

THE VOICE



**No
room...**

...at the inn

Maribel Ramos Betanco and mother Yostina find shelter in the Miami baseball stadium with other Nicaraguan refugees. Story on page 10. (LaVoz Photo by Araceli Cantero)

Inner-Voice

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still just that
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rights in his
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World / National Briefs

World:

N. Ireland conflict 'political' not religious, primate says

VATICAN CITY (NC) — Irish primate Cardinal Tomas O'Fiaich of Armagh, urging an end to two decades of violence in Northern Ireland, said the conflict there was "basically political," not a religious war between Catholics and Protestants. The cardinal said that, along with nationalist and loyalist extremists, British security forces bore responsibility for some of the violence in the British province, where some 2,600 people have died and more than 20,000 have been seriously injured since the strife began in 1969. In a message broadcast by Vatican Radio Dec. 27, the cardinal said outsiders sometimes have the impression that the violence is "some kind of 17th-century religious war between Catholics and Protestants. This is not true. The cause of the violence is basically political — whether Northern Ireland should remain united with Great Britain or should be joined to the rest of Ireland," he said.

Vatican calls Catholic hospitals in vitro practice 'rebellion'

VATICAN CITY (NC) — The continued practice of in vitro fertilizations by some Catholic hospitals is "most serious rebellion" against the teaching authority of the church, a Vatican newspaper article warned. The strongly worded article reiterated the church's ban on all forms of in vitro fertilization as stated in the Vatican document, "Instruction on Respect for Human Life in its Origin and on Dignity of Procreation." The position of some Catholic hospitals that such procedures for creating human life in the laboratory may be licit in certain cases is "doctrinal dissent," the L'Osservatore Romano article said, concluding that Catholics must obey "in judgment and practice" the church's moral teaching.

Jerusalem patriarch praises U.S. agreement to talk to PLO

MILAN, Italy (NC) — The U.S. decision to begin talks with the Palestine Liberation Organization is "a beautiful step forward toward peace," leaving Israel as the major obstacle to resolving problems, said Latin-rite Patriarch Michel Sabbah of Jerusalem. "The Palestinians are ready and the international community is ready" for peace, he said. "Israel, unfortunately, no," he said. The U.S. decision "was a surprise," the patriarch said in an interview in Avvenire, Milan-based Italian Catholic newspaper. The interview took place in Jerusalem.

Pope tells Arafat they, Israel must make commitment

VATICAN CITY (NC) — Pope John Paul II met with Palestine Liberation Organization leader Yasser Arafat and said Israelis and Palestinians should make a "concrete commitment" to end their longstanding conflict. The pope told Arafat and four other PLO leaders that he was encouraged at recent developments toward dialogue in the region, said a Vatican statement released after the Dec. 23 encounter. The pope was apparently referring to a PLO decision in December to publicly recognize Israel's right to exist and to formally renounce terrorism — a move that prompted the United States to enter into direct talks with the PLO for the first time.

Pope assesses '88, ordination of women, Lefebvre, Curia reform

VATICAN CITY (NC) — Pope John Paul II said the "unilateral" decision by the Anglican Church to allow the ordination of women bishops marred an otherwise fruitful year of ecumenical progress in 1988. The pope, in a year-end assessment of church events, also expressed his personal disappointment that rebel Archbishop Marcel Lefebvre took steps that produced a formal schism within the church. The pope made the remarks in a lengthy address to members of the Roman Curia, the church's central administrative staff, and cardinals resident in Rome.

Homecoming

Black newspaper editor Zwelakhe Sisiulu is reunited with his wife Zodwea and his children after he was held in detention for nearly two years without trial under South Africa's emergency laws. Sisiulu remains severely restricted and cannot leave his house at night. (NC/UPI photo)



Cardinal: Pope will go to Cuba

VATICAN CITY (NC) — Cardinal Roger Etchegaray, who spent 11 days in Cuba, said Pope John Paul II will visit the communist island nation, but he did not know when.

"I am absolutely sure that the pope will make a visit to Cuba," said the cardinal, president of the Pontifical Justice and Peace Commission, at a Havana press conference Dec. 31.

Cardinal Etchegaray visited Cuba Dec. 23-Jan. 2. His remarks, reported by the Italian press, were confirmed by the vatican press office.

According to Vatican spokesman Joaquin Navarro-Valla, there is no program or date for such a visit. The preparation for any papal trip takes a great deal of time, he said, and is the work of the local

bishops.

Cardinal Etchegaray said a papal visit "is desired by the pope himself, by the bishops" and by Cuba's Christians.

"Such a trip is desired also by (Cuban President) Fidel Castro," Cardinal Etchegaray added.

"I don't know when it will happen, but it will be a benefit for all Catholics and for the entire Cuban people," he said.

The cardinal's comments came after private meeting with Castro in Havana.

Cardinal Etchegaray is a major Vatican spokesman on international justice and peace issues and has represented the pope in several important visits to troubled or politically sensitive spots.

National:

Soviet missile inspectors visit Mormon Tabernacle rehearsal

SALT LAKE CITY (RNS) — Although the Mormon Tabernacle Choir has yet to perform in the Soviet Union, it did perform in Russian recently while some Soviet officials listened. The event took place in honor of four Soviet guests from the missile inspection team living in Magna, Utah. Shortly after the four Soviets were seated in the historic Tabernacle, choir director Jerold Ottley broke away from a rehearsal long enough to lead the famed singers in two Russian songs, "Lord, Have Mercy" and "Praise Ye the Name of the Lord."

Conference sees danger in legal challenges to religious groups

(RNS) — A group of religious leaders, scholars and attorneys has expressed concern about the growing number of lawsuits directed at churches and stressed the need to "understand and respect the religious beliefs and practices that are important to other people, whether we agree with them or not." Meeting on the campus of Loyola Marymount University in Los Angeles Dec. 14, the 18 participants included representatives of mainline bodies like the National Council of Churches and the San Antonio Catholic Archdiocese and controversial sects like the Church of Scientology and the Unification Church. The gathering was sponsored by the American Conference on Religious Movements, a Washington-based center for interfaith dialogue and information.

Video dealers told regulate yourselves or government will

WASHINGTON (NC) — Videocassette dealers must regulate themselves to avoid government interference, said Jack Valenti, president and chief executive officer of the Motion Picture Association of America. "Video dealers today are where theater owners were 20 years ago," said Valenti. His message to video dealers: Regulate yourselves or "somebody's gonna do it for you — a city or a municipality," he said. "I don't want the government involved in anything that has to do with the First Amendment," said the executive who helped develop the MPAA ratings system that reached its 20th birthday in November.

Last Mass for 'Dignity' celebrated in San Francisco

SAN FRANCISCO (NC) — All official contact between Dignity, an organization of homosexual Catholics, and the Archdiocese of San Francisco ended Dec. 18 when Dignity held its last worship service at the parish it had called home for five years. About 500 worshippers filled St. Boniface Church to hear Father Robert Arpin, an AIDS victim and self-described homosexual, send a defiant message to the Vatican, which in 1986 issued a document calling homosexuality "an objective disorder." The Vatican document also ordered bishops to deny use of church property to groups which do not accept this teaching.

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Ukrainian non-church Mass

Ukrainian Catholics in the Soviet Union celebrate Mass in the forest where there are no churches, as the government claims there are no Ukrainian Catholics in the country. The government "officially" incorporated the Catholics into the Russian Orthodox Church in 1946. The photo was given to Archbishop Theodore McCarrick of Newark, N.J., during a recent trip to Moscow, by a Ukrainian Catholic bishop. (NC photo)



Race relations

...a dream that's still only a dream

By Laurie Hansen

WASHINGTON (NC) — The Rev. Martin Luther King Jr., in a famous speech 25 years ago, said he had a dream his four children would one day live in a nation where they would "not be judged by the color of their skin but the content of their character."

A quarter of a century later, the dream is still only a dream. The 1989 U.S. observance of Martin Luther King Day is Jan. 16.

"There is no question that racial prejudice and bigotry are still part of the national fabric," said Auxiliary Bishop John H. Ricard of Baltimore, chairman of the U.S. bishops' Committee on Black Catholics, in an interview.

Even in workplaces and the "few" neighborhoods that have integrated since the 1960s, most friendships between blacks and whites are no more than "9-to-5 relationships," said Beverly Carroll, executive director of the U.S. Catholic bishops' Secretariat for Black Catholics.

And the "reality of the job market" both within and outside the church, she said, is that "most black people are locked in low-level jobs."

Without referring to Dr. King's words or even the U.S. black experience, Pope John Paul II spoke of a similar dream in his annual World Day of Peace Message for 1989, titled "To Build Peace, Respect Minorities."

The message was released by the Vatican Dec. 9. The World Day of Peace

is celebrated Jan. 1. (See page 12)

"The unity of the human family," he said, "requires that the whole of humanity, beyond its ethnic, national, cultural and religious differences, should form a community that is free of discrimination between peoples and

'It's hard to see Christ' in the drug dealer or user, but 'Christ is in that person as much as in the policeman that has to arrest him'

that strives for reciprocal solidarity."

