

Catholic schools celebrate

Best loved teacher

Ethyl Susa, who has taught for 25 years at St. Bernadette School in Hollywood, gets hugs from her students and fellow teacher Sister Margaret Florick during a reception in her honor recently.

It was just one of dozens of activities taking place this month in South Florida Catholic schools, as students here joined their counterparts across the nation in the annual celebration of Catholic Schools Week.

Voice coverage of some of those events appears in the Centerfold, Pages 12-13.

Highlights include:

Super student

A senior at Msgr. Pace High School who excels in scholarship and service

Salesians

Marking the 100th anniversary of the death of St. John Bosco, their founder, and 25th anniversary of local priest's ordination

Salesmanship

Schools devise creative ways to promote Catholic schools and this year's theme, "Share the Spirit," including:

Hot air balloon at St. Anthony's

High-flying kites at St. John Neumann

TV commercials at Immaculate Conception



Voice photo by Prent Browning

Friendly dialogues here

Catholic-Jewish revolution?

By Lily Prellezo
Voice Correspondent

A revolution between Catholics and Jews?

That's what has been taking place in discussions between the two groups in South Florida, according to the rabbi who dialogued with the Pope in Miami last September.

Rabbi Mordecai Waxman of New York, made the comment at a meeting of Jewish and Catholic leaders at the

'We've burned our fingers together and that has given us the ability to go beyond the formal and laugh, tease and be honest'

--William Gralnick
American Jewish Comm.

Archdiocesan Pastoral Center
Monday.

He said such meetings were warm and open where a few years ago they had tense. Now, the new openness and

progress needs to go from the elite level "to the ox cart level, out to the people," said Rabbi Waxman, Chairman of the Task Force of International Affairs of the Synagogue Council of America

Adult education programs also were highly promoted in the meetings. Archbishop Edward McCarthy has requested the American Jewish Committee and the National Conference of Christians and Jews to duplicate the existing dialogue program between St. Louis Catholic Church in Kendall and Congregation Betbreira. Right now, they're planning a Catholic/Jewish seder (Passover); later a Jew will research and present a Catholic holiday, and then a Catholic will research and present a Jewish holiday. These meetings alternate between Jewish and Catholic homes and Jewish and Catholic speakers.

William Gralnick, Southeast Regional Director of the American Jewish Committee, explained that "under the auspices of the archbishop, we will bring together rabbis and priests to select from their congregation individu-

(Continued on page 10)



Bishop William H. Keeler of Harrisburg, Pa., and Rabbi Mordecai Waxman of New York share a light moment after a Catholic-Jewish dialogue at the Archdiocese Pastoral Center. (Voice photo by Prent Browning)

POPE:

Christ felt emotions, fought sin

VATICAN CITY (NC) — Christ's humanity was demonstrated in his real emotions of joy, sadness, anger and even a feeling of abandonment by God during the crucifixion, Pope John Paul II has said.

"He rejoiced in the Holy Spirit, he wept over Jerusalem and at the death of his friend Lazarus, and his sorrow was especially intense in the Garden of Gethsemane," the pope said. He cited Christ's anger at those who were buying and selling in the temple, his amazement at unbelief and his "admiration for the lilies of the field."

"Above all, the Scriptures show that Jesus was a person who loved: he loved children, the rich young man, Lazarus and his sisters, as well as the beloved disciple John." The pope described Christ's crucifixion as the height of his earthly sadness. His cry, "My God, my God, why have you abandoned me?" expresses the "supreme torture of his soul and body, including the mysterious sensation of a momentary abandonment by God."

The pope's talk was part of a series on Jesus Christ as true man, part of a longer cycle of audience discourses on the Creed. During the series, the Pope also said that Christ's struggle against sin did not alienate him from other people, but brought them closer to him.

In particular, the pope said, Christ "drew near to sinners" including public sinners and tax collectors who lived by extortion. Often these were the very people scorned by the "just."

Christ "was a baby like every human baby. He worked with his own hands next to Joseph of Nazareth, just as all men work. He was a son of Israel, and he shared the culture, the traditions and the hopes of his people," the pope said.

He said Christ also knew great human disappointments. "He experienced that which frequently happens in the life of men called to some mission: misunderstanding and even betrayal," he said.

The pope said the purpose of Christ's solidarity with everyday people, especially those who suffer in some way, was to free them from sin.

Ecumenical talks focusing more on Church structure

ROME (NC) — Growing agreement on theological issues has focused ecumenical dialogues more on the structure and nature of the church, said the Vatican's top ecumenist. The dialogue now includes the role of the papacy, how authority is exercised and the forms of church ministry, said Cardinal Johannes Willebrands, president of the Vatican Secretariat for Promoting Christian Unity. Practical cooperation with other Christian churches on justice and peace issues is another sign of ecumenical progress, he said. The Dutch cardinal was assessing the past 25 years of ecumenical effort in a Jan. 14 speech at the St. Louis Center, a French Catholic cultural organization in Rome. The Catholic Church is engaged in dialogue with 10 different Christian churches and with the World Council of Churches.

Vatican: Moral principles must be part of AIDS fight

VATICAN CITY (NC) — A Vatican official, speaking at the first worldwide governmental conference on AIDS, said efforts to stop the spreading disease and care for its victims must be based on "the safeguarding of ethical principles which cannot be renounced." Archbishop Fiorenzo Angelini, pro-president of the Pontifical Commission for Health Care Workers, said the church recognizes the need for urgent, united efforts to help AIDS victims and stop the deadly ailment. But he said a policy that looks only at short-term prevention measures, outside of ethical considerations, risks causing "a greater damage" than the disease itself.



Jerusalem clash

An Israeli fires a tear gas canister in Jerusalem's Old City to disperse a group of demonstrators throwing stones near the Church of the Holy Sepulchre, which many Christians believe was the burial site of Jesus. About 200 protesters, mostly women, shouted anti-Israel slogans after attending a memorial service for Palestinians killed during seven weeks of rioting in the West Bank. (NC / UPI-Reuter photo)

Protests force closing of 'offensive' art exhibit

MEXICO CITY (NC) — More than 500 demonstrators shouting "Long live Christ the King" forced the closure of an art exhibit at the national Museum of Modern Art which they considered "offensive" to Catholics. Catholics belonging to the National Sinarquista Union, which espouses a Christian social order, and the National Pro-Life Movement occupied the Museum of Modern Art for three hours until a museum official agreed to take down the exhibit by young Mexican artist Rolando de la Rosa. De la Rosa's works included a montage that transposed onto the face of Jesus in Leonardo da Vinci's "Last Supper" painting the face of the late Mexican film idol Pedro Infante. The works also included a Mexican flag trampled underfoot by Texan cowboy boots and several images of the Virgin of Guadalupe, including one with the face of Marilyn Monroe.

Pope will visit S. America in May

VATICAN CITY (NC) — Pope John Paul II plans to visit four South American countries May 7-18. The trip will mark the first papal visits to the landlocked countries of Bolivia and Paraguay and the second such visits to Peru and Uruguay.

War in Lebanon is among foreigners

VATICAN CITY (NC) — The fighting in Lebanon "is not a war among Lebanese but a war among others in Lebanese territory," said Patriarch Nasrallah Sfeir, head of Lebanon's Maronite Catholics. Other nations either have their own armed forces in the country or "manipulate some Lebanese" to do their fighting, he said in a Vatican Radio interview. He specifically cited Syria, "with an army of 30,000 men;" Israel, which supports militia groups, and Iran, "which wants to install an Islamic republic." Another important foreign influence is the group of 600,000 Palestinian refugees living in Lebanon. He said Lebanon has provided a home for Palestinians for 40 years but cannot do so indefinitely because of its small size.

Foreign donations aiding Haiti's Radio Soleil

NEW YORK (NC) — RADIO Soleil, the Haitian Catholic radio station severely damaged in last November's electoral violence, is being helped back on the air with a combined \$100,000 donation from various church agencies, including Catholic Relief Services. The cost of the election-day damage, in which the station transmitter was destroyed, is \$147,000, according to CRS figures. Catholic Relief Services said it has allocated \$20,000 for the reconstruction project. Another \$80,000 is being donated by European church agencies and other sources, CRS said. Additionally, CRS is donating \$100,000 to the Haitian church's literacy program "Mission Alpha."

Creationism is 'nonsense,' Australian diocese says

SYDNEY, Australia (RNS) — A booklet that ridicules scientific creationism as "pseudo-science and utter nonsense" has been published by Australia's Catholic Education Office and is being sent to parochial schools throughout the Archdiocese of Sydney. Titled "The Bumbling, Stumbling, Crumbling Theory of Creation Science," it was written by Barry Price, a CEO officer with training in physics. The booklet says that creationists "have yet to learn that minds, like parachutes, only work when they are open," and says the biblical account of the world's origins is not meant to be taken at face value.

Church agency gave guns to guerrillas

MANILA, Philippines (NC) — The Philippine bishops have dissolved their social action agency in the wake of revelations that it funneled possibly millions of dollars from foreign leftist groups to the country's communist-led insurgents for arms purchases. Cardinal Jaime Sin of Manila said the National Secretariat for Social Action "was highly infiltrated with money from abroad... being used to buy weapons and to strengthen" the communist-led New People's Army. Cardinal Sin estimated that millions of dollars annually may have been channeled to the rebels. The bishops had been alerted to the situation by government authorities.

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Pope's Lenten message

World must end 'scandal' of infant mortality

WASHINGTON (NC) — Pope John Paul II urged Catholics to address what he called the "scandal of infant mortality" in his annual Lenten message, which this year emphasized the severe effects of poverty on children's lives.

"Children are dying before their birth; others have only a brief and painful existence which is cut short by diseases that could be easily prevented," he said, adding that such conditions claim tens of thousands of victims every day.

The papal message was released in Washington by the National Conference of Catholic Bishops Feb. 8, nine days before Ash Wednesday, the start of Lent.

The message was sent to bishops' conferences for distribution around the world by Cor Unum, the Vatican agency which coordinates the church's charitable activities.

The pope said that during Lent Catholics should "allow the Spirit of God to

take hold of you, to break the chains of selfishness and sin" and donate to activities and projects of their local churches to help improve the situation of children in poor nations.

He said that in the most severely poverty-stricken countries of the world children have the highest death rate because of acute dehydration, parasites, polluted water, hunger, lack of vaccination against epidemics, and "even the lack of love."

"Under conditions of such poverty," he noted, "a great many children die in their infancy, while the physical and psychological development of others is so seriously affected that their very survival is threatened, and they are at a disadvantage in finding a place for themselves in society."

He strongly urged Catholics to "share with those who have fewer resources than ourselves. Give, not only the thing you can spare, but the things you may perhaps need, in order to lend your generous support to the actions and projects of your local church, especially to ensure a just future for children who are least protected."

Lenten regulations

Archdiocese of Miami Lenten regulations call for abstinence from meat for resident or visiting Catholic in South Florida.

Both Ash Wednesday and Good Friday (April 1) are days of fast and abstinence, that is, only one full meal may be eaten and meat is not permitted. Those who have reached the age of 14 are obliged to observe abstinence on Ash Wednesday and all the Fridays of Lent. Those between the ages of 18 and 59 are obliged to fast on Ash Wednesday and Good Friday.

Archbishop Edward A. McCarthy

has called on all South Florida Catholics to practice voluntary self-denial during Lent. He has urged participation in daily Mass, spiritual reading, particularly the Scriptures, and recitation of the Rosary.

In addition, the Archbishop has urged that all penitential practices be closely linked to sharing with the less fortunate and suggests that Catholics make Fridays a special day for volunteer works of charity, giving time to the sick and suffering and other community needs.

Pope picks ex-Miami priest to S. Africa

Abp. De Paoli named delegate

A former altarboy of St. Mary Cathedral has been named the Pope's representative to strife-torn South Africa.

Archbishop Ambrose de Paoli, former Miami priest and son of Mrs. Jack de Paoli of Miami and veteran Vatican diplomat has been named apostolic delegate in southern Africa and apostolic pronuncio to Lesotho, the southern African bishops' conference said Feb. 6.

Archbishop Ambrose de Paoli, 53, is expected to take his post in March, said Msgr. Mario Cassari, charge d'affaires at the delegation. Archbishop de Paoli is currently pronuncio to Sri Lanka.

Archbishop de Paoli has served as a papal diplomat in Zambia, Venezuela and Canada. He has also worked in the Council for the Public Affairs of the Church, the major Vatican foreign affairs office, and the

Secretariat of State.

The archbishop will take his new post at a time of tension between the South African state and the Catholic Church in the white-ruled country.

South Africa's bishops have been among the more outspoken critics of South Africa's suppression of the black majority, which seeks full political and economic rights.

The bishops'-sponsored newspaper, *New Nation*, has become a leader among the so-called "alternative press" in focusing on national issues from the angle of black South Africans.

Additionally, the conference's black secretary general, Father Smangaliso Mkhathshwa, was detained without charge for a year and allegedly tortured early in his detention.

Other Catholic personnel, including African nuns, have been detained under South Africa's "state of emergency."

Archbishop de Paoli was born in Jeannette, Pa.



Huge benefit

Minnesota Gov. Rudy Perpich hugs Camille Anderson and Jeremiah Paranto, fifth-graders at St. Luke's School in St. Paul, Minn., as they present him with a poster-size symbolic check for \$200 million. The check represents the money Catholic schools save the state annually. It was presented in conjunction with Catholic Schools Week. (NC photo).

Divorced/Re-married invited to talk

Dear Sisters and Brothers in the Lord:

Jesus spent much of His active ministry reaching out to heal those who are hurting. Since this was a way of life for Him, we are convinced that He wishes His Church to also pursue this way of life.

The Archdiocese of Miami cares about and loves all of the members of the Catholic Church. We want to show a special concern for those of you who ceased being active when you encountered marriage out of the Church, or were divorced and remarried away from the Catholic community. I know that many of you are hurting and feeling frustrated over these issues which seem to keep you away from your Catholic community.

In addition to expressing my concern and love for you, I am extending an invitation to you to meet with me and others in the Church for a dialogue in which we can talk and listen to each other and become more sensitive to one another. Will you join us on March 19 so we can spend this time together?

I do not hold out to you any prospect of instant solutions to the obstacles that keep you from reconciliation with the Church; I do not hold out to you any miraculous cure for previous marriage bonds or serious impediment to marriage. I do hold out to you my love, dedication and care for you and that of many others who have a desire to work together with you in a sincere effort to look for ways that may eventually lead you to reconciliation with your Catholic community.

The specifics of our day are these:

Date: Saturday, March 19, 1988

Time: 9:00 to 2:30

Place: Our Lady of the Lakes Church, 15801 N.W. 67 Avenue, Miami, Florida 33014

What to bring: There is no cost, but bring your own lunch.

Refreshments will be provided.

The format of the day includes my greetings to you and a presentation on the Church's care and concern for you.

There will be a number of resource persons available at this conference to explore the possibilities of your returning to full activity in the Church. It makes little difference how long you have been away from the Church or the specifics for your experience. Let us be together this day to invest our time in an honest and understanding way so that we may become one with the Lord.

May I see you there.

Devotedly yours in Christ,

Edward A. McCarthy
Archbishop of Miami

Abortion lawsuit threatens all religions, court told

WASHINGTON (NC) — The legal attack on the Catholic Church by Abortion Rights Mobilization holds "profound implications for religious freedom" for all churches and "threatens core values" of the First Amendment, the National Council of Churches told the Supreme Court.

"From beginning to end, this case is a First Amendment nightmare," the church council said in a friend-of-the-court brief. The council and nine other Christian or Jewish groups, including the Catholic League for Religious and Civil Rights, urged the high court to overturn lower court rulings that allowed Abortion Rights Mobilization to continue its litigation. The U.S. government, through a separate brief filed with the Supreme Court, expressed a similar view.

Through its 7-year-old court case, Abortion Rights Mobilization has attempted to force the Internal Revenue Service to revoke the tax exemption of the National Conference of Catholic Bishops and U.S.

Priests say repression increasing in El Salvador

SAN FRANCISCO (NC) — Two U.S. priests who traveled to El Salvador to investigate an attack on a San Francisco church worker say they found evidence of increased military repression against civilians. The church worker, Francisco Herrera, a Jesuit Refugee Services volunteer, was attacked as he was transporting a group of women and children to a medical clinic. During the attack, Herrera was struck in the forehead with the end of a rifle carried by a Salvadoran soldier, said the priests, Franciscan Father Louis Vitale and Jesuit Father Jerry Helfrich.

Priest: Saint's death caused by Nazi hatred of Catholics

WASHINGTON (NC) — A Dominican priest who has examined the evidence of martyrdom for Edith Stein, beatified last May by Pope John Paul II, said she was a victim of the Nazis' "spontaneous" hatred against the Catholic Church of Holland. Her death was precipitated by the Dutch hierarchy's defense of Jews and strong protest against their deportation by the Nazis, wrote Father Ambrosius Eszer in an article on "Edith Stein, Jewish-Catholic Martyr" in Carmelite Studies. He also reviewed the steps of the cause for her sainthood, which began in 1962. Edith Stein was a philosopher and Carmelite nun born and raised as a Jew who was killed by the Nazis at Auschwitz in 1942 after her arrest in the Netherlands with other Catholics of Jewish descent.

Candidates urged to focus on hunger, homelessness

WASHINGTON (NC) — Auxiliary Bishop Joseph M. Sullivan of Brooklyn urged Democratic and Republican presidential candidates to make the "national shame" of hunger and homelessness "a central concern" of the 1988 campaign. Bishop Sullivan, chairman of the U.S. Catholic Conference Committee on Domestic Policy, addressed a news conference sponsored by the Campaign to End Hunger and Homelessness, a coalition whose members include the USCC. "This is not a partisan issue, an ideological concern, or a regional phenomenon," Bishop Sullivan said. "We do not write off any candidate. We will not endorse any individual. We want every candidate to make this issue a central concern of the campaign and to respond in specific terms how he would attack hunger and homelessness."

Soviet police beat me, Lithuanian nun says

BROOKLYN, N.Y. (NC) — A Lithuanian activist-nun said she was beaten on the streets of Vilnius, the nation's capital, by a man she believes was a Soviet secret policeman, according to a Lithuanian nationalist organization. Sister Nijole Sadunaite said her assailant also threatened to kill her, the Brooklyn-based Lithuanian Information Center said.

Catholic Conference, and through them, of Catholic parishes and institutions nationwide.

The abortion rights group alleges that the church engaged in anti-abortion politicking that violated IRS regulations forbidding involvement in election campaigns by tax-exempt, non-profit organizations.

As part of the suit, Abortion Rights Mobilization has initiated legal "discovery" processes, or subpoenas, directed at the NCCB and USCC. A federal judge in New York fined the twin conferences for not complying with the subpoenas, but levying of the fines has been postponed pending resolution of appeals.

The National Council of Churches brief noted that the various religious groups filing the brief do not agree on the abortion issue. "Nonetheless," a footnote in the brief emphasized, "all ... are of one mind that in the American constitutional order a religious body must be free to address matters of public policy without being subjected on that account to harassing litigation by outsiders."

