

'Upwardly Mobile Catholics' Chided

Msgr. George Higgins Critical Of Apathy Toward Labor

By JOSEPH NOWLAN
PILOT STAFF

BOSTON—Proclaiming that "people who say there's no more need for trade unions anymore simply don't know what they're talking about," Msgr. George Higgins addressed the annual breakfast of the Labor Guild of the Archdiocese of Boston April 30 at the Sheraton Boston Hotel.

Msgr. Higgins' talk dealt bluntly with the declining state of labor unions in America today. But he would conclude with a rallying cry to the approximately 175 in attendance.

"No doubt about it, the labor movement is in serious trouble..." he said. "Membership is down; organizing is becoming more difficult; and the political climate is not sympathetic to labor."

Reflecting on the current state of labor unionism in the U.S., Msgr. Higgins told the Labor Guild that it was now time for the labor movement to "get serious and hold its own 'Vatican II'."

"Not all the labor movement's problems are due to its enemies or its critics," he said. "I'm an optimist by nature but I admit the (labor) situation is very severe. There's a lot of reorganizing that needs to take place as well as a lot of rethinking of past policies."

"But I prefer to look at this not as a period of decline but as one of transition."

He related how during the Depression, there were a number of pundits who predicted that

See Msgr. George Higgins, page 4



Labor Guild Breakfast — Msgr. George Higgins (far right) was the keynote speaker at the annual breakfast hosted by the Labor Guild of the Archdiocese of Boston. Greeting the monsignor are (left to right): Patrick Carney, vice-president, Utility Workers 369; Robert Haynes, AFL-CIO; and Rev. Edward Boyle, SJ, chaplain of the Labor Guild. The event was held at the Sheraton Boston Hotel following Mass at St. Cecilia Church, Boston.

Pilot photo by Lisa Kessler

At Meetings June 15-17

Bishops To Debate A Leaner National Conference

By JERRY FILTEAU

WASHINGTON (CNS) — The U.S. Catholic bishops will take the first big step toward major changes in their national organization when they meet in Chicago June 15-17.

A key goal of the proposals they will discuss is to get more bishops involved directly and actively in the conference.

A second goal is to increase the importance of the bishops' 13 regional groupings.

A third is to reduce the number of statements issued by the conference.

If the bishops adopt the proposed changes, it will be the biggest overhaul of their national conference structures since 1966, when they formed two conferences — the National Conference of Catholic Bishops and U.S. Catholic Conference — to replace the National Catholic Welfare Conference.

In fact one proposed change is to combine the NCCB and USCC into one conference, which would probably be called the NCCB.

The bishops decided to review the mission and structure of the NCCB and USCC as a result of a suggestion by Cardinal Bernard Law in June 1991, when they met in St. Paul, Minn., to

analyze conference staffing, budget and financing.

Behind the proposals is a four-year study by a committee headed by Cardinal Joseph Bernardin of Chicago, former president of the NCCB-USCC and its first general secretary.

The committee is also proposing that the bishops:

- Reduce the number of standing committees from the current 28 to 15.
- Increase committee sizes by raising the minimum number of bishops on each committee from five to seven and the maximum number from seven to nine.
- Increase regional representation

of bishops on the NCCB Administrative Committee, the highest conference authority apart from the whole general membership, from 13 to 26 — two from each of the 13 NCCB regions instead of the current one per region.

- Limit the Administrative Committee membership of each standing committee to its chairman — eliminating the second seat currently held by all USCC committees.

- Limit full, voting membership on all standing committees to bishops. Currently only bishops are members of NCCB committees, but most USCC committees also have non-bishops as

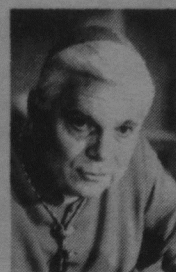
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Spring In The Air And Hope In The Heart



As I write these words there is a bit of a chill in the air, but it is a beautiful May morning which inspires the hope of spring.

These past weeks have provided me blessed examples of that spring, which is God's season for the Church. Yesterday, at a concelebrated Mass, the priests of the Archdiocese and I concluded our assembly. What a tremendous sign of hope for the Church that assembly was! God has richly blessed this Archdiocese in her priests. It is a privilege for me to work among them and it is an easy burden to provide pastoral lead-

ership in the midst of this Church. This is not to say that we do not have our problems. We are all aware of them. They are not only the problems we experience as we live our life in institutional forms of parish, school, hospital, agencies, and the Archdiocese itself, but they are the problems which flow from the accumulated sins and imperfections which each of us brings to that reality which is the Church.

Nonetheless, our priests are a tremendous blessing. Four of the priests of the Archdiocese reflected on priesthood in remarkable presentations. I hope that their talks will be published and widely distributed. The hope that they gave to those of us who heard them needs to be a hope shared with others.

The significance of the assembly, which began with a talk on priesthood in the light of communion, mission, and culture given by Bishop Francis George, OMI, was to celebrate the gift of God that is within us through priestly ordination, and to see the signs of hope that are present as we move into the new millennium. For me, a great sign of hope is the presbyterate itself — the body of priests who serve faithfully, who serve lovingly, and who serve in a self-sacrificing way.

With us for the assembly were the 18 deacons whom I will be privileged to

ordain to the priesthood for service in the Church of Boston. These ordinations will take place on Saturday, May 20, at the Cathedral of the Holy Cross. Clearly, these deacons and the seminarians who accompanied them for the closing Mass constitute a great sign of hope to their brother priests as they do to all the Church.

I am so grateful to Bishop Boles and the core committee of priests who planned this assembly, as well as to all those who assisted in the many details.

Another sign of hope for me and for this local Church was the Mass of Profession for Sister Jeanmarie Gribaudo of the Sisters of Saint Joseph of Boston. Sister Jeanmarie made her vows at her home parish, Sacred Heart in Roslindale, last Sunday before a large congregation, including many priests who have been important in her life, the mayor and his wife, the Boston City Commissioner of Police, many Sisters of St. Joseph and, most importantly, her mother and father. Sister Jeanmarie is a wonderfully talented young woman who has already made her mark in the Archdiocese and in the City of Boston in her work with young people.

What is significant about her religious vocation, however, is not so much her extraordinary talent or what it is that she brings to the work of the Church and the service of all her brothers and sisters. What is of far greater significance and hope is the way God deals with us as individuals and calls us, with His grace, to lives of holiness. The vows which Sister Jeanmarie took — poverty, chastity and obedience — serve as a call to the whole Church to live more fully lives of holiness.

On the eve of Sister Jeanmarie's profession, another Sister of St. Joseph,

Sister Norena Quilty, CSJ, died. In her religious life of 61 years, Sister Norena exemplified the enormous contribution of the Sisters of St. Joseph to the Archdiocese of Boston. I hope and pray that the example of these two women, Sister Jeanmarie Gribaudo, CSJ, and Sister Norena Quilty, CSJ, will inspire other vocations to the religious life among the young women of this Archdiocese.

Speaking of our young women and young men, the pilgrimage to Rome with young people of this Archdiocese fills me with hope. What an incredible gift are the young members of our Church, and what great reasons for hope they give us. It is certainly true that the young people of our day face burdens and pressures which some of us did not know when we were their age. It is also true, however, that faith is alive in their hearts and their capacity for loving service is no less than we when we were young.

To round out my reasons for hope as the Church moves forward to the new millennium, I cite once again the presence of so many laymen and women who are actively engaged in the mission of the Church as volunteers. The convocation for members of pastoral parish and finance councils, which was held two months ago, was, I believe, a watershed for the Archdiocese. The sight of almost 1,400 laymen and women gathered for renewal in their responsibility as parish pastoral and finance council members could not but inspire hope for our common future.

Even though it is still a little chilly on this May morning, my heart is warm as I reflect on these signs of hope which God gives to us in the Archdiocese of Boston.



By BARBARA FORSTER
SPECIAL TO THE PILOT

ARLINGTON—Thursday, April 27 was almost an ordinary school day for eighth graders at St. Agnes School in Arlington. The "almost" was a luncheon for the students at Au Bon Pain on Massachusetts Ave.—complete with news photographers and a CNBC camera crew—hosted by Peter Lynch, vice-chairman of Fidelity Management Research Co.

The meal was the students' prize in a match between the 18 youngsters and Lynch, a well-known Wall Street guru, to determine who could do better in the stock market with 10 stocks of their choice. If Lynch won, the students agreed to clean his office. USA Today financial columnist Daniel Kadlec created the contest.

After tracking the stocks for a year—the contest began in January 1994 and ended in December—the kids won by a tenth of a point. Eighth grader John Burgess admitted the outcome was unexpected. "During the contest our stocks were low," he said. "But they finally kept coming up."

Caitlin Feeney recalled that some stocks like Telmex, a Mexican version of AT&T, started out well, but proved to be a "big" bomb, dropping almost 30 points.

"Winning was surprising," added Kristen Cangelosi, "but

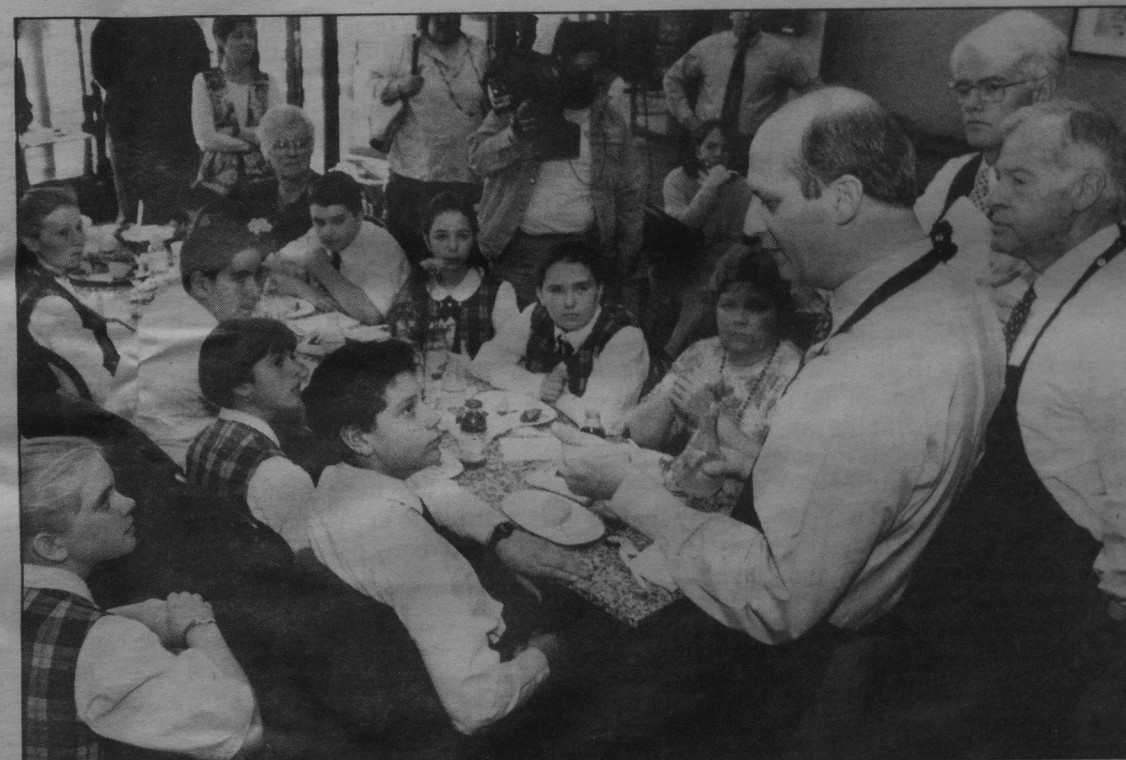
neat." And I think he (Peter Lynch) was happy for us."

Teacher Joan Morrissey was equally pleased. "It's a small margin," she said, "but a win's a win." Morrissey has been teaching St. Agnes students about investing since 1990. In the course, Investing 101, which is part of the seventh grade curriculum, students learn how to research companies and pick and track stocks. "I know it's fake now, but it's cool to be dealing with money," said 7th grader Anthony Emma. In class students work with \$250,000 in play money.

"We aren't as knowledgeable as the eighth graders," conceded 7th grader Matt Walsh, "but it's exciting and it keeps you on your feet." Walsh's group is in second place in the class. In eighth grade, students learn about mutual funds, but on an extra-curricular basis.

Eighth grader Kristen McDermott is convinced that the classroom experience will be invaluable when the time comes to "invest our real money." Plus, she and her fellow students have a wealth of knowledge that many adults lack. Currently St. Agnes is the only school in the area, including secondary schools, to offer this kind of course.

"I wish every school in America had a course like this," said Lynch, who noticed St. Agnes in 1990 after Morrissey sent him a packet of the students' activities. Since then students and Lynch have lunched together and appeared in a



Students Of The Stock Market — Bet-loser Peter Lynch (right rear), vice chairman of Fidelity Management & Research Co., hosted student-investors from St. Agnes School at the local Au Bon Pain in Arlington Center on April 27. Joining Lynch for the lunch and investing lesson were the bakery cafe's CEO Ronald Shairch (speaking) and Louis Kane, chairman and co-founder of Au Bon Pain. The program at St. Agnes has received national attention and the school is also featured in Lynch's book, "Beating the Street."

Pilot photo by Lisa Kessler

video for the Securities and Exchange Commission on investing. The school is also featured — The Miracle of St. Agnes — in Lynch's book, "Beating the Street."

Unfazed by national publicity from the contest which generated appearances on the Maury Povich Show and on Dateline NBC, the students were impressed by their lunchtime waiters. Co-founders of the chain, Louis I. Kane and CEO Ronald M. Shaich,

donned aprons to help Lynch serve the kids platters of sandwiches, chocolate chip cookies, and croissants. A tour of the restaurant's kitchen was memorable, too.

Despite the win, the students stressed that investing is hard work. The young investors regularly check out corporate annual reports and read Investor's Business Daily, a newspaper specializing in financial information. Feeney explained that by us-

ing that information, which is readily available, "anyone can invest money in stocks and win." The youngster, who is taking her own advice, has already extracted a promise from her parents to invest this year's birthday gift in a mutual fund.

"You can tell if a stock will rise or fall, if you do good research," concluded the soon-to-be high school freshman John Burgess. "It's not a shot in the dark."

Rev. Albin Janiunas Granted Senior Priest/Retirement Status

By REV. JOSEPH O'BRIEN
PILOT STAFF

LAWRENCE—Founded in 1903, St. Francis Parish is the oldest Lithuanian parish in the diocese and the only parish north of Boston with a regularly scheduled Mass in the Lithuanian language.

Effective July 20, 1995, Rev. Albin Janiunas will complete his third term as pastor and will be granted senior priest/retirement status by Cardinal Law. He will reside at his family home.

Father Janiunas was raised in Immaculate Conception Parish, Cambridge, where his parents were married and where he received Baptism and First Eucharist. He still remembers fondly his Confirmation at the hands of Bishop Reinsys who

came from Lithuania for the service.

He was taught by the Sisters of Jesus Christ Crucified — a Lithuanian order of women religious. "Those sisters certainly encouraged us," he said. "I had been an altar server since the fourth grade and one of the nuns asked if I had ever thought of becoming a priest. She arranged for me to speak with the pastor, Msgr. Francis Juskaitis, who had served 45 years in the parish. He was the one who asked me to consider the minor seminary."

