 11

The Ave Maria Guild will hold its Spring Card Party for the benefit of St. Paul Hermitage at 12:30 p.m. in the Beech Grove Benedictine Center. Refreshments available. The History of the Catholic Church series continues at 7:30 p.m. at St. Benedict Parish, Terre Haute.

## April 12

St. Patrick School's Class of 1935 will meet from 11 a.m.-2 p.m. at K of C #437, 1305 N. Delaware St. Call 317-291-7369 or 317-356-4107.

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

## April 13

A Yoga, Tai Chi, Massage Retreat will be held from 9 a.m.-4 p.m. at Beech Grove Benedictine Center, Pich-in Vegetarian Lunch. \$30 advance registration; \$35 at the door. Call 317-788-7881.

Catholic Alumni Club (CAC) will visit Nashville, Mead at 11 a.m. at Pizza Hut on Southern Parkway. Call Dan 317-842-0855 for details.

Catholic Widowed Organization (CWO) will hold its 10th Birthday Party, at 6 p.m. at Willow Glen South Apartments Clubhouse, 4880 Willow Glen Dr. Pitch-In Dinner. Bring 44 and covered dish (no desserts). Sign-up dead line April 9.

## April 14

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

The PTO of St. Mary Parish, Aurora will hold a Spaghetti Dinner at 6 p.m. in the cafeteria. Adults \$4; kids under 12 \$2.

St. Paul Catholic Center, Bloomington will hold raffish for \$500, watercolors, oil paints.

A Pre-Cana Day for engaged couples will be held from 12:45-5:30 p.m. at the Catholic Center, 1400 N. Meridian St. Pre-registration required. \$20 fee. Call 317-236-1596.

The College Musicium Spring Concert will be presented at 2 p.m. in Immaculate Conception Church on St. Mary of the Woods campus. \$2 optional donation.

Carey and Carol Lane Landry will provide music for IU/PLU Newman Center's 5:30 p.m. Mass in the Upper Room at St. Bridget Parish, 801 Dr. Martin Luther King Jr. St.

Catholic Alumni Club (CAC) will go Bowling at 2 p.m. at Expo Bowl, 1465 S. Emerson Ave. Call 317-842-0855 for details.

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

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**October 21, 1991 Bob Knight**

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**November 12, 1991 Dick Vitale**

- ESPN Analyst
- Former Pro College and High School Basketball Coach

**— COMING MARCH 1992 LOU HOLTZ —**

# Bishops, two senators discuss values education in schools

by Barbara Stinson Lee  
Catholic News Service

SALT LAKE CITY—Bishop William K. Weigand of Salt Lake City, along with Boston Cardinal Bernard F. Law and Baltimore Archbishop William H. Keeler, met recently with two U.S. senators about values education in public schools.

The three Catholic leaders and Sens. Edward Kennedy, D-Mass., and Orrin Hatch, R-Utah, "talked about bringing values into public education without breaching the separation of church and state," Bishop Weigand said in a March 23 interview with the Intermountain Catholic, his diocesan newspaper.

"Character training," Bishop Weigand said, would take the place of what in Catholic schools is classified as morality.

The bishop said that at the meeting, held in Washington March 20, he brought up the work of a Salt Lake City-based research institute that had issued a statement that day called "The Human Values Imperative: An Urgent Plea on Behalf of American Youth in the 1990s."

In it the Institute for Research and Evaluation, a non-profit organization, emphasized formation of basic human values and encouraged the teaching of more explicit values elements in the public schools.

Its research showed high percentages of high school age youth using alcohol and illegal drugs, increases in unwed teen-age pregnancy and cases of sexually transmitted diseases, an increase in the high school dropout rate and a rise in violent crime, some of it involving teen-age males.

"The study identifies two basic and inseparable principles for an effective program of character education," the bishop said. "The first is that all people have inherent worth and potential and the second is that all people have the same unalienable rights and responsibilities."

For their meeting with the senators, the bishops also had a Catholic-Jewish statement issued last June that says public education cheats children by failing to teach the "core moral values" of society.

That unprecedented joint statement, titled "A Lesson of Value," was issued by the Interreligious Affairs Committee of the Synagogue Council of America and the Committee on Ecumenical and Interreligious Affairs of the National Conference of Catholic Bishops.

The religious leaders, who form a national Catholic-Jewish consultation group, called the lack of education in basic values a "national disgrace." Archbishop Keeler as the NCCB's episcopal moderator for Catholic-Jewish Relations is a co-chairman of the consultation.

"The significance of 'A Lesson of Values,'" said Bishop Weigand, "is that we will pay dearly for the loss of basic general ethical values, which are common to all religious philosophies including Islam, Christianity and Judaism, as well as the Constitution and the Bill of Rights."