But, he said, such is often not the case. Many minorities not given the chance to fully participate in society "find themselves in situations of suffering and distress," he said.

This, in turn, he said, can lead them to "passive resignation or to unrest and even rebellion." Neither path furthers the cause of peace, he said.

Dr. King's commitment to finding a path between passivity and violence led to institutional and legal changes in the "very oppressive apartheid system of the South... but unfortunately the more subtle, intangible" forces keeping many blacks in poverty have not been addressed, said Bishop Ricard, one of the nation's 13 black bishops.

Racial prejudice today, he said, is

apparent in the "nation's lack of commitment to housing... abandonment of civil rights... and decision to balance the books on the backs of children and the poor."

A group of national race and urban affairs specialists who met in Racine, Wis., last February would agree with the bishop. Widening the racial gulf today, their report said, are "quiet riots," in the form of unemployment, poverty, housing and school segregation and crime.

The plight of poor, inner-city blacks, the report said, is more dismal now than 20 years ago.

The number of blacks living below the poverty level rose to 9.7 million in

1987, according to U.S. Census Bureau statistics. Per capita income for blacks in 1987 was \$7,500, compared to \$13,030 for whites.

Bishop Ricard said he blamed national leaders for setting a tone that "gives permission for bigotry and a take-care-of-self-first mentality" and has led to a resurgence of public examples of racial prejudice.

News reports of increased racial violence on college campuses and tragedies like the 1986 Howard Beach incident — in which three black men passing through a white New York neighborhood were attacked by white youths — show what happens when civil rights is placed on the back burner of the nation's agenda, said Bishop Ricard.

Ms. Carroll called the pope's World Peace Day Message "right on target... but it's hard for people to give up their old ways of doing things."

According to a survey her office took to locate black personnel in U.S. dioceses, she said, "there are no black superintendents of schools, no black finance directors and only one black youth department director."

Most black professionals employed by the church, she said, are in charge of "ethnic offices."

Since Dr. King's day, a flourishing drug trade has combined with poverty to wreak havoc on black neighborhoods, said Ms. Carroll.

Official

Archdiocese of Miami

The Pastoral Center announces that Archbishop McCarthy has made the following appointments:

The Rev. Bernard Kirin--to pastor of Holy Family Church, Miami, effective Dec. 10, 1988.

The Rev. Jose Luis Menendez--to Curator of Art and Sacred Objects for the Archdiocese of Miami, effective Dec. 19, 1988.

The Rev. Lawrence Lyons, S.S.E.--to Associate Pastor of St. Timothy Church, Miami, with part-time responsibility as a member of the Faculty of St. John Vianny College Seminary, Miami effective Jan. 1, 1989.

Bishops praise 197 Florida Catholic schools

Statement of the Bishops of Florida on Catholic Schools Week

We, the Catholic Bishops of Florida, take this occasion to praise and compliment the Catholic schools of Florida, their pastors and parish communities, their principals, teachers and staff their parents and children. Catholic Schools Week, Jan. 29 - Feb. 4, 1989, celebrates the theme "Catholic Schools: Communities with Memories."

Here in Florida 197 schools with more than 69,000 students will celebrate in a variety of ways the fact that Jesus' life, death and resurrection gave his followers a way of life. It is for this way of life

that our Catholic schools exist. They remember and hand down the traditions which provide a sense of continuity, identity and strength in the life of our parishes, dioceses and the universal church. They preserve the spiritual and moral values upon which the survival of our communities and our nation depends.

Schools which have been in existence for some time have their own history, which is woven into the history of Catholic schools in the United States. All schools are developing their own history which must be captured and handed down to future generations. In this way we all relate to those who have

gone before and to those who will come after.

Because of our Catholic identity, we belong to something sacred, something older and larger than ourselves. Catholic schools reflect the teaching ministry of the Church and ultimately that of Jesus Christ. As Pope John Paul II said:

"[T]he Catholic school... has contributed immensely to the spreading of God's word and has enabled the faithful "to relate human affairs and activities with religious values in a single living synthesis." In the community formed by the Catholic school, the power of the Gospel has been brought to bear on thought patterns, standards of

judgment and norms of behavior." (Address to U.S. Bishops, October 28, 1983, Origins, Vol. 13, Page 388.)

Edward A. McCarthy, Archbishop of Miami; Thomas J. Grady, Bishop of Orlando; W. Thomas Larkin, Bishop of St. Petersburg; John J. Snyder, Bishop of St. Augustine; J. Keith Symons, Bishop of Pensacola-Tallahassee; Thomas V. Daily, Bishop of Palm Beach; John J. Nevins, Bishop of Venice; Agustin A. Roman, Auxiliary Bishop of Miami; Norbert L. Dorsey, C.P., Auxiliary Bishop of Miami.

U.S. priests suffer low morale, study says

Frustration, overwork, sexual tension cited

WASHINGTON (NC) — Many U.S. priests feel "trapped, overworked, frustrated" and suffer low morale, says a study issued by the U.S. Bishops' Committee on Priestly Life and Ministry.

The growing shortage of priests and a feeling by many that their years-long work to implement the Second Vatican Council "is now being blunted or even betrayed" contribute to the low morale, the study says.

It also cites loneliness, tensions over sexual issues and polarized views of the church as key factors.

"Generally every study or commentary done on the priesthood and shortage of vocations mentions sexuality — and specifically mandatory celibacy — as a major reason a) for leaving the priesthood, b) for shortage of vocations and c) for loneliness and personal unhappiness of those who stay," the report says.

It says that sexual tensions involve not only questions of "personal and interpersonal levels of sexuality" for individual priests, but also "what might be called 'the politics of sexuality' which would include the issues sur-

rounding feminism, married clergy, optional celibacy, the role and place of homosexuals in ministry, just to name a few."

The report was completed and sent to the U.S. bishops last spring, but it was not made public at that time. In September the Administrative Committee of the National Conference of Catholic Bishops approved publication and wider distribution of the report, and the NCCB Public Affairs Office released copies to the press after Christmas.

The report, titled "Reflections on the Morale of Priests" and printed as a 20-page booklet, was the work of a subcommittee, headed by Bishop John L. McRaith of Owensboro, Ky., of the priestly life and ministry committee.

Another source of frustration for priests, the report says, is the fact "that some solutions to the clergy shortage are precluded from discussion and that not all pastoral solutions and options can be explored."

"Discouragement," it continues, "comes from the acute awareness of priests that some possible avenues of relief are not to be considered or dis-

cussed. Those most commonly referred to are ordination of married men, effective use of laicized priests and expanded roles for women in ministry."

'Discouragement comes from the acute awareness of priests that some possible avenues of relief are not to be considered or discussed...most commonly referred to are the ordination of married men, effective use of laicized priests and expanded roles for women in ministry'

On polarized ecclesiologies or views of the church, it notes that priests are called "by theology and vocation" to be healers and reconcilers, making "tension and outright hostility all the more disheartening and difficult to bear."

"The priest must deal with those who are angry and disillusioned with what they consider the slow pace of renewal; he must also face the unreasoning and often well-organized opposition of the self-styled orthodox and of those who simply do not believe in the decisions and directions of Vatican II... (Priests) find themselves caught in the middle," the report says.

What a bishop can do to ease the demoralization of priests "is not easy

and is definitely limited," the report says.

It says that what priests often want most from their bishops is "more personal contact, greater interest in their ministry and ongoing moral support."

According to the report, one way to improve morale among priests is to give them greater say in their future by involving them more fully in the selection of diocesan officials, including bishops, and in the development of diocesan policies.

Priests' "need for a sense of community, common vision and mutual responsibility" can be met in part by encouraging collaborative forms of ministry and by establishing policies in areas such as health care and retirement which show a sense of caring, report says. It says priests may feel a closer sense of community with "bishops who are frank and honest... about their own frustrations and questions."

"Priests do not expect from their bishop all the answers and solutions to the issues that confront them," it says. "What they do look for is the opportunity to dialogue with their bishop in the issues that affect their lives. These issues generally include a vision for the diocese, collaboration, shared ministry, as well as the tensions of parish life, rectory living, celibacy and sexual maturity."

While noting the many practical issues that affect the morale of priests, the report stresses that all such questions "need to be placed within the context of discipleship which is central to spirituality for the priest today."

Catholics, Lutherans OK pact

CHICAGO (NC) — Catholics and Lutherans in Chicago announced in late December that they will sign a covenant in May.

Cardinal Joseph L. Bernardin of Chicago and Lutheran Bishop Sherman G. Hicks of the Metropolitan Chicago Synod of the Evangelical Lutheran Church in America announced the agreement at a special meeting at Chicago's Quigley Preparatory Seminary North.

"What we are announcing today and what we plan to formally sign and celebrate in May 1989," said Cardinal Bernardin, "is a covenant or joint statement that affirms what we share in faith and that witnesses to our mutual hope for greater unity in the future."

In a joint pastoral letter in early December, the leaders said, "We call

upon each of the congregations and parishes in our archdiocese and synod to begin a time of deeper relations with each other."