After graduating from St. John High School, North Cambridge, he followed the monsignor's invitation and was accepted into the preparatory seminary.

Father Janiunas is quick to mention that he has served under four cardinals: in 1941



Pilot file photo

Rev. Albin F. Janiunas

he was accepted into the second class at St. Clement's Seminary by Cardinal O'Connell; on May 6, 1948 he was ordained by Cardinal Cushing; he was named to his first two terms as pastor by Cardinal Medeiros;

and to a third term by Cardinal Law.

His pastoral assignments have included: St. Anthony Parish, Allston; St. George Lithuanian Parish, Norwood; St. Francis Lithuanian Parish, Lawrence; St. Peter Parish, South Boston, and on July 20 he will complete his third six-year term as pastor of St. Francis and a total of 30 years of service to that parish.

"It's quite a challenge to be a priest," he said. The biggest struggle for him recently has been with his parish CCD program. "Parental apathy has hindered progress," he lamented.

As a vocation director in the Lawrence area in the early 1960's he held Holy Hours at Central Catholic and St. Mary's High School and was available to answer young people's ques-

tions. His advice to young men curious about the priesthood is "to pray, of course, but also talk to a priest they feel comfortable with — someone they feel is interested in them."

"I've been to Lithuania twice under Gorbachev with the openness that came with glasnost," he explained. "Three years ago I went with 24 Lithuanian-American priests and we visited all the cathedrals in the five dioceses. We were received like royalty, with flowers, hymns and singing. The people there were so glad to welcome priests from America."

"Linksmy Velyku' that's Lithuanian for 'Happy Easter,' he said. "And that's what I wish today for everyone. Remember there are seven weeks to Easter, it's one huge feast."

OFFICIAL

Cardinal Bernard Law has accepted the decision of Rev. Albin F. Janiunas not to seek reappointment as Pastor of St. Francis Parish, Lawrence. His Eminence has also granted Fr. Janiunas Senior Priest/Retirement status, effective July 20, 1995. He will retire to his family home.

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ASSISTANT TO EDITOR: REV. JOSEPH C. O'BRIEN,
REV. ROBERT M. O'GRADY
EDITORIAL STAFF: HENRY LIEN JR., JOSEPH NOWLAN,
JACK PICKILL
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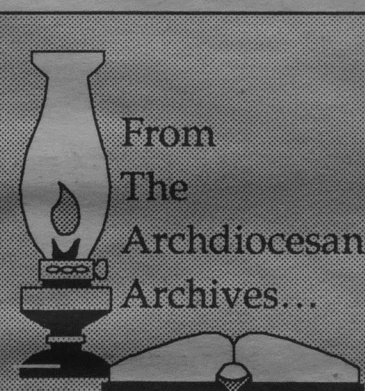
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From the pages of The Pilot



"Upwardly mobile Catholics ... have bought into the idea that while unions may have served a useful purpose when their grandfathers were struggling to make ends meet, that this is no longer the case."

Msgr. George Higgins

Continued from Page 1

labor was finished. By the late '30s, there had been increase of 10-12 million members in labor unions. While he didn't predict a similar increase, Msgr. Higgins nonetheless was hopeful that there would be better years for labor.

Labor's need, he insisted, was as vital as ever. As an example he referred to that morning's Boston Sunday Globe and photographer/reporter Stan Grossfeld's essay on the plight of farm workers in Florida. Migrant workers, some as young as 10 years of age, struck an emotional chord with the monsignor. He worked with the late Caesar Chavez in the '60s to help California farm workers organize against similar working conditions.

Msgr. Higgins cited a certain apathy that he feels exists towards labor today.

"We're going through a deep cultural crisis regarding the labor movement," he explained. "There is something in our atmosphere which is so highly individualistic that people think that unions no longer have any role to play."

Among his targets for criticism, was what Msgr. Higgins characterized as "upwardly mobile Catholics." Many of them, he charged, "have bought into the idea that while unions may have served a useful purpose when their grandfathers were struggling to make ends meet, that this is no longer the case."

These people think "that in a society as affluent as ours claims to be, that workers can fend for themselves; that workers no longer need to organize," he said. "They are hopelessly wrong about that. Their own relative affluence has blinded them to the fact that, like their immigrant forbears, today's workers struggle to maintain a minimum standard of living. And many of them (are) recent immigrants as well."

A sizable number of the jobs created in the '80s, he said, paid poverty level wages. "For too many workers, economic growth meant working at least two jobs to make ends meet."

"I get very tired of hearing political rhetoric about family values from people who do nothing to help families stay together by helping them get a good job."

"It's really fatuous to hear talk about family values from people

who are doing nothing" about jobs and people.

Msgr. Higgins did not exclude his fellow clergy when citing examples of apathy regarding labor today. The monsignor, who resides at The Catholic University of America in Washington, told of running into an old friend recently — "a priest who comes from a very old working class family." They hadn't seen each other in a while, the monsignor explained, and the priest asked him "George, are you still fooling around with those unions? Why don't you get off that stuff?"

He feels organized religion and the Catholic Church in particular, could do more as far as labor education is concerned.

"The average young seminarian or priest knows nothing about the history of organized labor. It's no wonder, then, that they begin to think that unions are not necessary."

Media coverage of labor has declined, both in volume and quality, Msgr. Higgins stated. He contrasted labor conferences and conventions of years gone by with those he attends today.

"Today, you can't even find a press table. Years back, you couldn't even find a seat at the press table."

However, Msgr. Higgins also told the Labor Guild that "being written off can be a wake up call for labor unions. Because people aren't anti-labor, it's just not on their radar screens at the moment."

Rev. Edward Boyle, SJ, — the chaplain of the Labor Guild — introduced Msgr. Higgins as "the premiere translator of Catholic Church to the American trade union movement, and of the trade union movement to the Catholic Church."

Msgr. Higgins pointed to the Labor Guild itself as among his reasons for labor having the potential to rebound. In particular, he cited the success of the Labor Guild's school — with its classes for this semester booked to overflowing.

"You have kept up the tradition that other cities have lost," Msgr. Higgins said.

Speaking To Christian Workers

Pope Says Catholicism Opposes Pure Capitalism, Collectivism

By CINDY WOODEN

VATICAN CITY (CNS) — Upholding workers' rights and basic principles of democracy, Catholic social teaching on labor opposes "liberal capitalism and Marxist collectivism," Pope John Paul II said.

"A market without rules" harms the weakest members of society, he said, while government-imposed collective ownership brings "a justice without liberty."

Meeting members of the Italian Association of Christian Workers May 1, the international labor holiday and feast of St. Joseph the Worker, the Pope praised Catholic social activists and labor organizations for their "triple fidelity: to workers, to democracy and to the Church."

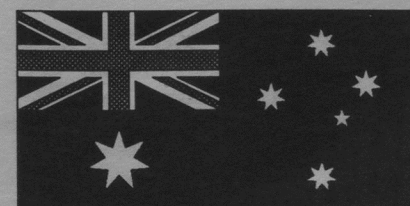
During the time of "open and harsh conflict" between forces advocating liberal capitalism and those promoting communism, the Catholic workers' group fought for justice and freedom, for individuals and their families and for the common good, he said.

"Having overcome the conflict between socialism and liberalism, new dangers attack the world of work and human life itself," the Pope said.

He urged people to think about "the tendency to separate the dynamics of economic growth from the requirements of social development and, particularly, employment" and to reflect on violations of the most basic human rights.

Conversion to Gospel values and a commitment to putting them into effect at work and in society as well as at home will guarantee respect for individual workers and solidarity with the poor and weak.

"Having overcome the conflict between socialism and liberalism, new dangers attack the world of work and human life itself," the Pope said.



Australia's "Servant Of God"

Local Mass To Honor Blessed Mother Mary MacKillop

By STEPHEN GAWLIK
PILOT INTERN

At the time of her death in 1909, Mother Mary MacKillop had over 1,000 followers on whom she could rely to further the scope of her life's work.

On Saturday May 13, at 7:30 p.m., at Our Lady Help of Christians Church, Newton, a Mass of Thanksgiving will be celebrated in honor of the Australian-born nun whose cause

has reached the second stage before canonization to sainthood.

Mary MacKillop was born in Melbourne in 1842 to Alexander and Flora MacKillop, immigrants from Brear of Lochabar, Scotland. She was the oldest of eight children and, as a result of her father's failed business dealings, by the age of 16 had become the main provider for her family. She worked as a governess, then a shop assistant, and finally a school teacher.

In 1866 Father Julian Tenison Woods invited her to teach in a new school in South Australia. This was a church-school where the education was free to all the children. The rapid success of the school was based upon the need to provide education to the children of farmers, miners and railway workers who lived in the isolated regions.

From this need, spawned the Sisters of St. Joseph of the Sacred Heart, the first religious order co-founded by a native

Australian. The sisters lived and worked among the people who needed them, in tents, shanties, and sheds while making education a top priority.

Many conservative Catholics at the time were unsure of the new order. Some among the rigid Church hierarchy found the sisters so objectionable that one bishop had Mary excommunicated and sought to disband her dedicated followers.

Mary then traveled to Rome and won the approval of Pope Pius IX who blessed the constitution of the Sisterhood. He also gave the group the right to determine its own direction.

Afterward, shelters for the homeless and elderly were opened across Australia and into New Zealand.

During a trip to New Zealand in 1902 Mary suffered a stroke and died at the order's Motherhouse in North Sydney in 1909, where she is buried in the chapel.

Beatification, the step before canonization, was bestowed upon Mother Mary on Jan. 19, 1995 by Pope John Paul II.

Local relatives and descendants of the McKillop family and the general public are cordially invited to attend the Mass at Our Lady Help of Christians on May 13.

BC Names Vatican Relations Scholar As Gasson Professor For 1995-96

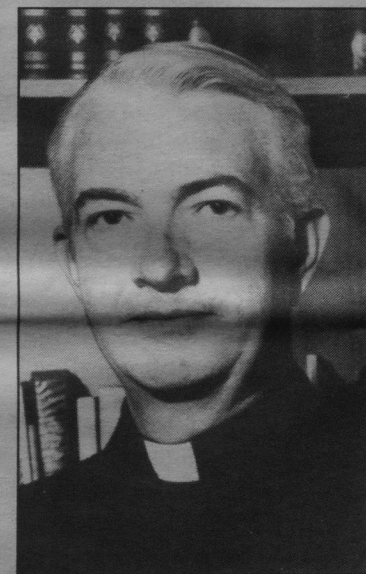
CHESTNUT HILL — Rev. Gerald Fogarty, SJ, has been appointed the Thomas I. Gasson, SJ, Professor at Boston College for the 1995-96 academic year. He is currently the William R. Kenan, Jr. Professor of Religious Studies at the University of Virginia.

Father Fogarty, who has taught at Virginia since 1975, is currently working on a book concerning US-Vatican relations in World War II.

Founded with a donation by the Boston College Jesuit Community, the Gasson Professorship is the university's oldest endowed professorship. The professorship — named for Thomas I. Gasson, SJ, 13th president of Boston College — is reserved for visiting Jesuit scholars.

"I was happy and eager to accept the Gasson Chair appointment," Father Fogarty said. "Boston College is one of the premier Catholic colleges in the United States, and to have that as a backdrop while I work on my book will be wonderful."

"The appointment of Father Fogarty," said the Dean of the



CNS file photo
Rev. Gerald Fogarty, SJ

College of Arts and Sciences, Rev. J. Robert Barth, SJ, "will allow us to devote some new attention to American religious history, an area in which he has dedicated much of his scholarship."

While at Boston College, Father Fogarty will present public lectures reflecting his current research. One potential subject area will concern

the war-time visit of Cardinal Francis Spellman to Rome, he said, "which would be an appropriate topic since he was a Boston native."

Prior to teaching at the University of Virginia, Father Fogarty was an assistant professor of theology at Fordham University from 1974-75, and an adjunct assistant professor of theology in the Fordham Graduate School from 1971-72.

He also taught historical theology at Woodstock College, lectured at Union Theological Seminary, and history at the Catholic University of America.

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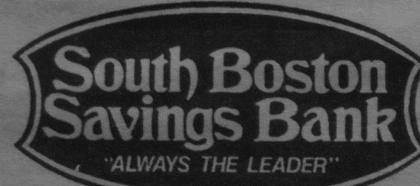
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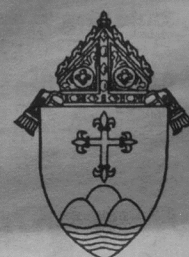
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500 Attend Billerica Ecumenical Prayer Service Commemorating 50th Anniversary Of Holocaust

By REV. JOSEPH O'BRIEN
PILOT STAFF

BILLERICA — The horror of the recent Oklahoma City bombing added heart-wrenching realism to an Ecumenical *Yom HaShoah* (Day of Remembrance) Prayer service sponsored by the Billerica Clergy Association to commemorate the 50th anniversary of the Holocaust and the liberation of the concentration camps.

"Tonight more than ever, picture yourself victims of senseless evil," Mimi Wishner Segel told over 500 who gathered at St. Theresa Parish hall.

"Assume the tragic death toll in Oklahoma reaches 300," suggested Segel, a producer at Channel 5-WCVB and moderator of the evening. "If Hitler had repeated that devastation every single day, it would take 55 years to murder 6 million Jews and the slaughter would still be going on today." This sobering thought was a reminder that the Holocaust is not just a Jewish problem but

rather a crime against all humanity which was committed against the Jewish people.

"Those who do not learn from history are condemned to repeat it," recalled Robert Mercier, a Billerica town administrator.

Bishop John McNamara, regional bishop for the Merrimack region, welcomed the gathering and offered a greeting in Hebrew.

"I was in high school 50 years ago when news of the Holocaust and the concentration camps first came out," he recalled.

Four years ago the bishop visited the concentration camp at Dachau and related that emotional experience. "I felt in my heart that this must never happen again," he said. "And it's meetings like this one tonight that will ensure this will never happen again!"

Anya Kagan Kornhauser, the featured speaker, was 14 years-old in 1939 when the Nazis began their persecution in Poland. "We knew the Na-

zis meant to degrade us, but that they meant total elimination was unthinkable," she said. Kornhauser, who lives in Peabody, is a survivor because of months spent in hiding, sheltered by a Christian family.

"I am living proof of some wonderful human beings — real Christians who risked their lives to save my life," she said gratefully.

Over 70 members of The Billerica Ecumenical Chorus, chosen from the ten congregations of the local Clergy Association, created a mood of reverent prayer.

As part of the musical program they sang the Israeli National Anthem, the *Hatikvah*. "So long as the heart of the Jew beats and his eye is turned to the east, so long does our ancient hope of returning to Zion still live."

Cantor Stephen Thompson of Temple Beth El, Lowell, chanted the Prayer for the Dead, the *El Male* (God Full of Mercy):

"Exalted and compassionate God, grant perfect peace in your sheltering presence, among the holy and pure who shine with the splendor of the firmament to the souls of our brethren men, women, and children of the House of Israel who were slaughtered, suffocated and burnt to ashes. May their memory endure inspiring truth and loyalty in our lives. The Lord is their portion, may they rest in peace and let



Photo by Rev. Joseph O'Brien

Rev. Eugene Tully, pastor of St. Theresa Parish, Billerica, hosted an interfaith commemoration service of *Yom HaShoah* (Day of Remembrance) on the 50th anniversary of the Holocaust and the liberation of the concentration camps. Anya Kagan Kornhauser (l), a survivor of the Nazi persecution, was keynote speaker and Mimi Wishner Segel, producer of Channel 5-WCVB news, was moderator. The ten congregations of the Billerica Clergy Association sponsored the event which attracted over 500 people.

us say Amen."