"Even atheists want objectivity, honesty and good work, and no one can dispute the desire for fairness," he said.

Among other things, the joint statement called on:

- Governors and legislators to create committees to promote values education in the public schools.

- Education leaders to establish ways to address the moral educational needs of children and young people.
- Schools to use textbooks and other materials emphasizing basic personal and civic values.

- Religious leaders to work for change and form a national commission to meet quarterly to evaluate related matters pending in the courts and in Congress.

- The media, especially television, to promote personal and civic values in their programming.

"We're hoping," Bishop Weigand said, "to get federal funding for more research into a consensus of core values and increased curricula development. We would like to

include experts, especially those from the education department."

Bishop Weigand said a 1987 bill that was introduced into the House by Rep. Tony P. Hall, D-Ohio, but later died, was still worth study on some level, "especially since President Bush has said he wants to be known as the education president." Hall's bill, titled "Values Education," stated: "We are raising a generation of children who cannot distinguish between right and wrong. They are not prepared to make tough choices when there are gray areas, or when values seem to conflict."

It called for a commission to identify values that are "essential to our well-being," including honesty, integrity, tolerance, self-discipline, civility, importance of family, justice and equality, the rule of law, the common good, love of country, love of knowledge and protection of oneself and others from degradation and abuse.



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# Youth News/Views

## Service to others helps student learn about life

by Amy Harpenau

I have experienced many memorable moments in my life, but one time that I will always treasure is the week that I spent at Nazareth Farm in West Virginia working with poor people living in the Appalachian Mountains.

The people that I worked with had so little material-wise, but they possessed so much faith and love. Each person was very giving, and materialism was a non-existent word there.

One of the first homes I visited was the DeMastis House, where I found open arms and hearts. They were grateful for all of the things most people take for granted. A simple haircut produced shells of laughter and smiles from ear to ear. I found so much love and comfort in their home.

After I returned home to Columbus, I felt the need to help even more by assisting the low-income families in my own Indiana city. I discovered that there are many people here who need help, and it is just a matter of reaching out to give them a helping hand and a listening ear.

I viewed my work in the local soup kitchens very differently after my trip to Appalachia. The people remained the same. It was I who had changed. I broke my heart to think that these families were going without food or shelter. They are all very thankful to have a place to go that serves a decent meal for themselves and their children.

I now think about all of the things I have taken for granted, and also about how lucky I really am.

I believe that through my gifts of leadership and self-determination I have encountered many exciting opportunities. I try to use these gifts to my full potential and also to share them with others.

By being active in my church, I have been able to expand my leadership skills. I have helped plan and organize statewide youth conferences that draw hundreds of people. I have also given workshops to other teen-agers on topics ranging from friendship to the environment.

Through these experiences, my leadership skills have grown tremendously but only with assistance from others. I would like to do the same for others as they have done for me.

By being a role model, I feel I can pay back all of the people who have helped me along the way.

I have had many role models in my life, from my parents to Superman. No matter how different they may seem, they all share a common perspective that as long as people have the desire and self-confidence to succeed they can accomplish whatever they set their minds to.

I have come this far only through the love and support of my friends and family, but there are many hurdles to overcome in the future. It holds many adventures and surprises, and as I work with others it gives me a way to improve myself. I see the goodness of the world and how fascinating life really is.

Recently I have become involved in Amnesty International. I fear for the future of these prisoners of conscience. I pray that I will make a difference through my simple task of writing letters asking for the release of prisoners.

My letter may not mean much by itself, but when it is combined with thousands of other letters it does make a difference. It shows that many people are concerned and that we know the kind of inhumane treatment that takes place.

I believe that everyone has a duty to fight injustices in the world and to work to make it a better place for the next generation.

It is important to remember that, "We did not inherit this land from our forefathers, but are borrowing this land from our children."

I believe now is as good a time as any to start that journey.

By being active in the pro-life movement, I have demonstrated leadership by rallying to preserve all human life—rich, poor, young, old. All life is special.

By donating much of my free time to volunteer work, I have found many rewarding experiences. I would not be the person I am today without all of those experiences. They have changed my attitude and the way I live my life.

As I look into the future, I see all the possibilities it holds for me. I know that anything is possible, that anything can be. As the late Christa McAuliffe, the teacher who died in the Challenger explosion, wrote to a friend, "May your future be limited only by your dreams."

(Amy Harpenau is a member of the Catholic Community of Columbus and the Catholic Youth Organization's Archdiocesan Youth Council. She wrote this essay for the National Council on Youth Leadership's annual Youth Salute Program.)