Shroud could be dated to within 300 years

PHOENIX, Ariz. (NC) — Determining the age of the Shroud of Turin won't take much time and should be accurate — give or take 300 years, according to Douglas Donahue, a University of Arizona professor who will participate in the tests. The University of Arizona, located in Tucson, is one of three research sites selected by church officials to participate in tests on the shroud, revered for centuries as Christ's burial cloth. After participating laboratories receive their samples, the testing process should only take about a week, said Donahue. Results will then be turned over to the London-based British Museum, which is supervising the overall shroud project, and the Swiss-based Institute of Technology.

Task force: Promote adoption, improve foster care

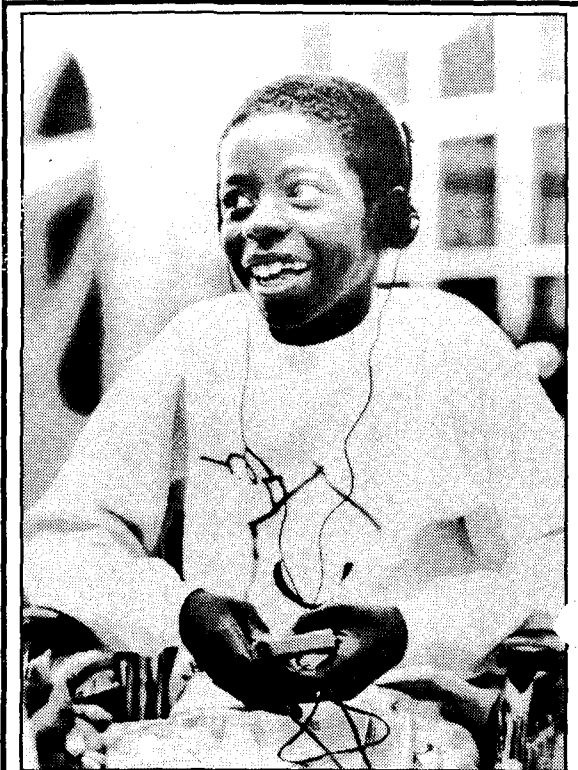
WASHINGTON (NC) — More than 140,000 children are adopted each year, but a presidential task force said many more could be with public campaigns to promote it, an improved foster care system and more counseling on adoption for women in crisis pregnancies. The President's Task Force on Adoption also urged greater efforts to place those it called "special-needs children," youngsters who are older, members of minorities, or have emotional or physical disabilities.

Poll: Religious values important to voters

WASHINGTON (NC) — Nearly 90 percent of Americans would vote for a Catholic presidential candidate, and 70 percent place some importance on a president having strong religious beliefs, according to a new survey. A majority also backs laws against satanism, rejects government financial assistance to church schools, and refuses to vote for a homosexual or atheist as president, survey results showed. The survey was commissioned by the Williamsburg Charter Foundation, a non-profit, non-denominational, non-partisan group probing the role of religion in America. The poll also found that 56 percent of respondents believe "it's OK for the right-to-life movement to use religion in the debate on abortion" and that 62 percent "think it is proper for religious leaders to try to close pornographic book stores."

Church groups target corporate ties to S. Africa

NEW YORK (NC) — Church groups in the corporate responsibility movement will make a concerted effort at 1988 stockholder meetings to stop American corporations from doing business in or with South Africa. Past resolutions asking for adherence to the Sullivan Principles of equal treatment of blacks have been replaced by resolutions calling for withdrawal from South Africa and an end of sales to South Africa, particularly to its government and military.



Doing fine

Kendall Smith listens to music on a new stereo player while recovering at the Medical University of South Carolina in Charleston. The 9-year-old boy nearly drowned after he fell through ice and was under water for 40 minutes. Doctors report that he should be returning home within two weeks. (NC / UPI photo)

Church urges better treatment of Cubans

WASHINGTON (NC) A U.S. Catholic Conference Migration and Refugee Services spokesman called for "a more humanitarian and pragmatic approach" to the detention and parole of Cubans held in U.S. prisons. Jesuit Father Richard Ryscavage, an assistant to Migration and Refugee Services executive director Msgr. Nicholas DiMarzio, testified before a House Judiciary subcommittee holding hearings on the uprisings of Cuban detainees last year in Atlanta and Oakdale, La. The detainees came to the United States from Mariel, Cuba, in 1980. Some were convicted criminals in Cuba, others were convicted of crimes in the United States. The uprising occurred in late November when detainees learned they might be deported back to Cuba.

Speaker defends procreation document

DALLAS (NC) — A speaker at a medical-moral conference for Catholic bishops defended the Vatican document on procreation as "a sure guide" for respecting human life in its origin and preserving the dignity of procreation. He also said the document, issued one year ago by the Congregation for the Doctrine of the Faith, was not an obstacle to technological enhancements of human life but-called attention to what can be destructive to life. The speaker, Ralph McNerny, philosophy professor at the University of Notre Dame and a novelist, addressed an annual workshop for bishops held in early February in Dallas.

Catholics urged to back health insurance law

WASHINGTON (NC) — Catholic health officials have been asked to back proposed federal legislation that would require employers to provide minimum health insurance coverage to all employees who work at least 17-and-a-half hours a week. The urging came from David Nexon, health policy adviser to Sen. Edward M. Kennedy, D-Mass., during a symposium in Washington on access to health care for the poor. About 60 Catholic hospital administrators attended the meeting. The bill, the Minimum Health Benefits for All Workers Act, was to be sent to the full Senate in a few weeks. Nexon said the number of people who have no public or private insurance grew from 30.5 million in 1980 to just over 37 million in 1985.

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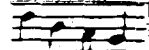
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Vatican spoke, world listened

Helped forge new views needed to solve 3rd World debt

By Greg Erlandson

ROME (NC) — Since the Vatican issued its unprecedented document on the world debt crisis one year ago, Third World debt has increased by \$70 billion with no end in sight.

But: the Vatican might have played an important role in forging global consensus that the tidal wave of red ink threatens the fabric of societies as well as national balance sheets.

The Vatican document was produced by the Pontifical Justice and Peace Commission and unveiled in January 1987. It was called "At the Service of the Human Community: An Ethical Approach to the International Debt Question."

It arrived at a time when the foreign debt of developing countries was hitting record highs. The most recent World Bank figures show the total debt of developing countries climbed to \$1.19 trillion in 1987.

At the same time, three of the largest debtors — Brazil, Mexico and Argentina — have suffered from skyrocketing inflation and sagging economic growth, resurrecting fears of a default which could provoke a banking collapse.

Arriving amid such dreary news, the Vatican document benefited from propitious timing, said Msgr. Diarmuid Martin, commission undersecretary.

"It came out at the right moment," he said, "when consensus was emerging that something had to be done."

Msgr. Martin said the exact extent to which the document helped form a consensus on the debt issue might never be known, but the document drew attention to the growing awareness that

the problem was not just a matter of dollars, but of the future of nations.

While support for the document has been largely verbal, one key financial aid organization — the International Monetary Fund — has begun to make changes in the direction suggested by the Vatican.

The debt document included specific criticisms of the IMF, noting that the strict conditions it has imposed on its assistance have been "ill-received by the leaders and the general public" of debtor nations.

'It asks for creative solutions, and we believe the U.S. is at the forefront of suggesting creative ways of solving the problem.'

Reflection to those conditions has sparked riots in the Dominican Republic and a coup in Sudan, and it has nearly frozen relations between the IMF and Brazil, the Third World's largest debtor.

Decisions by the IMF "may seem to have been imposed in an authoritarian and technocratic way without due consideration for urgent social requirements and the specific features of each situation," the Vatican document noted.

"It would be advisable to bring out clearly that dialogue and the service of all concerned are values which guide the actions taken by the IMF," the document said.

It also urged the IMF to re-examine its loan conditions, develop special provisions to protect debtor countries from financial fluctuations, and become more sensitive to the human issues involved.

On Dec. 21, the managing director of the IMF, Michel Camdessus, came to the Vatican for a lengthy private meeting with Pope John Paul II.

Then early this year Camdessus proposed the IMF adopt more flexible, less harsh lending conditions for debtor countries, while devising new programs for protecting them from further declines in the world economy.

Camdessus's efforts at reform, as well as negotiations he successfully concluded for an \$8 billion pool of funds for the world's poorest countries, reflect concerns articulated by the debt document.

While the document criticized the practices of debtors as well as creditors, developing nations have generally applauded the Vatican effort.

It was warmly received in Latin America. According to Bishop Jorge Mejia, vice president of the Justice and Peace Commission, Brazilian President Jose Sarney sent a telex to the pope two days after publication of the document saying he "agreed fully and completely."

Among the larger creditor nations, the document has been welcomed, by West German, Dutch, English and Australian finance and development ministers.

Reagan administration officials have generally been quiet about the document. However, the U.S. Embassy to the Holy See distributed about 40

copies to U.S. political and business leaders, according to embassy spokesman Frank Lattanzi.

Lattanzi said the embassy sent copies to U.S. Treasury Secretary James A. Baker, officials in the U.S. State Department concerned with debt issues, the chief administrative officers of major U.S. banks, and other business leaders.

In a statement released by the embassy Jan. 29, Ambassador Frank Shakespeare called the document a "well-balanced, moral view of one of the pressing problems of our time."

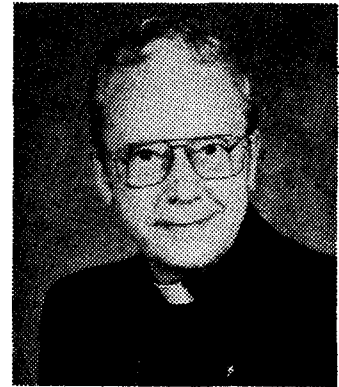
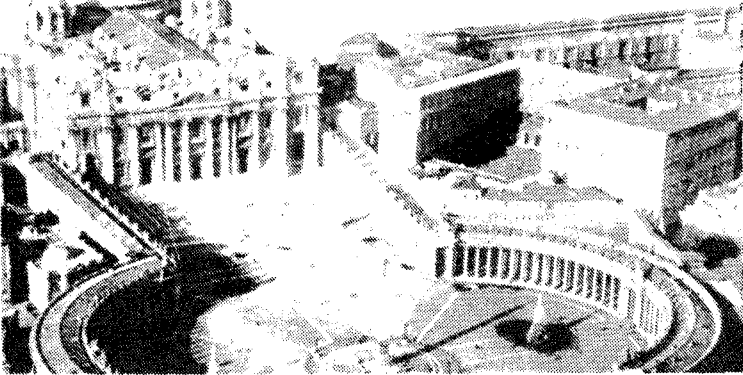
"It considers the rights both of lenders and recipients of Third World debt," Shakespeare said. "It asks for creative solutions, and we believe the U.S. is at the forefront of suggesting creative ways of solving the problem."

Last April, The Wall Street Journal published a sympathetic editorial, suggesting the document might have "considerable" effect on Catholic Latin America.

What the financial newspaper found most praiseworthy in the document was evidence the pope "is becoming a proponent of liberating economics from excessive state control." The editorial contrasted this perception with what it labeled the "government-led redistributions (of wealth)" approach of the U.S. bishops in their recent pastoral letter on the economy.

In the face of a gloomy World Bank report in January on the worsening debt burden for the world's poor, it is still too soon to judge if the document's final warning has been taken to heart: "May our appeal be heeded before it is too late."

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Nicaraguan bishop

Neither 'Red Bishop' nor 'General for Contras'

By Laurie Hansen

WASHINGTON (NC) — Nicaraguan Bishop Pablo Antonio Vega says he is neither a "red bishop," as his critics labeled him during the Somoza dictatorship, nor "general of the contras" as they characterize him today.

Instead he describes himself as a pastor trying to reconcile the disparate groups of Nicaraguans that have fled their homeland and settled in Miami since the Nicaraguan revolution of 1979, when Nicaraguan strongman Anastasio Somoza was ousted.

Bishop Vega, head of the Juigalpa Prelature, talked about how he perceives his role in Miami during an interview in Washington with National Catholic News Service.

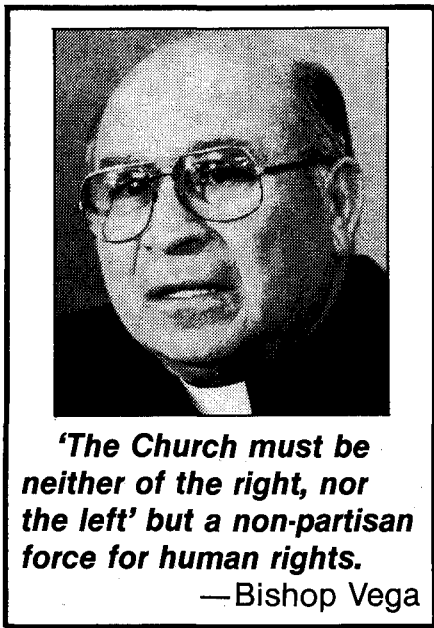
The former president of the Nicaraguan bishops' conference has been a vocal critic of his nation's ruling Sandinista regime since his exile from Nicaragua in 1986 for allegedly using his public position to side with the contras.

Nicaraguan President Daniel Ortega announced in 1987 that Bishop Vega could return to his homeland, but the prelate has chosen to remain in the United States.

Today, the bishop said, he is trying to heal the deep rifts that exist in Miami's Nicaraguan community in hopes of creating "a Nicaraguan civic structure that has as its base our common faith, cultural values and the needs of a people in exile."

There are an estimated 60,000 Nicaraguans in Florida. Half of that number are said to reside in the Miami metropolitan area.

Within Miami's Nicaraguan com-



'The Church must be neither of the right, nor the left' but a non-partisan force for human rights.
—Bishop Vega

munity are both former members of Somoza's national guard and former plantation owners who had their lands confiscated by the Sandinistas, as well as Sandinista revolutionaries who became disillusioned with the current regime, Bishop Vega said.

Much division

In addition to divisions between Nicaraguans who were loyal to two different regimes, the bishop said there are splits between:

- Those who actively support the Nicaraguan Resistance, known as the contras, and those who do not.
- Those who are poor and those who are wealthy.
- Nicaraguan professionals who

have been able to find good jobs in Miami and those who "have found work, but their jobs aren't in keeping with their former social status."

• Members of the various "old" Nicaraguan political parties who, Bishop Vega said, are not cognizant of current Nicaraguan realities and continue their old rivalries.

As a result of the divisions, the bishop said, various groups of Nicaraguans have formed competing self-help committees or organizations to aid the contras. Lack of integration of the various groups of Nicaraguans is the "biggest sin we have."

"I repeatedly tell Nicaraguans here that in the same way 70 percent of our society was marginalized because they didn't have equal rights, the 30 percent of our population that was privileged was also marginalized from its own people. They grew up privileged, studied outside of the country, had capital early in life, thought they didn't need others," he said.

The bishop said he wants to transform this "especially difficult time for Nicaraguan exiles" into a "school of true democracy," in the hope that such a system of government could be established during "a possible return to Nicaragua" after the war.

U.S. 'too cautious'

He said many Miami Nicaraguans who oppose the current Sandinista regime also are opposed to what they see as the overly cautious way the United States is handling the situation.

"They complain: 'The U.S. wants to do everything its own way, American-

style... we'll never accomplish anything with the Yankees,'" the bishop said.

"I tell them it's a reality that the Nicaraguan problem is an international problem. Just as it's foolish for North Americans to say this is a Nicaraguan affair in which we shouldn't be involved, so it's foolish for you to want to resolve this international bloc problem as if you were an international superpower. Our only chance is international solidarity."

Despite his public stance on continued U.S. aid to the contras, the prelate said he doesn't want to be associated with the political right.

"The church must be neither of the right, nor the left," said Bishop Vega. Rather it should be a non-partisan force active in the struggle for a society in which the human rights of every individual are respected.

The Latin American church, he said, must be committed to the "transformation of social structures, as called for at Medellin." He referred to the 1968 meeting of CELAM, the Latin American bishops' conference, in Medellin, Colombia.

"Many people see discussion of changing social structures as a novelty, something dangerous," Bishop Vega continued. "When Latin Americans from the established privileged classes hear talk of social change they term it communism."

Communists, themselves, reject social change if it means "making the poor the protagonists, the ones in charge," he said. Instead, they want to replace the old privileged class with a new one, Bishop Vega said.

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Homeless masses worst in history

Millions in exodus to cities

ROME (NC) — From the sprawling megalopolis of Mexico City to the hundreds of slums ringing Bangkok, Thailand, a crisis of homelessness is hitting hard in the Third World.

Swollen by up to 1,500 new residents a day fleeing an impoverished countryside, the population of Mexico City in 1985 numbered 18.4 shantytowns lacking basic public services such as water and sanitation.

A U.N. study predicts that in 2025 the city, already the largest in the world, will have 38 million inhabitants half the present population of France.

Mexico City is only the most extreme example of the breakneck urbanization that is changing the face of the Third World and overwhelming social systems.

While a new document by the Vatican's Pontifical Justice and Peace Commission defined many types of homelessness, from the situation of mentally disturbed individuals to political refugees, the largest numbers of those lacking adequate shelter are the rural and urban poor of the Third World.

One-fifth of the world's population, or 1 billion people, currently fall under

the United Nations' definition of homeless, according to the Vatican document titled "What Have You Done to Your Homeless Brother? The Church and the Housing Problem."

This includes 100 million people who literally lack a roof over their heads and hundreds of millions more who lack housing which provides adequate security, privacy and protection from the elements.

One million people in Western Europe lack adequate lodging, the document said. Twenty million children sleep on the streets of Latin America.

An estimated 600 million people — more than 45 percent of the world's urban population — live in slums or shantytowns.

With a world population expected to increase by 1.35 billion in the next 12 years, the vast majority of these new lives will be born in these slums.

Whether known as "miserias," "bar-rache," "bidonvilles," or "colonias proletarias," such areas are growing twice as fast as the cities they surround. Bangkok, for example, is ringed by 300 satellite shantytowns.

Feeding this galaxy of Thai slums is the flight of 300,000 people a year from the countryside, according to a dossier published last year by the Vatican-based Caritas Internationalis.

The exodus to the cities has been described by some demographics experts as the "greatest mass migration movement of all times," the dossier reported.

But according to a U.N. report,

"Building for the Homeless," what new migrants often find in the cities are hostile city officials who deny the slums basic services or order their periodic razing, a shortage of building materials and the skills needed to utilize them, lack of transportation, lack of jobs and lack of health care.

In spite of these hardships, life in the slums is better than life in the countryside, the U.N. report said. In the countryside clean water is harder to find, health care is worse and adequate sanitation almost non-existent, it said.

These are some of the reasons the Vatican document repeatedly stressed that homelessness is a "structural problem" and not simply an "isolated phenomenon."

But if local churches are unable to change such structures by themselves, local initiatives reveal the church's "humanitarian and evangelical commitment" to the homeless, the document said.

An addendum published by the justice and peace commission cites examples from around the world of such initiatives.

In Angola, hundreds of thousands of villagers have fled to the cities because of the country's civil war. Local dioceses report efforts to give the migrants, particularly the newly married, building materials for new houses.