Mourning bells tolled during the candle-lighting service remembering victims from the death camps of Maydanek, Warsaw, Dachau, Buchenwald, Babi Yar, Belzec, Chelmno, Sobibor, Gross-Rosen, Terezin, Treblinka, Bergen-Belsen, Vilna, Mauthausen, Birkenau, Ploshov and others.

"Forgetfulness leads to exile, while remembrance is the secret of redemption," Rev. Eugene Tully, pastor of St. Theresa Parish, told the assembly. That message is prominently displayed in Jerusalem at the *Yad Vashem* memorial to

the Holocaust.

The Billerica Clergy Association represents the congregations of New Colony Baptist Church, North Billerica Baptist Church, the Christian Science Church, St. Anne's Episcopal Church, First Parish Unitarian Church, Community Congregational Church-UCC, First Congregational Church-UCC, and the Roman Catholic parishes of St. Andrew, St. Mary, and St. Theresa.

At the conclusion of the prayer service, Father Tully presented a donation to The Holocaust Center of Peabody, a media center and library which offers a speakers bureau, awareness sessions, conferences and workshops for schools and churches. Harriet Tarnor Wacks, director of The Holocaust Center, can be reached at (508) 535-0003.

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Cardinal Convert From Judaism

Chief Rabbi Critical Of French Cardinal's Israel Visit

By JUDITH SUDILOVSKY

TEL AVIV, Israel (CNS) — Cardinal Jean-Marie Lustiger, archbishop of Paris and convert from Judaism as a youth, told reporters that he was surprised by Israeli Chief Rabbi Israel Lau's bitter criticism of his participation in a Tel Aviv University conference on the Holocaust.

Rabbi Lau, a Holocaust survivor, said that by converting to Catholicism, the cardinal had contributed to the destruction of the Jewish people, just as the Nazis had.

He said that if all Jews had done as Cardinal Lustiger had, there would be no one left to say the Kaddish — the prayer for the dead — for the 6 million Jews murdered by Hitler's regime.

"It is the first time I have heard such a thing," said the 69-year-old cardinal. "It's the first time that I've heard that being baptized is worse than what Hitler did."

Rabbi Lau had been invited to the university conference but withdrew when he learned the cardinal would be a participant.

Later, the former chief rabbi of Great Britain, Lord Immanuel Jakobovits, also declined to attend — bowing to Rabbi Lau's wishes. "As far as I am concerned this is rather bizarre," Cardinal Lustiger.

"If I had been in Paris on

Holocaust Memorial Day I would have been in the Great Synagogue.

"Every year I participate in the ceremony because that history is my history," he said.

Cardinal Lustiger's visit caused a stir when the press reported that an invitation to the cardinal to attend the April 26 official Holocaust Memorial Day eve ceremony at Yad Vashem had been withdrawn.

But university and Yad Vashem officials said he had not been invited in the first place because his concluding speech at the university conference was to be given at the same time.

The cardinal visited the memorial on April 27.

Cardinal Lustiger was born Aharon Lustiger to Jewish socialists who had immigrated to France from Poland. In 1940, when he was 14, he converted to Catholicism.

The young Lustiger survived the war by hiding in a monastery in Orleans, France.

His mother perished in the Nazi death camp at Auschwitz. His father survived and lived out his last years with his son in the cardinal's Paris residence.

Cardinal Lustiger told the Tel Aviv University audience at the closing session that he still bears the name of his grandfather, Aharon, and the name which appears on his passport is Aharon Jean-Marie Lustiger.

Israel's Culture and Communication Minister Shulamit



CNS file photo

Cardinal Jean-Marie Lustiger

Aloni, who attended the closing session, said she regretted that the chief rabbi, who was elected to his post in a democratic state, could not come to hear different opinions.

Emil Packenheim, a theologian and philosopher who focuses on Holocaust issues, said that "no matter how positively you view other religions, it is an act of apostasy, of abandoning your religion for another."

"Cardinal Lustiger, of whom

I hear only good things, converted to Catholicism when he was 14," the theologian said, "obviously he never knew anything about his own religion."

Father Marcel Dubois, head of the Dominican Order's Isiah House in Jerusalem and a professor at Hebrew University, said that "I understand Rabbi Lau's bitterness, but I am afraid that such an absolute reaction signifies a lack of security."

Father Dubois said he believes Rabbi Lau's reaction comes out of "fear of the consequence such an example would have on the education of Jewish youth in Israel."

Cardinal Lustiger said he first hesitated about accepting the university's invitation because the Holocaust is still an open wound for him and he does not talk about it willingly.

But he said he decided to participate because he wanted to be in Israel on the 50th anniversary of the liberation of the concentration camps. The names of all of the members of his family who died in the Holocaust are memorialized at Israel's Yad Vashem memorial, he said.

Cardinal Lustiger said he feels as Jewish as his mother and his other relatives. He said that as a Christian, his roots are in Judaism.

"One has to know where one is because the Jewish condition does not drown out the Christian condition," he said. "I know this is not the interpretation of all, but this is how I perceive it."

In Paris, Grand Rabbi of France Joseph Sitruk told the French newspaper *Le Figaro* that "I have always had strong and sincere relations with Msgr. Lustiger and nothing should place his clarity and cordiality in doubt."

"The sincerity of Jean-Marie Lustiger is not to be doubted, but there is in his spiritual journey an ambiguity," he said. At the same time there is "a moral and intellectual courage which all of us recognize."

Rabbi Sitruk praised the role Cardinal Lustiger played in defusing tensions over a Catholic convent at Auschwitz.

The French newspaper *Le Monde* said it would have expected "more generosity, more understanding" from Rabbi Lau.

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Bishops

Continued from Page 1

members.

• Placed non-bishops on committees only as consultants, with a voice but no vote, and develop a protocol that would spell out more clearly their role, function, method of appointment and term of service.

• Adopt new rules for conference statements, giving the

conference president more flexibility to respond quickly to developing situations but reducing the number of statements issued by the whole conference.

The bishops are to spend a substantial portion of their three-day meeting in Chicago discussing the report of the Bernardin committee, called the Ad Hoc Committee on Mission and Structure.

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Bishop Paul Fan Yufei Dies At Age 65

Bishop Was Shepherd Of Loyal Catholic Flock

By CATHOLIC NEWS SERVICE

HONG KONG (CNS) — Chinese Bishop Paul Fan Yufei of Zhouzhi, an “underground” bishop loyal to the Vatican, died of a heart attack April 5 at 65, UCA News, an Asian church news agency based in Thailand, reported.

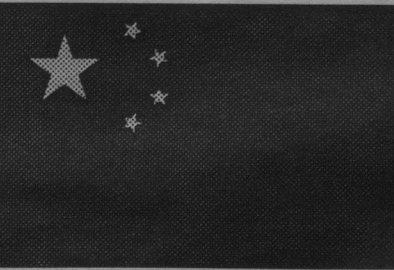
Father Yang Guangyan, chancellor of Zhouzhi Diocese, told UCA News April 27 that the bishop died suddenly, leaving the diocese no successor. The diocese is now led by its vicar, identified as a Father Wu, who is in his 70s.

The age of 65 is regarded as young among Chinese bishops, who are mostly in their 70s.

Bishop Fan, who had suffered heart problems, died in a hospital at 12:30 p.m. He received the sacrament of anointing.

Li Boyi, an official of the government-approved Chinese Catholic Patriotic Association of Shaanxi Province, said government-appointed

Bishop Fan was clandestinely ordained a priest in 1979, and a bishop in 1982, by the late Bishop Zhou Weidao. The government refused to recognize his episcopacy but acknowledged him as a priest.



Bishop Anthony Li Du'an of Xian rushed to the hospital but arrived after Bishop Fan died.

Bishop Li celebrated a funeral Mass at Dayingxi village, Bishop Fan's place of birth and burial, Li Boyi told UCA News.

Bishop Fan's body was buried seven days after his death, a Chinese Catholic custom, inside Dayingxi village church.

About 4,000 Catholics attended the funeral, Father Yang said. Each of the 31 priests of the diocese celebrated three Masses for the late bishop, he added.

Zhouzhi has 50,000 Catholics, mostly peasants in poor mountainous areas whose faith was passed down from ances-

tors. Many, like Bishop Fan, have refused to compromise with the government on church matters.

Bishop Fan was clandestinely ordained a priest May 29, 1979, and a bishop Jan. 25, 1982, by the late Bishop Zhou Weidao.

The government refused to recognize his episcopacy but acknowledged him as a priest. Yet Bishop Fan worked openly as a bishop, Li Boyi said.

Amid mass arrests of Catholics in Shaanxi in 1992, Bishop Fan was reportedly taken away after Easter and kept under house arrest for several months to “learn communist thought.”

During his detention, government officials misled him into believing the Zhouzhi Dio-

had not been split.

He openly and angrily defied the statement, declaring it was signed at a time he “was not free.” His flock trusted and supported him, sources said.

An obituary on Bishop Fan issued by Zhouzhi cathedral said Bishop Fan “can live joyfully in eternity and will suffer no more.”

The late bishop was born into a Catholic family July 26, 1931, and entered a minor seminary when he was 13. He later studied theology and philosophy at Fengxiang and Xian seminaries.

In 1958, when the seminaries were closed, he went home, but continued to pursue the priesthood.

As bishop, despite hardships, he led Catholics to raise funds to restore churches and prudently trained priests for the diocese, the obituary said. He served industriously in the diocese, it continued.

Many times he was ill, but he steadfastly visited parishes, encouraged his priests to be good pastors and continued to hold annual retreats for priests to enrich their spiritual growth, the obituary noted.

Pope Says Eastern, Western Churches Must Commit To Full Unity

By CINDY WOODEN

VATICAN CITY (CNS) — The Christian churches of the East and West face a simple choice: commit to finding full unity or give scandal to the world by continuing division, Pope John Paul II said.

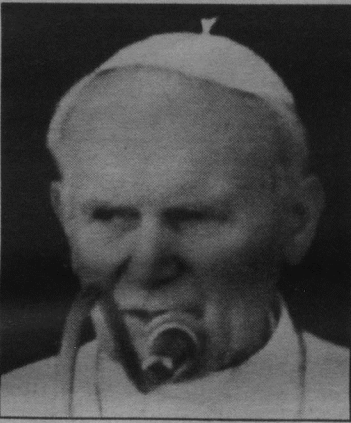
“Today we can cooperate in proclaiming the kingdom or we can become the upholders of new divisions,” the Pope said in an apostolic letter, “Orientale Lumen” (“The Light of the East”).

The letter, released May 2 at the Vatican, called on Latin-rite Catholics to discover and appreciate the monastic, liturgical and spiritual traditions of Eastern-rite Catholics and Orthodox as well as appealing for new efforts toward unity.

“The sin of our separation is very serious,” he said, and “men of both sides were to blame” for the gradual division between the Church in Rome and in Constantinople, which culminated in 1054 with each church excommunicating members of the other.

Other papal documents discussing related themes will be

Pope John Paul paid particular tribute to Eastern-rite Catholic and Orthodox nuns who maintained the monastic tradition under communist oppression and who are “a visible sign of that motherhood of God to which Sacred Scripture often refers.”



published soon, said Cardinal Achille Silvestrini, prefect of the Congregation for Eastern Churches. He told a Vatican press conference that Pope John Paul's encyclical on ecumenism — looking at relations with Protestants and Anglicans as well as Orthodox — is expected this spring.

Also, he said, the Pope was preparing a special message to mark the 400th anniversary of the Union of Brest and the 350th anniversary of the Union of Uzhhorod, agreements that led to the establishment of the Ukrainian and Ruthenian Catholic churches.

If Christians in the West do

not know, understand and draw on the richness of Eastern Christianity, their faith will be impoverished, the Pope said in “Orientale Lumen.”

Full unity will be possible only if Christians learn to see the traditions of the East and West as essential parts of their own heritage and of the universal reality of faith and salvation in Christ, he said.

Catholics and Orthodox must “purify ourselves from that jealous attachment to feelings and memories, not of the great things God has done for us, but of the human affairs of a past that still weighs heavily on our hearts,” Pope John Paul

said. After 30 years of intense dialogue between the Catholic and Orthodox churches, he said, it is clear that the model for full Christian unity must be one which allows for and respects differences.

“True union is possible only in total respect for the other's dignity without claiming that the whole array of uses and customs in the Latin church is more complete or better suited to showing the fullness of correct doctrine,” the letter said.

Among those aspects of the East that should be given greater attention in the West,

the Pope listed:

- The Eastern churches' tradition of welcoming a plurality of languages and cultural forms of expressing the faith.

- The sense of mystery and awe before God that is expressed in Eastern liturgies and spirituality, and an emphasis on the value of silence, which many people in the modern world have come to fear.

- An understanding of tradition, which, because it is not static, preserves the original core of the faith, while growing and developing under the influence of the Holy Spirit.

- The preservation of the original monastic way of life as the place “where the human being seeks God without limitation or impediment, becoming a reference point for all people, bearing them in his heart and helping them to seek God.”

Pope John Paul paid particular tribute to Eastern-rite Catholic and Orthodox nuns who maintained the monastic tradition under communist oppression and who are “a visible sign of that motherhood of God to which Sacred Scripture often refers.”

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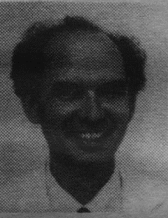
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Spring Allergies

By: Gary Gurka, MD

This spring has already been a banner season. Tree pollen is a month early and has already exceeded last year's peak levels. Visits to the doctor's office are up tenfold.



Pollen is the tiny material which all plants release in order to transfer reproductive materials from one plant to another. Since pollen is so tiny, it “floats” in the air and can become trapped in the eyes or nose of people. Most of us ignore the arrival of the tiny visitors, and they are removed harmlessly in our mucous.

Unfortunately, about 35% of us are atopic, or will develop a specific immune response to a substance which many other people's immune systems would ignore. When these “atopic” individuals trap pollen in the mucous, a cascade of events begin. These events result in the release of histamine which causes local itch, congestion and an increase of mucous production.

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- congested, runny nose
- cough
- difficulty breathing or wheezing
- sore throat

Many people think they have a “cold,” but it is really a reaction to pollen.

Treatment & Guidelines to Follow

Realistically, most people cannot alter their life-styles to completely avoid pollen exposure. They can, however, follow a few simple guidelines to make springtime more enjoyable.

- close your windows at night; use air conditioning which cleans, cools and dries the air;

- minimize early morning activity, since most of the pollen is emitted between the hours of 5:00 am-10:00 am;
- close your car window when you travel;
- stay indoors when the pollen count or humidity level is high and on windy days when dust and pollen are active in the air;
- take a vacation during the height of the pollen season to a more pollen-free place, such as the beach or the sea;
- don't mow the lawn or be around freshly cut grass; mowing stirs up pollen;
- avoid hanging sheets or clothing out to dry as pollen may collect in these items.

In addition, there are over the counter anti-allergy medications available which can reduce the allergy symptoms in many individuals. However, the effectiveness of these agents can be limited, and there can be some side-

effects (e.g. daytime sleepiness). An evaluation by an allergist can lead to a specific diagnosis which will fine tune your therapy. An allergist can also begin you on immunotherapy, a series of allergy shots which often retrains your immune system to be less responsive to the allergen.