ON THE AIR—WENS disc jockey Bernie Eagan of Indianapolis updates the central Indiana weather forecast for listeners during his afternoon program on the FM radio station. Eagan will host the Catholic Youth Organization's Archdiocesan Youth Conference dance on April 13 at Roncalli High School. (Photo by Mary Ann Wyand)

## WENS disc jockey overcomes adversities in radio and in life

by Mary Ann Wyand

WENS disc jockey Bernie Eagan mixes braille and broadcasting with skill and enthusiasm to entertain central Indiana listeners each weekday afternoon.

A graduate of the Indiana School for the Blind and Ball State University, Eagan joined the FM radio station nearly 10 years ago when it came on the air in the competitive Indianapolis-area broadcast market.

The St. Pius X parishioner will host the Catholic Youth Organization's Archdiocesan Youth Conference dance April 13 at Roncalli High School in Indianapolis.

For information about "Impact '91: Seize the Day," CYO's 34th annual youth conference, contact the CYO Youth Center at 317-452-9311. Registrations are \$35 per person and include workshops, meals, the dance, and a conference T-shirt.

In addition to hosting an afternoon radio show and serving as assistant program director at Lite Rock 97, Eagan also entertains at wedding receptions and youth events.

"My work is a hobby, whether I'm here (in the studio) or out doing dances or wedding receptions," he said. "I'm one of those lucky people who actually like what I do to the point that it's fun."

At St. Pius, Eagan and his wife, Chris, work with the parish ministry to engaged couples. When they talk to couples preparing for marriage, the topic of learning to communicate is discussed at length.

When he talks to teen-agers, Eagan said he emphasizes the importance of good communication with parents.

As a parent, he said, "You hope that your kids will talk to you (about their concerns and problems) and you hope that you say the right thing that triggers them to stop and think."

Bernie and Chris Eagan spend a lot of time with their two sons, Justin and Sean, including trips to the movie, walks, and swimming outings.

"Since I am blind," Eagan told *The Criterion*, "people will read an article about me and they'll say, 'Bernie, you're a real inspiration.' I never think about that. I just do it."

After graduating from Ball State, Eagan started his broadcast career at WERK Radio in Muncie.

"I started out weekends and worked my way up to afternoons and music director and then program director," he said. "Then, like pretty much everybody in this business, I was fired. In radio, that happens a lot. We had new owners and they got rid of all of us. Then I got lucky enough to get in on the ground floor of this radio station in 1981."

Eagan said that there were some people in radio who thought he couldn't make it in broadcasting, but their lack of confidence didn't deter him from achieving his childhood goal of working as a disc jockey.

"I tell kids the same things that I tell my own kids," he said. "Believe in yourself. If you want to do something, you can do it. I talk to a lot of people who say, 'Yeah, I always wanted to do that.' Well, do it. If you've got the determination, then go after it."

## Steady dating offers security as well as problems

by Jason Kendrick

When I sat down to talk to some singles and couples about the pros and cons of dating, I felt like I was watching "Love Connection."

A lot of the responses seemed to center around the same feelings. But even though the feelings were the same, it seemed that everybody had different situations that prompted their conclusions.

What do some of your peers actually think the pros and cons of dating are?

Some of the responses concerned being wanted and accepted by the opposite sex. Students feel that they can have fun together and may have an open relationship based on trust if they steady date. Another pro is that you will always have something to do, such as going to a dance, a movie, or a party with someone. The couples feel like they have someone they can share their feelings with and talk to.

Some people did dislike steady dating. Many said one drawback is that when one person begins to like someone, the other person does not like him or her in the same way. This seems to happen between friends when one of the parties decides he

or she wants more than just a friendly dating relationship. A lot of times this is the cause of the end of the friendship.

A problem which contributes to the break-up of friends is that sometimes it is hard to tell the difference between a friendly relationship and a boyfriend and girlfriend relationship.

If a boy is serious with a girl, for example, then he feels bad down and is unable to date other girls without hurting her.

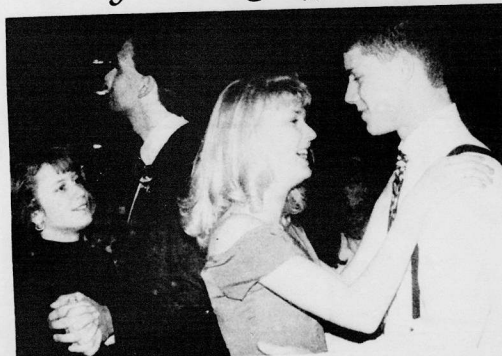
When students just date, it seems that they are unable to spend time with their friends the way they did before they started dating one person regularly.

Normally one person ends up getting dumped and his or her heart broken. That tends to scare people away from dating.

It seems a lot of people date to feel wanted and needed. People like to have attention focused on them, and when they can share that with someone they enjoy it.