The letter asked the members of both faiths to "pray in thanksgiving to God for the unity of our common baptism. Pray in petition to God for that greater unity that is still before us in doctrine, sacramental life and church order."

Work on Chicago's Catholic-Lutheran Covenant began in 1985, but was delayed while the three Lutheran groups — the Lutheran Church in America, the American Lutheran Church and the Association of Evangelical Lutheran Churches — completed their union process, forming the Evangelical Lutheran Church in America in 1988.



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Priest ex-hostage urges Palestinian rights

ROCKFORD, Ill. (NC) — Father James McLoughlin, a hostage in the 1985 hijacking of a TWA airliner in the Middle East, visited the region again recently and came home with a call for Palestinian rights — and some blame for U.S. foreign policy.

The priest, pastor of St. Peter Parish, Geneva, Ill., spent a month in the Middle East, primarily in the Israeli-occupied territories. The occupied territories — the West Bank and Gaza strip — are claimed by both Palestinians, who live there, and Israelis, who consider the land now part of Israel.

Dec. 9 marked the first anniversary of the beginning of bloody confrontations between Israeli troops and Palestinians.

Catholics are no. 1 in Congress

WASHINGTON (RNS) — More than half of the U.S. Congress belongs to just three religious groups: Catholic, United Methodist and Episcopal. This pattern, which has held for more than a decade, was reasserted in the 1988 elections.

There are 139 Catholics in the newly-elected Congress, by far the largest number, but they have declined by two — the second consecutive election in which the Catholic contingent has fallen slightly. United Methodists are still in second place with 73, while Episcopalians are still in third place with 63. Episcopalians gained three, while United Methodists lost one.

Baptists moved into fourth place with 55 members, a gain of one, while Presbyterians dropped to fifth, with 53 members, a loss of four.

There are now 39 Jews, an all time high. Lutherans number 25, a gain of two, while those who call themselves Protestant without specifying any denomination are up from 22 to 23.

The United Church of Christ dropped to 13, a loss of three, an all time low showing for a group that had nearly 30 members in the 1960s. There are still 11 Mormons, 10 Unitarians and seven Eastern Orthodox Christians, while five members have no religious affiliation. There are also 18 members who belong to 10 other denominations.

If religious affiliations matter, then there are signs that the electorate is becoming more tolerant of diversity. More Catholics and Jews have been elected in the 1980s than ever before in American history. This strongly indicates growing interfaith tolerance and harmony, or at least diminishing concern about religious affiliation as a political issue. Candidates now are being elected in areas where previously the voters would have held a hostile view of their religious affiliations. The newly elected member from Mississippi's 5th Congressional District (on the Gulf Coast) for example, is a Catholic Republican, Larkin Smith, elected from a state that traditionally has been hostile toward Catholics and reluctant to elect them. Catholics now represent other states with low Catholic populations, such as Oklahoma, Alabama, West Virginia and Virginia.

Similarly, Jews are doing well. The new Democratic senators from Connecticut (Joseph Lieberman) and Wisconsin (Herbert Kohl) are Jewish, as is the Republican congressman from New Mexico's 1st District, Steven Schiff. Jews hold House seats in such unlikely places as Alabama, Virginia and Oregon.

'A teenage boy was shot at point-blank range coming out of Melkite Catholic services'

--Fr. James McLoughlin

In a meeting Dec. 23 with Palestine Liberation Organization leader Yasser Arafat, Pope John Paul II ex-

pressed concern for both Israelis and Palestinians and said he was "deeply convinced that the two peoples have an identical fundamental right to have their own homeland, in which they live in freedom, dignity and security, in harmony with their neighbors."

"Palestinians haven't had any civil rights for 20 years on the West Bank and in Gaza," Father McLoughlin said in an interview with The Observer, newspaper of the Diocese of Rockford.

"I saw the fear written on the faces of three teenage acolytes at the Cath-

olic church in Ramallah, who know they risk being shot by soldiers as they leave the church," he said. "At their age, even to be in a crowd leaving church is considered by some soldiers as a demonstration."

He also discussed an incident in which "a teenage boy was shot at point-blank range coming out of Melkite Catholic church services in Beit Sahour, near Bethlehem. According to eyewitnesses, he was not provoking the soldiers in any way. He died immediately," the priest said.

"We're financing this whole horrid human rights abuse of the Palestinians, and the Palestinians know it. They regret it. I regret it," he added. "It's a terrible thing we're doing."

In terms of Israel, he said, "the whole military policy in the West Bank, Gaza, and even parts of Israel proper seems to be toward just removing the Palestinians, getting them out."

"As for what motivates the Israelis to treat the Palestinians as they do, I can't really say. But I know there's an extraordinary need and desire for

security on the part of Israel. That, of course, is a legitimate concern for any country," he said.

He also suggested that the Israeli hostility toward the Palestinians is transferred anger that otherwise would be directed toward the West for its centuries of Anti-Semitism.

"The last thing in the world we need is any more anti-Semitism," he said. "As the Holy Father says, the Jews do have a right to a homeland and the state of Israel does have a right to secure borders."

"At the same time," the priest added, "if our ally, Israel, could deal with the occupied territories and the need for a homeland for the Palestinians in a just and peaceful way, many of the tensions which affect the Middle East would be drastically reduced."

Father McLoughlin experienced those tensions directly.

He and various other passengers on flight 847 were held hostage for 17 days in Beirut, Lebanon, after the plane was hijacked June 14, 1985, by the "Party of God" or Hezbollah group of extremist Shiite Moslems.

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Curran trial raises many church law issues

Contract law, academic freedom, First Amendment limitations, Vatican relationships to Catholic University, among issues

By Jerry Filteau

WASHINGTON (NC) — The trial of Father Charles E. Curran vs. The Catholic University of America ended last week as it began nine days earlier: a cardinal on the witness stand and the lawyers arguing in a civil court about church law.

"This lawsuit is over whether I'm allowed to teach Catholic theology" at Catholic University, Father Curran told the District of Columbia Superior Court as he was cross-examined on the final day of the trial.

The university removed Father Curran from teaching after a 1986 declaration by the Vatican that his dissent from church teachings made him "no longer suitable nor eligible to teach as a Catholic theologian."

In order to decide whether Father Curran must be permitted to teach, Superior Court Judge Frederick H.

Weisberg has to rule on a variety of disputed issues concerning contract law, the meaning of academic freedom at Catholic University and the limitations that the First Amendment places on a civil court in a case where church law and civil law are intricately intertwined.

No decision on the lawsuit was expected for at least two months. After the final witness was heard, Weisberg asked lawyers for both sides to submit post-trial memorandums — legal briefs summarizing their arguments — by Jan. 25. Under standard court procedures, a verdict incorporating the judge's legal opinion on the questions at issue could then take up to several months to complete.

The case opened Dec. 14 with the university's lawyers calling for dismissal on grounds that the court lacked jurisdiction because the universi-

ty acted on the basis of canon law when it relieved Father Curran of his teaching post. Weisberg denied the motion, saying there was a civil contract at issue, and the court could act as a fact-finder in determining where canon law ends and civil law begins in the case.

In between — in what Weisberg termed "one of the most difficult and one of the most interesting cases I have ever had" in 11 years as a Superior Court judge — the parade of witnesses before the court included two U.S. cardinals, the last four presidents of Catholic University, and a stream of theologians and canon lawyers.

Whichever way it is decided, lawyers and observers were calling the case a potential landmark in church-state law, and it was generally believed that any decision will be appealed by one side or the other, possibly all the way to the U.S. Supreme Court.

Among the questions debated in the trial were:

—Whether Father Curran's professional appointment includes a contractually guaranteed right to teach.

—Whether removal of Father Curran from teaching because of his published views violates his academic freedom.

—Whether academic freedom, including a guaranteed freedom from academic penalty for theologians who dissent from non-infallible church teachings in the course of their professional activity, was in existence and a reasonable expectation of theologians when Father Curran became a tenured professor in 1970.

—Whether the university simultaneously an autonomous American institution and Catholic institution with special legal ties to Rome, is governed basically by canon law or civil law when it comes to critical issues at the juncture between academic theology and church doctrine.

Chicago enacts gay rights law Church opposed

CHICAGO (NC) — Despite opposition by the Chicago Archdiocese, the Chicago City Council banned anti-homosexual bias in a broad new "human rights" ordinance.

The council voted 28-17 in favor of the law Dec. 21, reversing a September vote in which it had defeated the same legislation 26-21. The switch of several council votes was attributed to pressure by acting Mayor Eugene Sawyer and other candidates in an approaching mayoral primary race.

The new law, which takes effect in February, bans discrimination based on "race, color, sex, age, religion, disability, national origin, ancestry, sexual orientation, marital status, parental status, military discharge status or source of income."

In a statement Dec. 22 the Chicago Archdiocese said it was "concerned that (the new ordinance) may be construed to provide acceptance or approval for homosexual acts and may not provide adequate protection for the rights of religious groups in the practice of their beliefs."

The statement, approved by Cardinal Joseph L. Bernardin of Chicago, said the archdiocese "supports the effort to reaffirm and secure civil rights for all persons" but did not support "this particular ordinance."