With a quick stop at the drug store or a short visit with your allergist, spring allergy sufferers can go outside and enjoy the beauty of springtime in New England.

Gary Gurka, MD is an allergist/immunologist at St. Elizabeth's Medical Center. St. Elizabeth's is a member of the Caritas Christi Catholic Health Care System and a teaching and research affiliate of Tufts University School of Medicine. For more information on spring allergies call Gina at (617) 789-2330.

The Pilot

OFFICIAL NEWSPAPER OF THE ARCHDIOCESE OF BOSTON
ESTABLISHED 1829

When There's A \$3.4 Million Shortfall

It is that time of year again, the first Sunday in May, the day set aside for Catholics in the Archdiocese to look up and peer beyond the borders of their local parish and appreciate a larger expression of Church just as worthy of their support: the Archdiocese itself.

This year the Cardinal's Appeal needs your financial support even more urgently than in the past. Because the number of donors has declined and the Appeal has not achieved its goal in the past five years, it has been necessary—in the name of fiscal reality—to lay off personnel and cut back on Archdiocesan programs. Only this drastic action can prevent a \$3.4 million shortfall next year.

Two weeks ago The Pilot printed a "Special Report" on the financial status of the Appeal. It explained in words and graphics where the money comes from and where it goes. There is no mystery, no "smoke and mirrors." It is a lean operation which does much with little.

One problem is that too many of us Catholics look upon it as just another "special collection." This perception is wrong. The Cardinal's Appeal is the financial foundation of the Archdiocese of Boston, providing 80 percent of the discretionary income the Church needs to fund programs, services, agencies and ministries.

Maybe a bit of inter-faith comparison would be instructive. The Jewish community of Greater Boston numbers between 180 and 200 thousand. They, too, support their local synagogues, private schools

and ministries. But they also annually collect more than \$20 million for the Combined Jewish Philanthropies. If Catholics gave in the same proportion, the Cardinal's Appeal would annually realize more than \$200 million.

Please spare us the objectionable canard that all Jews are rich—and, by implication, that all Catholics are still struggling immigrants. Sociological studies have proven that Catholics have succeeded educationally, socially, and financially as well as any other group in America. But our generosity to the Catholic community has not kept pace.

What the Jewish community has never lost and still treasures is a great appreciation of what it means to be a people with a distinct identity, history and mission. They transcend the differences of Reformed, Conservative and Orthodox Jewry and annually express "tzedaka"—the corporate moral imperative of "noblesse oblige." This "tzedaka" is the highest form of Jewish righteousness—helping those who cannot help themselves.

Catholics also share a unique identity, history and mission—a mission larger than our local parish. Our common Faith summons us to transcend ethnic, racial, regional and ideological differences. If we could learn a moral lesson from our "elder brothers and sisters in the faith," (to borrow the Pope's words) we will rally to the Cardinal's Appeal this Sunday with a generosity unmatched in years past.

We've got it; we've got to share it.

There Couldn't Be A Worse Time

Most Americans want a return of the death penalty. That is a statistical fact. Poll after poll reveals it. And since the horrifying evil in Oklahoma City, this passionate desire to exact a life for a life has taken on a fevered intensity.

With strong support from Governor Weld, the state legislature will discuss reinstating the death penalty next week—and next week the bishops of Massachusetts will once again stand in opposition to it. Leadership often must confront polls rather than reflect them.

The bishops' position does not flow from some mushy sentimental-

ity which wishes to coddle the criminal. The bishops reject the death penalty because this final punishment has never been proven to be a deterrent to crime. The bishops oppose it also because if one could count the number of those arrested and indicted for a capital crime and then watch how that number dwindles through our judicial process to a select few who are assigned the death penalty, certain things become obvious. Time and time again, while the rich, powerful, connected and famous are spared, the under-class poor are disproportionately executed.

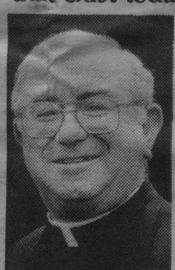
Such strange justice is no justice at all.

Faith & New Works

The Church's Solemn Teaching On Abortion

By Msgr. William F. Murphy, S.T.D.

Once the Holy Father has presented the richness of the Church's tradition about the sanctity and inviolability of human life, he is ready to guide us in applying that teaching to the crucial challenges to life that exist today. "You shall not kill" is



God's holy law which is "never detached from His love," a love that extends to every human being and embraces us all whatever our circumstances, whatever our state in life.

In God's plan, all of us are called to share lordship over life. We are not in any sense the absolute masters of life. Only God is. But we have a "ministerial" lordship over life which is expressed in the ways we foster and defend human life as a gift from God. It is a stewardship or trusteeship that is ours because, created in God's image, we are called by Him to share in His care for the life which He has created.

This enjoins on us all "an absolute respect for life: it leads to the promotion of life and progress along the way of a love that gives, receives and serves." This absolute respect for life guides our approach to issues such as legitimate self-defense and the death penalty to both of which we shall return in a later column. It finds its most solemn obligation when it is faced with threats to innocent human life "who find their ultimate defense against the arrogance and caprice of others only in the absolute binding force of God's commandment."

At this point the Holy Father makes a declaration that reflects the constant teaching of Sacred Scripture and the Church's magisterium, including the Popes and the Second Vatican Council. He clearly states as a matter to be held and believed:

"Therefore, by the authority which Christ conferred upon Peter and his successors, and in communion with the Bishops of the Catholic Church, I confirm that the direct and voluntary killing of an innocent human being is always gravely immoral."

This is the constant and consistent teaching of the Catholic Church and no Catholic can legitimately claim otherwise. All Catholics are called to hold and believe it. It is in fact a dictate of right reason buttressed and illumined by Scripture and Tradition. To use the classic phrase, it is a truth taught by the ordinary and universal Magisterium of the Church.

The Holy Father underscores his point by stating "The deliberate decision to deprive an innocent human being of his life is always morally evil and can never be licit as an end in itself or as

a means to a good end." This derives from the fundamental equality of every human being. We all have an absolutely equal right to life from the moment of conception. We are bound to the dictates of the commandment "You shall not kill" which, in traditional terms is binding "always and for always."

The immediate application of this to procured abortion is clear and unambiguous. The Second Vatican Council listed abortion and infanticide as "unspeakable crimes." While there are many who would want the Church to be unclear or to soft pedal this truth, it would be a grave dereliction of the Church's duty before God to speak any less clearly or any less surely what is the constant teaching that alone is faithful to God's plan and God's truth. As the Pope himself says "We need now more than ever to have the courage to look the truth in the eye and to call things by their proper name without yielding to convenient compromises or to the temptation to self-deception."

The Pope goes on: "But no word has the power to change the reality of things: procured abortion is the deliberate and direct killing, by whatever means it is carried out, of a human being in the initial phase of his or her existence, extending from conception to birth."

The Holy Father does not hesitate to explain that we are dealing here with

the murder of the innocent, whatever may be the reasons proffered for so acting. He stresses that the two thousand year history of the Church backs up all the recent papal magisterium in reaffirming "the common doctrines" regarding abortion.

He cites Pius XI, Pius XII, John XXIII and the Second Vatican Council as well as the Code of Canon Law. Finally he turns to his predecessor, the Servant of God, Paul VI, who declared the tradition "unchanged and unchangeable."

On that basis and with that witness, Pope John Paul II invokes the authority conferred by Christ on Peter and his Successors to say: "I declare that direct abortion, that is abortion willed as an end or as a means, always constitutes a grave moral disorder, since it is the deliberate killing of an innocent human being. This doctrine is based upon the natural law and upon the written Word of God, is transmitted by the Church's tradition and taught by the ordinary and universal Magisterium."

"No circumstance, no purpose, no law whatsoever can ever make licit an act which is intrinsically illicit, since it is contrary to the Law of God which is written in every human heart, knowable by reason itself, and proclaimed by the Church."

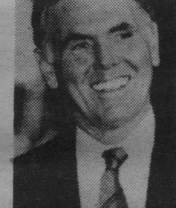
On this teaching, we build our own response to the challenges to life we face in our society.

MSGR. MURPHY IS VICAR GENERAL OF THE ARCHDIOCESE AND MODERATOR OF THE CURIA.

From A War On Poverty To A War On The Poor?

By Raymond Flynn

When Pope John Paul II visits the United States this coming October to address the United Nations General Assembly on its 50th anniversary, it will be almost 30 years to the day since the historic visit of Pope Paul VI, who in 1965 became the first Pope ever to visit the U.S. and speak before the UN.



Pope John Paul II will find a vastly different U.S. from the one encountered by Pope Paul VI. In 1965, the U.S. was in the midst of establishing the "Great Society" and fighting a "War on Poverty." The U.S. was struggling to assure the most vulnerable in our society a safety net to prevent a dangerous descent into poverty and to help the poor enter the middle class.

In 1995, the U.S. Congress is tragically dismantling many of those antipoverty programs that we have spent 30 years creating. Some of those efforts were well-intentioned but poorly executed.

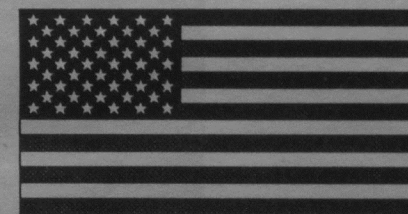
Both home and abroad, helping the poor and disadvantaged is morally correct. Should we as a nation abandon our commitment to social and economic justice and stop helping the poor?

Are we now fighting a War on the Poor instead of a War on Poverty?

As Paul VI said during his visit to the UN General Assembly in October 1965: "We must assure a life of dignity for all people." He pressed President Johnson and the world community for a commitment to peace and to helping the poor and disadvantaged.

Throughout his pontificate, Pope John Paul II has

A country that cannot educate its children, provide decent health care for its elderly, and provide jobs for its citizens cannot rightfully claim the title of "leader of the world community."



also been in the forefront in speaking out on human rights, and on the plight of the poor from Rwanda to Sarajevo. In my position as Ambassador to the Vatican, I have been privileged to work with the Holy See to unite the Pope's concern for the poor with the Clinton Administration's commitment to the most disadvantaged in our society both home and abroad.

I have been active in the issues of social and economic justice for many years. In the almost 10 years I was Mayor of Boston and then President of the U.S. Conference of Mayors, many city and community leaders were often publicly criticized for regularly coming to Washington, tin cup in hand, looking for money for our poor and needy constituents. That criticism never stopped us from "fighting the good fight" against the devastating budget cuts which adversely affected the life of the people of our cities from 1980 on. During no period of time did cities get hit harder by the Federal government.

The 1992 election reflected a new national consensus dedicated to turning around that insensitive policy, helping bridge the economic gap between the rich and poor, and keeping the middle class from falling into poverty.

The recent debate in the U.S. about poverty, however, has turned mean-spirited. Cutting off aid to poor families, poor working mothers, and poor chil-

dren is immoral and wrong. It is an indication of how skewed the debate has become since Pope Paul VI traveled to the U.S. in 1965.

The American Catholic Bishops have spoken out publicly and clearly about the cuts to the country's welfare system that Congress is proposing this year. Pope John Paul II will undoubtedly emphasize the Vatican's commitment to social and economic development of the peoples of the Third World and industrial societies when he visits the U.S. in October. Americans share this commitment to keeping a safety net under the most vulnerable in our society and to reaching out to those around the world who are less fortunate than ourselves.

As Franklin Roosevelt said in his famous "Four Freedoms" speech in 1941, "freedom from want" is an essential goal not only of the U.S. but of the entire world community. A country that cannot educate its children, provide decent health care for its elderly, and provide jobs for its citizens cannot rightfully claim the title of "leader of the world community."

We must remember that we will be poorer as a country if, ignoring FDR's words, we fail to assist our needy and vulnerable.

RAYMOND FLYNN, U.S. AMBASSADOR TO THE VATICAN, IS THE FORMER MAYOR OF BOSTON AND A PAST PRESIDENT OF THE U.S. CONFERENCE OF MAYORS.

The Great Condom Debate

A View From The Trenches

By Tim Broad

Early in the term of the Weld-Celucci administration, a proverbial bomb was dropped on the cities and towns of our Commonwealth. Each was urged to decide independently whether or not to make condoms available in the schools in their locality. In our town, which is situated in the Merrimack Region, this set the scene for a royal battle that took over two years to resolve. The ensuing course of events demonstrates how a small but determined group can influence decision-making, and how corrupted a process can become, even when meetings are open.

Our town's school committee decided to form a task force to study the issue. The task force was duly set up, with members drawn from a diverse group of townsmen, including students. Discussions at several earlier meetings indicated that the group would vote heavily in favor of condom availability.

In its first year, the task force held public fora, proposed the holding of a student Health Risk Survey (PC-speak for sex survey) in the schools, held some discussion on condom availability and divided the task of examining all health risks into sub-tasks for sub-committees. A key sub-committee was entitled Risk Assessment, which was to con-

duct the student sex survey. A second sub-committee had the task of researching the issue of condom availability.

In the same year a local group of concerned parents formed to oppose condom availability. Our views, which drew heavily on Linda Thayer's booklet "AIDS and Adolescents," were summarized as follows: "Based on a large body of research, condoms have a high failure rate in the general population, a much higher failure rate among adolescents, and a much higher failure rate in preventing the spread of AIDS than in preventing pregnancy, and there are alternatives that work."

We also developed a long list of serious social concerns relative to condom availability. We conducted a formal presentation of our views in a meeting with the school committee, and offered our report to the task force with the request that they adopt our position. The task force declined this offer.

In the second year, whether by accident or design, the task force did a masterful job of forestalling both debate and research on condom availability. The sex survey sub-committee set to work with the business of conducting the survey in the school. It was carried out despite our strong objections. We felt that the survey was completely unnecessary based on the mountain of data already done on teen sexual activity. Also, we were appalled by some survey questions which would

have been considered pornographic not so very long ago. Having conducted the survey, the sub-committee worked feverishly on analyzing the results through the remainder of the year.

The progress of the research sub-committee was another matter. Its very existence was initially ignored, then reluctantly acknowledged when questions about its progress were asked, and then delayed until it was too late for it to perform its function. When the research sub-committee did finally meet, it was allotted a princely one and a-half hours to do its work. This occurred in a meeting that took place just prior to the task force meeting at which final deliberations on condom availability were heard. These final deliberations were the first and last time that condom availability was discussed that year, and they were held without the benefit of a single work on paper from the research sub-committee.

By the time the task force voted we had excruciating detail and statistical analyses of the students sexual habits and preferences, and a research sub-committee that was still in the starting blocks. The following issues remained unresearched: condom failure rates in pregnancy prevention; condom failure rates in the prevention of AIDS/HIV; the prevalence of AIDS/HIV locally; condom failure rates in the prevention of all other socially transmitted diseases (STDs); results of studies of ado-

lescent usage of contraceptives; an analysis of legal issues, cost issues, religious issues; program implementation issues; whether condom availability presupposes the need for a particular type of sex-education; school vs. parental responsibility; school's role as a social/medical service provider; effect of condom availability on those who have chosen abstinence; effect on attitudes toward early sex; existing channels for procuring condoms locally; alternatives such as abstinence.