Students have the most fun when the relationship has the understanding that it's friendly and nothing more. Couples can have more fun if they have a mutual understanding about what they both want.

(A senior at Cathedral High School, Jason Kendrick is a member of Immaculate Heart of Mary Parish in Indianapolis.)



AT THE DANCE—Cathedral High School seniors Cathy Lekens and Andrew Hackett (at left) and Ginger Mobley and Michael Hannigan (at right) dance the night away at their school's annual Valentine Dance. (Photo by Kelynn Feeney, a Cathedral High School senior and member of St. Pius X Parish)

# Earth Day events emphasize saving tomorrow

Environmentally concerned teen-agers and adults are invited to gather at Military Park in Indianapolis April 21 to increase awareness of critical environmental issues.

The 1991 Earth Day event at the east end of White River State Park will feature a variety of presentations by environmental experts, educational exhibits about recycling and conservation, food, entertainment, and other activities.

This year's event will stress the theme "Start Today to Save Tomorrow," according to Lori Bennett-Kolb, co-chairperson of Earth Day Indiana 1991.

"Our intent is to move Indiana residents toward action," she said. "That's why we selected the theme. We're not alarmists, but we want everyone to see themselves as activists. Now is the time to act."

Earth Day Indiana events will begin at 11 a.m. and conclude at 6 p.m. Admission is free. Last year's celebration on the 20th anniversary of Earth Day was attended by more than 7,000 people.

Because young people are important to all environmental recovery actions, Earth Day Indiana and The Children's Museum of Indianapolis are sponsoring a student advertising competition to educate the public about environmental issues.

Students at archdiocesan schools and parishes are expected to participate in Earth Day programming.

For additional information about Earth Day 1991 events, telephone 317-254-1826.

As part of Eastside Community Investment's "Just Say Grow" Earth Day project on April 20, students active in Brebeuf Preparatory School's Conservation Club will plant trees and clean trash from East 10th Street in Indianapolis.

Brebeuf Preparatory School's Braves finished the 1991 Indiana High School Athletic Association State Basketball Tournament in second place last month.

The Braves lost to Gary Roosevelt High School in the state championship game. IHSAA officials said Brebeuf's appearance in the final game marked the first time a private school has advanced that far in the history of the state basketball competition.

Five student athletes from Catholic schools were honored recently by the Indianapolis Downtown Kiwanis Club as members of the 1991 City-County Boys Academic High School Basketball Team.

During the Kiwanians' 45th annual Basketball Round-up Luncheon March 22 at the Murat Temple, club members recognized Secunia Memorial High School senior Matt Brindle, Bishop Chatard High School senior Kevin O'Brien, and Brebeuf Preparatory School seniors Otis Gordon, Brad Hostetter, and Greg Barber for outstanding scholastic and athletic accomplishments.

Matt Brindle earned the "1991 Most Valuable Player" award, a traveling trophy to be housed at Secunia for one year.

State Superintendent of Public Instruction H. Dean Evans noted that, "We are very proud of these young men for recognizing the importance of scholastic achievement in addition to athletics."

St. Mary Parish in Greensburg invites junior high and high school students and parents to attend a special presentation by Dr. Ray Short on "Sex, Love and

Relationships" April 17 at 6:30 p.m. in the St. Mary School gymnasium.

The author, teacher and nationally-known speaker will discuss teen-age sexuality and ways to improve parent and teen communication.

Contact Anita Sizemore, youth ministry coordinator, at 812-663-8427 to reserve seating. A free-will offering will help defray expenses.

The fifth annual Student Union Fashion Show April 14 at Bishop Chatard High School in Indianapolis will feature a cruise ship theme, according to sophomore Carla Jackson, show coordinator.

Carla said the fashion show is a good way for black and white students to come together and work toward a common goal.

"The effort made to promote the union between black

and white students has been great," she said. "It's not just a fashion show. We act it out and try and make it feel like that's where you are."

For ticket information, contact Chatard at 317-251-1451.

St. Mary of the Woods College will host a campus visit day April 13 at 9 a.m. for high school students.

Participants will meet Woods professors, tour the campus, and learn about career opportunities. To register, contact the admissions office at 812-535-5106.

Little Flower Parish in Indianapolis has formed a CYO high school youth group. Meetings or activities are scheduled every second and fourth Sunday from 7 p.m. until 9:30 p.m. in the parish social hall. Call Peggy Henthron, CYO coordinator for the new youth group, at 317-638-0225 or 317-359-9477 for information.