Cardinal Bernardin provoked controversy in Chicago in 1986 when a last-minute intervention by him was credited with bringing about the defeat of a homosexual rights ordinance then before the council.

The 1986 proposal, like the legislation passed in 1988, banned discrimination on the basis of "sexual orientation" without defining the meaning of the term.

In detailed statements explaining his position in 1986, Cardinal Bernardin said that without clarification or definition, the language of "sexual orientation" could "be interpreted to imply acceptance or approval of homosexual activity or advocacy of a homosexual lifestyle."

He said the church does not condemn "homosexual orientation" but clearly defines that to mean only the tendency, and not "homosexual activities" or "any lifestyle that would advocate or promote homosexual acts."

The church considers "homosexual activity and its advocacy... objectively wrong," he said.

He said the bill's language "could seriously infringe upon the church's right to present and practice its moral teaching" because it would cover the practices of church institutions without parallel provisions protecting their right to act according to their beliefs and norms.

The new Chicago ordinance, passed as an amendment to the city's civil rights code, was supported by all major candidates in the Feb. 28 Democratic primary, which is expected to determine the next mayor of Chicago. Several aldermen are candidates in the primary. There is no significant Republican contender for mayor.

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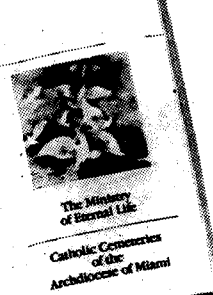
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Priest may risk life, seek to head Guatemala

'I'm going to force open the door to political change, or make them slam it shut' --Fr. Andres Giron

GUATEMALA CITY (NC) — A controversial Catholic priest known for his campaign to obtain land for poor Guatemalans said he may launch another campaign — this time for the presidency of his Central American country.

Father Andres Giron, founder of the "Pro Tierra" (For Land) organization, said in an interview with The New York Times that the government of President Vinicio Cerezo is weakening and genuine political and economic reform has yet to be introduced to Guatemala.

"The change in Guatemala is a facade," he told the newspaper. "The country's still run by the military. We have a nominal power and a real power.

"I'm going to force open the door to political change, or make them slam it shut," the 41-year-old cleric said.

Five of his relatives, including his father, have been killed by political assassins and death threats forced him to self-exile in the United States from 1980 to 1984. Father Giron said he is aware of the personal danger that may come from a decision to run for the country's top political job.

"If my life has a chance of changing this country, then I'm going to do it, then my death will be worthwhile," he said.

In a Sept. 8, 1987, interview with National Catholic News Service, Father Giron said that "politics are just part of being human. To rectify injustices, one must become political."

Should Father Giron decide to run for the presidency, it would put him on a collision course with a church rule against clergy becoming active in partisan politics or holding political office.

Although he has been critical of what he considers footdragging on land reform by Cerezo, the president has defended Father Giron in the past.

When the priest, called "Father Revolutionary" by many supporters and opponents, was accused in a Guatemalan newspaper of having ties to leftist guerrillas, the president said publicly that "I know Father Giron personally and I do not believe that he has links with the guerrillas."

Father Giron has been at the center of the land-reform controversy since Cerezo took office in 1986. He has demanded that the Christian Democrat government buy up large farms and ranches to redistribute in parcels to landless peasants.

The activity has made him a target.

On Sept. 11, Father Giron and a group of companions were reportedly attacked as they drove near the town of Tecojate. A companion was shot dead and a seminarian was wounded.

Condom lesser of two evils, French prelate says

PARIS (NC) — The primate of France, Cardinal Albert Decourtray of Lyons, said on French television that the use of condoms to prevent AIDS is a lesser evil than AIDS-caused death, but criticized a television campaign promoting their use for what he called a failure to give equal time to self-discipline and fidelity.

The cardinal's views were similar to those expressed earlier by Cardinal Jean-Marie Lustiger of Paris, also on a television program.

Cardinal Decourtray made his remarks on one of France's most popular television programs, "The Hour of Truth." Guests on the program are questioned by journalists and by telephoned queries from viewers.

He spoke about condoms when asked his opinion of a publicity campaign

on French TV supporting their use as a preventative of acquired immune deficiency syndrome.

"When one must choose between causing death and using means which are not good, then the means which are not good are better than those causing death," the cardinal said. "That is what one calls the lesser evil."

But he added that "to make of this a general theory and a publicity campaign, that seems to me to be disproportionate to the event."

"It is never said (in the campaign) that conjugal faithfulness, a relationship with only one partner, must be respected," he said.

"It is never said that the capacity to grow in true love, to master oneself, are also factors in the struggle against AIDS," the cardinal added.

"Why is it not said that the fewer there are of casual (sexual) experiences, the fewer cases of AIDS there will be?" he asked. "If one spends millions in favor of the use of condoms in a publicity campaign, why can one not spend as many millions in education in love and fidelity, which are also remedies?"

Cardinal Lustiger said on an earlier French television broadcast that those with AIDS who are unable to live chaste lives should "take the means that have been proposed to you out of respect for yourselves and out of respect for others."

"You must not pass on death," he said.

Cardinal Joseph Ratzinger, head of the Vatican's doctrinal congregation, in commenting on a U.S. document on AIDS, has rejected what he calls the "principle of the tolerance of the lesser

evil."

He commented in a letter on a controversial statement by the U.S. bishops' conference Administrative Board in 1987 that education about condoms could be tolerated in public AIDS prevention programs.

"Even when the issue has to do with educational programs promoted by the civil government, one would not be dealing simply with a form of passive toleration, but rather with a kind of behavior which would result in at least the facilitation of evil," Cardinal Ratzinger said.

Because of the controversy, the bishops decided to issue a new AIDS statement. A first draft is to be ready for discussion by the bishops' meeting next June.

It will not mention condoms, a church source said.

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Vatican prelate says Yule Mass in Cuba

VATICAN CITY (NC) — Cardinal Roger Etcheagaray, a top Vatican official, celebrated Christmas midnight Mass in Cuba, Vatican Radio reported.

The French cardinal, president of the Pontifical Commission for Justice and Peace, also was scheduled to meet Cuban President Fidel Castro Dec. 29 and celebrate Mass in the capital of Havana Jan. 1 to commemorate World Peace Day, Vatican Radio said Dec. 25.

Cardinal Etcheagaray is the second Vatican official to meet with Castro in a little over a month. On Nov. 18, Archbishop Fiorenzo Angelini, president of the Pontifical Commission for Health Care Workers, spoke with the Cuban leader on health care issues.

Cardinal Etcheagaray celebrated the midnight Mass in Pinar del Rio in eastern Cuba, Vatican Radio said. The Jesuit-run station said the cardinal was invited by the Cuban bishops and held a news conference after arriving in Cuba Dec. 23.

The visit comes at "a grand moment for the Cuban church, always more present in Cuban society, and whose only preoccupation is to offer an original contribution to the efforts of the Cuban people marching toward more justice, more peace and more solidarity with other peoples," the cardinal said at the press conference.

While Cardinal Etcheagaray visited Cuba, the Caribbean communist state was preparing to celebrate its 30th anniversary. In January 1959, Castro led his victorious rebels into several Cuban cities, toppling the government of dictator Fulgencio Batista.

Last March, a Cuban church official told a Vatican Radio interviewer that church-state relations in his country were slowly improving.

"In general, one can speak of a change of atmosphere, even if they are not sensational facts," said Msgr. Carlos Manuel de Cespedes. Msgr. Cespedes is director of the Cuban bishops' secretariat.

He cited government permission for 20 missionaries to enter Cuba and authorization granted to the church the previous year to import 30,000 Bibles. It was the first such authorization given in 15 years.

Msgr. Cespedes said the Cuban church also hoped for "more access to mass media" and "construction of new churches."

About 40 percent of Cuba's 10 million population professes Catholicism. Less than 1 percent of the Catholics attend Mass regularly.

Cuba's record in the past 30 years has been a mix of progress in social services and health care, a severely ailing

Anti-Semitism paper to begin

DETROIT (RNS) — Preparation of a long-awaited Vatican document on anti-Semitism and the Holocaust will begin in February with a historic gathering of Jewish and Catholic scholars in Zurich, Switzerland.

"This is something that will directly and profoundly challenge the church's teaching on all levels around the world for years to come," said Eugene Fisher, head of Catholic-Jewish relations for the National conference of Catholic Bishops and the only American Catholic on the Vatican committee planning the new study. Both Mr. Fisher and Rabbi Marc Tanenbaum of the American Jewish Committee heralded the new study, which will rely, in part, on Vatican records from the World War II era.

The final Vatican document, which may take several years to complete, "will establish the tone and style and depth of the church's teaching on this well into the next millennium," said Mr.

Fisher. "As people read it and contemplate it, it will have an impact on Catholic textbooks wherever they are used and teaching and preaching."

Pope John Paul II promised a document about anti-Semitism in September 1987 at an unprecedented summit meeting with Jewish leaders. At that time, Jews around the world were outraged that the pope had agreed to permit a visit from Austrian President Kurt Waldheim, who had served during World War II as an officer with a Nazi army unit. The Waldheim visit reignited perennial concerns that the Vatican did not do all it could to help Jews during the war.