Brushing aside objections that we were unprepared, the task force convened to vote on condom availability. Our feeling had been that we would lose the vote by a significant margin, but it turned out to be a very close call. The vote swing in our favor happened by a fortuitous sequence of events. A student member of the task force, who made no secret of his favoring condom availability, was called out to fire duty, not once but twice, and was absent for the vote. The actual debate was delayed due to the long debate on a motion, and at the end of the debate another task force member arrived who cast the decisive vote in our favor. Had the vote been taken at the beginning of the meeting we would have lost by one vote.

Soon after this, the school committee voted 4-1 against condom availability—a small battle won, but the war continues unabated.



Members of the group from St. Richard, Danvers, pose at the top of the Dome of St. Peter. Pictured are (from left) John Osgood, Kate Rambler, Erik Maki, Tim Radwanski and John Bianchi.

BOSTON ROME



The entire group poses with Cardinal Law outside Castel Gandolfo, the Holy Father's summer residence. John Paul greeted each member of the group at a private audience.

Look, Love And Witness

By REV. ROBERT W. CONOLE
SPECIAL TO THE PILOT

ROME — For over 160 youths from over 20 parishes in the Archdiocese of Boston, Easter Week 1995 was a time that will forever remain in the sanctuaries of their hearts and minds. These young people, along with 10 priests, and over 20 youth ministers from around the Archdiocese, were led by His Eminence, Cardinal Bernard Law, on pilgrimage to Rome.

The week started with a celebration of mid-afternoon prayer in Our Lady of the Airways Chapel at Logan Airport. There the cardinal shared with the pilgrims, their parents and families, his thoughts and reflections on what a pilgrimage is, and how fortunate all were to participate in such a unique event. As an outward sign of their involvement, all the pilgrims were given a wooden cross to wear around their neck. The anxious pilgrims then boarded the Alitalia jet for the overnight flight to Rome.

Upon arrival, the group was taken to St. Peter's Basilica to view the Pietà, the Papal Altar, the Chair of Peter, and the burial Crypt. The faculty and students of the North American College then welcomed the pilgrims to the college chapel for the celebration of Eucharist and a much-appreciated cold drink. The balance of the first day was spent on a sightseeing tour of the city. The evening was free to explore the narrow streets around the hotel and wander around St. Peter's Square, only a few blocks up the street.

The first full day in Rome began with a Mass celebrated by Cardinal Law at the Altar of the Chair in St. Peter's Basilica. Afterwards the pilgrims took their front-row seats amidst the throng that was gathered for the general audience with the Holy Father. The enthusiastic cheering of the group, wearing their pilgrimage caps and T-shirts, was acknowledged by His Holiness as he welcomed the pilgrims from the Archdiocese of Boston. The group was received later that afternoon at the residence of the Ambassador to the Holy See, Raymond L. Flynn. Ambassador Flynn extended warm hospitality to the pilgrims and as a sign of their appreciation, the pilgrims and Cardinal Law presented the ambassador with a cap and T-shirt. Most of the group made their way back to the hotel on foot, singing their way through the streets and piazzas.

Thursday was set aside as a day for discovering the art and architecture of Rome, or Florence, or the ancient city of Pompeii. Many wandered through the Vatican Museums and the Sistine Chapel and visited such basilicas as St. Mary Major and St. John Lateran.

On Friday, the entire pilgrimage set out for the village of Assisi, the home of St. Francis and St. Clare. After a three hour ride through the Italian countryside, the group gathered for the Eucharist at Santa Maria degli Angeli, the basilica built over the place where Francis died and over the chapel he rebuilt. The balance of this day was spent exploring Assisi, a medieval village of narrow streets overlooking the surrounding plain. Assisi inspired many of the pilgrims to stop and

offer prayers at both basilicas and at various other sacred sites. Cardinal Law divided the trip there and back between the three buses, leading the Rosary and singing along with the guitar.

Saturday began with a celebration of the Eucharist at St. Paul's Outside the Walls Basilica in Rome. Then the group was transported to Castel Gandolfo, the Holy Father's summer residence located in a small village south of Rome. As the group trekked up the winding road leading to the residence, you could feel the excitement and anticipation. After entering and assembling in a large reception room, Cardinal Law led the group in praying of the Rosary. After a few moments, the Holy Father emerged. After a chorus of sighs and gasps and an explosion of camera flashes, Cardinal Law led the group in singing "Simon, Son of John," which he himself had taught the group. The Holy Father then began to address the pilgrims by citing the Scriptures, saying "the Lord is with You" to which all instinctively responded, "And also with you". With a wry smile, the Holy Father spontaneously replied, "Thank You." Everyone laughed and felt very much at ease. His Holiness challenged the pilgrims to LOOK for Jesus in life, to LOVE as the Lord loved, and to WITNESS to Our Savior in living life as His disciples. At the conclusion of his remarks, the Holy Father greeted each pilgrim individually with handshakes, hugs, and blessings. Photographers captured each greeting and every member of the group received several pictures of themselves with the Holy Father. Huge grins and expressions

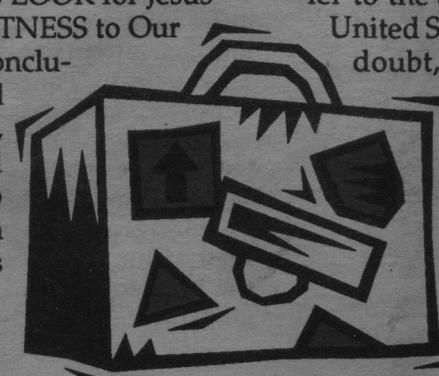
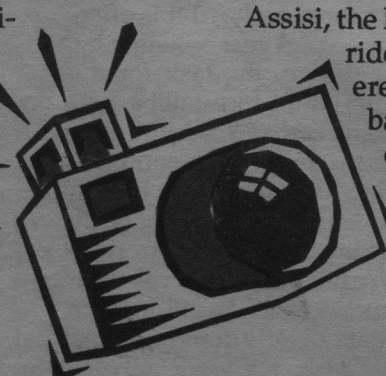
of shock remained on every face for the rest of the day.

The celebration of the Eucharist at the Church of Santa Susanna, the titular church of Cardinal Law in Rome, began a memorable Sunday. Adding to the festivity of the Mass was the conferral of the Sacrament of Confirmation by Cardinal Law upon two young men who participated in the pilgrimage. Many pilgrims used Sunday afternoon for last minute sightseeing and exploring. A few hearty souls even climbed to the top of the Dome of St. Peter's Basilica.

With table fellowship being central to the life of a Christian, it is no wonder that our final night in Rome was spent at a local Roman restaurant for a dinner hosted by Cardinal Law. Amidst the pasta and photography, the pilgrims were serenaded by a group of roving minstrels who were ever eager to engage the group in music and song of every description. Alas, the evening drew to a close with remarks of acknowledgment by Cardinal Law to all who made the pilgrimage possible. For many, it was a time of disbelief, how could a week of pilgrimage have passed by so rapidly?

After early wake-up calls Monday morning and a final transfer to the airport, the Pilgrims boarded planes bound for the United States and the welcoming surroundings of home. No doubt, many stories will be told and many photographs and videos will be shared by all who participated in the Rome Pilgrimage, the experience of a lifetime.

REV. ROBERT W. CONOLE IS PAROCHIAL VICAR AT ST. MONICA PARISH IN METHUEN.



PROPAGATION OF THE FAITH

The Holy Father's Own Mission-Aid Society

Rev. Msgr. Andrew F. Connell
Archdiocesan Director
49 Franklin Street, Boston, MA 02110
(617) 542-1776, 542-1777. FAX: 542-1778

Marian Mother's Day

The long-promised flowers of May have appeared in our land for this month traditionally dedicated to the Mother of God and highlighted by the annual observance of Mother's Day.

In the missionary Church we honor Mary as the "Star of Evangelization," Queen of the Apostles and Queen of the Missions.

"May she who at the marriage feast at Cana sought and obtained the first miracle from her Son, she who stood beside Him while He offered Himself on the Cross for our salvation; she who, together with the disciples in the Upper Room, waited in prayer for the outpouring of the Holy Spirit; she who accompanied from the beginning the heroic path of the missionaries — may she, today and always, inspire her sons and daughters to imitate her in concern and in solidarity towards the missionaries of our time" (Prayer of Pope John Paul II).

As children of Mary, we give special tribute to all mothers — living and deceased — on Mother's Day, a wonderful day in which we express our love and gratitude to all those mothers and one's own dear mother.

By remembering your mother (or someone who has been like a mother to you) on Mother's Day with a spiritual tribute — through the Propagation of the Faith — you will be presenting her with a special gift of a novena of Mother's Day Masses, beginning May 14, offered by our missionaries in her name.

Mother's Day Spiritual Remembrance cards are available at the Propagation office or you may write for a card, using the form here. If your mother is deceased, you may want to keep the card as a memento.

In return, perhaps you could make a much-needed offering to help the missionaries who are working among the most abandoned of God's poor. Each year, our missionaries offer 15,000 Masses for those who join in our efforts through their thoughtful sacrifices.

Your missionary gift, whatever its size, will be an expression of love in the name of Mary, Mother of God.

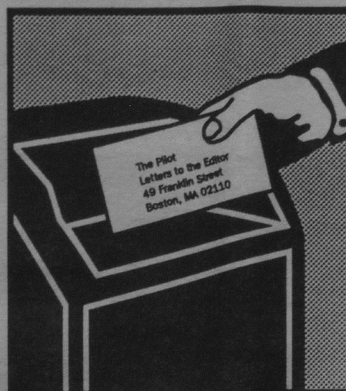
Perpetual Members

The following people have been enrolled as Perpetual Members in the Society for the Propagation of the Faith: Mary G. Casey and Christine M. Mackay.

Dear Monsignor Connell,

Please include my mother or loved one in your Special Mother's Day Masses. Please place her name at the altar during Mass.

Name	Living () Deceased ()
Please accept this missionary gift in honor of my Mother.	
I enclose ☐ \$500 ☐ \$100 ☐ \$50 ☐ \$25 ☐ \$10 ☐ \$	
Name	
Address	
City	State Zip



From The Mail Box

Thank You

Thank you for that wonderful article in The Pilot of 3/31 about the Spring Exhibit of the Diocesan Museum of Manchester, NH. We have had many people visit from Massachusetts, as well as New Hampshire, because they read about it in your paper. We are grateful.

Judith Foshier
Manchester, NH

Manchester Museum

I was pleased to see the article and photo of the "historic chapel" in the museum article of 3/31. I would like to point out, however, that rather than being "located on the grounds of St. Anne, Manchester's first Catholic parish," the chapel is part of what was the original motherhouse of the New Hampshire Sisters of Mercy. It is next door to St. Anne Parish.

The sisters came to Manchester at the request of Rev. William McDonald, pastor of St. Anne, who turned the motherhouse building over to them on July 16, 1858. Various additions were made to the building, including the chapel in 1896. Until the building closed in 1989, hundreds of Sisters of Mercy prayed in the beautifully carved oak stalls shown so clearly in the Pilot photo.

The New Hampshire Sisters of Mercy are pleased to be able to lease the chapel to the Diocese of Manchester for use as a museum because our histories are so closely connected.

Sister Ann Vaccarest, RSM
Windham, NH

Howley Defended Priesthood

In response to Father Austin Fleming's letter of 4/1, after stating that he believes in the Real Presence of Christ in the Eucharist, he seems to belittle that Presence by finding fault with Kathleen Howley's words that priest "turn mere hosts into the Body and Blood of Jesus Christ."

I have been celebrating Mass for over 35 years and I am very aware, please God, at the Masses I celebrate, that the

bread and wine do become the Body and Blood, Soul and Divinity, of Jesus Christ sacramentally present in the Holy Eucharist. It no longer remains bread and wine as such.

As a priest, I believe that I receive from the Eucharist my principle nourishment enabling me to serve the people of God. I know that Father Fleming's words on the Eucharist can be understood as being correct, but so can Howley's! She is defending the Catholic Priesthood in her article. I thank her for her appreciation and reverence for the Sacrament of Holy Orders.

Rev. John Mark Hannon
St. Patrick, Stoneham

Clinic Vigils

For quite some time I have been wanting to write your diocesan paper to express my deep appreciation for your Cardinal Bernard Law and his stand against Catholic Pro-Life demonstrations at abortion clinics. His announcement brought a great sense of relief to me and was like a breath of fresh air way out here in Texas.

I truly believe no one is more against abortion than I. I also believe that people should stand up and be counted, march and/or demonstrate, but to do so at an abortion clinic only becomes strident, fans the flames, and incites those who may be emotionally disturbed. We cannot incite violence and murder in defense of life.

Thank you, Cardinal Law. God bless you!

Mrs. Robert M. Blanchard
San Antonio, TX

Memories That Sustain Us

Hilda McDonnell Farrell's wonderful remembrances of long-ago Lenten seasons (4/7) brought a flood of happy memories of times I experienced as a youngster in the 40s & 50s at St. John's, Quincy. It was kind of her to share her thoughts with us.

The pageantry of those times, especially Holy Thursday and the procession transferring the Blessed Sacrament from the main altar, through the church, to the repository. Dressed in funny little outfits, complete with sashes, we marched up and down the aisles until we were foot sore and hoarse from singing stanza after stanza of "Pange Lingua." Afterwards, as a family, we would visit the other Quincy churches, as well as those in Braintree and Randolph.

During these troubled times for the Church and her priests, the recollections and reminders of happier times sustain us.

Richard L. McDonald
Melbourne, FL

Apologies, Father Coffey

The original text of Father James Coffey's 50th anniversary reflection on the Priesthood (3/22) made reference to "The Junior Seminary" being founded in 1940. Father Coffey was referring to St. Clement's Hall on Foster Street, Brighton. The aging (gracefully, of course) news editor of The Pilot thought Father Coffey was referring to Cardinal O'Connell Junior Seminary in Jamaica Plain, and inserted that into Father's text. Obviously, a mistake; certainly unprofessional. Also, she should have known not to question such a fine local Church historian as the good Father Coffey. Apologies to writer and readers.

Joan A. Carney
News Editor, The Pilot

Muddled Waters

A priest, in his letter of 4/21 entitled, "Priests Not Magicians," seems to blush at the description of what he does every day — "turn mere hosts into the Body and Blood of Jesus Christ." He muddies the theological waters by bringing in up the idea of magic, usually resorted to in rather crass anti-Catholic screeds, and then fails to denote the very reason why priests are not magicians.

Magicians fail to do what they appear to do, while priests truly accomplish in "persona Christi" what they appear not to do, the transubstantiation of bread into the Eucharistic species. Magicians know they are not doing anything other than change appearances. Priests know that in sharing that ministerial power of Christ they are doing a most awesome thing without changing appearances at all. I'm not sure why the priest in question thinks that the citation he made from Sacrosanctum Concilium supports the view that the priest does not "turn," or shouldn't think that he is turning, "mere bread" into the Body and Blood of Christ. I am sure that the Church teaches that this change or "turn" takes place.

"At the heart of the Eucharistic celebration are the bread and wine that, by the words of Christ and the Invocation of the Holy Spirit, become Christ's Body and Blood." (Catechism of the Catholic Church, #1333)

"Change" or "turn," take your pick. The reality is still the same. I congratulate Kathleen Howley, whose recent article was the occasion of the aforementioned priest's letter.

Rev. David J. Mullen
St. Mary, Dedham

The Holocaust: Hope And Fear And Lox

By BRIAN WRIGHT O'CONNOR

Way back in fourth grade, after Sunday Mass, my favorite destination was the Weingarten house at 31 Primrose Lane.