In South Korea — where the country is undergoing a face lift in preparation for the summer Olympic games — the church has tried to protect those urban poor whose homes are scheduled for demolition.

Contra vote won't end the problem — Bishop

NEW YORK (NC) — The general secretary of the Latin American bishops' conference, a Honduran, warned in New York that resolving the problems of Central America is not a simple matter of a congressional vote for or against contra aid.

Auxiliary Bishop Oscar Andres Rodriguez Maradiaga of Tegucigalpa, the Honduran capital, said the Catholic Church favored "non-violent solutions," but that stopping contra aid would not immediately bring peace. Money comes from many sources, he said.

The bishop commented on the Central American situation five days after the U.S. House of Representatives voted 219-211 against President Reagan's request for contra aid.

Commenting the same day on Vatican Radio, Cardinal Miguel Obando Bravo of Managua called the defeat of contra aid a victory for Nicaraguan President Daniel Ortega "over the most powerful nation on Earth."

Cardinal Obando Bravo, mediator between the Nicaraguan government and guerrillas, said the victory gives Ortega "the opportunity to walk toward democracy."

"Nicaragua can reach a solution only if the road to democracy is followed," said the cardinal. But a chief problem is that the government and the guerrillas disagree over the definition of democracy.

Guerrillas mean "a Western-style democracy," said Cardinal Obando Bravo. "I do not think this is the model favored by the Sandinistas."

On Central America, Bishop Rodriguez said that "we're all" in favor of the peace plan of Costa Rican President Oscar Arias. But its success, the bishop said, will depend on development of true democracy. "Without democracy, it will not be possible to have peace."

A true democracy, Bishop Rodriguez said, is not merely a matter of people voting, but of true respect for human dignity. It also has an economic dimension, he said, and a current example is the "time bomb" of Latin America's foreign debt.

He said the regional bishops' conference, known as CELAM from its Spanish initials, was working on a program to bring representatives of the lending institutions and of the debtor governments together for talks, with bishops playing a mediating role to introduce the moral dimension.

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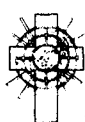


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Ex-Gov. Jerry Brown rethinks abortion

Working with Mo. Teresa changed mind

WASHINGTON (NC) — Former California Gov. Edmund G. "Jerry" Brown Jr., a liberal, sees "the killing of the unborn as crazy" after a three-week stay with Mother Teresa in Calcutta, India.

Brown spoke the day after he returned from Mother Teresa's Home for Dying Destitutes, where he worked with the Missionaries of Charity Jan. 13-Feb. 9.

Now a lawyer in Los Angeles, Brown said he did not support efforts to ban abortion while governor, but he said working with the nuns "gave me a different perspective on the whole question of abortion."

It does not make sense to support abortion, he said, after spending time "comforting and protecting the lives of the suffering with not as high a quality of life as a three-month fetus that is healthy and has potential."

That "this country and Europe see the need to kill so many unborn does not seem to be justified," said Brown, who sought the Democratic presidential nomination in 1976 and 1980.

"It's just that we've organized socie-

ty to be anti-life," added Brown, who said he plans to re-enter politics, but not immediately.

In Calcutta, Brown, a former Jesuit seminarian, began his day with morning Mass with the nuns and then, with other volunteers from several nations, worked with the sick.

He said he "helped bathe patients, serve food, take care of whatever needs there were — cut hair, shave, hand out medicine."

He saw many get well at the home, where many are treated for tuberculosis, but also saw about a dozen people die. The nuns' "respect" for the dead impressed him, he said.

A man was brought in from the streets with "a gaping wound in his shoulder," he said. "The socket was exposed." Two to three nuns "changed the wound every day," but the man still did not get well.

When he died, they wrapped his body in a white cloth, placed a rosary on him, covered him with flowers and left him there for a few hours. "It was

like he was in state," Brown said.

Brown said Mother Teresa's belief that one sees Christ in the poorest of the poor showed clearly at the hospital.

The day he left, he said, he was "holding a man — some are very feeble, they can't stand up." A passer-by commented, "You're holding the body of Christ" and just walked on," Brown said.

"Anywhere else that would seem artificial," he added, but not with Mother Teresa.

Brown attended Mother Teresa's evening lectures to her sisters, following adoration of the Blessed Sacrament. He described the setting as "400 Missionaries of Charity kneeling on a cement floor with the (automobile) horns of Calcutta as background" while the Nobel laureate nun spoke.

She taught that "Christ is in your hand" in "what you do for me (the poor), what you do with me, and what you do to me," he said.

The words were simple, but in Calcutta from Mother Teresa they had "more immediacy," Brown said.

Her nuns give a pure message of Christianity, Brown said.

It is "very clear when people are devoting their lives to taking care of the poor, sharing similar conditions, doing it with good humor, joy, laughter and compassion," he said. "That's as pure a message of Christianity as I can imagine."

Countries such as the United States, Soviet Union and Japan "should talk more about reducing human suffering," Brown said. It's "fine to reduce a few missiles," he added, but not enough is being done about the "hundreds of millions suffering right now."

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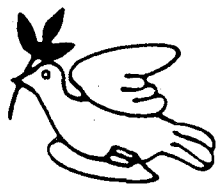
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Invisible Catholics?

Time to change 'white only' image of Church, black priest says

By Sisty Walsh
Voice Correspondent

Is there such a thing as a black American Catholic? Despite their devotion to Catholicism, their rich spiritual tradition and their countless contributions, black Catholics remain nearly invisible, suggested Father Clarence Williams during the recent Black Heritage Weekend.

It is time for black Catholics to be more of a presence in every strata of Church life, urged the priest. It is also time for the rest of the Church to realize and appreciate the black Catholic experience in America.

Father Williams spoke to a group of black and white clergy, lay ministers and

'We have to get the word out to the Church, that black Catholics exist. The images in the Church are white images. They do not speak to the black tradition...'

Father Clarence Williams

educators Feb. 6 at Barry University as part of the Archdiocesan celebration of Black History Month. The weekend, sponsored by the St. Martin de Porres Association, an organization of black lay Catholics, also featured Detroit Auxiliary Bishop Moses B. Anderson, one of

the 12 black bishops of the U.S. Bishop Anderson concelebrated a liturgy at St. Mary Cathedral and delivered a unique homily — it was sung most of the time.

"I tell everyone," Father Williams said, "I am a black Catholic born, a black Catholic bred and when I die, I'll be a black Catholic dead."

"We must change the perception, that exists both in the Church and on the out-

side as well, that the Catholic Church is a white Church," he continued.

Since his ordination in 1975, Father Williams has worked to do just that. Now serving as pastor of St. Anthony's parish in Detroit, Mich., Father Williams also heads the Black Catholic Televangelization Network.

"When I became involved with black evangelization I was surprised, but happily, with the overwhelming response. I was speaking and arranging seminars all over the country and I decided there had to be a more effective way to get the message out."

As a result, Father Williams, who is the first black Catholic priest ever ordained in Cleveland, joined with other Catholic communications agencies to set up a black evangelization network. The network addresses two distinct problems.

"First, we have to get the word out to the Church, that black Catholics exist. The images in the Church are white images. They do not speak to the black tradition or black presence in the Church."

He continued, "Christ transcends all divisions, but still the black Catholic faithful need to experience their image in worship, in theology, in the parish. We even have black Catholics in the Church who are totally unaware of their heritage."

The five-part film series which Father Williams helped to develop addresses this concern and gives a detailed and revealing account of the black Christian experience starting from Biblical times. Although the series has been viewed by millions of Catholics across the country, more recognition is needed, he said.

"We are not sold on ourselves," Father Williams said. "A lot of the lack of confidence in their tradition comes from their early experiences in the Church, when they kept a low profile."

"Traditionally, every new ethnic group of Catholics who arrived in America built



Black heritage

Dressed in typical native costume, Corinne Nicholson takes part in Christ the King parish's "Kwanza," or African holiday. The celebration, in honor of Black History Month, took place last weekend at the South Dade church and featured dancers and costumes, concluding with an African feast. (Voice photo / Marc Regis)

their own churches and faith communities. There were Irish churches and Polish churches, Italian churches and German churches. By the time the black Catholics arrived, there was no room left over."

As a result, he continued, black Ameri-

can Catholics kept quietly to themselves and most assumed a role of subordination. Since they were often the targets of attack, they were fearful of proclaiming their vision of faith. Often, they held separate

(continued on page 14)

One-on-one Christianity

By Sisty Walsh
Voice Correspondent

The key to a good relationship with God is a good relationship with a person. That's the idea behind the creation of small "base communities" or "cells" within a parish, a concept which has revitalized the Church in many parts of Latin America and Europe.

This "parish cell system" was the subject of a workshop last week at St. Boniface Church in Pembroke Pines.

At present, St. Boniface is the only Catholic church in Florida with an active parish cell system. Cells are 10- to 15-member groups of parishioners who meet regularly for prayer, Bible study and sharing. The program was launched in the early 80s by Father Michael Eivers, pastor, and Deacon Perry Vitale, now its director.

Today, the parish has about 40 cells with a conservative estimate of some 550 members, or a little over 30 percent of the parish's adult population.

"Evangelization is the key to what we are all about," Deacon Vitale told the 150 conference participants, who had come from such diverse places as Canada and Italy.

Parish cell system is key to effective evangelization, helps parishes become true communities, participants at St. Boniface workshop told

"The great commission — 'Go into the whole world...Baptize all nations' — that comes from Jesus Himself. This is what we all should be doing. One of the best ways to accomplish this commission is the development of leaders in the parish who will minister enthusiastically," Dea-

con Vitale said.

Evangelization is most effective when it occurs on a one-to-one basis, he suggested. "If I want to bring someone to the Lord, I can do it, but you have to invest a lot of care and time and effort. The opportunities are endless and some of them are

so close to us we don't even notice them."

"Is every member in your family committed to the Lord?" he asked the crowd. "I'd be willing to bet that even in your own family circle, there are quite a few people whom you could bring to the word of the Lord."

Witnessing to Christ in daily life, the parish cell system suggests, is a very neglected means of evangelization. There are numerous opportunities in daily life, in the supermarket, on the golf course, at business, when Christians can share Jesus with others.

The training manual which St. Boniface parish has developed tries to explore these opportunities and pinpoint ways of reaching people. Times of stress — divorce, death, family problems — are moments when a person may be more open to "God's message" and may be seeking some solace as well. These are the times when Catholics should open up and relate the difference that Christ has made in their lives.

Service is essential, stresses the manual. Christians must be there for each

(continued on page 14)

They found God, now help others do same

By Sisty Walsh
Voice Correspondent

"Sometimes you have everything the world says you should have and yet you look deep inside yourself and know that you have nothing. That's when you find God," says Joanna O'Keefe, one of the participants at the Parish Cell System International Workshop held last week at St. Boniface parish in Hollywood.

The O'Keefes, an attractive professional couple from Melbourne, Fla., believe in and work for the faith. He is finishing his Master's in Pastoral Ministry and they both work in lay ministry in their parish. One of their sons is even majoring in theology.

Although now with the help of the parish cell system they work to open the doors of faith for others, there was a time when neither even stepped into a church for the required Sunday Mass.

"I had been raised a Catholic," Joanna explained, "but Jack, even with that nice Irish name O'Keefe, had not. There was a time in my life when I needed something more."

(continued on page 14)

Catholic-Jewish 'revolution' began here

(continued from page 1)

als we will train as facilitators for Catholic/Jewish dialogue, and assure that in the parishes and synagogues there are people who know how to run Catholic/Jewish dialogue. We don't give people enough opportunity to go at one another," added Gralnick

"We are in the midst of a revolution which has taken 20 years—not tackled in one generation," said Gunther Lawrence, Director of Development and Public Relations of the Synagogue Council of America, in reflecting Rabbi Waxman's words at the meeting which had been closed to the press. Also attending were Archbishop McCarthy, Bishop William Keeler of Harrisburg, Pa., Co-Chairman of the National Catholic-Jewish Consultation, and other religious leaders.

Another agenda item in the discussion, the third one since the Pope's visit, is the breakdown of the family, said Lawrence.

"We try to share experiences and take from each what is useful," said Lawrence.

The meeting also included the issue of the Pope's meeting with Austrian president Kurt Waldheim as well as other international and local concern.

This type of group is a prototype for groups throughout the country, said Rabbi Waxman. "Obviously there are matters on which we disagree, but those we do agree on are dedicated to exceed those which we disagree on."

"It's important that we recognize rhetoric is not enough," said Arthur Teitelbaum, Southern Area Director of the Anti-Defamation League (ADL). "Miami's Jewish and Catholic communities are at the center of Jewish/Catholic dialogue and can set a standard because of the historic meeting with the Pope."

"The 'Spirit of Miami' has become a

Friendly dialogues pave way for greater understanding, more exchanges at grass-roots, leaders of both faiths say

catch phrase for Catholic/Jewish relations; we have a responsibility to carry that standard." The ADL has been asked to sponsor a series of seminars for the Jewish and Catholic communities.

"The one thing we can't afford is indifference," said Teitelbaum. "The laity need to be encouraged to think about the issue first; then we'll come face to face with each other," he said.

"The Catholic/Jewish communities often speak past one another and too often consider each other irrelevant when quite the opposite is true." For those who believe religion should have no place in secular society, Teitelbaum added, "Both anti-Semitism and anti-Catholicism have ugly roots in America. Unfortunately intergroup conflict is frequently manifested through interreligious tension. To the extent you can reduce interfaith tension and improve interfaith harmony you improve the general health and well-being of the entire community. We're looking for ways to work creatively and constructively."

Press 'filters' truth

Press power was discussed at Monday's meeting with emphasis on what is filtered through in headlines and commentaries, according to Msgr. Bryan Walsh, Archdiocesan Inter-Faith Commission chairman.

"The warmth and depth of feeling and sensitivities present at the Miami meetings never penetrated the press reports," said Msgr. Walsh. "They were filtered

out. Some of us participants that read the reports wondered if we were at the same meeting [that was reported]."

"The major problem is communication," said Bishop Keeler. He recounted how a "hotline" between Catholic and Jewish leaders was developed last summer over an article misquoting a Vatican cardinal concerning Judaism and "fulfillment" in Christianity. Rabbi Waxman and Bishop Keeler, through many phone calls, cleared up the problem within two days.

Consultation board

As a result, the National Council of Catholic Bishops and the Synagogue Council set up a consultation board which includes six bishops and six rabbis to discuss areas of immediate concern.

On the Jewish side, the areas include the Holocaust, anti-Semitism, and the state of Israel. On the Catholic side, issues include the pro-life movement/ euthanasia, the Palestinian question, and aid to education. Both sides address family concerns.

"The Church talks in theological terms," said Rabbi Waxman, "and the Jews talk in sociological terms; we need to find a common language." The meetings are a step in that direction.

With the Pope's upcoming visit to Austria, the Waldheim question was addressed.

"The Waldheim issue is a symbol," said Rabbi Waxman. "The fact is that the United States and Western European na-

tions refused to receive him and the Vatican did receive him—and praised him. He [Waldheim] is certainly not a character to be praised as a man of peace. There is a distinction between meeting a man at an official level and meeting him at a moral level."

"The Church is a great moral institution and has to exemplify the moral concerns more than the secular. Now—things happen, and things are rectifiable. It would be desirable if in Vienna, when he (the pope) meets with the Jewish communities, he would take the opportunity to make a statement," Rabbi Waxman said.

Concerning the meetings, Gralnick says, "Just a few years ago you would walk into a stiff room, but not now, because everybody knows everybody. We've burned our fingers together and that has given us the ability to go beyond the formal, and laugh, tease, and be honest."

"The meeting was great," said Monsignor Walsh. "It's moving towards much more frank and honest discussions. What's important here is the spirit."

The meeting was not only directed to Jewish and Catholic leaders, but also the average synagogue attender and parish member.

"Become better acquainted with the issues involved and the fundamental documents, and be very careful about what appears in the press—including the Catholic press," said Monsignor Walsh.

What's the bottom line? "To stop pulling each other's hair out," said Bishop Keeler. "We're not trying to create one world religion. We want each to see the other as he sees himself. We're trying to talk across barriers and put aside misunderstandings of the past."

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Thanks, Sisters, for years of service

Women Religious honored on anniversaries

By Mariolga Fernández
Voice Correspondent

"I make the Holy Father's words mine: be examples to the flock, examples of love, examples of faith."

Archbishop Edward McCarthy's words reached out to those gathered inside the chapel at St. John Vianney College Seminary in Miami last Saturday, as he celebrated a Mass in honor of the golden and silver jubilees of 12 women Religious.

He praised them for their selfless devotion to their vows. "By practicing your vows you constantly die with him in order to rise again."

Six of the women Religious have dedicated 50 years of their lives to serving God and his people; six others have served for 25 years. Celebrating with them were family, friends and fellow Religious. Priests and seminarians crowded together on the altar; row after row of fellow women Religious prayed and sang.

That's what made the day extra special

for Sister Kathleen Donnelly, a 50-year jubilarian who last year received the "Medal of Honor" commemorating Distinguished Lifelong Achievement.

"Being surrounded with all the love of my friends and my family has made this important," she said. "That was my nephew playing the harp and singing."

'The greatest thing is giving to Jesus. I have dedicated all these years to him.'

Sister Caridad Gutierrez, marking 25 years as a Religious

has helped.

"When you think back over the 25 years to the many lives that have been touched...lives that would not have been touched if I had not been a Religious," said Sister Brendan. "You think of these things at special events such as this."

Sister M. Brendan O'Brien, currently a member of the Commission for Religious of the Archdiocese of Miami, remembered all the years she has worked and all the people she



Sister Marie Bentz, OP, celebrating 50 years as a Religious, receives a token of appreciation from Archbishop Edward McCarthy: an icon of Our Lady, in commemoration of this Marian Year. (Voice photo / Mariolga Fernandez)

But Sister Caridad Gutiérrez, currently working at St. Brendan parish in Miami, might have summed up best the feelings of all her fellow Religious at this special

occasion.

"For me," she said, "the greatest thing is giving to Jesus; I have dedicated all these years to him."

Correction

The charts of the Archdiocesan financial statement, which was published in the Feb. 5 issue of *The Voice*, should have indicated that all dollar figures were in thousands.

Lenten retreats offered for liturgical ministers

A series of one-day Lenten retreats for liturgical ministers is being offered on five Saturdays in Lent, from 8:45 a.m. to 4 p.m. at the following locations:

- St. Bartholomew, Miramar, on Feb. 20;
- St. James, North Miami, on Feb.

27, (Spanish);

- St. Augustine, Coral Gables, March 5;
- St. Brendan, West Miami, March 12;
- St. Lawrence, North Miami Beach, March 19.

These days are offered for all those

who minister together at parish Eucharistic celebrations.

The deadline for registration is the Wednesday prior to the retreat you are attending. Fee is \$10 per person.

Please call the Office of Worship, Broward 522-5776 or Dade 757-6241, Ext. 351 for reservations or information.