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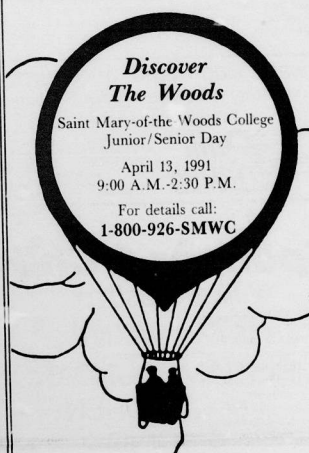
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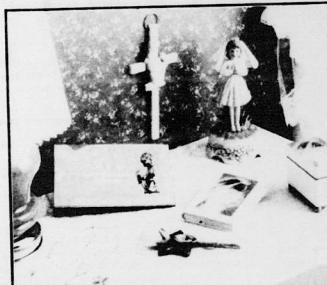
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# Books of interest to Catholics

by Richard Philbrick

WASHINGTON (CNS)—Here is a list of books of particular interest to Catholic readers.

"Risen Life: Healing a Broken World." by Joseph G. Donders, Orbis Books, no price given, 115 pp. Addresses the challenge of being a Christian today using wisdom gained as a missionary in Africa.

"Spiritual Grandparenting," by Therese M. Boucher, Crossroad, \$14.95, 144 pp. Analyzes faith sharing across the generations which can be rewarding for all involved.

"Bonhoeffer's Legacy," by Edwin Robertson, Collier Books, \$8.95, 232 pp. Utilizes the outline of a book famed theologian Dietrich Bonhoeffer never completed to reveal the martyr's brilliant insights into the church and modern society.

"Signs of Hope: Developing Small Christian Communities," by Salesian Father James O'Halloran, Orbis Books, \$8.95, 168 pp. Describes the origin, nature and theological context of small Christian communities and shows how they can renew and transform parishes.

"Jesus, The Crucified People," by C.S. Song, Crossroad, \$16.95, 239 pp. Theology seen as a biography of God narrated not only in spoken and written words but, also, in action and life.

## † Rest in Peace

(The Criterion welcomes death notices from parishes and/or individuals. Please submit them in writing, always stating the date of death, to our office by 10

a.m. Monday the week of publication. Obituaries of archdiocesan priests, their parents and religious sisters serving in our archdiocese are listed else-

where in *The Criterion*. Order priests and brothers are included here, unless they are natives of the archdiocese.)

† ABEL, Alice, 73, St. Vincent de Paul, Bedford, March 25. Wife of Joseph, mother of Andrew and Samuel Bar, stepmother of John and William, sister of Andrew

and Louise Haungs and Mildred Delpha, grandmother of one; step-grandmother of six.

† ALSTOTT, Rebecca J., 64, St. Barnabas, Indianapolis, March 18. Mother of Ronald; sister of B.J. Cannon and Helen Nelson; grandmother of four; great-grandmother of seven.

† AUBERRY, Lela M., 88, St. Barnabas, Indianapolis, March 23. Mother of Betty Gordon, Bertha Thatcher, Carl and Ronald; sister of Susie Webber and Juanita Clark; grandmother of 16; great-grandmother of 21.

† BLANDFORD, John R., 37, St. Columba, Columbus, March 16. Husband of Kathleen; son of John R. Sr. and Nera; brother of Tim, Jim, and Mary Houle.

† CISCO, Thomas McKenna, 84, Little Flower, Indianapolis, March 20. Father of Thomas J.; grandfather of three; great-grandfather of two.

† COSTELLO, Lucille V., 86, Little Flower, Indianapolis, March 19. Mother of Thomas E. and Pat Osborn, grandmother of five.

† FOHL, Robert F., 64, Holy Guardian Angels, Cedar Grove, March 14. Husband of Marjorie; father of Karen Sue Bischoff, Gary, Daniel, Dale, Terry, Robin and Kyle; brother of Paul, Al and Jim; grandfather of 13.

† FOUST, Ernest K., 74, St. Joseph, Shelbyville, March 25. Husband of Mary E.; father of Carol Sue Reynolds; grandfather of two.

† GESWINE, Mildred, 71, St. Mary, New Albany, March 19. Wife of Elmer F.; mother of James M., John L., Allen J. and Carl E.; sister of Joseph E. Salesman; Lucille Robinson and Frances Bradley; grandmother of eight; great-grandmother of one.

† HARMENING, Maurice, 83, St. Roch, Indianapolis, March 23. Husband of Charlotte (Renner); father of Mary Clare Strack, Margaret Ann Fillian, C. William, Tom and Robert; brother of Mildred Felton; grandfather of 23; great-grandfather of nine.

† HEATH, Margaret A., 59, Assumption, Indianapolis, March 23. Wife of Thomas J.; mother of Mary Pree, Jennifer, Michael, Thomas III, William, Edward and Patrick; sister of Mary Binnack; grandmother of seven.