Howie, my best friend, sat down with his family about 11 a.m. for a Yiddish breakfast. He preferred Cocoa Krispies to lox and bagels and couldn't fathom my passion for Jewish cuisine.

I couldn't explain what I didn't understand: I just let my appetite do the talking as Mrs. Weingarten filled my plate, again and again, with gefilte fish, chalah and stuffed cabbage.

In those days, of course, no one ate before Communion. Mr. Weingarten, a wry vacuum cleaner salesman, knew the ways of the Papist and took ironic pleasure in seeing the Catholic fast broken with the gastronomic legacy of the shtetl.

On one of those Sundays — a spring morning with the dogwood in bloom — the Weingartens gave me a copy of "The Diary of Anne Frank" after I polished off another bowl of noodle pudding.

"This is something everyone should know about," said Mr.

Weingarten. "You read it carefully and you'll always remember."

The story of the Frank family — shunning the sunlight in the secret annex — struck me with fear and hope.

Fear, because it revealed the depth of human hatred to a nine-year-old who knew little about enmity beyond the squabbles of six siblings.

Fear came from terror in the heartland, the disciples of hate who mutter "Zionist occupied Government" while mixing fuel oil and fertilizer with ignorance.

Hope, because throughout Anne's internal exile, she maintained her faith in the human spirit.

"I can feel the suffering of millions," she wrote on July 15, 1944, "and yet if I look up into the heavens I think that it will all come right, that this cruelty, too, will end and peace and tranquillity will return again."

Survivors of Nazi butchery gathered this past weekend to commemorate the liberation of the death camps, the emotions of fear and hope again rose up in unison.

Hope came from the survivors, those who gathered at places like Faneuil Hall to light candles against

the darkness and pray for the nameless dead, the unburied millions whose ashes rose in the Shoah.

Fear came from terror in the heartland, the disciples of hate who mutter "Zionist occupied Government" while mixing fuel oil and fertilizer with ignorance.

After the "Yom HaShoah" service on Sunday, I sat down with my daughter

who had just read "The Diary of Anne Frank" for her fifth grade class at St. Ann's in Dorchester.

"I cried when I read the end," said Meghan. "I kept reading the last sentence and thinking about how patient she was. It's a book greedy people should read — people who have everything they need but want more. She never complained."

Meghan read me the sentence: "If I'm watched to that extent, I start by getting snappy, then unhappy, and finally I twist my heart around again, so that the bad is on the outside and the good is on the inside and keep on trying to find a way of becoming what

I would so like to be, and what I could be ... if there weren't any other people living in the world."

"Sometimes," said Meghan, "it sounds as if she's saying it, speaking it right next to me, talking to me, and not just writing it, like I can hear her voice in my head, telling me the whole story and I don't have to read it."

Anne Frank died at Bergen-Belsen in March 1945, one month before Allied troops marched into the camps and threw open the gates to expose the darker angels of our character.

Hatred is a cancer, a poison that works slowly. It incubates in casual prejudice, in spoken and unspoken thoughts of bigotry. It thrives on paranoia. It flourishes when prejudice and paranoia burst over the dam of reason.

Not long after I first read "The Diary of Anne Frank," my family moved West — Kansas and Arizona. Newspaper graphics these days show the familiar outlines of the states with lines plotting the movements of bombers and madmen.

The movements of the human heart are harder to trace. The Weingartens sent me to the heartland with Anne Frank in my memory. And the taste of lox.

BRIAN WRIGHT O'CONNOR, A FREELANCE PILOT CONTRIBUTOR, IS DIRECTOR OF THE BOSTON OFFICE OF U.S. REP. JOSEPH P. KENNEDY, II (D-MASS.).

Commentaries

'She Was Too Young'

By KATHLEEN HOWLEY

Julie Welch, 23, didn't know that it was the last day of her life. She had plans for the future. She was preparing to quit her job as a claims agent for the Social Security department to take a job teaching Spanish at a local high school.

She was young and attractive. And, she was in love with a handsome, 24-year-old second lieutenant from a nearby Air Force base named Eric Hilz. They had talked about marriage, but that was still in the future. There was plenty of time — they thought.

The two had met at a Catholic prayer group for young adults at Tinker Air Force Base. Last fall, on their first date, they went to the State Fair and rode the Ferris wheel.

On their final date, the Monday night before the Oklahoma City bombing, they went to dinner to celebrate Eric's 24th birthday. Julie gave him a prayer book, and they shared a bottle of champagne. The last time Eric saw her, after kissing her

goodnight, she seemed very happy.

Julie attended Mass every day, and went to Confession every week. She had a habit of praying the Rosary each evening, before going to bed. On the last night of her life, she probably didn't realize the full meaning of the words, "Holy Mary, Mother of God, pray for us sinners, now and at the

physically fit.

The morning of the Oklahoma City bombing, Julie attended the 7 a.m. Mass at St. Charles, as always, before going to work at the federal building.

By 9 a.m., she was at her desk chatting with her supervisor. At 9:03 she put down her glasses and went into the front office to greet her first

On the last night of her life, Julie probably didn't realize the full meaning of the words, "Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death."

hour of our death."

She hadn't always been as ardent about her faith. Her father said she was lonely at college, and became depressed after living alone for the first time. That's when she started working on her relationship with God, praying daily, and frequenting the Sacraments. After graduation, she lost 40 pounds, and told her dad that she finally felt not only spiritually but

customer of the day — a Hispanic man who needed a disability check.

One minute later, the Social Security office was gone, demolished by a madman's bomb. About half of the 38 employees made it out alive, but not Julie.

"She was too young," said her supervisor, Lorri McNiven, who woke up in darkness 30 minutes after the blast and was able to crawl from the

twisted rubble to safety.

Julie's parents got a call from the Coroner's office on Saturday morning. Their daughter's body had been identified. The grieving family said they considered themselves fortunate, because at least they can bury their child. Authorities say that some bodies were obliterated in the blast, and may never be recovered.

To the world, Julie's life was unusual. Daily Mass, the Rosary, and weekly Confessions. She was happy, and at peace. It's not something the secular press can easily explain.

At a time when the concept of womanhood has been redefined by the likes of Cosmopolitan Magazine to mean self-centeredness and self-fulfillment, Julie was a contradiction.

She kept her life God-centered, and wrapped herself in the Sacraments. She had her eyes on the ultimate prize: eternal happiness in Heaven.

"We know there is no doubt her soul is in great shape. I feel a real sense of peace. I know everything is all right" said her boyfriend, Eric.

KATHLEEN HOWLEY IS A SYNDICATED COLUMNIST. © 1995, LIVING WORD SYNDICATE

Confirmation — Sacrament Of Initiation

REV. ROBERT O'GRADY
PILOT STAFF

Our sisters and brothers in the Eastern Catholic and Orthodox churches receive their Confirmation and First Communion on the day of their Baptism, while they are still infants. This ancient practice of the



Church keeps alive the original way by which new Christians were welcomed into the family of the Church. As with many organizations, the Church also has a way of "joining up." This process or plan is "Christian Initiation." It is in several stages and three sacraments. The three sacraments of initiation are Baptism, Confirmation and Eucharist.

In the Eucharist, the person who is already baptized and sealed with the gift of the Holy Spirit in Confirmation becomes fully a member of the Church. She or he has taken all the rights steps, we could say, and is now fully one of us — the Church.

Could we lose valuable opportunities for the evangelization of our young by returning to a younger age for Confirmation?

Earlier in this century, Pope St. Pius X allowed First Communion at a younger age. His permission moved the age for reception of First Communion

from about 12 years to about seven, the age of reason. This also had the effect, but not the Pope's permission, of celebrating Confirmation at a later age. Several times since then, some of the Popes in this century have reminded us that the grace of Confirmation should

this was the practice in many, if not most, places before the turn of this century.

The advantages here are that we are united with the practice of Eastern Catholic Churches, Orthodox Churches and the Western Church up to the beginning of this century. The sequence, at least, of Baptism-Confirmation-Eucharist is maintained. The baptized receive the grace of Confirmation in preparation for their First Communion.

When examining questions related to Confirmation, we need to keep several points in mind: the bishop's most important responsibility is the celebration of the Eucharist; we are most clearly the Church at the bishop's Mass, and the grace of Confirmation prepares us for the grace of the Eucharist. This is clear from more ancient practice, as well as from the emphasis that the Church, including recent Popes, places on the older practice.

Three questions seem to rise from this presentation. Would the bishop's role as "chief priest" in his diocese be enhanced if he were the celebrant of First Communion? Could we lose valuable opportunities for the evangelization of our young by returning to a younger age for Confirmation? And where does the reception of the Sacrament of Reconciliation come for the first time in this model?

My Niece's Marriage

BY REV. JOHN CATOIR

On January 7 of this year, I officiated at the wedding of my niece Dionne Benjamin to Jolyon Smith in the presence of Bishop Lawrence Burke at St. Francis Xavier Cathedral in Nassau, the Bahamas.

The Cathedral was filled with family, friends and government dignitaries. My sister Cathy, who is Dionne's mother, has lived in Nassau for over 30 years. In fact, she is currently the Deputy Permanent Secretary in the office of the Prime Minister of the Bahamas.

Back in 1963 Cathy was an administrative assistant in a management consultant firm in New York City. She grew weary of the rat race, and at the age of 23 joined a Catholic lay missionary program which sent her to assist the bishop of the Bahamas. She worked in the clinic and taught in the grammar school for a year or so, and eventually the bishop brought her into his office.

To make a long story short she met and fell in love with Cris Benjamin, a daily communicant who was the Deputy Treasurer of the Bahamas. It was a love story with more than an interracial twist; Cris was 20 years her senior. Now please hold your breath, there's more. He was also a widower with ten children. Yes, you read that correctly.

How did my family react at the time? Mother had died eight years earlier, so she wasn't there when Cathy announced her decision but, as you can imagine, my father was dumbfounded. I always trusted Cathy's judgment so I sensed that this love relationship was prompted by the Holy Spirit. With a little coaxing from me, Dad put on a brave front and transformed himself into a happy camper. The Spencer Tracy movie with Sidney Poitier, "Guess Who's Coming to Dinner?" hadn't been made yet, but my father played the Tracy role very well.

We flew down to Nassau, and I performed the ceremony in Bishop Hagerty's private chapel, surrounded by Cris' ten beautiful children ranging in age from six to eighteen. We affectionately call them the tribe of Benjamin. The oldest girl, Sandra, was only six years younger than Cathy. Sandra and my father hit it off wonderfully at the wedding reception. They both agreed that the marriage was preposterous, unbelievable, and ill-advised.

But it's 30 years later and the marriage has survived the test of time. Cris and Cathy went on to have two more

The Holy Spirit often leads us along paths we would never have chosen for ourselves.

children of their own, John and Dionne, both of whom have since finished college. Dionne works as a graphic artist in Nassau, and John is an accountant working in the New York financial district.

Dionne's marriage to Jolyon earlier this year was a wonderful celebration. When it was all over, believe it or not, the young couple left the Bahamas to honeymoon in Disneyworld. Both Dionne and Jolyon are graduates of the Rhode Island School of Design, and one day they hope to open a graphic design and advertising business of their own.

The Holy Spirit often leads us along paths we would never have chosen for ourselves. My sister had great courage to take on this challenge. I now have dozens of black nephews and nieces, grandnephews and grandnieces scattered all over Nassau, and I love them all. It's quite an amazing story, isn't it?

FATHER CATOIR IS DIRECTOR OF THE CHRISTOPHERS.

be received before First Communion. Something very important needs to be kept in mind in this discussion. The bishop is the "first priest and chief liturgist" in his diocese. His most important job is the celebration of the Eucharist. He does this personally or through priests. At the bishop's Mass, we are most obviously the Church.

When the earlier sequence prevailed the bishop came to celebrate Confirmation, and at the same Mass the newly confirmed received First Communion. So, we had the older sequence and the bishop was more obviously the "principle dispenser of the mysteries of God," especially the Eucharist. Remember,

May 7 - 13

Daily Mass Readings

Sunday, May 7
FOURTH WEEK OF EASTER
Acts 13:14,43-52
Psalm 100:1-2,3,5
Revelation 7:9,14b-17
John 10:27-30

Monday, May 8
Acts 11:1-18
Psalms 42:2-3;43:3-4
John 10:1-10

Tuesday, May 9
Acts 11:19-26
Psalm 87:1-7
John 10:22-30

Wednesday, May 10
Acts 12:24-13:5a

Psalm 67:2-3,5-6,8
John 12:44-50

Thursday, May 11
Acts 13:13-25
Psalm 89:2-3,21-22,25,27
John 13:16-20

Friday, May 12
NEREUS & ARCHILLEUS, MARTYRS
PANCRA, MARTYR
Acts 13:26-33
Psalm 2:6-11
John 14:1-6

Saturday, May 13
Acts 13:44-52
Psalm 98:1-4
John 14:7-14

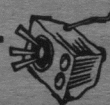
TV Masses: Channel 7 and Channel 25

The celebrant for the Mass on Sunday, May 7 will be Father Francis McFarland, BCTV Center, Newton. (WHDH-Channel 7; 7:30 a.m.)

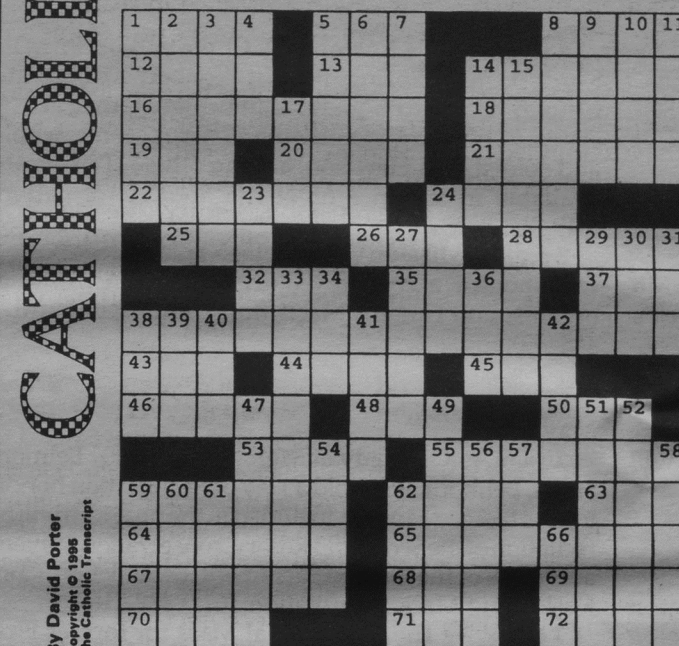
The celebrants for the weekday Mass will be: **Monday:** Father William Salmon, Our Lady of the Presentation Parish, Brighton; **Tuesday:** Father Paul Garrity, St. Patrick/St. Mary Parishes, Lynn; **Wednesday:** Father John Sullivan, St. Brigid Parish, South Boston; **Thursday:** Father Lawrence Drennan, St. Joseph Parish, Lincoln; **Friday:** Father Wendell Verrill, St. Mary Parish, Waltham. (WFXT-Channel 25; 9:30 a.m.)

Vatican Radio: WEZE 1260 AM, Sunday 5:30 p.m.