TESTIMONIAL RECEPTION AND DINNER



The Ambassadors of the Mercy Hospital Foundation and the Sisters of St. Joseph of St. Augustine announce a Testimonial Reception and Dinner to honor His Excellency, Archbishop Edward A. McCarthy, Saturday evening, April 30, 1988, 7:30 P.M., at the Fountainbleau Hilton Hotel, 4441 Collins Avenue, Miami Beach.

Donation is \$175 per person (tax deductible). Dress: Black Tie. Proceeds will be directed towards an endowment for Hospice Care Services at Mercy Hospital.

Admission is by formal invitation only.

If you wish to receive a formal invitation to the Archbishop McCarthy Reception and Dinner, please complete the form below and forward to: Mercy Hospital Foundation, Inc., 3663 South Miami Avenue, Miami, FL 33133, before March 11, 1988.

Further information may be obtained by calling the Testimonial secretary at Mercy Hospital, 285-2185, Monday through Friday, between 9: A.M. - 4:30 P.M.

Thank you for responding in a positive manner to honor our beloved Archbishop.

I am interested in attending the Archbishop's Testimonial Reception and Dinner, April 30, 1988. Please mail formal invitations to the following:

ARCHBISHOP'S TESTIMONIAL DINNER INVITATION REQUEST FORM

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I am unable to attend. Enclosed is my donation. \$ _____

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I am unable to attend. Enclosed is my donation. \$ _____

'Awesome teacher'

For 25 years, schoolchildren at St. Bernadette have loved her

By Prent Browning
Voice Staff Writer

"You're the most awesome teacher in the world." High praise indeed but sincere, coming from one of many students who participated in honoring Ethyl Susa's 25 years of teaching at St. Bernadette Elementary School in Hollywood.

Students presented the fifth-grade teacher with a spiritual bouquet following a special Mass held Feb. 4 in honor of Catholic Schools Week.

"She's a very special person...she teaches through love and I think that's the main idea," said physical education teacher Gerrie Farian.

After the Mass, former and current students read letters expressing their appreciation.

"I remember when I forged my parent's signature and you were kind and understanding," said a former fifth-grader. Another read: "I remember when I got in a car accident and you let me cry on your shoulder."

It was a happy moment for the well-liked teacher who at first fought back tears, then jubilantly joined in a school choir before it dissolved into throngs of students all wishing to congratulate her personally.

If hugs were dollars, Susa could have retired on the income from that Thursday

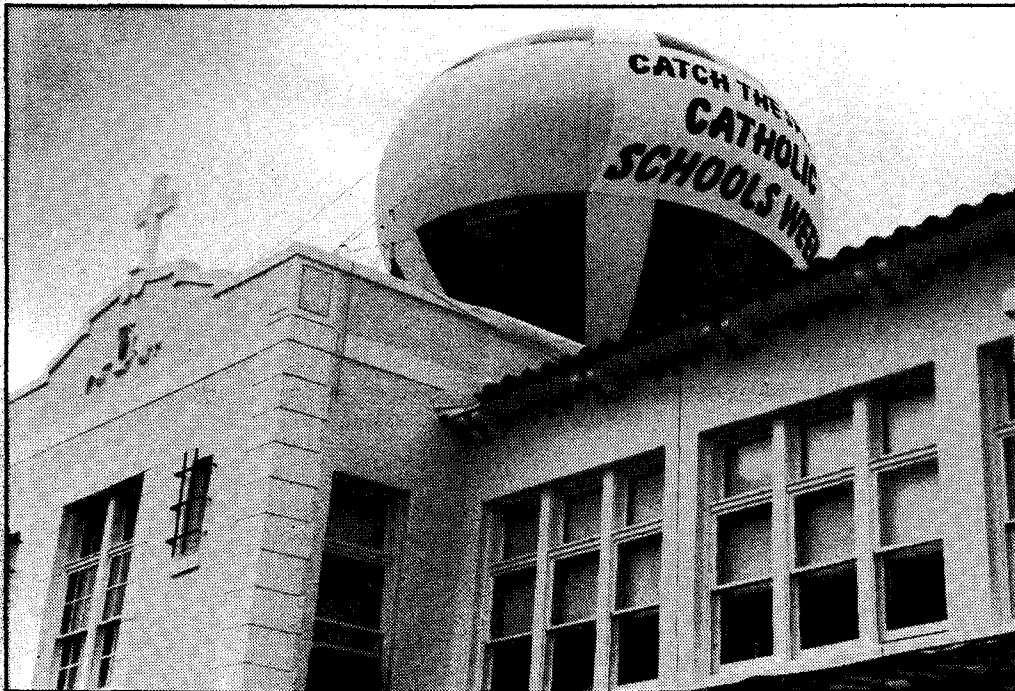


In recognition of 25 years of teaching, Ethyl Susa is enveloped by hugs from St. Bernadette students. (Voice photo /Prent Browning)

morning. But the celebration wasn't over yet.

After things quieted down, a kindergarten class marched forward singing "I love you just the way you are." Looking each other over, the teacher and children seemed to develop an instant rapport. Actually, it might have been a shrewd move on the part of school officials to ensure that Susa stays around for a few more years.

Sales pitches



Balloon billboard

St. Anthony School in Fort Lauderdale proclaimed Catholic Schools Week to passers-by with an advertising balloon that was visible from I-95. (Voice photo / Marc Regis)

Kites away!

Zully Torres, 9, and Tania Somdano, 10, fourth-graders at St. John Neumann School in south Dade, get set to launch their kites, a move calculated to "share the Spirit," since the home-made comets proclaim the theme of Catholic Schools Week. Each student at the school made his or her own high-flying advertisement as part of the week-long celebration. (Voice photo / Jim Varsallone)



'Catholic raisins'

"I heard it through the grapevine... Catholic schools share the Spirit, now..." So sang the 'Catholic raisins' --Jenny Aguilar, Lourdes Arruzã and Lisa Aladro, eighth-graders at Immaculate Conception School in Hialeah, in a take-off on the popular TV commercial. Putting on skits to "sell" Catholic schools is an annual tradition for eighth-graders, one which coincides with Catholic Schools Week and provides immense enjoyment to their audience of fellow students. There were jingles to rap music ("Teachers are strict but that's OK"), disco music ("Catholic Fever") and even the Oscar Mayer bologna commercial ("Catholic schools have a way of teaching you to live and pray"), as well as the ever-popular "Amen" cereal (manufactured by the Pope, served in Catholic schools and "guaranteed to make you share the Spirit"). The point was to convince often-critical peers that "Catholic schools are cool too." (Voice photo / A. R. Soto)



Super student

Senior at Pace High School helps others, gets great grades, and was even voted Homecoming Queen

By Lily Prellezo
Voice Correspondent

"Why is there only a *Mr. Irresistible* and not a *Miss Irresistible*? It's not fair!" said an upset member of Monsignor Pace High School's Student Council at a recent meeting.

When asked why the *Mr. Irresistible* contest for Valentine's week was created, Vivian Rodriguez, president of the Student Council, answered: "We do things for charity, we do things for fund raising, and we do things for spirit. This is for spirit."

Spirit is one thing Vivian is not lacking — if indeed she is lacking anything. The yearbook committee had better leave plenty of space under her senior picture because this girl has been involved in, been president of, or won it, all.

In an age when teenagers are often criticized and belittled, Vivian Rodriguez is a reassurance to those who doubt whose hands the future is in. She is a time-management expert who has accomplished outstanding goals in an action-packed 18 years, and is still able to say, "Yes, I *do* have a social life."

Last November, Vivian was elected Student of the Month for the City of Hialeah, and received the prestigious award from the mayor at a special ceremony. She has devoted hundreds of hours to community service, apart from being an "A" student throughout high school. Leadership awards, spirit awards, academic awards, Presidential Physical Fitness Award, 'Who's Who' award, and on and on — plus Homecoming Queen. Plaques, medals, parchment, and certificates must adorn her room as proudly as those in offices of doctors and lawyers.

What more could she want? Well, for now, a chance at *The Miami Herald's* Silver Knight Award for a special project that began — when else — while she was on vacation.

Vivian did not get much R & R (rest

'I never watch TV — unless it's a special episode of "Moonlighting" or something. I'm very fortunate that I don't have to work, and my parents are very supportive.'

Vivian Rodriguez, 18



and recreation) last summer when she went to Venezuela with her family. Through a friend of the family she met Diana Albaláez, director of "Nuestra Niña/Niño, Nuestra Esperanza" (Our Children/Our Hope), a four-year-old project helping seven- to fifteen-year-old children who roam the streets of Caracas.

Albaláez is involved in raising funds to build a shelter for the children. Vivian offered to help. As Student Council president, she spearheaded the "Coolest Teacher Contest" (the winner was forced to sit in a tub of ice), where each homeroom competed to raise the most money and fill their designated empty box with donated clothes — \$250 were raised, as well as boxes full of clothing.

Last Thanksgiving, Vivian flew to Venezuela with the money and the clothes, and the project made her a

candidate for the Silver Knight Award in the vocational tech category.

Her twin sister (yes—there are two of them!) Elena, head of the Red Ribbon Campaign against drugs at Pace, contacted the Red Ribbon Committee headquarters in Venezuela and pledged her help also. She organized an effort to collect money through Pace's Student Council, which also won her an entry in the social sciences category for the Silver Knight Award.

"My sister and I do everything together, everything the same. She's won just as many awards as I have. We're both very involved," said Vivian, who during the interview, never failed to mention her twin sister Elena after each one of her own accomplishments. Elena and Vivian also have another sister, Gladys, 20, who attends St. Thomas

University.

How does Vivian do it? "I never watch TV — unless it's a special episode of 'Moonlighting' or something," she said. "I'm very fortunate that I don't have to work, and my parents are very supportive, compared with some of my peers with divorced parents, who have it harder. And the high school gives a lot of opportunities."

The Student Council meeting proved it. Government officials would benefit from such a meeting where everyone's opinion was voiced and discussed, and administrative support was evident all the way. "I am not a good leader," says Vivian. "I have a good class that stands behind me."

Vivian attends Our Lady of the Lakes and Immaculate Conception churches — depending on how late she's running on any particular Sunday. "When I walk out of church, I always feel better. It is relaxing — stopping and thinking. It's a chance to get away from the material things and get in contact with the spiritual world," she said. Plus, "I pray every night and talk to God."

Vivian's plans for the future include attempts at a scholarship at the University of Miami. She already has 35 college credits from St. Thomas University. In college, she hopes "to get involved in the student life, like here." (Watch out, U.M.!) She plans to major in business so she can work with her parents in the aviation industry, and she also plans on getting her student pilot's license.

Why does Vivian do it? "If you have the opportunity to do something, there is no reason you should not do it. It's like responding to a personal obligation. It gives you a satisfaction; an intrinsic reward. Some people don't get the calling. Some don't like the rush, headaches, and enjoyment."

Thank God she did and she does.

Spirit makes 'radical difference,' educators told

WASHINGTON (NC) -- Catholic educators should teach how life is radically different for those who live according to the Spirit, a Catholic educator said in addressing the theme of this year's Catholic Schools Week -- "Catholic Schools Share the Spirit."

Corrine McGuigan, chairman of the department of education at St. Mary College in Notre Dame, Ind., said that calling the Spirit to come into our midst is calling the "fire God" to "descend upon your life and ask more of you."

"This is what the Spirit will teach you --that life is radically different for those who live according to the Spirit of God rather than to the order of the world. Ownership is different, national obedience is different, social responsibility is different ...even teaching is different," McGuigan said.

"Cath the Spirit! My God. You are playing with fire! Do you have your asbestos gloves on? Are your eyes covered? Because as surely as you ask ... the Spirit will come and it is a Spirit that would love to be caught. But this is what you are in for: simplicity of lifestyle, commitment to the knowing and teaching of truth, and a promise to act with mercy toward all persons."

Salesian anniversaries



It was double-celebration time at La Salle High School in Miami recently as faculty and students marked both a centennial and a silver jubilee. The Salesian priests who administer and teach at the school, as well as serving at adjoining St. Kieran Church and Mercy Hospital, were marking the 100th anniversary of the death of their order's founder, St. John Bosco; and their religious superior in the Archdiocese of Miami, Father Javier Aracil, was marking the 25th anniversary of his ordination. During an emotional Mass last week, Father Javier, as he is called, received a number of gifts from the students, including books for Scripture study and movie passes "for relaxation." Afterward, some of the 10 Salesians who work in the Archdiocese posed for a picture around the newly-dedicated statue of Don Bosco which adorns the school and parish complex. From left: Fr. Patrick Angelucci of New Orleans, who was guest preacher at the Mass; Fr. Frank Woffram, principal of La Salle; Fr. Miguel Gomez, a teacher there; Fr. Javier, who also serves as guidance counselor at the high school; Fr. Roy Shelly, the school's spiritual director; and Fr. Tom Ruekert, also a teacher at La Salle. (Voice photo / A. R. Soto)

Holy laughter!

That's how Christian comedians spread Gospel

By Mary Sierra
Voice Correspondent

The New Life Players consider what they do to be just "good clean fun." Yet what comedians Harold Armstrong and Tom Leech staged at Immaculate Conception's Mercy Hall recently was the epitome of Jesus' message in action.

Through humorous skits, Armstrong, 28 and Catholic, and Leech, 29 and a Christian fundamentalist, managed to deliver several messages to a crowd of teenagers who attended their performance.

In one of their skits, a nerd named Milton, who wears funny glasses and a strangely buttoned sweater and always carries a Bible, meets Vinny. His new friend is cool and wears a black leather jacket. Vinny tries to convince Milton to get rid of the Bible because it just "ain't cool." But Milton refuses to give up his religion and forsake his individuality.

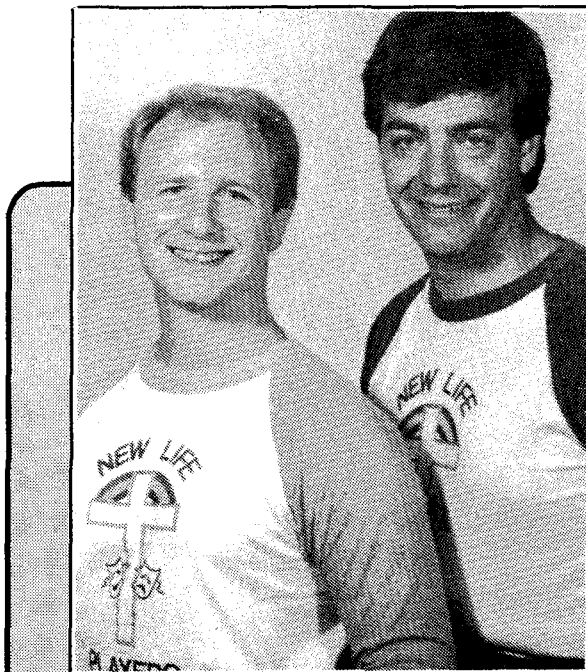
In another, a rock star is visited by the angel of death, who informs him that it's his turn to go. Death also tells the singer that he is not going to heaven. He has been condemned by his own lyrics, the messages he has delivered to his audiences. One of his songs reads, "drugs...drugs...drugs...sex..." and another, "sex...sex...sex...drugs..."

In a tearful introduction to this skit, Leech asked his audience, "Are you ready for that thief in the night?"

Many of the skits have been put together from the performers' own experiences. Armstrong mentioned that growing up with the name Harold Armstrong wasn't always easy. His friends often joked around and called him "Hairy-Under-Arm-Smell-Strong."

Other material is borrowed from past comedians. The Players did an excellent "Who's on first?" routine.

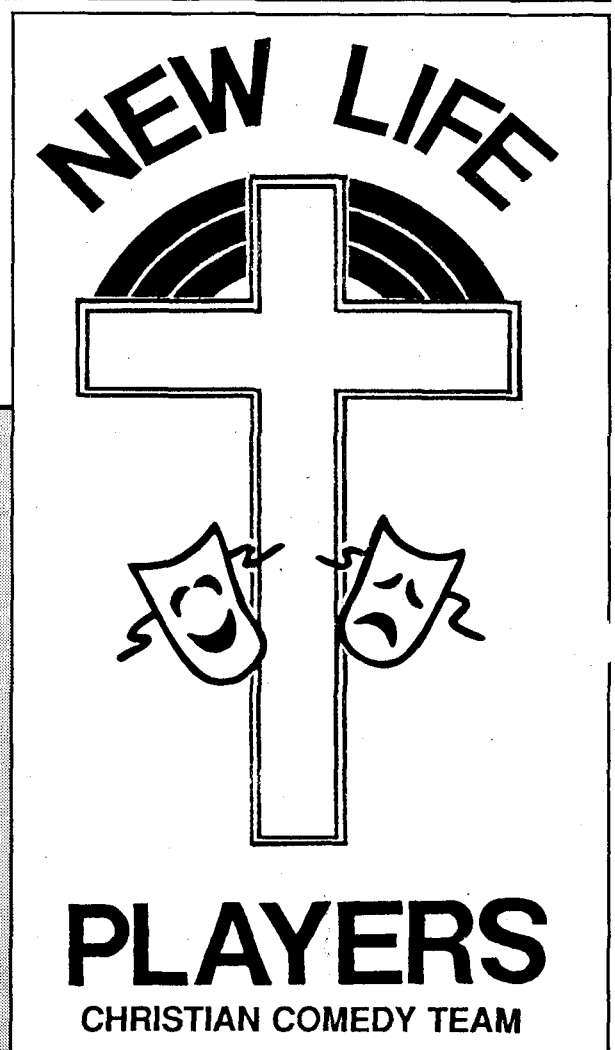
Originally from Mankato, Minn., the New Life Players are a car salesman (Leech) and a social-worker



The New Life Players Christian comedy team, made up of Harold Armstrong, a Catholic, and Tom Leech, a Christian fundamentalist, recently entertained young people at Immaculate Conception Church in Hialeah

(Armstrong) when they're not performing. They have been taking their brand of Christian comedy across the nation for the past 11 years. Their promotional brochure says their material is geared for teenagers and youth groups, but even "tiny tots" and "senior citizens" have laughed — and learned — from their antics.

This was their first visit to Miami, and while they performed in Hialeah dressed in cool jeans and t-shirts,



their hometown coped with a reported 13 inches of snow.

Toward the end of their show, the Players coaxed the crowd of teenagers into joining in a sing-a-long, and the audience literally roared the joyous tune they led.

In response to one girl's offhand remark, Leech made a very important point about the difference between the Players and other performers: "We're not like TV... We talk back..."

Parish cells

Small groups, one-on-one faith sharing key to effective evangelization

(continued from page 9)

other especially in times of crisis — physically, emotionally, and spiritually.

Emphasizing this point, Deacon Vitale said: "What you do speaks so loudly, I can't hear what you are saying. This is the attitude we need to convey. The conversion process occurs when we build a relationship and share our involvement."

Sometimes, "witnessing" can take a very simple form, he continued. Although people may not realize it, God impacts on everyone's daily life, helping people with the small inconveniences as well as the major struggles. Deacon Vitale urged participants to let others know how God works in their own lives.

A major focus of the four-day conference was leadership formation. Workshops showed participants how to sharpen and direct their leadership skills and also how to develop new leaders in the community.