† HUNTER, Agnes Mary, 60, St. Lawrence, Indianapolis, March 17. Mother of Len; grandmother of three.

† HUTT, William M., 79, St. Anthony of Padua, Clarksville, March 20. Father of Barbara Pappert, Mary C., Steele, Carla A., Schneiders, Kathleen A. La Hue, John W., Joseph M., Robert C., Thomas L., Charles, Bud, Albert and Philip H.; brother of Frank, George, Andy, Father David, Mary MacDougal, Charlotte Gwalneke, Mary Madrine and Wilma Beldy; grandfather of 40; great-grandfather of 17.

† JONES, Dennis Michael, 49, St. Lawrence, Indianapolis, March 19. Father of Carol Sue Payne and Denise M. Wilson; son of Charles and Ruth M.; brother of Daniel P., Joseph K. and Charles T.; grandfather of three.

† LONG, Mona E., 85, Holy Spirit, Indianapolis, March 25.

† LYNN, Donald Lee, 52, St. Anthony of Padua, Clarksville, March 19. Husband of Dorothy; father of Paula Hoffman and Pamela; brother of Vernon "Bubby," and Betty Buckner.

† MORONE, Margaret (Genco), 94, St. Luc, Indianapolis, March 22. Mother of Joseph Peter Jr., Antonio and Angela M. Formi; sister of Josephine Genco and Sara Giambalvo; grandmother of 18; great-grandmother of 18.

† NELSON, Kathleen, 90, St. Augustine, Jeffersonville, March 25.

† NOWICKI, Daughter of Charity Sister Casimir, 95 (Evansville) formerly at St. Vincent Hospital, Indianapolis, sister of Amanda Weidermann, Bernadine Suchy and Barbara Zy-dowicz; aunt of several, including Ethel Thebeaux.

† O'DONNELL, Alma, 83, St. Catherine of Siena, Indianapolis, March 17. Mother of B. Patrick and Norma J. Wright; step-mother of Ann Alhand; sister of Raymond Markley.

† RIELY, Mary Anne, 62, St. Mary, West Albany, March 25. Wife of Frank Z.; mother of Frank Z. Jr., Jennifer Plascencia and Susan Smart; sister of J. Richard Kennedy, Sarah DeVault and Nancy Odell; grandmother of three.

† SCHULTZ, Robert A., 65, St. Mary, Rushville, March 27. Husband of Ruth (Rauch); father of Richard, Lyle R., David M., Holly Bess and Peggy Cooper; brother of Jack, Eugene and JoAnn; grandfather of eight.

† SMITH, Lena "Lee," 60, Our Lady of Lourdes, Indianapolis, March 26. Wife of Arthur L.; mother of Carol Stamus, Stephanie, Elaine, Lesley, A.I. II and Capt. Mark; grandmother of two.

† SMOCK, Helen Adeline, 81, St. John the Baptist, Osmond, March 22. Mother of Betty Cast-William, and Donna Siebert; grandmother of 14; great-grandmother of nine.

† VERBARG, Vincent (Higgins), 89, St. Lawrence, Indianapolis, March 15. Mother of Robert, Larry, Marilyn Marten and Virginia Nell; sister of Robert Higgins, Genevieve Gilbert and Minnie Sanders; grandmother of 10; great-grandmother of two.

† WITTE, Maryknoll Sister Donna Marie (Dorothy), 78, formerly of Richmond, March 20. Sister of Maryknoll Father Theodore Walter, Raymond and Franciscan Sister Marie Bernard.

† WYSOCKI, Eugene, 72, St. Bartholomew, Columbus, March 25. Father of Susan Skutecki and Patricia Conard; brother of Theodius, and Adeline Rodish; grandfather of three.

## Prov. Sr. Marie Winifred Smith dies March 23

ST. MARY OF THE WOODS.—Providence Sister Marie Winifred Smith died here March 23 at the age of 80. The Mass of Christian Burial was celebrated for her on March 26 in the Church of the Immaculate Conception.

The former Lucille Smith was born in Logansport. She entered the Congregation of the Sisters of Providence in 1928 and professed final vows in 1936.

Sister Marie Winifred taught in schools in California, Illinois, Indiana, Maryland and Massachusetts. Her assignments in the Archdiocese of Indianapolis included the following schools: Annunciation, Brazil; Holy Cross, St. Patrick and St. Philip Neri, Indianapolis; and Sacred Heart, St. Joseph and St. Patrick in Ture Haute.

Three cousins survive Sister Marie Winifred: M. Dooley Norris and Donald J. Norris of Indianapolis; and Providence Sister Catherine Livers of Ogdenburg, N.Y.