• The Current State of Religion in the Soviet Union



CROSSWORD



By David Porter
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SAINT DESIDERATUS

ACROSS

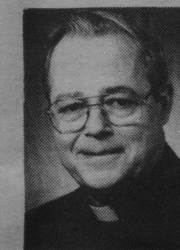
1. Race
5. French friend
8. A singing Mama
12. Swiss peaks
13. Polka _____
14. Slowly, music
16. Desideratus worked for this king
18. Baseball's Orlando
19. Pro opposite
20. Not far
21. Owner
22. Father of Desideratus
24. English theologian
25. "The _____ Commandments"
26. Baseball's Maglie
28. Massachusetts town
32. What Jefferson Davis led, abbrev.
35. Pre-Easter period
37. New England college, abbrev.
38. What Desideratus was appointed, 3 words
43. Wedding words
44. Building beam
45. British medal, abbrev.
46. Buffalo team
48. Book of the Bible, abbrev.
50. Depot, abbrev.
53. Egyptian goddess of nature
55. Desideratus attended the Fifth Council of _____
59. Arthurian paradise
62. Escape
63. _____ King Cole
64. Ingredients in plastic
65. Desideratus attended the Second Council of _____
67. Affirm
68. Dallas college, abbrev.
69. Actor Bates
70. Superman's girl
71. Golf gadget
72. Mexican money

DOWN

1. Capital of Bangladesh
2. Maximum, 2 words
3. Cleaning tool
4. Presidential initials
5. Farewell
6. Swamp
7. Road, Latin
8. "Miroir de Jesus" composer
9. Wizen
10. Word with show or walk
11. Glide
14. Hurt
15. Sainly brother of Desideratus
17. Columnist Landers
23. Foot part
24. Small blister
27. Actress Woodard
29. Embrace
30. Mineral
31. Fleur-de-_____
33. French birthplace of Desideratus
34. Police alert, abbrev.
36. Land of Cain's exile
38. Tucker's partner
39. Dictator Amin
40. Scale note
41. Paddles
42. Ascended
47. Easter flowers
49. Remote control feature
51. Snarl
52. Pineapples, French
54. MIT word, abbrev.
56. Theatrical production
57. Civil War general
58. Office worker
59. Russian inland sea
60. Bill killer
61. Italian wine center
62. Good Friday practice
66. '90s music

See answers on page 22

Pastoral Liturgy



By Rev. Richard J. Butler

In the documents of the Council they said it rather formally: Liturgy is the source and summit of the Christian life. It is that from which we gain the shape of our existence as a community of faith and it is that to which we are always striving. Christ acts through the work of the people in that mystery we call sacrament, shaping us to be sacrament to the world.

Not surprising then that the shape of the liturgy is more formative in our understanding of who we are as Church than words of a catechism or formulae of creeds.

There is a significant implication in this for pastoral liturgy. The liturgy of Eucharist is sacrament: sign and instrument of the grace of Church for all who gather in faith. This is all well and good to reflect upon at quieter moments of life when we sit back and gain perspective. But it is usually

A Sign Of Who We Are

The God who calls us chose first to be one of us. And the liturgy that shapes us is experienced first and foremost in the human beings with whom we gather....

important to keep in mind in the busier moments. Thus when servers are late or greeters are grumpy or lectors are unprepared or deacons read the wrong gospel or cantors are off-key or presiders are unfocused, liturgy is still the source and summit of the Christian life.

It is a challenge to recognize the continual task of honing the process of preparation, helping presiders to be more focused, lectors to prepare, greeters to smile, etc. And we should stay to that task in season and out of season.

It is also the challenge to be humble enough to recognize that our own humanity is the fundamental stuff out of which God shapes the sacrament or sign of who we are. Coming to grips with our humanity is critical in the spiritual journey. Both the beauty and the fragility of the mystery of Church is rooted in our humanity. As we go forward in the liturgical movement there has been a steady improvement in the many ministries that have come to the service of Church in these recent decades. And that is all to

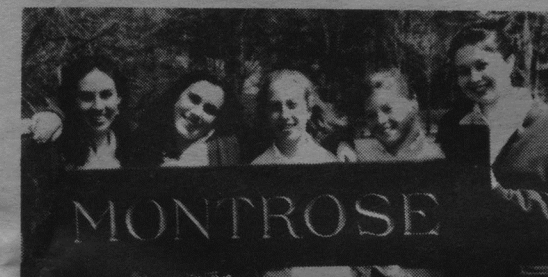
the good.

But with it all there can sometimes develop a sense of professionalism in the manner of the marketplace: that only the perfectly shaped instrument is worthy. It can creep in on the part of those who minister where stricter and stricter guidelines begin to emerge. It can creep in on the part of the assembly who shop around to find the parish where everything is polished clean.

Efforts to improve are always helpful but this should not be at the cost of denying the fragility of humanity which is the basic sign of who we are. The God who calls us chose first to be one of us. And the liturgy that shapes us is experienced first and foremost in the human beings with whom we gather and the human beings who minister to us in faith.

FATHER BUTLER IS DIRECTOR OF THE ARCHDIOCEANAL DIACONATE PROGRAM AND ADMINISTRATOR OF ST. LAWRENCE PARISH, BROOKLINE.

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O'Neil Basketball Tournament Set For BC High May 12-15

Bradlees, Inc. is sponsoring the Kevin O'Neil Memorial Basketball Tournament, at Boston College High School, 150 Morrissey Blvd., Dorchester, on the weekend of May 12-15.

Money raised from the tournament, which is open to all youths from 5th to 8th grade, will go towards the establishment of a scholarship fund at B.C. High, in memory of Kevin O'Neil, Class of 1990.

Tournament participants compete in one of five divisions, based on their grade level. Each team must have a minimum of five players and is guaranteed three games. Bradlees also has several corporate sponsorships available.

The event will start at 5 p.m. on Friday and conclude at 4:30 p.m. Sunday. For more information, contact Tom O'Neil at (617) 749-6451.

League Congress Set For May 18

The League of Catholic Women will hold its 59th Diocesan Congress at the Newton Marriott on Thursday, May 18.

Registration will begin at 8:30 a.m. Cardinal Law will celebrate the opening Mass at 9:30 a.m. followed by the keynote address "The Gospel for the Third Millennium" by Rev. John McGinty. After the luncheon, the afternoon presentation will be given by author, singer-songwriter and Pilot columnist Jaymie Stuart Wolfe.

For ticket information, call Catherine Lydon at (617) 323-3872.



May 6

7:30 p.m. — St. Clare Central High School will hold a Talent Show to benefit the Scholarship Fund. The event will be held in the St. Clare Central Gym. Information: Sister Anne St. Pierre, SND, at (617) 323-0966.

May 7

3 p.m. — The Stone Street Strummers Banjo Band will perform a parish benefit at St. Patrick's Church, 335 Main St., Brockton. Information: (508) 586-4840.

7 p.m. — VICTORY — a group of youth ministry programs — will sponsor Mass at Ste. Jeanne d'Arc Church, 129 Fourth St., Lowell. Rev. John Martin will be the celebrant. Information: (508) 441-9200.

May 8

7 p.m. — St. Joseph Church, 100 Washington St., Woburn is hosting a Healing Service conducted by Rev. Edward J. McDonough, CSSR. Information: (617) 923-4468.

7:45 p.m. — The St. Andrew Prayer Group of St. Andrew the Apostle Parish, 40 Walk Hills St., Forest Hills, will hold its 19th anniversary meeting. Rev. Joseph McDermott will celebrate Mass and conduct a Healing Service. All are welcome.

May 9

7:30 p.m. — Rev. John MacInnis of St. John's Seminary will speak at St. Thomas Aquinas Church, 103 Center Street, Bridgewater, on current issues and activities that are shared by all churches. Issues to be addressed include a look at the most active areas for ecumenical interaction, how church interaction has evolved over the years, and what parishioners and

clergy can do to promote understanding within their own congregation. Information: (508) 697-9528.

May 12

4 p.m. — The Boston Boy Choir will perform its 32nd Annual Spring Benefit Concert at St. Paul Church, Harvard Square, Cambridge. Other artists slated to perform include the St. Paul Men's Schola and soloist Lori Harrison, among others. Tickets are available in advance or at the door. Information: (617) 868-8658.

8 p.m. — Mission Church, 1545 Tremont St., Boston will sponsor a concert featuring Susan Armstrong, organist, and Timothy Macri, flutist. Information: (617) 445-2600.

May 13

10 a.m. — Our Lady of Mercy Church, 401 Belmont Street, Belmont, will hold a Day of Recollection honoring the Blessed Mother. Included in the program will be recitation of the Scriptural Rosary, consecration prayers, adoration of the Blessed Sacrament, Benediction, Confession and Mass. Information: (617) 489-1160.

11 a.m. — The 13th annual Mass for former First National Stores Warehouse and Office Employees and their families will be celebrated at St. Benedict's Church, 21 Hathorn St., Somerville.

7 p.m. — Trinity Catholic High School will sponsor "Las Vegas Night" to be held at the high school which is located at 575 Washington St., Newton (one half mile from Exit 17 off Mass Pike). Information: (617) 244-1841.

May 21

3 p.m. — The Archdiocesan Office for Black Catholics will hold its second annual concert featuring the Archdiocese of Boston Black Catholic Choir at St. Patrick's Church, 400 Blue Hill Avenue, Roxbury. Reception to follow. Information: (617) 254-0100

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Who's A Future Hall Of Famer? A List Of Candidates

A couple of national baseball publications have lately done exhaustive studies on the Hall of Fame potential of chaps who are still active in the Big Leagues. Three can play that game, so I will.

Now this survey is confined to lads who are near the end, or at least in the back half of their careers. For sure, the likes of Junior Griffey, Frank Thomas and the kid we gave away, Jeff Bagwell, are lead pipe cinches to make it to the Hall of Fame if fate does not intervene with injuries or worse. If they don't get hit by a streetcar, they and other such phenoms will have their day.

In the meantime, let's talk about those who have officially, by reason of longevity, become worthy of consideration. We'll do it alphabetically.

1. Wade Boggs — He could use another great year and/or 3,000 hits (he's 608 shy) to get him over "singles hitter rap" and cement his case. But even if he does not do either he is a Cooperstown lock. Baseball is about statistics and hitters with 335 lifetime averages do not get denied. That average will come down, as he winds down, but not enough to keep him out.

2. Barry Bonds — He has the skills but hasn't always milked them for all they are worth. If his career were to end in '95, he couldn't make it. But he has plenty of time to pad those stats and doubtless will.

3. Jose Canseco — After ten years? Jose is a lifetime .267 with 1,154 hits and 276 homers. If he doesn't get 3,000 hits and more than 450 homers, he can forget it. I'm betting he won't.

4. Joe Carter — His intangibles will carry him a long way (whereas Canseco derives no benefit from such factors for he has none). If he achieves 400 homers and 1,500 ribbies — both attainable goals — he's in. I'm betting he will.

5. Will Clark — He's the type who will stick it out and do it on longevity. He will probably pile up 3,000 hits and keep his average over .300. But I'm not convinced he's a winner.

6. Roger Clemens — With three Cy Youngs and all the other hoopla, Himself needs only to top 200 wins to ice a berth and he's only 28 short entering '95. And yet I remain convinced he has not been as good as his stats suggest.

7. Andre Dawson — A lifetime .280 with 428 homers and little chance of adding to his credentials at this late date, I say no. But the electors love power hitters.

8. Dennis Eckersley — He's right on the cusp. He may need another year or two as a great reliever. Provocative case that will challenge the electors' ability to analyze stats smartly.

9. Cecil Fielder — He's a lifetime .259. He'll need 500 homers to even get a whiff which means he must last another 8-9 years. Forget it.

10. Goose Gossage — If Wilhelm and Fingers belong, then so does he. While he re-

Only if his lifetime average drops below .300 will he be denied and it is presently .309.

15. Fred McGriff — No way. Just another slugging first baseman. Call me when he hits his 450th homer. He has 188 to go.

16. Paul Molitor — Now you are talking. He's the best bet of this entire group. A picture perfect offensive force who has never hurt his team in any other category. He's a proto-

soon get his 3,000th hit and his overall stats are overwhelming. Yes.

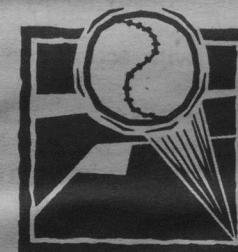
19. Kirby Puckett — Even if he never plays another game his .318 average, 2,135 hits and all the joy he brought to every game he played are enough for me. Yes! Yes! Yes!

20. Tim Lincecum — He's piling up the stats and is doing the longevity. But it's not far enough for me. No! No! No!

21. Cal Ripken — Like

Paul Molitor — If only he'd been healthy his whole career he'd be getting into Pete Rose territory in terms of hit and run production.

If I had only one vote Molitor would get it.



tired this past spring, he hung on too long and that has taken some of the bloom off his cause.

11. Tony Gwynn — The Boggs argument applies to him in spades and he will probably end up with niftier stats than Wade. He's a lock.

12. Rickey Henderson — Some question his qualifications. That's nonsense. Nor will he be the first goofy character to make it.

13. Greg Maddux — Like Clemens, he has three Cy Youngs. But he also needs 200 wins and he's 69 short at the moment. He'd better get them.

14. Don Mattingly — New York studs always make it.

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type player from the old school. When he gets his 3,000th hit sometime next year, they can make it official. If only he'd been healthy his whole career he'd be getting into Pete Rose territory in terms of hit and run production. If I had only one vote Molitor would get it.

17. Jack Morris — I say yes. He had 254 wins and was a great money pitcher even if, at times, mercurial. Alas, he's made a lot of enemies and never played for a New York team. Like Gossage, another who retired during '95 spring training.

18. Eddie Murray — Another real charmer. He will

23. Ryne Sandberg — He has a fierce following but I'm not convinced. His stats compare with other 2nd sackers who have made it like Bobby Doerr and Red Schoendienst and at the minimum he should have to wait as long as they did.

24. Lee Smith — If Wilhelm, Puckett, he doesn't have to play another game, nor surpass that other worldly standard of endurance that has so long belonged to Lou Gehrig. But he will and when he does, they won't even have to vote.

22. Bret Saberhagen — Forget it. A monument to wasted talent.

20. Tim Lincecum — He's piling up the stats and is doing the longevity. But it's not far enough for me. No! No! No!

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24. Lee Smith — If Wilhelm,

25. Ozzie Smith — Next to Molitor he's the closest thing to a sure thing. With that glove he doesn't need 2,500 hits, but he should top that mark this season. He goes in by acclamation.

26. Alan Trammell — He's so very close like so many before him. I say no, sadly, because he was a class act. Injuries killed him.

27. Lou Whitaker — Trammell's Tiger buddy. Same story although not as close a call.

28. Dave Winfield — He was not as good as his stats suggest. But those stats — 3,008 hits and 463 homers — are getting monumental. He'll get in easier than either Molitor or Smith. But he wasn't as good as either. An absolute lock.

So there you are; 28 chaps whose works you ought to follow closely this season. When you get onto the Cooperstown launching pad, every hit and every win looms larger.

*Kirby & Ripken, OK.
But Wade? Eck?
Gwynn? Hmmm...*

By CLARK BOOTH

Fingers, Gossage and maybe Eck belong, why shouldn't he? I say no, mainly because I caught his act when he was in Boston and it wasn't impressive.

25. Ozzie Smith — Next to Molitor he's the closest thing to a sure thing. With that glove he doesn't need 2,500 hits, but he should top that mark this season. He goes in by acclamation.