"I know some Jewish leaders are asking why we have not seen a document already said Rabbi Tanenbaum, who heads an international coalition of Jewish leaders conducting an ongoing dialogue with the Vatican. "But I wouldn't trust an encyclical that was produced in a year."



A female Israeli security officer searches a tourist at a security booth in Manger Square in Bethlehem. (NC photo)

Israeli pressure ensured Bethlehem handshake rite

ROME (NC) — Israeli political pressure on the Vatican guaranteed that the Catholic patriarch of Jerusalem would participate in a traditional Christmas-time handshake with Israel's governor in Bethlehem, despite the patriarch's plan to cancel the event, an Israeli diplomat in Rome said.

Israeli officials told the Vatican that canceling the handshake would threaten the agreement that governs access to the holy places, said Miron Gordon, the Israeli Embassy's liaison to the Vatican. Gordon spoke about the confrontation in an interview.

Latin-rite Patriarch Michel Sabbah had earlier said he would not participate in the handshake and the greeting normally given by Israeli authorities at Bethlehem, the place of Christ's birth. A number of other Christmas celebrations were dropped throughout the West Bank this year, in recognition of the 13-month-long Palestinian uprising that has left 350 Arabs and 13 Israelis dead in the Israeli-occupied territory.

But on Dec. 24, he arrived in rain-soaked Bethlehem, shook hands with the military governor, Lt. Col. Shaltiel Lavi, and Mayor Elias Freij then proceeded to a stripped-down version of the annual religious ceremonies.

Freij, a Christian, was quoted as saying the previous day, "What do the Israelis really expect from us? To bow our heads and say, 'Lord bless the occupation?'"

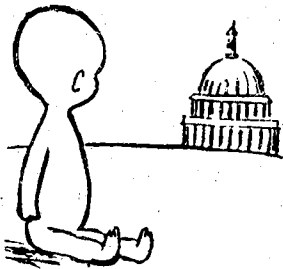
Patriarch Sabbah, a Palestinian and the first Arab to become the Jerusalem patriarch, was born in Nazareth before the Israeli state was formed.

The Israeli position was that "if you set a certain ritual and it becomes part of the rules of conduct at Christmastime, then no one on either side can change it," Gordon said.

One of the additional reasons this year for preserving the handshake, Gordon added, was to "keep the situation calm" in the West Bank.

In a sermon during midnight Mass in Bethlehem, Patriarch Sabbah said the joy of Christmas could not make Palestinians forget the "sadness coming from the number of dead and injured, from the wretchedness of the prisons and the humiliations." The text of part of his sermon was published by the Italian Catholic newspaper Avvenire Dec. 27.

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Local Section

The Voice

Miami, Fl.

Jan. 6, 1988

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\$5.5 million ABCD drive begins

Dade, Broward dinners in January

Archbishop Edward A. McCarthy kicked-off the \$5.5 million 1989 ArchBishop's Charities and Development Drive (ABCD) with a dinner Jan. 5 at 7:30 p.m. at the Inverrary Resort in Lauderdale. Also attending the kick-off dinner were Bishop Norbert Dorsey and Bishop Agustin Roman, Auxiliary bishops of the Archdiocese of Miami. This year's goal exceeds last year's by \$400,000.

The theme of this year's ABCD is "Sharing Our Blessings." Those who are putting this theme into action are chairpersons Thomas J. Flood for Dade County, Robert B. Lothrie, Jr., for Broward County and Lawrence Dion for Monroe County.

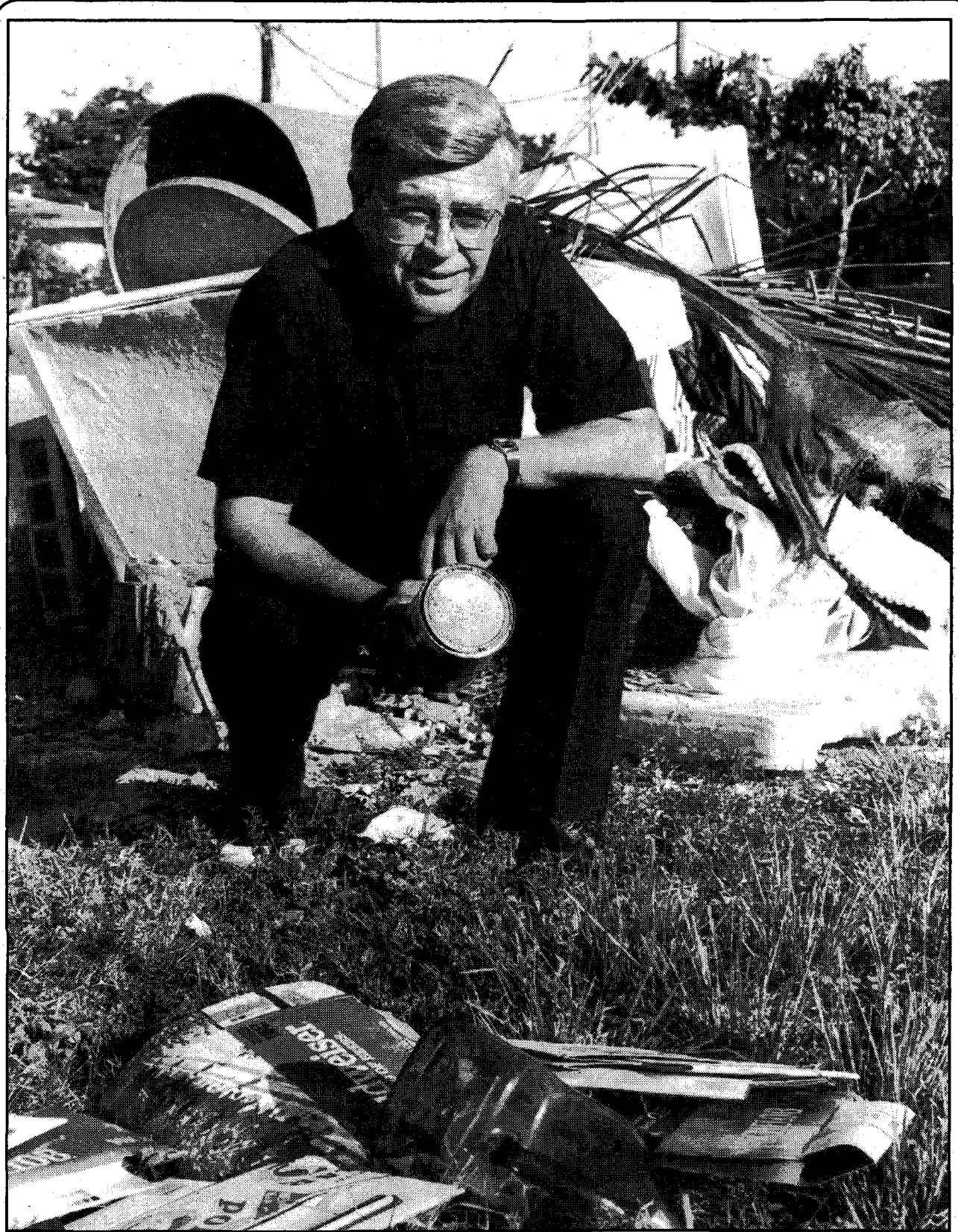
ABCD is held annually and is the major funding source for over 20 Archdiocesan ministries and programs including Catholic Community Services, Religious Education in inner city and rural areas, RespectLife, and Young Adults to name just a few.

Priest Coordinators and Deanery Representatives have also been named. Fr. George Garcia of St. John the Apostle Church will be the Priest Coordinator for Dade County. The Northeast Dade Deanery Representative will be Carmine Gondolfo of Holy Family parish in North Miami. The East Dade Deanery Representative is Rafael Conte of St. Agnes parish in Key Biscayne. The South Dade Deanery Representative will be Margaret Robinson of St. Louis in Kendall. The West Dade Deanery Representative will be Pat Heid of St. Brendan in Miami. The Northwest Dade Deanery Representative is Tony Calabrese of Immaculate Conception in Hialeah. Fr. Anthony Mulderry of All Saints Church will be the Priest Coordinator for Broward County. The Northeast Broward Deanery Representative is John Moran of St. John the Baptist parish in Ft. Lauderdale. The Northwest Broward Deanery Representatives are John and Darlene Moppert of St. Bernard in Sunrise. The South Broward Deanery Representative is Raymond Greene of Nativity parish in Hollywood. The Priest Coordinator for Monroe County is Fr. Eugene Quinlan of St. Mary Star of the Sea Church in Key West.

Throughout January nine dinners will be held within the three counties of the Archdiocese.