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# Gun control takes center stage in Washington

by Laurie Hansen  
Catholic News Service

WASHINGTON—Health and Human Services Secretary Louis W. Sullivan recently shook Washington with his observation that "during every 100 hours on our streets we lose three times more young men than were killed in 100 hours of ground war in the Persian Gulf."

Yet "where are the yellow ribbons of hope and remembrance? ... Where is the concerted, heartfelt commitment to supporting the children of this war?" Sullivan asked in a speech March 13.

Violent street crime and proposals to eliminate it have been popular themes in the halls of Washington this spring as political concerns abruptly shifted from a high-tech war half a world away to a blood-stained hometown.

President Bush March 11 sent to Congress a crime package that would authorize the death penalty for 30 federal offenses and lengthen prison sentences for criminals caught with guns.

The package would also streamline procedures for expulsion of aliens suspected of terrorism and allow firearms to be used as evidence of federal crimes even if they were seized during an illegal search.

Meanwhile, Democrats in Congress responded by pushing their own plans for gun-control legislation, including a crime bill introduced by Sen. Joseph Biden, D-DeL., chairman of the Senate Judiciary Committee, that would ban 14 automatic weapons in addition to expanding the death penalty application.

House Democrats also are pushing passage of the so-called Brady Bill, requiring a seven-day waiting period for all gun purchases. The bill is named for former presidential press secretary James S. Brady, who suffered permanent paralysis when he was shot by a gunman who was trying to kill President Ronald Reagan in 1981.

Sharon M. Daly, U.S. bishops' director for domestic social development, told Catholic News Service March 26 that "we're disappointed that the administration's bill didn't include strong gun control provisions and that it did include an expansion of the death penalty."

The U.S. bishops have consistently argued against the death penalty—called for in both the administration and the Biden bills—saying a return to its use leads to "further erosion of respect for life in our society."

On guns, the bishops' position goes beyond a ban on assault weapons, said Daly. "The bishops want real gun control," she said.

Trinitarian Father John Seymour, in residence at Our Lady of Victory Parish in bullet-strewn central Los Angeles, told CNS a ban on assault weapons and greater numbers of police officers, especially beat cops, were essential to cutting crime. Since California banned sales of assault weapons in 1989, he said, "we've seen a lot less of them on the streets."

The only reason assault weapon sales aren't yet banned in this country is that "politicians are paid and purchased by the NRA," the priest charged, referring to the powerful National Rifle Association lobby.

Father Seymour argues that increased use of the death penalty is no crime deterrent. "I hear confessions of a lot of gang kids. They've lost hope. Life isn't important to them." A 1988 Gallup poll showed that Catholics in this country tend to favor gun control.

According to the survey of members of various religious

denominations, 74 percent of Catholics favored registration of all firearms, 90 percent backed requiring a license for all guns carried outside the home and 94 percent favored a national law requiring a seven-day waiting period before a handgun could be purchased.

In each case the percentage of Catholics was significantly higher than for Protestants, evangelicals, those classified as "non-evangelicals" and for United States residents in general.

The same patterns emerged in attitudes about gun ownership. While the study found 51 percent of U.S. residents said they own a gun, the figure was 39 percent for Protestants, 57 percent for evangelicals, 48 percent for non-evangelicals and only 38 percent for Catholics.

But there is no question powerful guns remain readily available across the nation. Especially hard-hit has been the youth in the country's African-American communities.

Having white skin, however, does not guarantee a long and bullet-free life.

A study released by Sullivan's department a day after he gave his speech found that:

- For the first time, the firearm death rate for both black and white male teen-agers exceeded the mortality rate from all natural causes.

► A total of 1,641 U.S. residents age 15 to 19 were victims of homicide by firearm in 1988, a figure that included 955 black males, 453 white males, 98 black females and 97 white females.

## CATHOLIC VIEWS ON GUN CONTROL

SOURCE: September 1988 Gallup Poll of 1,001 adults, with a 4-point margin of error.



	ALL AMERICANS	CATHOLICS
Favor registration of all firearms	67%	74%
Favor license for all guns carried outside the home	84%	90%
Favor national law requiring 7-day waiting period before a handgun could be purchased	91%	94%
Own a gun	51%	38%

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# Franciscan mission in Mideast is more difficult

by Tod M. Tamberg  
Catholic News Service

RALEIGH, N.C.—A Franciscan living in Israel said the Persian Gulf War, curfews, and the uncertain political situation of the Middle East make the ministry of the Franciscans there more difficult and dangerous.

Father Raphael Bonanno, the American-born editor of *Holy Land Magazine* who has lived in the region since 1983, said the Franciscans are feeling the stress of the situation in a number of ways.

Christian celebrations in the country are being scaled down, fewer pilgrims are visiting the holy sites and Christians are fleeing the strife-torn region, reducing the Christian population in the Holy Land significantly, he said. During the war, they faced the constant threat of a Scud missile attack, like the rest of Israel.