"Enthusiasm is the most important attitude in developing and training leaders," Deacon Vitale said. "Every parish is full of dedicated, talented, gifted people who want to give their lives to Christ. You people must strive to find them, to bring

them out and help them to serve."

Parish cell leaders also must foster an active and fulfilling community life for those they may lead into the Church. "Once you get them in, you better make pretty sure you have something to give them. It's all important — a rich prayer life, emotional and spiritual support, a network of services," Deacon Vitale said.

He credited the success of the St. Boniface organization to Father Eivers' belief

in the system and his leadership in the parish. St. Boniface, he explained, is a very involved and welcoming community, where converts feel comfortable and supported once they join the church.

Deacon Vitale first became interested in the parish cell system when he read some literature on the subject in 1975. At that time, it was not a major force in the United States, but it was flourishing in Italy and other foreign countries. Deacon

Vitale said he expects the parish cell system to grow and become a very significant movement within the American Church.

During the conference, Father Eivers also spoke to the group on the "Scriptural Foundations" of evangelization and "the St. Boniface experience." Muriel Kroll, secretary of the parish cell system at the church, spoke on "Organization and Structure" and "Maintenance and Communication."

They found God, now they help others do same

(continued from page 9)

My best friend had been murdered. I needed and I found God and then had a conversion experience. Everything, the very focus of my life, has changed since that time. And slowly, for the better, it has transformed the whole family."

Jack's journey toward a faith commitment was less dramatic, but like Joanna's, had a profound impact on his life.

"At first, I didn't pay that much attention to Joanna when she would tell me about her conversion, but slowly, when I saw her living it every day, it just grew on me. Finally, I knew that this was it for me — the present and the future. I converted."

Since that time a few years ago, they have both worked to bring their experiences to others who might be seeking Christ, Joanna said.

"There is a lot of loneliness out there. It's unbelievable.

Christ can fill that void and the parish cell system, with its sense of fellowship and community, can eradicate that loneliness. I speak to a lot of groups on this subject and I know with certainty that there are a lot of people out there seeking Christ."

Both Jack and Joanna believe that an individual relationship with a person, sharing Christ one-on-one, is the best way to convert people. This is also a major tenet of the parish cell system.

"It's work," Jack said. "It involves commitment to that person and it involves helping them with their troubles and really serving their needs. But it's the way to go."

"You have to love them first as an individual, before you can draw them into a community. You have to share your life with them and then share their story. And when it all clicks, the rewards are unbelievable," Joanna concluded.

Priest: Time for black Catholics to be counted

(continued from page 9)

Masses in basements or sat in the back of churches — the last to receive Communion.

Even now, the affirmation of their Catholicism is a problem for many older black Catholics who were raised in these circumstances.

"Fortunately," Father Williams said, "young black Catholics do not feel this way. Their blackness puts it all together for them. They rejoice in their vision of black Catholicity and this is going to be so important to our future."

Another stumbling block to evangelization of blacks is the perception of the Catholic Church held by most black

Christians. The black community harbors many attitudes concerning the faith and most of these are inaccurate, Father Williams said. "They think we revere the Pope more than Jesus, pray constantly to statues and place too much emphasis on the 'worship' of Mary."

"Most blacks have a very distorted vision of the Catholic Church and they are shocked when they hear our real message," he said.

One of the most effective means of combating these distortions is a radio program which Father Williams has developed. The half-hour radio show is now heard in 14 cities. It counterprograms with other Christian evangelization on

Sunday mornings. He describes it as a mix of scripture, Gospel music and information.

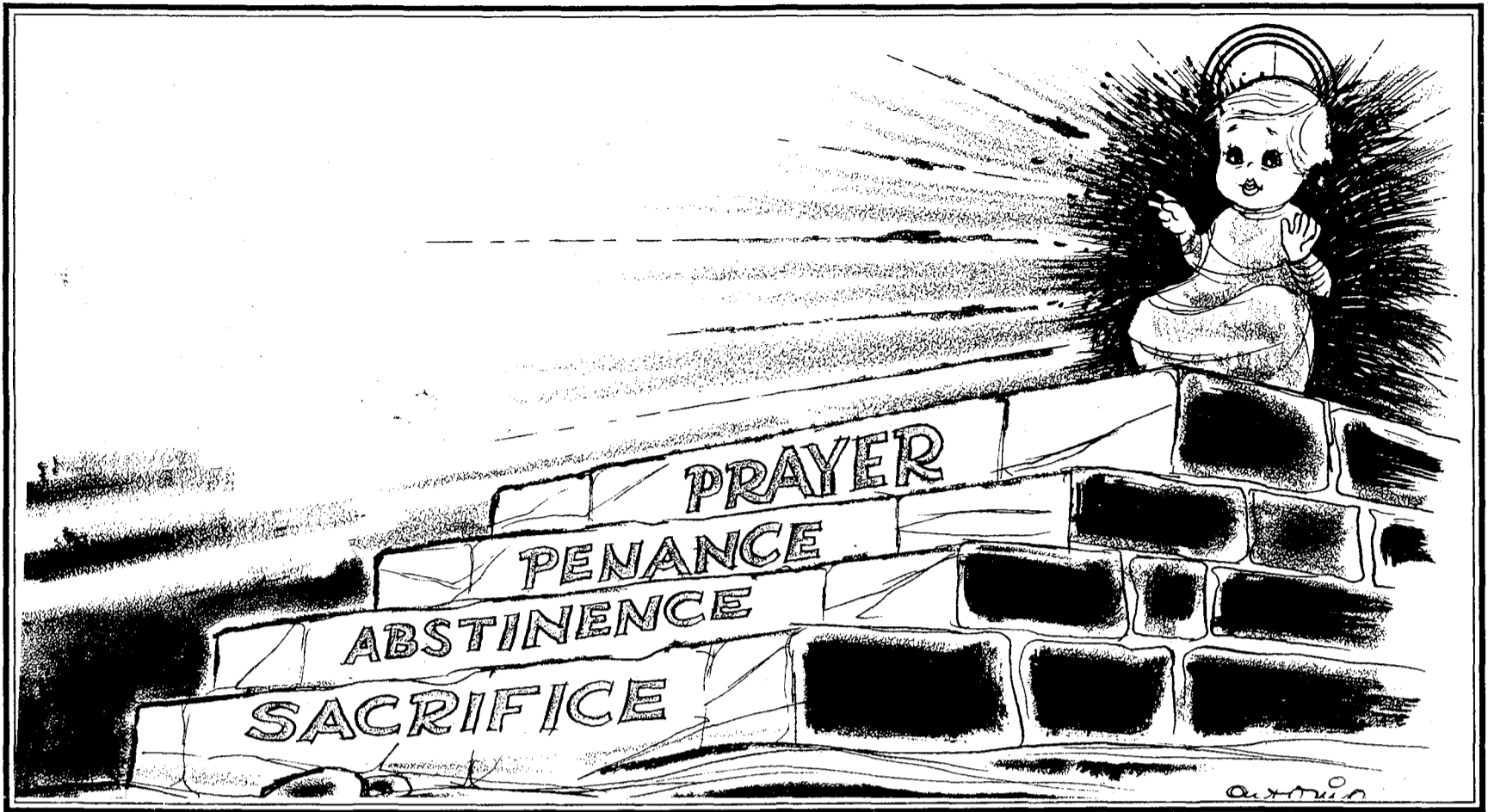
"This program and its huge success," Father Williams explained, "is due to the commitment and hard work of black Catholics who essentially finance the program. Although free time is given to many churches, we have to pay for our half hour. This group of black Catholics have raised millions to support our message."

Now more than ever, Father Williams believes, is the time to strongly evangelize in the black community. The Catholic Church — its faith vision and its social involvement — is very appealing and

appropriate for black Christians.

"They feel comfortable with the social witness, like the fact that the Catholic Church feeds and clothes and cares for more people in this country with the exception of the government. And now, the black community is facing so many crises. There is a faltering family structure, a proliferation of drugs and a denigration of real values. These are things you can't legislate away. There has to be a spiritual answer. This is what the Church has to offer."

The door can swing or shut, Father Williams advises. "The Catholic Church has an incredible opportunity to take a leadership role."



Six ideas for a better Lent

Joan Wester Anderson

Is it Ash Wednesday already? Funny how Lent seems to take us by surprise, even though it is as predictable as a birthday or a full moon. Maybe we're just not ready for Lent because it is a time of prodding our sluggardly selves into some kind of penance or sacrifice - and too often falling short of the hasty goals we set. Who can look forward to a scenario like that?

What we need, I suspect, is a Lent plan, a carefully chosen course of action with a twofold purpose: to help us change our lives for the better and to draw us closer to the Lord. We needn't set a major objective. Heavy-duty penances are easily abandoned when the going gets rough. And, as one woman put it, "If I take on too many sacrifices, I become everyone else's penance!" Far better to aim for one or two small achievements that will meet our twofold goal and give us a sense of accomplishment as we approach the altar on Easter morning. Here are a few suggestions.

Fasting and abstinence

This is a traditional Lenten practice and its success usually boils down to the degree of willpower one possesses. Some of us give up desserts, alcohol, or other favorite indulgences with relative ease while other find fasting extremely difficult. Are we to be judged on the strength of our will-power.

What is the value of fasting? Is it simply and atonement for sin? That's one of the purposes, of course, but fasting can also be a powerful form of prayer, especially if we are offering it for someone else.

Members of my prayer group often fast all day for a colleague who is undergoing surgery or taking school exams. They report that it's a lot easier to fast when they can summon up a certain person's face and remind themselves that they are interceding for that person. Throughout her many apparitions, the Blessed Mother has repeatedly asked us to fast for world peace, for priests, for special blessings. A Lenten fast will be easier to maintain if it's linked to the needs of a special intention.

Attitude adjustment

There's another type of giving up that we can try. We can sacrifice a particular attitude, one we know is not good for us. One young woman decided that for the next forty days she would give up saying mean things about men. "Even though I'm married to a man I love very much and some of my best friends are men, I had incorporated negative attitudes into my daily life," she explains. "My barbed comments and constant complaints poisoned my perceptions and hurt people I care about." During Lent she bit her tongue and refused to voice her thoughts. She was amazed at the internal changes that resulted.

What are our irritating habits, those things that keep us from living the abundant life with Christ, those attitudes that bring pain to those we love? Do we worry too much over money, overprogram ourselves, gossip, or criticize? Emotional abstinence can be as tough a challenge as the physical kind, and Lent may be the best time to choose one harmful attitude and give it up.

Almsgiving

Our parish is one of many Catholic communities currently educating the congregation about tithing springs from a generous and thankful heart, giving back to God through or sacrificial giving. According to couples who are committed to it, tithing springs from a generous and thankful heart, giving back to God through his people a portion of what he has given to us. It is also an act of faith because those checks are written during good financial times and bad, whether the giving is easy or a real challenge. Tithers proclaim that their lifestyles hardly change at all, that God cares for all their needs, and that their hearts are more at peace since they began tithing.

'Far better to aim for one or two small achievements that will give us a sense of accomplishment'

A true tithe is ten percent of our total income, usually divided evenly between the parish church and other charities, sometimes including Catholic school tuition. This can represent a formidable leap for many. If we feel uncertain about tithing, Lent might be a good time to set aside just five percent of our income and decide where we'd like to donate it. We are still making a decision for the Lord first, trusting in him to care for our needs and wants. When Lent ends, we can build on what we've begun.

Time tithing

Money tithes come to different amounts, since our incomes and financial situations vary. But we all get the same twenty-four hours a day. Time tithing is sharing some of those hours with God. We can start by considering ten percent of our daily awake time (a little over an hour and a half) as a gift to him. How should we spend it?

When we attend daily or Sunday Mass, much of our time tithe is already spent. More is used if we're routinely calling on the sick, practicing at choir, teaching a grade-school religious education class, or staffing a suicide prevention hot line.

But perhaps we spend most of our leisure hours in front of the TV or talking on the phone. Or maybe life is a daily treadmill of musts, leaving few hours for God.

The first thing we can do is ask God to show us how and where to find time for him. Then we must follow that "still small voice" within us, the one that encourages us to set the alarm a half hour earlier or turn off the TV and reach for our Bibles.

The second thing we can do is look for ways to reach God while we're doing something else. For example, I am a walker; each evening, as I make my solitary rounds, I recite the rosary (counting on my fingers) and then chat informally with God about people we both know. A friend of mine reads a Chris-

tian book while commuting to work on the train.

Another listens to Bible tapes on his car tape deck. A woman in our neighborhood writes encouraging letters to prisoners and knits baby items for the parish pro-life committee. Just as our tithe money is spent on different things, so is our time tithe spent according to our talent schedules, and needs.

Spiritual reading

It's surprising how many Catholics still have the old "thee and thou" versions of the Bible. While some of the language is quite poetic and rich, much (especially in the Old Testament) is also hard to understand. This results often in our relegating the heavy tome to our favorite bookcase, only noticing it when it needs dusting.

Lent might be an appropriate time to purchase an updated Catholic paperback edition of the Bible and set aside fifteen or twenty minutes a day for reading. We might begin with the psalms, which reflect every emotion we will ever experience. Sirach is quite interesting too, as are the books of Peter and James. Whatever books we choose to read, we can be certain that God will speak to us through the pages of his love letter.

Many families put a special emphasis on Scripture during Lent, with a parent reading the daily gospel at mealtime and leading a five-or ten-minute discussion on how the passage helps us to know who Jesus is and what can be learned from his example.

Lenten reading can also involve those Catholic magazines and books we've been meaning to read but haven't gotten around to yet. Those of us who are fortunate enough to live in an area where the Eternal Word Television Network (EWTN) is available on cable can profit by watching the programs that feature its foundress, Mother Angelica. These programs inspire, educate, and entertain-all at the same time.

Reconciliation

A friend of mine had been angry with her brother for a long time. When she went up the church aisle to receive ashes, she said she suddenly felt like a hypocrite. "I went home, took a deep breath, phoned him, told him honestly why I was angry, and asked if he could forgive me and help me work it out."

Her brother was deeply touched and very open to her efforts. "It's Lent for me too," he reminded her gently.

Not all efforts at mending broken relationships work out this happily, but we do have an obligation to try. Unforgiveness, anger, and tension can block the Lord's attempts to heal us. This Lent we can resolve to take one small step toward peacemaking - a "thinking of you" card, a phone call, an invitation. The results will be in God's hands. As long as we are right with him, our other relationships will gradually fall into place.

Lent is full of possibilities. We need only make one small commitment to share the richness of the season. Let's say "yes" this year to change and growth and the joy of Easter.

(From Liguorian magazine)

Editorial Page

Secularists trash the Baby Jesus

By Kevin G. Long

"Fear not!" said the Angel to the shepherds. "For behold I bring you tidings of great joy... Today the Savior is born in the city of David. You will find him wrapped in swaddling clothes and lying in a manger."

—cf. Luke 2:10-12

On that first Christmas, the shepherds joined the Wise Men in worshipping the Infant Jesus. King Herod, on the other hand, commanded his men to find the Babe and destroy Him.

Almost two thousands years later, that same scene is acted out during the month of December. Christians mark the Nativity of Our Lord by setting up Nativity scenes in memory of that first Christmas, and the successors of Herod call out the troops to tear them down.

Examples are easy to come by. At one time, the city of Chicago sponsored a Nativity scene in the lobby of City Hall; but in recent years, the ACLU and other militant secularist groups have successfully pressured the city to abandon this beautiful tradition.

This past Christmas, when a private citizens group obtained a permit to set up a creche in Daley Plaza, the Public Building Commission sent a crew of government workers to demolish the display with crowbars and sledgehammers. Officials of the Catholic League and the Archdiocesan Council of Catholic Women rushed in to protect the creche from destruction. Their quick and forceful action could save only 7 of the 21 creche figures from the city dump.

The League's Chicago Chapter immediately demanded an emergency injunction so that what remained of the creche could be displayed without further harassment from government workers. Chapter attorney Jennifer Craigmile scored a major victory for the free exercise of religion when United States Federal Judge James P. Parsons ruled that the display could remain in Daley Plaza from Christmas Eve until noon on December 26, the feast of St. Stephen. Judge Parsons was so impressed with the League's argument — and horrified by the city's vandalism against a religious display — that he offered in open court to help rebuild the creche himself!

Chicago is not the only place where the celebration of Christmas is under attack. In public schools across the country, children are forbidden to put on Christmas pageants, sing religious carols or even mention the word "Christmas." Only in the Soviet Union itself are religious practices so brutally suppressed.

The secularist assault on religion is not limited to the Christian faith. A federal judge in Tampa, Florida banned a Jewish menorah which had been displayed at City Hall to commemorate Hanukkah. The menorah had "religious overtones," ruled U.S. District Judge Elizabeth Kovachevich, and the implied endorsement of the Jewish Faith would violate the First Amendment. In commenting on the decision, Rabbi Yossie Dubrowski of Tampa echoed the sentiment of a majority of Americans when he said, "I think it is a sad day for mankind."

The various secularist groups make the astonishing claim that such public displays of religious symbols violate separation of church and state.

Of course, none of their legal arguments hold any water. The United States Constitution clearly states that every American is entitled to the free exercise of religion. And the Founding Fathers insisted that religion and morality were the pillars of a free and democratic society. Not surprisingly, the secularists usually resort to frivolous motions and other procedural tricks to win their points in court.

Ironically, there is one place where the imagery of the stable at Bethlehem is freely displayed without a peep from the ACLU. Editorial cartoonists frequently exploit the creche scene at this time of year for



profane and often outright blasphemous purposes. Even on that rare occasion when the message is legitimate, the effect is to trivialize religious symbols. It would appear that the right to mock the Baby Jesus is protected by the First Amendment, but the right to pay Him homage is not.

The stark truth is that the secularists have declared war, not only on the creche and the menorah, but on religious liberty itself. Unless we are prepared to accept second-class citizenship in a totally secularized America, Catholics must join other religious-minded citizens in defense of the free exercise of religion. For our part, as long as we continue to have the generous support of our members and friends, the Catholic League is prepared to do battle with the opponents of religious freedom.

Letters

Has Mary gone from classrooms?

Editor:

This being the Marian year, it's only right to give thanks to the Teacher who taught our Lord, the Blessed Virgin.

Recently I overheard a conversation about the experiences of growing up in a Catholic school. They were wonderful stories. Faith was (and must be today) a day to day experience. Students used to write JMJ on the top of their school papers, as a prayer they would do their best on them. Sisters stressed the necessity of doing ones best for God. The most striking memory I heard, was the ever present Virgin in the classrooms; how She would receive prayers and flowers daily.

This conversation ended with the mourning of the loss of the Virgin in Catholic schools. Is this true? Have we actually taken the presence of God's mother out of our classrooms? Parents today sacrifice so much to send their children to Catholic schools, I can't understand how this could happen.

Maybe we could start to bring Our Lady back into the classrooms during this Marian year.