In addition to the kick-off dinner, a dinner will also be held at the Inverrary resort on Jan. 6. On Jan. 16 a dinner will be hosted at the Castle Hotel on Miami Beach followed by one the next night at the Bahia Mar Hotel in Ft. Lauderdale. On Jan. 23 and 24, ABCD dinners will be hosted at the Airport Hilton in Miami. The dinner for Monroe County will be held at Sts. Peter and Paul parish on Big Pine Key on Jan. 27. On Jan. 30 the Crystal Lake Country Club in Pompano Beach will be the location of an ABCD dinner and on Jan 31 a dinner will be held at Signature Gardens Restaurant in Miami.

For further information on ABCD dinners and events contact the Communications Office of Archdiocese of Miami at 757-6241, Ext. 330.



Litter-'bugged'

Father Gerard LaCerra examines some litter in an empty lot near St. Mary Cathedral where he is rector. Father is president of PACT (People Acting for Community Together), an interfaith grassroots coalition seeking to clean up neighborhoods and address community problems. Recently PACT has been pushing city officials to do something about abandoned houses which are often turned into "crack houses" by drug dealers. (Voice photo by Prent Browning)

Ministries activities

Women in ministry seminar

A day-long seminar entitled "Women in Ministry" will be held Saturday, Jan. 14, from 9:30-4:30 in the Law School Building at St. Thomas University's main campus in North Dade.

Joan Ohannesson, a nationally known author, international lecturer and producer will be the guest speaker on "Creative Partnership... How Men and Women Can Work Together."

The current focus of Ms. Ohannesson's work is in the area of sexuality and spirituality, and women's gifts in the Church and the marketplace. She is the author of two books: "And They Felt No Shame: Christians Reclaim Their Sexuality"; and "Women: Survivor In

The Church." As a television producer, she has received the prestigious Gabriel Award for the television show "Women's Gifts: Ministry as Self-Definition."

Registration for the seminar, which is sponsored by St. Thomas' Institute of Pastoral Ministries, will take place at 9 a.m. on Jan. 14. A donation of \$10 is requested, but not required. Lunch is included in the day's agenda.

According to St. Thomas president Dr. Richard E. Greene, "We started this academic year with a lecture series entitled "Enterprise Ethics Forum." I feel that Ms. Ohannesson's contribution will be especially valuable in that

Parish social ministries conference

The Second Archdiocesan Conference on Parish Social Ministry will be held on Jan. 21 at Our Lady of the Lakes Church (15801 N.W. 67th Ave., Miami Lakes) from 8:30 a.m. to 3:30 p.m.

Fr. John Gallen, S. J., will be the

continuing series. We are firm in our desire to raise St. Thomas' civic, cultural and educational profile by our contributions to the community."

St. Thomas University's Main Campus is located at 16400 N.W. 32nd Ave. (at the Palmetto). For further information contact Connie Popp or Mercedes Ionnone at 625-6000, Ext. 141.

featured speaker at the conference. He is the director of the Corpus Christi Liturgical Center in Phoenix, Arizona. Father Gallen will address the need for an organized "social ministry" program in every parish, and also the need for communication and collaboration between all parish ministries.

In addition, there will be a number of workshops devoted to various forms of parish service ministry.

The fee for early registration will be \$12. Box lunch will be provided. For further details contact Parish Community Service at 754-2444 (Dade) or 522-2513 (Broward).

No room at the Inn

Hundreds of Nicaraguans spend Christmas in stadium

By Araceli M. Cantero
Editor, La Voz Católica

A Miami baseball stadium became a Christmas stable and gave shelter to Nicaraguan refugees who, like Mary and Joseph 2,000 years ago did not find room in the inn.

This time they were not visited by Magi, but they did receive the visit of the Child Jesus.

A small statue of the Christ Child was brought in by a Nicaraguan woman, Yanina Rodriguez, at the end of the midnight Mass. It was then presented by the priests to the faithful for veneration.

"This Christmas you are away from their homeland, as were Mary and Joseph in the first Christmas," Archbishop Edward McCarthy told them during a surprise visit at 2:30 a.m.

A wooden bench was the improvised platform from which the Archbishop spoke to the Nicaraguans and gave them his blessing. Moments earlier the Archbishop witnessed the small tribute from Nicaraguans to the Miami City Manager Cesar Odio. Atop the wooden platform, Mario Martínez, one of the refugees, read a Christmas card from the group addressed to the Nicaraguans' Santa, commending him for his attempts to obtain work permits for 250 refugees. Days earlier the City had expelled them from a Miami building turned into a refugee shelter but lacking necessary conditions.

Later, most of the permits were denied except for a few refugees most likely to be granted asylum.

"We brought these people to the stadium because this is the largest space available that the city has," said Libia García, an employee of the city of Miami who heads the stadium program. The refugees remain there pending resolution of their situation.

"We know that this is not the solution," she said. "This is like applying a band aid to a bleeding wound," she explained as she walked the stadium corridors full of children with new toys.

"The federal government is causing the problem but is not offering solutions," she added. "A work permit is only temporary. The federal government has to accept that these are refugees," she argued, citing figures of 175,000 Nicaraguans already in Miami and the prospect of 100,000 more coming in the next months.

In the meantime, Nicaraguans continue to flock to the Miami Stadium where they will wait until the county readies for them Beckham Hall, a building with capacity for 150.



Roberto Perez Malrena and Norma Espinoza play with toys donated for Christmas.

The county is spending \$400,000, but it will still be too small, said García. What García made clear is that the City has no funds and these will have to be obtained from the Federal Government and from the Nicaraguan community. "The various Nicaraguan groups will have to unite on this," she said.

Since the arrival of the refugees in the stadium several City employees have established an office there and take turns supervising the program. On Christmas eve García walked the corridors speaking through a walky-talky and coordinating the coming celebration. Several locker-rooms had been turned into dormitories with dozens of mattresses lined on the floor. Several children played with new toys in one of the rooms and a woman lay in bed, half asleep.

Do you feel any better? García asked as she approached to fix her blanket. "We will pray for you at Mass," she told her.

Outside the field was all lit. In one corner father Oscar Bramonte, a Nicaraguan, was hearing confessions while some youth from Corpus Christi

Parish were rehearsing songs. A statue of Mary Immaculate, patroness of Nicaraguans presided over the Mass, celebrated by Father Pedro Corces and attended by some 100 refugees and also city employees, including the city manager and his wife Marian Prio.

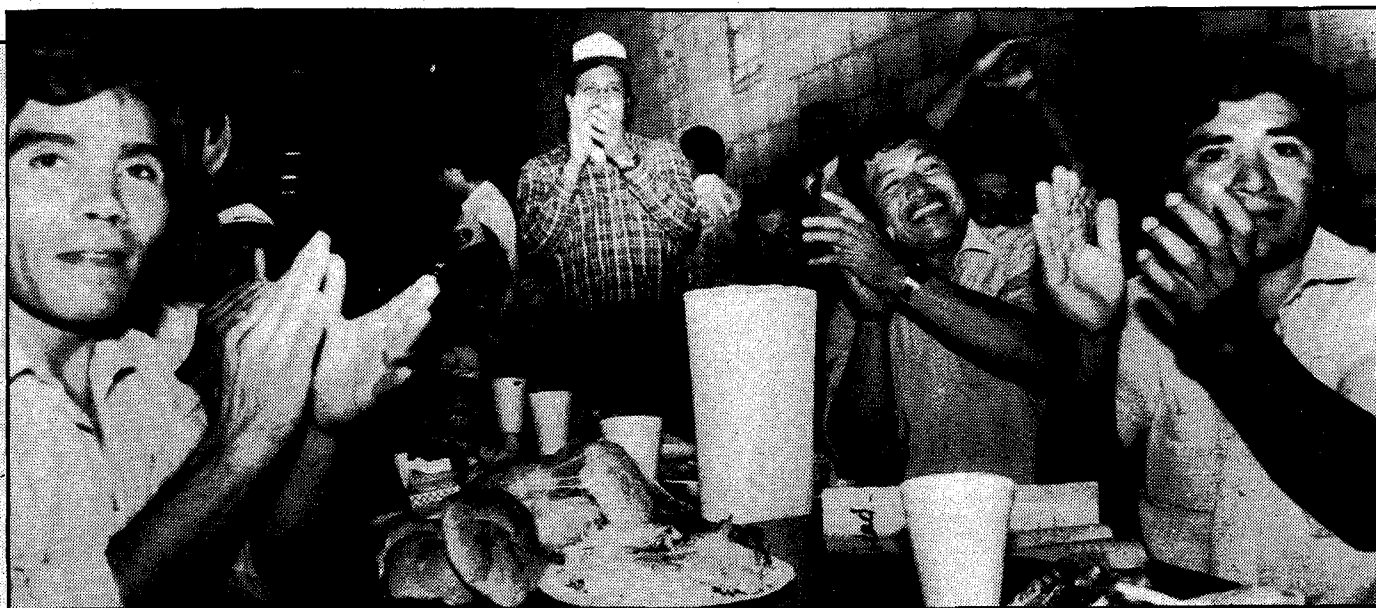
"Wherever you are, Nicaragua is, because your country is in your heart," father Bramonte told them during the homily. The priest, the first Nicaraguan exile ordained for the Archdiocese of Miami asked for unity among Nicaraguans and for trust in God. He also thanked all those who had helped, especially Cubans.