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"Where Thousands Fell" — William Leonard, SJ

'Funny And Profoundly Self-Revelatory' Book

"Where Thousands Fell"
By William J. Leonard, SJ
Kansas City, MO, Sheed
and Ward, 1995 346 pp.

By REV. DR. HORACE T. ALLEN, JR.

From Boston's South Station, in the midst of a March blizzard in the early 1940's a priest, full of Christian faith, Catholic piety, Jesuit discipline and Boston humanity and humor, set out on an extraordinary ministry to be an Army Chaplain in the Pacific theater, where after many months and various postings he was finally to hear, in Manila, of World War II.

William Leonard takes us

with him on his priestly and personal way by means of this edifying, funny and profoundly self-revelatory book. It is one of those marvelous volumes, as was his earlier "The Letter Carrier" (1993), which one reads deliberately slowly so as not to come to the end too soon. Happily, Father Leonard has not come to his end too soon either, as he resides even now at St. Mary's Hall in his beloved Boston College.

For a chosen few of us, such as this Presbyterian reviewer, who regularly gather with him for a meal or conversation, this book is both confirmation and surprise. The gentle, serious and venerable priest in black shirt and white collar can truly be

thought of as that wiry, busy, brown-uniformed junior officer leaping on and off battered jeeps and presiding at Mass in muddy fields with his Mass kit as an altar.

He says of that small bit of ecclesiastical architecture that it "was myself, the man who was useful out there only because he had received Holy Orders, the Christian priest whose graces were for others, not for himself." He testifies that it still speaks to him of the places and the times "when I was Christ to Christ-in-uniform."

Yes, the integrity of William Leonard plots an incredibly short and straight line from St. Mary's Hall to the South Seas and back. But the narrative he

spins along that line staggers the imagination, especially of anyone who has the slightest, most distant sense for the kind of spiritual, academic, intellectual and esthetic formation that make this man and priest the delightful gift he is. His garment of learning, sophistication, zeal and honest humanity is, like his Lord's, a seamless one. Throughout the odyssey we are never far away from those strong, affective ties with his family in Boston, or the intense mutuality and wisdom of the Society of Jesus, or from a uniquely priestly ability to receive everyone he meets or ministers to with acceptance and forgiveness.

Thus he tells of a long Christmas Eve and Day in New Guinea, "making do" with what was available, including "rookie acolytes" which ended late into Christmas Day with a young sailor seeking him out to receive Communion, having fasted since midnight. After locating the reserved sacrament at the Base Hospital and then being fixed an impromptu Christmas (leftovers) dinner by a Catholic nurse there, he dropped the lad back at his ship. He reflects... "It was things like that — or rather, boys like him — who made a priest's Christmas happy and the whole Army experience worthwhile."

The book confirms the image of the man one knows. But it also cannot help but thoroughly surprise one as to how well and how devoutly such a brilliant and sensitive soul was able to cope with the enormity of the

horror of World War II or, for that matter, any violence such as our country is again experiencing. It is more than a little suggestive that one of Father Leonard's last assignments, after the end of the war, was to travel throughout Luzon, locating lonely and almost lost gravesites of American troops. And even then he brought a softness and quietness to such a sad search.

For observers of the history not only of Western culture but more particularly of the Roman Catholic Church in this century, this book will also be revelatory. For in William Leonard there has been a loyalty to his church which is coupled ever so honestly with a reforming zeal, especially in matters liturgical, which fully and feelingly anticipated far in advance of the event, the directions for the Church charted by the fathers of Vatican II. One of the notable features of this book is its occasional meditative homilies on the nature and meaning of liturgical worship and how it is meant to feed Christian piety. Ever the theologian, ever the preacher.

And ever the tireless and passionate believer. "Where Thousands Fell" will make for any Christian a joyful and unforgettable commentary on the rising up of the Lord, so that all of God's children, Japanese and American, may one day stand, "lifting holy hands above."

REV. DR. HORACE T. ALLEN JR. IS PROFESSOR OF WORSHIP AT BOSTON UNIVERSITY'S SCHOOL OF THEOLOGY AND SECRETARY OF THE MINISTERS' CLUB OF BOSTON.

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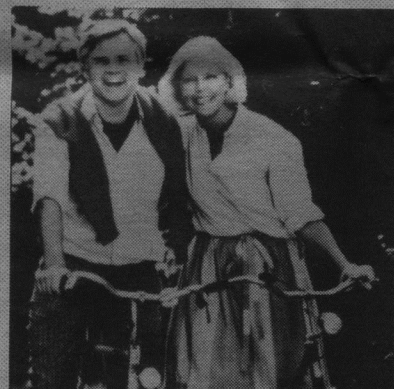
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Rev. Joseph R. Morgan, CSS, of Waltham (Apr. 24): Mass in St. Joseph Church, Salem, for the son of the late John R. and Annie T. (Mahoney) Morgan. Brother of Anne Donovan of Quincy and the late Edward, John, Mary Frances Morgan; Katherine Harrington and Carmel Warner. A native of Ireland, Father Morgan was ordained in 1943. He served in the Stigmatine missions in Guam, the Marianas Islands and exercised the parish ministry in Springfield, Milford and Pittsfield, MA, and Woodbridge, VA. Locally, Father Morgan was involved in retreat work at the Espousal

Retreat House, Waltham. In 1985, he retired to the Stigmatine Retirement community in Waltham.

Sister Mary Augustine, SMSM (Sophia Anne Kirby), of Waltham (Apr. 19): Mass in the Marist Missionary Sisters Convent, Waltham, for the daughter of the late Louis and Julia (Norfleet) Kerby. A member of the Marist Missionary Sisters since 1936, Sister Mary Augustine was involved in prosocial, fund-raising and public relations work for the congregation over many years. She was moderator of the Alofa Malia Club, an Archdiocesan mission club for over 50 years

and was a member of numerous other Catholic organizations. In 1964, she received the Xavier Award from the N.Y. Province of the Society of Jesus for her dedication to the foreign missions.

Sister Norena, CSJ (Barbara I. Quilty), in Brighton (Apr. 27): Mass in Holy Family Chapel in the Brighton Motherhouse for the daughter of the late Michael J. and Nora J. (Hennessey) Quilty. A Sister of St. Joseph for 61 years, Sister Norena's teaching assignments included: St. Clement, Somerville; Sacred Heart, Watertown; St. Ann, Dorchester; St. Patrick, Natick; St. Mary's Boys, Lynn; and Sacred Heart, Newton Centre. She was principal at Cathedral, Boston, and, most recently, at Mt. St. Joseph Academy, Brighton.

Brother Myles P. McManus, CFX (Brother Constant), of Malden (Apr. 28): Mass in the Xavier Brothers Cemetery, St. John's Prep, Danvers, for the son of the late Joseph R. and Helena M. (Sullivan) McManus. Brother of Elaine P. McManus of Bangor, ME.

Bergin, Thomas F., of Waltham (Apr. 23): Mass in St. Mary Church, Waltham, for the husband of Muriel H. (Jones). Father of Sister Ann Bergin, SCH, of Wellesley; Thomas

Bergin, Jr., of Wayland; Alfred Bergin of Waltham; Paula Tingey of Bangor, ME, and Muriel Muha of Plymouth. Brother of Paul Bergin of Newton; Francis Bergin, Mary Collins and Margaret Bergin, all of Waltham.

Collins, John J., in Salem (Apr. 29): Mass in Our Lady Star of the Sea Church, Marblehead, for the husband of Regina (Manion) Collins of Marblehead; John J., Jr., of Manchester; Peter of Stockton, CA; James of Shrewsbury; Daniel of Worcester; Patrick of Salem; Ann Regina Collins of Darien, CT, and Mary Kate Maghan of Stockton, CA. Brother of Sister M. Jerome Collins, OP, of Watertown and Ellen Collins of Wilmington.

Millman, Regina T., in Bolton (Apr. 25): Mass in Immaculate Conception Church, Marlboro, for the wife of the late George L. Millman. Mother of Sister Yvonne R. Millman, SSA, of Meredith, NH; Jean L. Babcock of Marlboro; Beverly

A. Harris of Warwick, RI; Wilfred S. and Norman G. Martel, both of Marlboro, and Donald A. Martel. Brother of Delia Chamberland of Southbridge.

O'Sullivan, Lillian R. (Carr), of Forest Hills (Apr. 16): Mass in St. Andrew the Apostle, Forest Hills, for the wife of the late Donald J. O'Sullivan. Sister of Sister Miriam Carr, SND, of Worcester.

Power, Katherine (Handren), of Saugus, formerly of Newton (Apr. 17): Mass in Our Lady of the Presentation Church, Brighton, for the mother of Lawrence and Alice Power of Saugus; Christine and Paul Waters of Brockton. Sister of Sister Mary Eugenia, OSC, of the Franciscan Monastery of St. Clare, Jamaica Plain; Henry J. and Eleanor Sennott of Brighton and the late Sister Mary Joseph, OSU, and William J. Handren.

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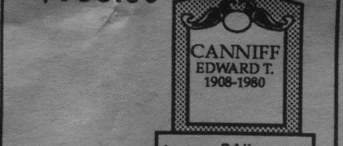
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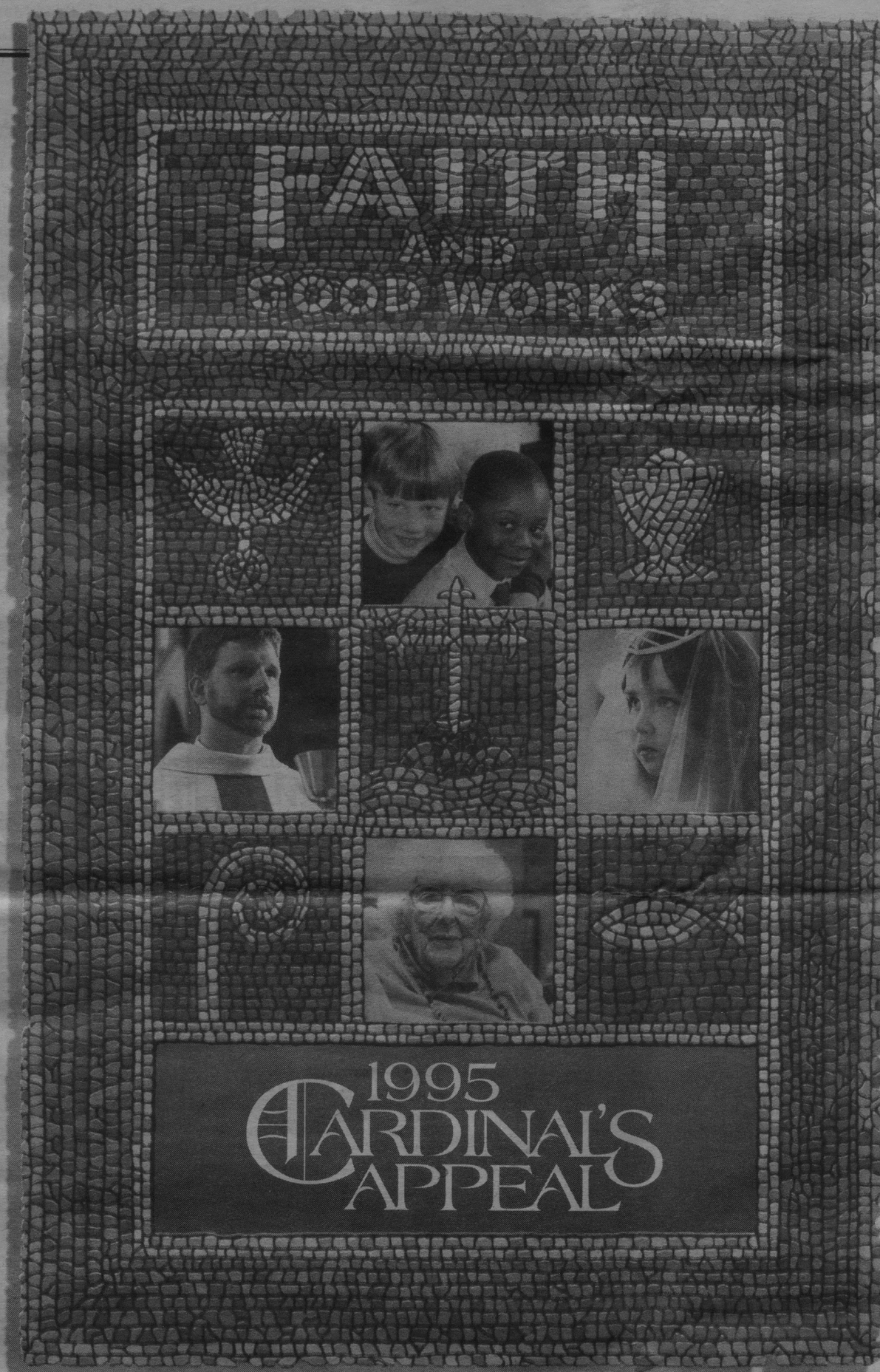
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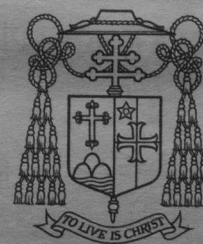
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Archdiocese of Boston,
2121 Commonwealth Avenue
Brighton, MA 02135

38
May 8, 1915

Councillor Sullivan

Resolved: That this City Council go on record
extending its heartiest congratulations
and best wishes to Rev. Albin
Januras on the occasion of his
retirement as pastor of St. Francis
Parish, the oldest Lithuanian Parish
in the Diocese, Lawrence Massachusetts.

DesRosiers p 61 Yest. Globe



City of Cambridge

6.

IN CITY COUNCIL

May 15, 1995

COUNCILLOR SULLIVAN
COUNCILLOR BORN
COUNCILLOR DUEHAY
COUNCILLOR GALLUCCIO
COUNCILLOR MYERS
VICE MAYOR RUSSELL
COUNCILLOR TOOMEY

RESOLVED: That this City Council go on record extending its heartiest congratulations and best wishes to **Reverend Albin Janiunas** on the occasion of the his retirement as pastor of St. Francis Parish, the oldest Lithuanian parish in the diocese, Lawrence Massachusetts.

In City Council May 15, 1995

Adopted by the affirmative vote of nine members.

Attest:- D. Margaret Drury, City Clerk.

A true copy;

ATTEST:-

D. Margaret Drury

D. Margaret Drury
City Clerk



City of Cambridge

38.

IN CITY COUNCIL

May 8, 1995

COUNCILLOR SULLIVAN

RESOLVED: That this City Council go on record extending its heartiest congratulations and best wishes to Reverend Albin Janiunas on the occasion of the his retirement as pastor of St. Francis Parish, the oldest Lithuanian parish in the diocese, Lawrence Massachusetts.



City of Cambridge

6.

IN CITY COUNCIL

May 15, 1995

COUNCILLOR SULLIVAN

RESOLVED: That this City Council go on record extending its heartiest congratulations and best wishes to **Reverend Albin Janiunas** on the occasion of the his retirement as pastor of St. Francis Parish, the oldest Lithuanian parish in the diocese, Lawrence Massachusetts.

Born Duhaay Gallucci
Myus, Russell Toomey

Consent Order #6

R - 456

Councillor Sullivan re: Congratulations to
Reverend Albin Janiunas on his retirement from
St. Francis Parish.

In City Council May 15, 1995

Ordinarily