Tracie Kolhoff
Miami

Help us save unborn babies

Editor:

"What so ever you do to the least of my brothers, that you do unto me." Among the least of Christ's brothers and sisters are the babies aborted every day. An opportunity is here for Christians to love Christ by coming out and counseling mothers-to-be not to abort their babies. Prepare yourself by praying the rosary and then come to one of the following locations:

1) Kendall Drive and U.S. 1, SE

corner (near MUMS), 1- 3 p.m., on Saturdays.

2) 12551 Biscayne Blvd. North Miami, 8-10 a.m., on Saturdays.

We, are Catholics dedicated to saving babies' lives. We pray and counsel.

Jim Martinelli
Miami



A prayer to nuns

Editor:

Oh, faithful servant that you be,
In modest attire you humbly serve the LORD.

Following after Mary ever Virgin.
Call in need to her,
Cry in sorrow with her,
Shout in joy to her,
Ever your spiritual companion in need, and deed,
She will respond promptly to your prayers indeed.

Modeling yourself after the Blessed Virgin Mary,

No priestess shall you be.
Until one day that Heavenly spiritual glory she dwells in,

Behold, another hand-maid of the LORD.

Robert Tome
Hollywood

Remarrying a spouse

Q. After 10 years of marriage I found myself in the process of divorce, something I thought would never happen. We had many problems for several years which my husband refused to admit or discuss. After the divorce he suddenly



By Fr. John Dietzen

became aware of these matters, changed his attitude and we eventually went for counseling.

Now, four years after the divorce, we are re-married happily. What worries me is that we were re-married by a judge. My husband insists that since we were married by the priest the first time and the church never recognized our divorce we always were and still are married by Catholic Church law and only needed to be re-married by state law.

Is this true? We feel married and are comfortable with our actions but even some of our family keep questioning us about this. (Ohio)

A. Your husband is right. Your marriage in the Catholic Church apparently still is valid and no "re-marriage" was needed.

Often I have found in such situations, however, that strong spiritual reasons might suggest renewal of your marriage vows and your recommitment to each other in some ceremony with a priest, perhaps even in connection with a Mass, if that can be done in a way comfortable to everyone.

You have re-married already, of course, but other couples facing such a possibility might consider having their civil re-marriage with a priest. Normally a priest should not and does not act as a purely civil minister. But this seems to me a special case; the priest simply would be reconfirming what you already promised to each other in your original ceremony.

Couples with painful experiences such as yours need every possible grace of healing and strength to fulfill the commitments they have renewed. Some appropriate ceremony connected with the church's liturgy can help that to happen.

(A free brochure outlining marriage regulations in the Catholic Church and explaining the promises in an interfaith marriage is available by sending a stamped, self-addressed envelope to Father John Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701)

(Questions for this column should be sent to Father Dietzen at the same address.

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The NIMBY mentality

The criminal justice system in our country may be headed for serious trouble if we don't halt the spread of the NIMBY mentality (Not in My Back Yard). This cry erupts like Vesuvius every time there's a mention of building a new jail or prison.

But the same people shout, "We want law and order. Send more criminals to jail."

We can't have it both ways. Just as an increasing number of people are being arrested, old jail and prison buildings are either decrepit and falling apart or simply not big enough. More such facilities are needed, yet in incidents all over the United States, community residents are refusing jail construction.

I remember the furor near Brentwood, New York, a few years back when a proposal was made to turn unused buildings at Pilgrim State Hospital into a prison. The community was up in arms.

In Connecticut, the proposed site for a new jail has bounced from one town to the next with residents outraged at each location.

New York purchased a floating British army barracks built to house 1,000 soldiers during the Falklands War. New York's plan was to turn its purchase into a continually mobile jail that wouldn't stop in any one place -- and wouldn't upset any particular neighborhood.

The riverboat jail, it turns out, was a real blunder. Originally built for comfort and privacy, the jailkeepers found it impossible to maintain proper surveillance and security. Barely usable, it has wasted \$19 million of taxpayer money which could have been used to build a sensible facility.

In Oregon, according to an ABC-TV report, overcrowding is critical with inmates sleeping on floors and in hallways, and assigned two to a bed. The Portland County Jail is so overcrowded that criminals are routinely set free.

By Antoinette Bosco



With no cells available, estimates are that 40 percent of Portland criminals never go to jail. It's a party for lawbreakers and a nightmare for police.

Still voters consistently reject bond proposal to construct more jails. The situation represents a growing national problem caused by a fundamentally unChristian attitude.

Criminals generally are considered unattractive people whom society prefers to ignore. But as Christians we can't disown any of our brothers and sisters.

People arrested for crimes won't be treated like human beings if they're shoved into overcrowded cells with two to a bed. We tend to forget that unlike prisons which are populated with convicted lawbreakers, our county jails are full of many people who have been arrested but not convicted of crimes.

We can't harden our hearts to reject the human needs of these "unwanted elements." The NIMBY attitude is all too prevalent wherever there are people who aren't "normal." We also see it with facilities for mental patients, housing for the poor and drug programs for youth.

But how can we say that only those who fit easily into society deserve decent living conditions? When we cast out the people we see as misfits we are denying Christ's teachings.

With such issues, each person in each community has to take a more reasonable and responsible attitude to avoid a real national crisis.

'I am God'?

Half way through Shirley McLain's book "Out on a Limb" she said, "I am God." This was the climactic discovery of her life, as she described it. One senses intuitively that she can't mean, "I am the creator of the Universe," but then what does she mean?

Months later I saw a television show with some New Age people celebrating the harmonic convergence of the planets. They were gathered in a circle chanting in unison, "I am God." The meaning of the words became more puzzling so I asked some New Age people I know and they explained that it means, "I am filled with the fullness of God's Being. I am luminous with Divine Light."

"What precisely does that mean to you?" I asked dumbly.

"It means I am Master of My Universe," was the reply.

Aha! I was beginning to understand.

"Does that mean you are free to be whatever you want to be, go wherever you want to go, do whatever you want to do?" I persisted.

"Yes," came the answer. "When the proper harmonic convergence is manifested the God-like qualities of peace, happiness and fulfillment will flow in us and all around us, and we will be one with all that is good."

I was embarrassed to be confused by such a brilliant answer.

"Does that mean you could steal or even kill if you felt it was right for you?"

"Yes," I was told, "there is no right or wrong, only what is right for you."

By Fr. John Catoir



My eyes were wide open. "That's absolute rubbish," I blurted, "it's hostile to the gospel of Jesus Christ. He calls us to be as little children, to be obedient to His commandments, to lay down our lives if necessary for the good of our neighbor."

"The New Testament has not stopped wars and hatred down through the centuries," I was told. "We are in the new age of peace and self-realization. The past is over."

At last I saw the darkness. The words, "I am God" now sounded more like an echo of Lucifer's "Non Serviam," "I will not serve." Pride, the sin by which the angels fell, is still alive.

"Very often deceived by the Evil One, men (and women) become vain in their thinking, have exchanged the truth of God for a lie, and served the world rather than the Creator." (Vat. II, Lumen Gentium, par. 16)

For a free copy of the Christopher New Notes, A World to Change, send a stamped self-addressed envelope to the Christophers, 12 East 48 Street, New York, NY 10017.

Time capsules

By Frank Morgan



Was Bacon the 'wisest and meanest'?

Francis Bacon's "Essays", which were written in 1597, hold a secure place in literature for their wisdom, shrewdness and for having style of remarkable pungency.

But Bacon's character left a lot to be desired. At the trial of the Earl of Essex, he spoke against his friend and benefactor a course for which many condemned him.

And later as Lord Chancellor, he pleaded guilty to accepting bribes. He lost his office, paid a 40,000 pound fine and retired.

Alexander Pope called him, "the wisest, brightest and meanest of mankind."

John Donne was a poet and the Dean of St. Paul's Cathedral in London. In 1624, he wrote the following words under the title, "The Tolling Bell".

"No man is an island, entire of itself. Every man is a piece of the continent, a part of the main. If a clod is washed away by the sea, Europe is the less, as well as if a promontory were, as well as if a manor of thy friend's or of thine own were. Any man's death diminishes me because I am involved in mankind; and therefore never send to know for whom the bell tolls, it tolls for thee."

Banbury is the town that still produces the cakes for which it has been famous since the 17th century. The Banbury Cross of nursery rhyme fame was destroyed by the Puritans.

King James I of England never washed his right hand. He believed that washing would make his skin feel coarse to those whom he was shaking hands with.

Handling a 'know-it-all' teen

Dear Dr. Kenny: "How do you handle a 16-year-old girl who knows it all and is self-bent on destruction? She refuses to listen. Her choice of companions is deplorable and her school marks are failing.

She has no respect for anyone, herself included. She seems to be anti-church, anti-teachers, anti-police, anti-all authority. Her talk is vulgar. Hostility reigns.

The Bible says: Love, love, love. It is not working. I think she has even tried marijuana. We continue to give good example and are storming heaven with our prayers, but to no avail yet. I'm about nuts." (Illinois)

Some children test, challenge, resist and blatantly defy authority. Dr. James Dobson, in his new book "Parenting Isn't for Cowards" (Word, 1987), reports that such strong-willed children may outnumber compliant ones by as many as three to one.

Why is this happening today? Anthropologists tell us that society raises the type of children it needs. They speculate that we need more brash, brave young adults who can adapt readily to rapid changes. That young girls appear to be leading the way may reflect society's need for more assertive women.

This, however, is hard on parents. You have described such a teen with passionate eloquence, including your own intense frustration. As you are

By Dr.
**James and
Mary Kenny**



experiencing, girls are becoming even more "mouthy" than boys. What can a parent do?

There are two basic parental strategies for rebellious teens. The first is to try to keep increasing the punishment until you achieve compliance. The second is to make an effort to redirect the strong energies of the teen into more acceptable channels.

I would avoid the confronting and punitive strategy for the main reason that it probably won't work. Even if it does, it may well be at the expense of the teen's drive and self-confidence.

Here are a few hints on the second strategy, how to direct and control without destroying the drive and energy.

--Don't take her words too seriously. Teens often use strong words in an absolute sense, to shock. Pay more attention to what she does than what she says.

--Don't confront. Avoid getting into situations where it's your "mouth" against hers. This tends to

reinforce her "mouthiness," and to escalate the verbal battles.

--As much as possible, ignore her "mouth." Ignoring is not doing nothing. Ignoring is a powerful way to get rid of undesirable behavior.

--Focus on compliance in realistic and important areas such as curfew, school grades, chores and freedom from drug use. Use charts to reward her progress. Mark down when she comes home on time, completes a chore or gets a good grade. Keep track of her good behavior rather than her misbehavior.

--Allow her peer friendships, unless they are clearly destructive. Teens gain more strength from peers than any other source. Use teen groupings and friendships rather than fight them. Encourage parties in your home, overnights and other group experiences with acceptable teens.

--Talk with other parents of teens. Realize that you are not alone. You may even provide an occasional "timeout" for one another by trading or taking in a temporarily defiant teen.

--Hang in there. Take comfort from the fact that most youngsters will return to their family values once adolescence is over.

As Dobson says, parenting is not for cowards. The defiant teen is a child of our times. Be patient with your teen and yourself; value her energy and learn ways to redirect it.

(NC News Service)

Lent: 'Offer it up'

Many Lenten and a couple of generations ago, kids knew what "Offer it up," meant. Today they look at us in puzzlement if we say it.

For those too young to remember, "Offer it up" means that when we are struggling with a disappointment, we can make it of value by offering our pain to God in expiation for our failings, in lightening others' sufferings and in anticipation of eternal reward for accepting our hurt or disappointment gracefully.

Those who suffer ongoing physical pain tell us that offering their suffering up to God for others' pain give meaning and worth to their own. "Otherwise I just hurt," one told a reporter.

This Lent I'm going to dredge up six past God-related phrases and invite individuals and families to reflect upon them anew. Each might be used as a focus for a week. Perhaps you could read each column aloud and then share how the phrase affected your life.

"Offer it up," is a fine way to start because Lent is a time of "giving up" to offer ourselves more completely to our Lord. Today's children don't understand giving up tangible for intangible rewards. We need to help them by encouraging ways they can give up and offer up for Lent.

Candy and desserts are traditional sacrifices of kids but I think there are other more valid forms today. Here are some ideas.

□ Giving up arguments over chores and

By
**Dolores
Curran**



offering them up for the reward of family peace. This sounds simple but when children or parents choose this sacrifice, they are saying, "I am willing to do a task without question, one that I may think others should do." Since basic fairness seems a fundamental right to us, this can be difficult, especially if we choose this sacrifice for six weeks.

What happens if we slip and argue when we feel someone is taking advantage of our meekness? Well, we slipped when we gave up candy but we renewed our determination and tried again.

□ Giving up fighting with others in the family for reward of harmony. This is a tough one for families who have a habit of cutting each other down and fighting rather than negotiating. Maybe such a family would agree to try it for a week. My bet is that the rewards will show them that peace is pleasant, if not always easy.

□ Giving up telephone and television time and offering them up for the reward of better listening and exchange. It's probably unrealistic to give these up entirely but we can cut back on them.

A teen might offer to limit calls to five minutes. Television can be turned off during meals or on Fridays.

□ Giving up service we assume as our right and offering it up for the reward of self-sufficiency. If we agree to this sacrifice, it means we no longer expect or demand that a car will be waiting for us when we need it or that trash and snow will disappear because it's someone else's chore.

It means that we take more responsibility for our needs and it results in greater appreciation for one another in the family. When clean laundry doesn't automatically appear, we withhold the temptation to whine, "I don't have any clean socks." Rather, we say, "Can I do a load of laundry?"

As you've already guessed, these sacrifices are harder than giving up candy because they have to do with getting along with people. Regrettably, people can be a pain, but as the athletes say, "No pain, no gain." If we learn to offer up the pain for the gain of loving as Jesus taught us we'll have no problems with Lent.

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Family matters

Time to reflect on our own 'deaths'

By Sister Virginia McCall
Director of Ministry to the Separated
and Divorced
Family Enrichment Center

Father, through our observance of Lent, help us to understand the meaning of your son's death and resurrection, and teach us to reflect in our lives.

This prayer, taken from the First Sunday of Lent, not only challenges us to be in touch with the meaning of Jesus' death and resurrection but to reflect it in our lives.

Each of us to greater or lesser degrees has experienced the pain which accompanies loss. Like Jesus we may even have cried out, "My God, my God, why have you abandoned me." Yet our very cry to God is a response to a deep belief that God is still present in the darkness.

Believing in the Lord's presence, we find the strength to be with our pain, to face the reality of our loss and to assume the responsibility to go on with our lives. As we experience the renewed life which accompanies such an encounter with oneself, we share

not only in the Lord's death but also in his resurrection to new life.

The challenge of the gospel is to be able to reflect this experience of God's presence and love in our lives. So perhaps this season of Lent can be a time in which we remember our personal experiences of death and resurrection so we can more readily enter into the pain of another.

This Lenten season can also be a time to reflect upon those events which led to Jesus' death. His teachings and his associations with the poor, the sick and the outcast were not too popular among the Jewish leaders of his day!

We see Jesus issuing difficult challenges to his followers. Yet this same Jesus never once condemned those who were unable to measure up to this challenge, but came to him in trust and confidence. Jesus' healing mercy and forgiveness were available to all who cried out to him.

One particular teaching of Jesus which poses problems to us in the Church today is that of divorce. The Church struggles to uphold her teaching that marriage is indissoluble while at the same time to

reach out with compassion and healing towards those whose marriages have not 'weathered the storm'. The attempt to hold in balance the message of Christ and his response to people has always been a source of tension for the Church. However, it is in the living out of this tension that we can be life-giving to one another.

The rapid increase in divorce has touched most of our lives directly or indirectly and makes demands on those who claim to be followers of Christ. How can we reach out with that same healing, caring compassion that we find in Jesus? A compassion which is free from any form of judgement or self-righteousness. A compassion which flows out of our own experience of pain. A compassion which expresses that of Christ present in our lives. A compassion which sees in the wounds and scars of another the lived out experience of Jesus' death and resurrection.

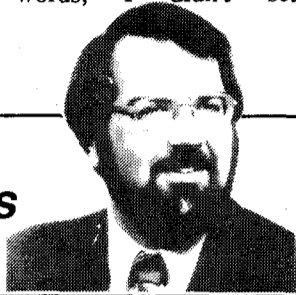
We are challenged to call others to new life by our support, friendship and care. In this way we not only reflect the death and resurrection of Jesus in our life but we also find meaning in our own pain.

10 from Bochco? No thanks

ABC recently announced that it had entered into "a long-term agreement" with producer Steven Bochco "to create, develop and produce 10 TV series over a six-year period."

When I read the announcement, I gasped, blanched and became chagrined. In other words, I didn't set

By
**James
Breig**



off any skyrockets. The thought of Mr. Bochco creating 10 more TV shows makes me want to buy a radio.

Mr. Bochco is the creator of "Hill Street Blues," "L.A. Law" and "Hooperman." In other words, he has spawned three series which drive me crazy and which I consider unwatchable. If a personal distaste for his programs were my only objection, I would not be writing about him now. But I believe Mr. Bochco's programs display something more: a philosophy which is amoral at best and oftentimes perverted.

I hasten to add that I make no judgment here of Mr. Bochco personally. But if a man's creations reflect his personality, I don't think I want to spend my vacation with the gentleman.

For example, his series are laden with a morbid fascination with bizarre deaths. Witness the recent "Hooperman" episode set in a mortuary and a thief's demise when the lead character rose from a coffin to arrest him or the pilot for "L.A. Law" in which one of the lawyers expired faced-first into his dinner and was removed from

his offices in a seated position because of rigor mortis.

A friend who was a fan of "Hill Street," a series which I could not abide, also points out Mr. Bochco's mania for odd sexual practices, a characteristic the viewer found continued on "Hooperman."

"Whenever Bochco can't come up with an ending for one of his shows," my friend said, "he introduces the same character: a woman who is sexually aggressive. Not just aggressive. She's ravenous."