"We have been swamped with clothes and toys," García said showing the piles of plastic bags with toys ready for distribution that night. After Mass, the children lined up to receive the toys from Cesar Odio and other city employees.

It was 3 a.m. and the Stadium was full of the hustle and bustle of excited children. "Normally we put off the lights at ten," said García. "But today is Christmas eve."

On that day, the stadium had become a Christmas stable, because there, thanks to the love of a few, Nicaraguan refugees were able to sweeten the drama of their first Christmas exiled from home.

Nicaraguan refugees applaud Archbishop McCarthy as he pays a surprise visit at 2:30 a.m. In the "catacombs" of the Miami baseball stadium after he had finished the Midnight Mass at the Cathedral earlier.



(LaVoz photos by Araceli Cantero)



Mario Martinez reads a Christmas card honoring City Manager Cesar Odio, the "Santa" who helped provide them with the living quarters in the stadium, as Archbishop McCarthy looks on.

Sin - not so hard to spot

By Robert E. Burnes

During what might whimsically be called my formative years, going to Confession was a necessary evil ("Only kidding, Sister"), but examining one's conscience in preparation for the sacrament was rather simple.

Had I missed Sunday Mass or, more particularly, had I missed one of the "three principal parts of the Mass"?

Had I eaten "flesh meat" on Fridays or on days of abstinence? Willfully, not forgetfully, that is. (My devoutly Catholic 75-year-old grandmother didn't hesitate to send me for barbecued chicken on Fridays because 'chicken's not meat.")

Had I disobeyed my parents, been disrespectful to my teachers, or consistently omitted morning and night prayers?

And then there were the sins of impurity, in thought, word, or deed. Some of us spent so much time wondering whether we had sinned by impure thoughts that we didn't have time to commit any other sins. ("Did you entertain these thoughts, my son?" "No, Father, they entertained me.")

It has become the conventional wisdom to argue that Catholics have lost their sense of sin and that the Second Vatican Council may have been the cause of this malaise. But, as is so often the case, the conventional wisdom in this instance is, I believe, erroneous.

For many generations prior to the Council, Catholics had practiced what Samuel Taylor Coleridge, in quite another context, had called "the willing suspension of disbelief."

Coleridge was speaking of poetic faith, but Catholics were for many years called on to exercise the same discipline regarding their religious faith.

Why is this a sin? Because the catechism says so or, more likely, because Father or Sister says so.

But the real problem in these matters was not "what is a sin?" so much as "what is a grievous sin?" Most of us Catholics were never quite sure what a venial sin was, but it gave us a convenient fall-back position.

All of those gray-area sins could be pigeonholed as venial, to be confessed or not depending on how crowded the rest of our sin agenda was. The rub came when we had to face the reality of grievous sins.

To qualify for this category, we knew, a sin had to involve a serious matter and have been given sufficient reflection and full consent of the will.

The first of these three requirements posed no problem. Seriously sinful matters were spelled out for us. The latter two were something else again.

A man who planned for weeks to kill another, who, armed with a shotgun, waited in the bushes for his victim to come home and then blew his brains out deserved and undoubtedly would be doomed to burn in hell for all eternity.

But what about the guy who shrugged his shoulders and wolfed down more than two thirds of a hot dog on the Octave of Pentecost? Or the girl who got home late on a Saturday night and faked a stomachache when it was tie for Sunday Mass?

Would these people burn in hell interminably?

'Perhaps we Catholics have lost our sense of sin; but if we have, this loss has nothing to do with the Second Vatican Council or that amorphous "changes in the church.'

And when the Friday abstinence laws were all but abrogated, what of those earlier breakers of the law?

Would their damnation perdure, or would they be amnestied retroactively?

At this point, dear readers who have stayed with me this far, a word of caution. Before you take pen or word-processor in hand(s) and write a letter to me via the editor that begins, "Dear Sir, You Cur!" please note that I am not suggesting or even hinting that grievous sins do not exist or are impossible to commit in these "enlightened" days.

These ruminations arose, in fact, by my puzzlement that there are no lines outside of confessionals in a country where so much evil is apparent.

Do any Catholic executives feel the need to confess their complicity in dumping poisonous wastes into public waterways that supply drinking water to people along their courses?

Or are we to believe that there were no Catholics among the tobacco-company moguls who discussed and plotted to cover up the deleterious effects of their products?

Or are there no Catholics among the consultants who have been conspiring to cheat the taxpayers by inflating the cost of military material?

And what about the administrators of Catholic hospitals and schools who ignore the need for their employees to be paid a decent wage and benefits and who try to break unions when the latter go to bat for the beleaguered



workers?

Surely, these and many other acts (or failures to act) are damnable offenses. Quite obviously, the culpability and grievousness of each must be judged individually-and by God alone.

But I don't think it can be argued that the offenses themselves are not sinful.

Neither am I suggesting that only social sins such as those I've mentioned are the only grievous sins possible today.

Hate, willful violence, adultery, child abuse or neglect, and the deliberate jeopardizing of one's health by indulgence in drugs (or "chemical substances," as we politely put it) continue, as they always have, to be sinful.

Perhaps we Catholics *have* lost our sense of sin; but if we have, this loss has nothing to do with the Second Vatican Council or that amorphous "changes in the church." It may be that, for too long, we were put in the position of the boy who cried wolf when there was no wolf.

Now that the wolf *is* here, it may be that we don't recognize him. A little matter of getting our priorities straightened out may be a big matter of salvation or damnation.

(From U.S. Catholic)

True relic of Jesus is found

Religious News Service

While the discovery that the Shroud of Turin is not an authentic relic of Jesus Christ has monopolized recent headlines, the uncovering of a true relic of the Nazarene's life has been quietly overlooked by all but a few scholars.

The finding of what is believed to be Peter's house in Capernaum, where Jesus stayed, taught and conducted healings-including that of Peter's mother-in-law-has been substantiated by archeology, says James H. Charlesworth. He describes it as an "authentic relic" in his new book, "Jesus Within Judaism," published by Doubleday.

Dr. Charlesworth is chairman of the biblical department at Princeton Theological Seminary and a leading authority on the Pseudepigrapha, the Jewish religious books written between 250 B.C.E. and 200 C.E.

He insists that the unearthing of Peter's house-along with six other major archeological discoveries in the past 20 years and the finding and deciphering of such writings as those at Nag Hamadi, the Dead Sea Scrolls and additions to the Pseudepigrapha-all add up to one conclusion:

"Jesus did exist, and we know more about him than about almost any other Palestinian Jew before 70 C.E."

Even though Dr. Charlesworth maintains that "a biography of Jesus is, and always will be, impossible," the scholar says there is no doubt that "he was a real person who lived in Palestine, growing up in Galilee."

Now on a sabbatical in Israel where he is doing research on the Dead Sea Scrolls and teaching at Hebrew University, Dr. Charlesworth said the new findings substantiate some things previously considered questionable in the accounts by the Jewish historian Josephus and the writers of the New Testament Gospels.

Among the new information is the discovery that most first century synagogues were large public meeting rooms in private homes rather than separate buildings.

Such is the design of the house now said to have been Peter's home. It is beneath the remains of an octagonal church, typical of those built by early Christians over venerated sites. It also is near the famous remains of a later formal synagogue building.

The house, whose construction dates to about 60 B.C.E., contains etched crosses, a boat and more than 100 Greek,

Aramic, Syriac, Latin and Hebrew graffiti from second and third century Christians who venerated the place. It contains ritualistic pottery, and wedged between and under the floor stones are fishhooks and a fisherman lived there.

Other recent archeological finds Dr. Charlesworth described as "sensational, breathtaking" in a telephone interview from Jerusalem include:

-The discovery that the rock under the Church of the Holy Sepulchre is a rejected quarry stone, seemingly fulfilling and giving the double meaning to the biblical passage in I Peter 2:7, "... the stone which the builders rejected, this has become the head of the corner."

-Finding the first remains of anyone who obviously had been crucified. The bones of a man named Jehohanan show the ankles still nailed to the wooden cross piece, and scientists have been able to determine from the position of the skeleton that he died of suffocation.

He also received a proper Jewish burial, indicating that the same was possible for Jesus and that not all the crucified were tossed into pits, as some historians had thought.

Peace in 1989?

'In a truly democratic society, to guarantee the participation of minorities in political life is a sign of a highly developed civilization.'

- Pope John Paul's World Day of Peace message observed Jan. 1

"There is no doubt that the development of a culture based on respect for others is essential to the building of a peaceful society. Unfortunately the evidence today is that the effective exercise of this respect meets with considerable difficulties," Pope John Paul II says in his message for the 1989 World Day of Peace, observed Jan. 1. The message focuses on the rights and responsibilities of minority groups within society.

In his message, the pope appeals for an end to discrimination and prejudice. At the same time he rejects the "inhuman path of terrorism" as a means of redressing grievances.

And, he says, "the first right of minorities is the right to exist" - a right which is denied in overt as well as subtle ways.