"When I came here a few years ago the Christian population was 4 percent of the total population of 4 million," he said in a telephone interview with the *North Carolina Catholic*, newspaper of the Diocese of Raleigh. "Now it's half that and still decreasing."

Father Bonanno cited a number of reasons for the decrease in the population of the Christians, mostly Arabs.

Many Christian Arabs have fled their homeland because of the violence and lack of job opportunities for them in the Israeli-occupied West Bank. Also, the Christian population is sandwiched between larger Jewish and Muslim populations and Israeli law prohibits evangelization, he said.

"The Christian population has diminished from 14,000 in 1967 to about 4,000 in 1991," he said.

The native Christians are not the only ones affected, he said. The Persian Gulf War and Palestinian *intifada*

have also curtailed foreigners from making pilgrimages to the Holy Land.

The Franciscan order has been responsible for taking care of Christian holy sites in Jerusalem, Bethlehem, Nazareth and elsewhere since 1333 when they were purchased from the Sultan of Egypt by King Robert of Sicily. They are also responsible for leading pilgrims through the holy sites and giving them a prayer experience and a faith experience.

"Many (pilgrims) seem to be holding off from making trips... They are waiting to see what's going to happen with the peace process," he said.

The violence in the region has also affected the traditionally large parades and processions in Jerusalem which mark important Christian feasts. The celebrations serve as opportunities for the tiny Christian minority to

outwardly express its faith in the midst of the Jewish and Muslim majorities, he said. Christmas and Holy Week celebrations have been scaled down.

"The (Palestinian) people are suffering so much that the feeling is that it isn't right to be rejoicing while many are in sorrow," he said. "Even weddings are quite low key. There's not the big parties and much fewer people are invited."

Many Palestinians and even Jews are looking to the United States to take the initiative to move the peace process forward in the region, he said.

Father Bonanno warned that if the process collapses "things around here are going to explode."

"The *intifada* will become more violent," he said. "It's inevitable that whenever hope is lost things go from bad to worse."

## Anti-Catholic Tony Alamo is now on the lam

by Catholic News Service

WASHINGTON—U.S. marshals have intensified a nationwide search for anti-Catholic pamphleteer Tony Alamo on charges that he owes the Internal Revenue Service about \$8 million in back taxes.

He also was being sought for his alleged involvement in a child abuse case in California and for threatening to kidnap a federal judge in Arkansas.

Alamo, a flamboyant country-singer-turned-evangelist known for his biting attacks on the Catholic Church, is also believed to have stolen his wife Susan's body from an Arkansas mausoleum. She died in 1982 of cancer and Alamo had her body preserved, insisting that she would someday be resurrected.

Alamo has evaded arrest since October 1988, when he and several of his followers were charged with felony child abuse after the beating of an 11-year-old boy who was struck 140 times with a thick wooden paddle.

Alamo and his wife first gained attention in Los Angeles in the mid-1960s when they preached to runaways and offered to provide them shelter. They soon formed the Alamo Foundation in Van Buren, Ark., to aid the down and out by giving them work at its communitas.

Former followers have said adherents are brainwashed in the cult through harsh discipline and isolation from the outside world. Membership of the cult has been said to be about 500 members.

But Alamo's notoriety has grown more because of his business dealings and attacks on the Catholic Church than for his work with the destitute.

Alamo has published a number of leaflets claiming that the pope is homosexual and that the Catholic Church is a

"zombie-type cult" and "gruesome Nazi religion" that controls the U.S. news media and government. Alamo asserts that the Catholic Church is bent on destroying his sect. Alamo's tracts have been distributed in Indianapolis.

The sect earned millions of dollars over the years through different projects including restaurants, clothing stores and the manufacture of rhinestone-decorated country clothing. The projects have been very profitable because sect members agree to work in exchange for room and board.

In 1985, the sect lost its tax-exempt status after the IRS concluded that it was a money-making enterprise. The IRS is now seeking back taxes and federal officials have been seizing commune properties since February to satisfy a federal court judgment against the foundation.


The judgment was won in a civil case filed in Arkansas by a former Alamo follower who alleged that Alamo beat his children and alienated his family at the Arkansas commune. Alamo in a newspaper interview later threatened to kidnap the judge in the case.

Shortly after federal authorities seized a 250-acre Alamo compound in Georgia Ridge, Ark., they discovered that Mrs. Alamo's body was missing. Mrs. Alamo's daughter has pleaded publicly for the return of the body.

Alamo, whose real name is Bernie Lazar Hoffman, was born to a Jewish family in Joplin, Mo., in 1934. He said he became a Christian in 1964 after God spoke to him during a business meeting.

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