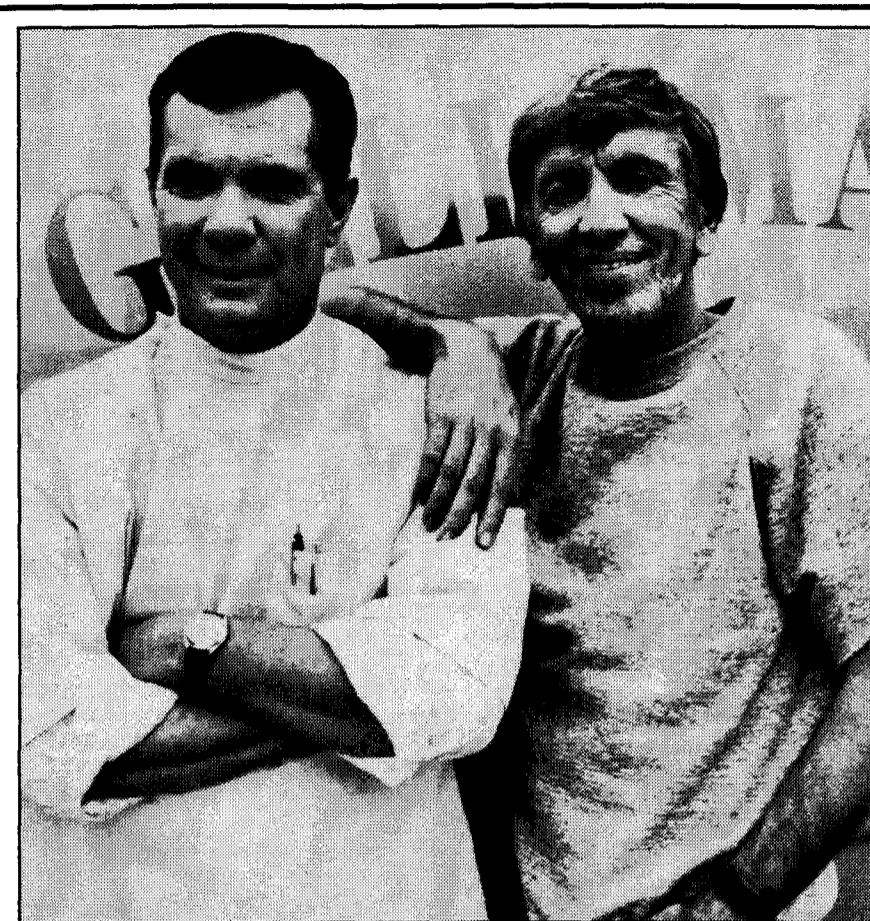
Those two manias, sex and death, dove-tailed in the mortuary episode when John Ritter, the star, tried to lure a woman into bed by telling her that he was dying of a rare disease and needed to be loved.

The thought of 10 more series filled with such goings-on gives me the blues and an urge to call "T.V. Law" to ask for an injunction.

Many producers do their work without much distinctiveness, but some leave calling cards. Mr. Lear's was socially-relevant comedy. Stephen Cannell's is car chases and violence ("The A-Team," for instance). Mr. Bochco's is an air of amorality in which people's actions are determined not by free will or logic or morality but, most often, by self-interest, behaviorism and rampaging hormones.

Ten more from Mr. Bochco? No, thank you. . . .

In preparation for this column, I watched "Hooperman" and stayed for its non-Bochco successor on ABC's Wednesday line-up, "The Slap Maxwell Story." These series are part of a new genre clumsily called "dram-edy," meaning a combination of comedy and drama. Along with CBS' "Frank's Place," these shows have failed to impress me as very successful in either format. In fact, as comedies, they're tragic and, as dramas, they're pretty



Dobie returns

Recreating their roles from the original television series, "The Many Loves of Dobie Gillis," which ran from 1959 to 1963, Swayze Hickman, left, stars as a grown-up version of the teen Dobie and Bob Denver reprises his role as the beatnik Maynard G. Krebs, in "Bring Me the Head of Dobie Gillis," a new movie airing Feb. 21 on CBS.

hilarious.

A number of readers have asked me to give "Frank's Place," which I dismissed early last Fall, another chance. Wrote one reader, "This is one lovely little show and one the entire family can enjoy: no sex, no violence and a splendid portrayal of the New Orleans frame of mind."

I do know that the series has an excellent theme song--an old Louis Armstrong recording. Any show that does away with those sound-alike themes (cf "The Facts of Life") is off to a good start.

I'll visit "Frank's Place" a few more times and report soon on my reaction.

'Moonstruck' conveys the nature of love

Moonstruck

Good romantic comedy set in an Italian-American neighborhood in Brooklyn where a widow (Cher) accepts the proposal of a fastidious bachelor (Danny Aiello) but falls in love with his darkly emotional younger brother (Nicolas Cage). Director



Cher

Norman Jewison concentrates more on the comedy character than on incident and the result is pleasantly amusing, emotionally operatic and humanly uplifting. Several restrained scenes implying sex but the movie's moral perspective is implicit throughout.

The U.S. Catholic

Capsule reviews

Conference classification is A-III -- adults. The Motion Picture Association of America rating is PG, parental guidance suggested.

For Keeps

Romantic melodrama about two high school seniors (Molly Ringwald and Randall Batinkoff) whose plans for college and careers have to be deferred when they decide to face an unintended pregnancy by getting married and raising their child.

The result is less than realistic in its treatment of the consequences of teen sex. Yet for all of its mixed messages, director John G. Avildsen's movie is emotionally on the side of the miracle of human life and the value of the family bond. Some direct sexual references and a harrowing childbirth scene are definitely not for the young and impressionable.

The U.S. Catholic Conference classification is A-III adults. The Motion Picture Association of America rating is PG-13 -- parents strongly cautioned that some material may be inappropriate for children under 13.

Good Morning, Vietnam

Robin Williams stars as a wacky U.S. Armed Forces radio disc jockey brought to boost troop morale in 1965 Vietnam but whose unmilitary sense of humor brings him into conflict with those in charge of the station.

Directed by Barry Levinson, the seriocomic movie has some hilarious routines but also considerable raunchy sexual humor, rough language and irreverences, only somewhat redeemed by being placed within the context of the obscenity of war.

The U.S. Catholic Conference classification is A-IV -- adults, with reservations. The Motion Picture Association of America rating is R -- restricted.

Catholic Television Schedule

☐ Rosary

with Bishop Roman, every Sunday, 9-9:30 a.m., Channel 40 on Tele-Miami Cable

☐ 'Focus on Life'

TV show with Father Dan Kubala, airs every third Sunday at 8:30 a.m. on Channel 7; next air date is Feb. 28.

☐ TV Mass in English

every Sunday, 7:30-8 a.m., Channel 10

☐ TV Mass in Spanish

every Sunday, 10-10:30 a.m. on Channel 23; 9-9:30 a.m. on Channel 51.

☐ 'Unity'

TV show with Mary Ross Agosta, airs three times a week on Channel 17 (WLRN): Mondays, 8-8:30 p.m.; Tuesdays, 1:30-2 p.m.; Fridays, 9:30-10 a.m.

Topics: Week of Feb. 22: Catholic Press Week; week of Feb. 29: Vatican-Jewish Relations

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Bible sharing

Christian Spano (front left) and Denise Ugarte (back right), of Our Lady of the Lakes Church in Miami Lakes, present copies of the New Testament to Monique Michel (front right) and Rose-Marie Joinelus (back left) of the Pierre Toussaint Haitian Catholic Center. As part of their preparation for Confirmation, the 100 students in Our Lady of the Lakes' religious education program spent dozens of hours selling candy and raised over \$1,000 to purchase the New Testaments for their needy Haitian counterparts. (Voice photo / Marc Regis)

St. Vincent de Paul golf tournament

The St. Vincent DePaul Conferences of the greater Miami area have announced plans for their Fourth Annual Golf Tournament to be held March 25. Since 1985 the one day event has been held to benefit the society's hot meals program in downtown Miami, provided at Gesu Church for the poor and elderly in the center city.

The newly renovated Calusa Country Club and golf course will be the site for this year's outing. A special

buffet luncheon party for the golfers and their guests will precede the play. The tournament is open to all players.

General Chairman Ben LaPointe of South Miami has announced a Hole-in-One prize of a 1988 deluxe automobile in addition to many valuable players' awards and prizes. Information and tickets are available through the local parish conference officers and by phone (305) 634-0636.

Nights of prayer for vocations

The offices of Vocations, Vicar of Religious and Youth Ministry, along with St. John Vianney College Seminary, announce the beginning of a series of nights of prayer and reflection which will help promote vocations in the Archdiocese.

The first night will be Tuesday, March 8, at 8 p.m. at the seminary, 2900 SW 87 Ave. The theme will be prayer, and the evening is open to all young men and women who are at least seniors in high school and are interested in following the Lord more closely.

All evenings will be held in English and Spanish, and there is no cost whatsoever. For more information, call the Vocations office at 757-6241, Ext. 270, or Sr. Isabel at Youth Ministry, same number, Ext. 153.

Math contest winners

A math competition was held at St. Thomas Aquinas High School last month for all Broward Catholic schools. The top three schools winning awards were St. Gregory, 1st place, St. Jerome, 2nd, and Our Lady Queen of Martyrs, third.

Community leaders to honor Archbishop

More than 1,500 community, civic, and religious leaders in Florida will honor Archbishop Edward A. McCarthy during a Testimonial dinner on April 30 at the Fountainebleau Hotel, Miami Beach.

Proceeds from the Black-Tie invitation only event will be used to initiate the first hospice program under Catholic auspices in Florida.

Miami's Archbishop, who is also Metropolitan of the ecclesiastical Province of Miami which includes the entire State of Florida, is being honored at the formal dinner on his 70th birthday and in recognition of his many contributions to peace and unity in South Florida as well as for his efforts on behalf of refugees, evangelization, the indigent and for his leadership in religious and community programs.

Mercy Hospital Foundation Ambassadors, a group of civic and business leaders are sponsoring the dinner. Donation is \$175 per person, tax-deductible. Those wishing to be included on the invitation list may complete the

form on page 11.

Miami Anthony R. Abraham is honorary chairman for the dinner. Local attorney Lawrence Feingold is general chairman. Father Pablo Navarro, secretary to the Archbishop and associate Chancellor of the Archdiocese, and Father Richard Scherer, chaplain to Mercy Hospital staff and employees, head the organizing committee. Dr. Salvador Bonilio Sosa and Dr. Ricardo Nunez serve as treasurers.

According to Msgr. Bryan O. Walsh, Catholic Hospice, Inc. has already been organized with representatives of Mercy Hospital, St. Francis Hospital, Miami Beach, and Catholic Rehabilitative Services of the Archdiocese, serving on the board of directors. The hospice program will provide a caring environment where the terminally ill can receive appropriate health care while living their final days in dignity and comfort.

Eighty percent of care will be in the homes of the terminally ill with in-patient units at Mercy and St. Francis Hospitals and at the South Dade Catholic Nursing Home, a facility of the Archdiocese.

Additional details of the dinner program will be announced later.

New Barry U. campus heralded

(MIAMI SHORES--) Prominent civic and business leaders of Port St. Lucie and the surrounding vicinity recently were invited to herald the start of the new Barry University campus in St. Lucie West.

Barry's president introduced the newly appointed project coordinator, Dr. F. Cecile Roussel, recently retired associate superintendent of the Bureau of Personnel Management, Dade County Public Schools. Roussel's assignment will be to coordinate planning, fund raising, construction and community relations for the St. Lucie West campus.

A Miami-based Catholic university, Barry will share the 90-acre site at St. Lucie West with Indian River Community College. IRCC is building an adjoining campus on the land donated by the Thos. J. White Development Corporation, developers of St. Lucie West.

The joint enterprise between Barry University and Indian River Community College is an unusual private-public arrangement to provide higher education for residents of St. Lucie County and neighboring counties.

Peace seminar at St. Vincent's

On the weekend of March 4-6, St. Vincent parish in Margate will host a seminar, "Journey Towards Peace," on non-violent conflict-resolution.

Taught by Mary Carter Wearn of St. Thomas University's Institute for Pastoral Ministries, the seminar will focus on the theological underpinnings of non-violence and reconciliation, as well as provide suggestions for putting it into practice in daily life.

The seminar will begin Friday evening at 7:30, continue Saturday from 9:30 a.m. to 4:30 p.m. (lunch provided), and conclude on Sunday from 1-4 p.m. Child care will be provided throughout the weekend.

Registration fee is \$25 for singles and \$40 for married couples. Checks must be made payable to St. Vincent Church, 6350 NW 18 St., Margate, and be received no later than Monday, Feb. 29. For more information, call the parish at 972-0434.

It's a Date

Speakers

The Adult Education Committee of St. Rose of Lima parish presents three seminars: Feb. 23, "Peace and Justice," Mary Carter Wearn, Institute for Pastoral Ministries, St. Thomas University; March 1, "Ethics in Medicine," Rev. Dr. James McCarthy, The Bioethics Institute at St. Francis Hospital; March 8, "Aids: The Human Disease," Fr. John Mericantante, Associate Director of Campus Ministry at FIU. The seminars will be held on 7:30 to 9 p.m. in the school library, 10690 N.E. 5th Ave., Miami Shores. Registration each night at 7:15 p.m. Admission is \$3. For more information call 758-0539.

Mercy Hospital will host a talk by Fr. Walter Burghardt, the noted author and radio host, on Feb. 25 at 4:30 p.m.

A Retirement Seminar for public school teachers who expect to retire within the next five years sponsored by Barry U. and the Dade County Retired Teachers' Association will be held Feb. 27 in the school of Business Building from 8 a.m. until 12:30 p.m. Guest speakers will include a social security representative, Barry University personnel, a financial planner, tax expert and an attorney. On-site registration \$10. For more info call 757-3392, ext. 268.

Spiritual renewal

St. Basil Catholic Church, 1475 N.E. 199th St., North Miami is hosting a 12-step program of Religious Growth for those who wish to personally incorporate a practical way of Catholicism in their lives. The first six week program began Feb. 17 at 8 p.m. continuing on Wednesdays. The program is for active or non-practicing Catholics and those seeking the Catholic faith. For more information phone 651-0991.

St. Thomas University Institute for Pastoral Ministries announces a Lenten Retreat on March 12 from 12:30 to 5 p.m. in the Convocation Hall. Drawing on the season of Lent, the day will focus on the scriptural theme of Mark's idea of the cross. Facilitators for the day are Sr. Helen Rosenthal, RSCJ, PHD. and Raymond Apicella, DMinBP. Silent reflection, small group sharing, and input from one of the facilitators. Register by March 6 by sending a \$5 check to the Institute for Pastoral Ministries, St. Thomas U., 16400 NW 32nd Ave., Miami, Fl. 33054.

The Dominican Retreat House will host a Lenten retreat for men Feb. 26-28, a retreat for married couples on March 4-6, and a Lenten retreat for women on March 25-27. For further information contact the Dominican

Retreat House at 238-2711.

St. Francis Xavier Church in Overtown will celebrate its annual parish revival on Feb. 22- Feb. 25 with a service each evening at 7 p.m. Fr. Glenn Parker from Holy Rosary Church in Jacksonville will be the guest preacher. Public invited.

The Cenacle in Lantana will host Lenten General Retreats on Feb. 26-28, and March 4-6. \$70. Call/write: Cenacle, 1400 S. Dixie Hwy., Lantana, Fl. 33462. 582-2534.

Entertainment

St. Brendan's Church, S.W. 87th Ave. and 32nd St., will offer a performance of the internationally famous choir St. Hallvard Boy's Choir from Oslo, Norway, on Feb. 26 at 8 p.m.

The Barry University Theatre Department will present a musical "Carnival" about a lonely orphan enchanted by the carnival on Feb. 25, 26, and 27 at 8:15 p.m. in the Broad Center for the Performing Arts at Barry U. All seats reserved. A matinee Feb. 27. Tickets \$5. For reservations and information call 758-3392, Ext. 223.

Bazaars

St. Mary Magdalen Women's Guild is holding their annual White Elephant Sale, on March 5th and March

6th. 10 a.m. to 7:30 p.m. on Saturday and 10 a.m. to noon Sunday at the church, 17775 N. Bay Road, Sunny Isles.

St. Henry's Women's Guild is holding a rummage sale on March 2 from 9 a.m. to 5 p.m., March 3 from 9 a.m. to 5 p.m., and March 4 from 9 a.m. to noon at St. Henry's parish hall, 1500 Andrews Ave. in Pompano Beach.

St. Basil Catholic Church, 1475 N.E. 199th St., North Miami, will hold its annual garage sale on March 5 from 9 a.m. to 5 p.m. and March 6th from 12 to 5 p.m. Food, refreshments.

Potpourri

Carrollton School of the Sacred Heart will host a Heart to Heart reception on Feb. 27 from 6 p.m. til 8 p.m.

The Dominican Laity, St. Thomas Aquinas Chapter, will hold their monthly meeting on Feb. 21 at the Cor Jesu Chapel of Barry U. at 11 a.m.

St. Kevin Parish, 12525 Bird Road, will be holding its annual parish picnic and raffle on Feb. 21. Arts and Crafts show, raffle, rides, food and refreshments. For more information call 223-4015.

A Marriage Returno Weekend will take place Feb. 26-28 and April 15-17. For more information contact Jack or Vicki Owoc at 434-5656 or 963-5656.

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Know Your Faith

The real meaning of fasting

By Father Herbert Weber
NC News Service

Laura was a graduate student when she decided to become a Catholic. She asked another student, Susan, to be her sponsor in the Rite of Christian Initiation of Adults program. They began attending the Monday evening sessions together.

Soon the two women decided to fast all day Monday in preparation for the evening gathering. After the session, they regularly made a ritual of "breaking the fast" and discussed the week's topic.

Although I usually didn't fast with them, I often joined in the late night minifeast.

The week before Easter when Laura was to enter the church, she joined Susan and me in breaking the Monday fast for a final time. They began to discuss what fasting had come to mean to them. Laura confided that during some family struggles over her decision, she now seemed to have an inner strength. Susan added that the fasting kept her hungering for more of the Lord's word.

Both indicated that fasting together gave them a sense of solidarity that went beyond words. I found myself wishing I had been part of their pact to fast!

The experience of Susan and Laura is a reminder that fasting can be a language of faith — a way to express faith — that goes beyond words and touches people in a tangible way. Fasting is a way to open oneself up to receive the Spirit.

Perhaps because eating is so much part of life, controlling what is consumed has to have an impact on a person. This impact is both spiritual and physical. More and more people are learning that their eating behavior is intricately connected with their inner health and sense of emotional equilibrium.

—A man whose wife had just left him told me that he had no desire to eat.

—A woman, faced with lots of family strife and work pressures, added pounds quickly because she ate so much junk food.

—And a number of college students learned that their eating disorders were associated with personal and family problems.

Eating is a human activity that connects one's external life with internal happenings. Maybe that is why abstaining from food is an action that touches one's inner faith life. Foregoing food is a physical reminder that something else is of greater importance.

In the pastoral letter "The Challenge of Peace," the U.S. bishops followed their statements on the need for prayer and penance in face of the nuclear arms race by pledging to fast on Fridays as a "tangible sign of our need

No stranger to modern times

"We have prayed, each in his own way, we have fasted, we have marched together. In this way we have tried to open our hearts to the divine reality beyond us and to our fellow men and women..."

(Pope John Paul II, Oct. 27, 1986, during the day of prayer for peace in Assisi, Italy)

Fasting is no stranger to modern times. News reports from the past two years show that individuals and groups deprived themselves of some portion of their daily bread for the sake of obtaining an end to youth violence; for the passage of anti-abortion legislation; for the cessation of aid to the Nicaraguan contras; for Soviet Jews seeking to emigrate; and for God's help in holding back the waters of the Great Salt Lake.

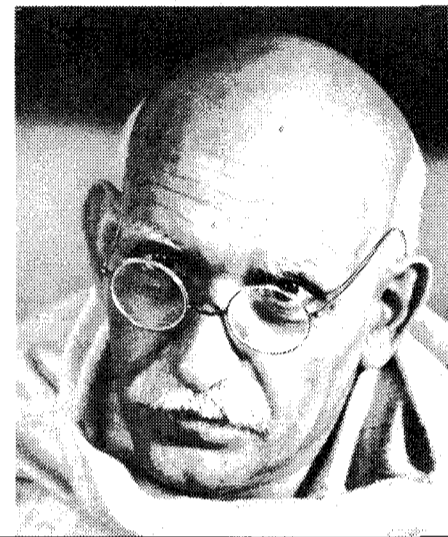
But despite its fairly common use, many people wonder about the practice of fasting. They may regard fasting as self-inflicted suffering in a world that already yields sufficient suffering. They may regard fasting as a mere test of will power or a negative practice that places attention on what is not done — what is not eaten. Or it sometimes is said that fasting focuses one's attention so much on oneself — on the activity of fasting itself — that God's presence and others' needs are forgotten.

and desire to do penance."

The small pain of withholding food indicates that humanity itself is hungering for a better way to live and everyone suffers until peace is brought about. Becoming peacemakers requires an inner conversion; fasting helps us to make that change of heart.

Fasting also can become a bridge that connects people. Often inner conversion does not take place independently of others' influence. A tremendous strength comes from working with someone else for a similar goal.

In one parish, a small group of staff people decided to choose one day a



Comedian Dick Gregory, homeless activist Mitch Snyder, Catholic Worker founder Dorothy Day and Indian leader Mahatma Gandhi (played by Ben Kingsley in the movie) all espoused causes by means of fasting. (NC photos)

If there is a risk that people will turn fasting into a largely external and mechanical action, it also has the potential to redirect their attention toward life's purpose and outward to others.

Generally the word "fasting" is used in connection with eating less. But it sometimes is recommended that people fast by giving up excessive TV viewing, consumerism or any activity that tends to enslave them. This

suggests that fasting is a step toward a simpler lifestyle, greater freedom and maturity.

What's more, by giving something up through fasting, one indicates an intention to be more of a giver than a taker in life. So fasting shows one's willingness to share the world's goods — an attitude Pope John Paul II frequently says is indispensable for world peace.

week for communal fasting. They knew that the parish, which had gone through turmoil the previous year, would need much prayer for a new beginning. Before long, others in the parish joined the staff in the Wednesday fast. The sense of unity created became a foundation for real spiritual growth. Others who fast desire it to be a form of solidarity with those who suffer from hunger in other places. When Mike's friends began working in a Tonga mission in Zimbabwe where there would be little or no meat to eat, he decided to limit the amount of meat that he would have.

Although he remained in a land of

plenty for the next two years, he was at one with his friends far away. His abstinence also helped him make a decision to join in the others' mission.

In a Garfield cartoon, Jim Davis has the fat cat say, "Eating is social, but when you diet you diet alone." Perhaps many people have relegated fasting to that same unattractive position as dieting because fasting seems to empty one instead of fill one up; it is a reminder of what needs to be changed rather than of what can be celebrated.

But precisely because fasting takes a person away from the banquet table, it opens that person to the workings of the Spirit in life.

Scriptures

God's fast: Bread for the hungry

By Father John Castelot
NC News Service

The baby born as the result of David's dalliance with Bathsheba was critically ill and the king was extremely upset. "David besought God for the child. He kept a fast, retiring for the night to lie on the ground clothed in sackcloth" (2 Samuel 12:10).

For a whole week his attendants begged him to get up and eat but he refused.

On the seventh day the baby died and David resumed normal activities. His servants were astonished: "What is this you are doing? While the child was living, you fasted and wept and kept vigil; now that the child is dead, you rise and take food" (2

Samuel 12:21).

The origins of fasting as a religious rite are lost in antiquity. But this tragic incident illustrates its Old Testament significance. Fasting was a sort of intensified prayer in times of great emotional distress, an apparent attempt to elicit God's mercy and healing.

This aspect of fasting motivated David's behavior. He suffered from guilt because of his double crime of adultery and murder. He also had genuine concern for the baby. His emotion sought some kind of expression and David found it in "afflicting himself," the most common synonym for fasting in the Old Testament.

The surprise shown by David's attendants reflects another meaning the word "fasting" had. It was a

FASTING

A way to freedom

By Jane Wolford Hughes
NC News Service

"Remember six months ago when you visited us, you gently suggested that I try to 'get in touch with myself?'" Alice said. "I wasn't quite sure what you meant but we have known each other so long that I knew you saw beyond the person others were applauding — the dutiful wife caring for her ill husband."

What I saw in my friend six months ago was a person out of control. She was like an engine, programmed to do what had to be done, but she was running out of fuel.

Alice had met the diagnosis of big, affable Bill's Alzheimer's disease with courage and love. As a nurse, she understood the implications, but decided she would care for her husband as long as she could.

Her children and friends were quick to help but she was relentless on herself that Bill needed her. Within a year she had walked into the desert of the soul where relationships, even with God, are strained or non-existent. Her alienation from life only grew through alcohol, tranquilizers and overeating.

My comment troubled Alice and she spoke to her pastor. He suggested a retreat. At the retreat house, she grappled with her situation in solitude and silence.

"I had hidden my anger and fear for so long I was in danger of losing my capacity to love and my capacity for life," she said. "Where had my laughter gone? What happened to the disciplined, aware person who frequently fasted for world peace? . . . Where was the friend of Jesus who once had a continuing daily conversation with him?"

Alice "came face to face with the fact I really didn't know who I was anymore." She missed dinner the first day at the retreat house and lunch the next day.

"Without intending it, I was emptying my body as well as my soul," she said. "I began to feel better. . . and freer. Peace came back quietly and slowly."

Alice returned home determined "to change the rhythm of my life." This included letting others help her with Bill. "I see that both he and they have that right," she explained.

Alcohol and pills are no longer part of her routine, as she seeks nourishment in prayer. And, with the doctor's approval, she fasts frequently, a meal at a time. She tries to concentrate on the beauty of life "and the beauty which still exists, even in the pain" of her present situation. As her husband's disease worsens, she says "the most wonderful part is that the atmosphere is not morbid. It is surprising how much we laugh and hug each other."

We hear much today of those heroic people who undertake long fasts for the cause of justice. They are signs of the nobility of humankind.

Most of us, however, are more like Alice, imprisoned, often unthinkingly, by our appetites, our desires, our attitudes. Alice's story illustrates that fasting can free people.

But what should we give up? When should we fast? No one can tell us; each person's life is unique and changes through the years.

Even as our desires cry out for more, we are sickened in body and spirit. This is the cue to look to the prophets, to Jesus and to people like Alice, and to go apart to some quiet place to get in touch with who we are and what we have been called to do. When we are in control, the power these appetites hold over us diminishes and we can live life to the fullest.

In this context, fasting makes good sense in the modern world.



What matters is how we fast

By Father Eugene LaVerdiere, SSS
NC News Service

The early Christians, like the Jews and the Israelites before them, took it for granted that they would maintain regular fast days. For them, the question was not whether or not to fast, but in what spirit.

Matthew's Gospel speaks of those who wanted everyone to know that they were fasting. They made sure their faces looked drawn and ashen so all would notice. They were more interested in appearances. Jesus, on the other hand, called attention to how people should fast. What really matters does not show. Their Father sees what is hidden inside and will repay them.

For centuries, Catholics and many other Christians fasted during the entire season of Lent. If questions were raised about this practice, they did not concern the value of fasting itself but the rules of fasting.

In the past few decades, however, something happened. Fasting itself was called into question. Did this happen because the true spirit of fasting was lost? Had it become a mere matter for schoolyard boasting when children gave up candy in Lent? Did adults take to fasting mainly in hopes of losing a few pounds and improving their appearance? Or did sacrifice itself lose its meaning?

Whatever the reason, for most people today it no longer is obvious why anyone should fast. Yet there is the tradition of fasting, one with solid roots in the New Testament and the life of Jesus, to nag us.

Suppose we were to re-examine the value of fasting from the point of view of sacrifice. What would it mean? In the Bible, sacrifices, whatever form they take, are expressions of three things: worship, gratitude and communion. Of course, all this

presupposes deep personal faith in God.

Those who offer a sacrifice present themselves before God to praise him, to profess that he is Lord and that they are his subjects. They also thank God for all he gives them, for life, sustenance, guidance and well-being. Finally, they reaffirm and celebrate their fellowship as brothers and sisters in one family of a God who is Lord of all.

Today sacrifice can take the form of fasting and fasting can be done in the spirit of sacrifice.

Recall the story of Adam and Eve. What God required of them was abstinence from a particular fruit — not fasting, but close enough. Keeping away from the fruit would mean that Adam and Eve recognized God's sovereignty. Instead, they refused to be his subjects and ate the fruit.

Those who never feel real hunger may forget their dependence on God and that they are called to worship him as Lord. So, in the first place, fasting can deepen awareness that God is the source of all nourishment. Fasting then becomes a sacrifice of praise. But those who do not know hunger also may forget to express gratitude to God. For people of faith, the hunger that accompanies fasting and the lesser amount of food taken each day normally should flow into a prayer of thanksgiving. Thus their fasting becomes a sacrifice of thanksgiving.

Finally, fasting is not just a private religious enterprise. If we who benefit from rich harvests and good food never know hunger, how will we appreciate the lot of those who go without food everyday?

Fasting can help us recognize our relationship to all people. It can move us toward a greater sharing and communion with the poor and hungry. Like the table of Jesus, the Christian table will then be open to all. Our fasting will be a communion sacrifice.

conventional sign of mourning. David explained:

"While the child was living, I fasted and wept, thinking, 'Perhaps the Lord will grant me the child's life.' But now he is dead. Why should I fast? Can I bring him back again?" (2 Samuel 12:22-23).

The private use of fasting by individuals remained in vogue, but in the course of time the practice also became institutionalized in Jewish religious practice. Specific days and seasons of fasting were legislated. For example, Yom Kippur, the Day of Atonement, was a solemn day of fasting.

When religious practices get institutionalized, there is some danger people will begin to regard them as mere formalities or as substitutes for more

'Their fasting was a sort of pious blackmail, a misguided attempt to twist God's arm.'

fundamental expressions of true religion. After the Israelites returned from exile, at the time of a precarious situation, a national fast was proclaimed. But the people refused to consider the real cause of their trouble, their sinfulness. So their fasting was a sort of pious blackmail, a misguided attempt to twist

God's arm.

But God was not fooled and when the situation did not improve the people complained that he took no note of their fasting. God's response cut right through all that:

"Is this the manner of fasting I wish, of keeping a day of penance? That a man bow his head like a reed and lie in sackcloth and ashes? . . . This, rather, is the fasting that I wish: releasing those bound unjustly . . . sharing your bread with the hungry, sheltering the oppressed and the homeless, clothing the naked when you see them and not turning your back on your own" (Isaiah 58:5-7).

Handicapped man achieves dream

CLIFTON, N.J. (NC) When David Reck, 27, became an altar server at St. Brendan's Church in Clifton, it was a special achievement for a special person.

Reck was born with Down's syndrome, and for many years serving at the altar had been only a fond dream.

But the stumbling block was not learning how to serve Mass-- he was ready after only a few lessons-- it was the asking in the first place.

In an interview with the Beacon, diocesan newspaper of Paterson, N.J., he explained unself-consciously his duties of lighting the altar candles and carrying the book and the wine for the priest.

His parents, Tom and Thelma Reck, described how close they had come to putting David in an institution when he was born and how happy they are that they took a priest's advice and raised him themselves.

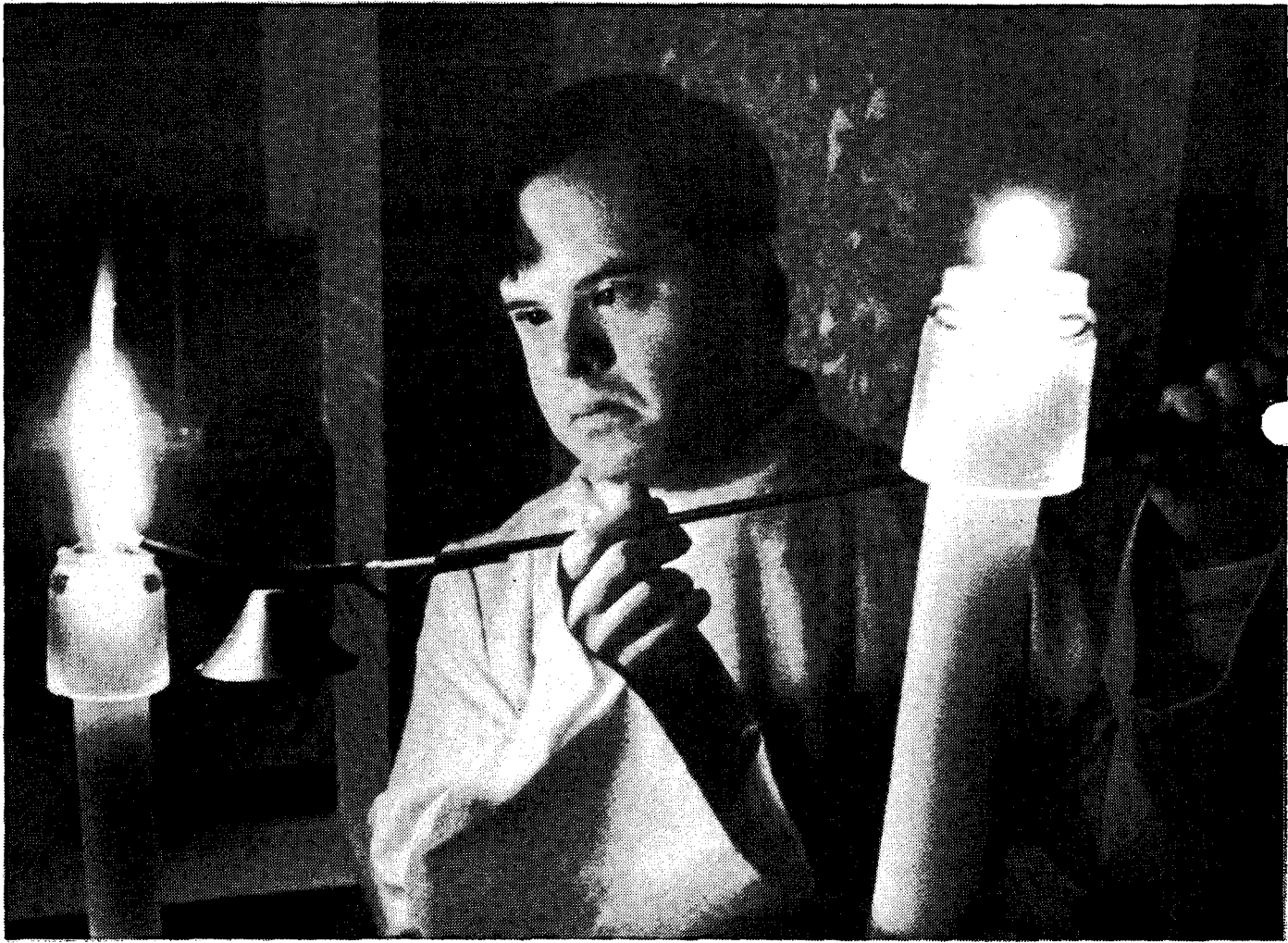
As they were interviewed, they recalled how Reck was crying in church after hearing a recommendation that his son be placed in an institution.

"I was in the church, bawling like a baby, when Father Tom Trapasso, an assistant there at the time, came in.

"Father Trapasso said to me, 'Tom, don't do it, don't place your baby in an institution. Take him home, and you'll see, it will be the best thing that ever happened to you.'"

The Recks agree that the priest turned out to be right. Father Trapasso later became known as the counselor to the parents of Karen Ann Quinlan, whose extended comatose state became the focus of international attention.

David is third of four children. The family belongs to St. Brendan Parish. Reck is chauffeur for Bishop Frank Rodimer.



David Reck, 27, lights a candle prior to Mass at St. Brendan church in Clifton, N.J.

David Reck, who works at the Easter Seal sheltered workshop in Hackensack, had long wanted to be an altar server and one day asked Father Richard Rento if he could try. Mrs. Reck recalled, "He said, 'Fine, let's see how it goes,' and started David on the training."

On the altar, said Father Rento, "David moves with dignity and care.

"David has been raised in love, with warmth and wise attention from his large family, and he exudes that. He makes a very warm, secure presence. I'm always very conscious of that beautiful presence and I love to enter the

sanctuary when he is there."

The general wonderment of all Reck can do, said the priest, "is a measure of our low expectations for him.

"He stands as an example of the capacity of such human beings."

Stargazing Jesuits have 'heavenly' ministry

By Nancy Wiechec

TUCSON, Ariz. (NC) -- Ministry in the scientific world, black holes and speculation about the Christmas star merit priestly interest at the Jesuit-staffed Vatican Observatory.

The observatory's main home is at Castel Gandolfo, site of the papal residence near Rome, but the Vatican astronomers call Steward Observatory on the University of Arizona campus in Tucson their second residence.

There, three Jesuits work as full-time astronomers, a ministry they say allows them to be dedicated to both science and the church.

One of the astronomers, who concentrates on studying star spectrums, considers himself a pastor of sorts in the world of astronomy.

"My ministry is to do this work as pastor," said Father Chris Corbally. "My parish is the world of astronomy and the world of science."

The purpose of the Vatican Observatory, Father Corbally said, "is to do science and to do good science. The other mission is to be that contact in the science (community) for the church."

Another observatory staff member,

Father Bill Stoeger, said that while the Vatican astronomers may consider relationships among science, philosophy and theology, "that's not the main focus of our work but rather an important byproduct. We couldn't justify the observatory by just doing that," he said. "We must be also deeply involved in a bona fide area of science."

Father Stoeger studies such things as black holes -- hypothetical bodies in space, believed to be invisible collapsed stars, so condensed that neither light nor matter can escape from their gravitational fields.

He said that before scientists and

theologians can begin talking there must be "mutual understanding" of terms.

"When a theologian talks about creation and a scientist talks about creation they can mean very different things. Strict science can't really talk about creation in the radical sense the theologian can," he said.

"The scientist has to have something which is not God. . . before he can begin his studies," but the theologian has nothing to begin with but God, Father Stoeger added.

He said that "creative tension" can exist between church and science, but where conflict occurs it is often the result of misinterpretations.

One example is the fundamentalist interpretation of Scripture that holds the Earth is only about 4,000 years old when science reveals it is some 1 billion years old, Father Stoeger explained.

But science may provide insight for looking at some biblical accounts -- such as the story of the Christmas star.

Father Stoeger noted that astronomers can trace the patterns of the stars, planets, sun and moon back to the time of the Magi, the wise men who, Matthew's Gospel reports, saw the star and journeyed to worship the newborn Christ. Father Stoeger said that the Christmas star might not have been so prominent to anyone who was not accustomed to frequently studying the skies, as the Magi apparently did.

"I think it is important to keep in mind that the report in the Bible where astrologers from the East are apparently talking about a celestial event or observation that occurred may have been a more subtle light than what the story leads us to believe," the priest said.



Jesuit Fathers Bill Stoeger, left, and Richard Boyle display a model of a binocular telescope planned for an observatory in Southern Arizona.