The pope says respect for minorities "in a sense... is to be considered to touchstone of social harmony and the



South Africa - A trooper holds a gun in front of a line of prisoners as they are interrogated. The prisoners were forced to hold this position in the heat of the midday sun while the trooper repeatedly clicked his pistol in their faces. (NC photo)



Latin America - Demonstrators stage their own protest and search the streets for members of opposition parties. (NC photo)



Northern Ireland - Troops move in to stop rioters in Londonderry, Northern Ireland during a protest march. (NC photo)

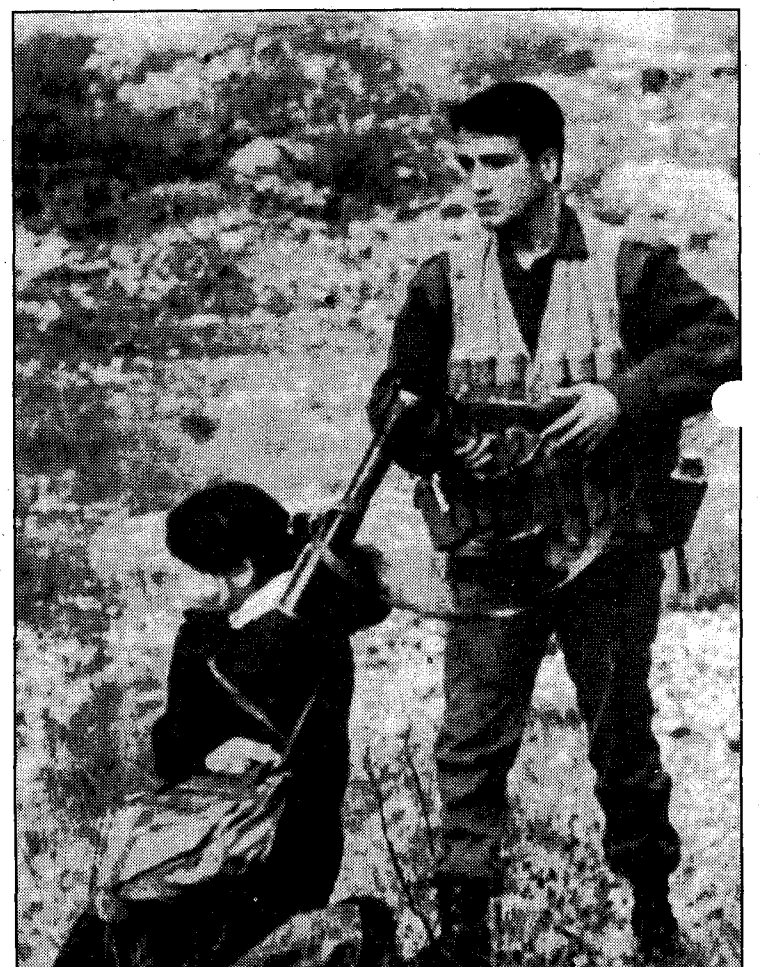
index of the civic maturity attained by a country and its institutions. In a truly democratic society, to guarantee the participation of minorities in political life is a sign of a highly developed civilization."

The state "has an obligation to promote and foster the rights of minority groups," the pope says. Laws and human rights declarations on the national and international levels are not enough "to overcome deep-seated attitudes of prejudice and distrust or to eliminate ways of thinking which lead to actions directed against minority groups." Governments must actively promote cultural and educational efforts to eliminate such attitudes and they must work to prevent new forms of discrimination in areas such as housing or employment, according to the pope.

As for members of the church, the pope says "there can be no place for discrimination within the church." Moreover, no Christian "can knowingly foster or support structures and attitudes that unjustly divided individuals or groups. This same teaching must be applied to those who have recourse to violence or support it."

The pope criticizes terrorist groups which "unduly arrogate to themselves the exclusive right to speak in the name of a minority, depriving it of the possibility of freely and openly choosing its own representatives and of seeking a solution without intimidation."

"To strike blindly, kill innocent people or carry out bloody reprisals does not help a just evaluation of the claims advanced by the minorities for whom they claim to act," the pope said of terrorists.



Jerusalem - An Israel border policeman carrying a tear-gas gun stands over a crying Palestinian girl after she was arrested in Arab East Jerusalem. (NC photo)

To become a priest

Q. My non-Catholic sister-in-law asks me many questions I can't answer in spite of many years of Catholic education. A recent one: If a young man wants to become a priest but only has one arm or is partially blind, why is he rejected for the priesthood? (Texas)

A. Canon law stipulates that, among other requisites, those who receive the sacrament of holy orders must have the "physical and psychological qualities which are appropriate to the order to be



By Fr. John Dietzen

received" (1029).

Obviously, certain handicaps might render difficult, even impossible, some forms of priestly ministry. The man may be quite well-equipped for other forms, however. One thinks immediately of the monastic, perhaps contemplative, life. But opportunities would appear to be numerous.

Anyone possessing a handicap and who is interested in the priesthood should contact an abbot, bishop or other religious superior to seek advice and guidance.

Q. About five years ago I converted to Catholicism. I love my new faith and embrace it fervently. I am constantly learning new things about it, mostly from your column. My question concerns annulment, again.

For eight years I have been married to a wonderful Catholic man. I was previously married to a non-Catholic. My husband also was married to a non-Catholic but not before a priest or deacon.

I understand from your column that I need an annulment but my husband does not. How do I try to get an annulment, and if one is obtained do my husband and I need to be remarried before a priest or deacon? (Massachusetts)

A. I'm confused by your statement that you have been married to your present husband for eight years and joined the Catholic Church only five years ago.

Normally the priest would have resolved the problem of your previous marriage before your entry into the Catholic faith, assuming of course that he knew about that marriage.

My first suggestion is that you talk to the priest who gave you instructions, explain the situation and ask him if any process was pursued at the time of your profession of the Catholic faith.

If not, it should be followed up on now. The priest will help you do that.

From your letter I gather that you and your present husband were married in the Catholic Church either eight years ago or at the time you entered the Catholic Church. If that is true, there probably would be no need for new reciting of your marriage vows.

That could depend on what process was, or now will be, used to resolve the question of your previous marriage.

Talk to your parish priest and follow his advice.

(A free brochure explaining the Catholic position on membership in the Masons is available by sending a stamped, self-addressed envelope to Father Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701.)

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What the young are like

By Dr. Michael Warren
NC News Service

Sometimes others decide on their own what young people are like. Then these people — including film directors, TV producers and writers, song writers, ad makers — feed their image back to young people, expecting them to accept it as their own. How do others expect you to be? And what truth about young people do they miss when they falsely imagine what the young are like?

1. Do they imagine you to be apathetic, to care only about yourself, about fashion and your own appearance?

If so, they forget your passion and compassion, your ability to understand others' feelings. They forget your valuable anger born of a passionate sense of injustice. But they also forget that Jesus imagined human life in a completely different way.

2. Do the image makers imagine you as knowing nothing? Do they imagine young people as incompetent?

When people imagine youth in such terms they are quite confident that you therefore cannot have a voice. They forget the enormous talent young people possess and their capacity for understanding what is going on.

They forget young people have an original way of looking at the world that looks at human possibility with fresh eyes. They forget that young people are watching them and judging the systems they have created and looking for better ways of running the world. They also forget that some young people accept the imagination of Jesus: "Love your enemies and do good to them" (Love your enemies and do good to them) (Luke 6:35).

3. I claim that others imagine you as having no political power.

You are "only kids." But they forget that you are connected with those you know and like and love, with those who share your own vision. They forget that you are capable of reading the newspaper and of evaluating the world situation. They forget you have the power of making judgments about their policies and to bond with others in public action. They forget that someday soon you will sit in public judgment on the world they have handed on to you.



4. Are there those who imagine you without a voice? They forget you write your own songs and make up your own jokes ridiculing the stupidities you see. They forget that you can subvert their images with your creative graffiti, with your own counter images.

Jesus encourages us to speak in a voice that offers contradictory wisdom: "Bless those whose curse you, pray for those who mistreat you... From the person who takes your cloak, do not withhold even your tunic" (Lk 6:28-29).

5. Are there those who imagine you as asleep? That gives them permission to carry out schemes they would never dare to if they knew the young were watching. They forget that you are very awake, watching and planning how the world can be a better place for coming generations.

In one place in the Gospels Jesus praises his Father for the new imagination of human possibilities given to the young: "I offer you praise, Father, Lord of heaven and earth, because what you have hidden from the learned and the clever you have revealed to the merest children" (Lk 10:21).

Whose imagination will direct our lives?

Do Rambo and Magnum and Dirty Harry provide us the images of who we could be? Do Madonna and Brooke Shields and other well-marketed women provide the images we want to imitate?

Or are there other possibilities, much closer to the imagination of Jesus: Father Daniel Berrigan, SJ, Jean Donovan, Archbishop Oscar Romero?

We must decide.

The key to prayer: Belief

In my columns I try to talk a strange language and make sense at the same time. I have had the experience of struggling with spiritual ideas for hours writing and rewriting and refining ideas for myself and for you the reader. Two months later, when I read the column in print, I may be in a rush, many things may preoccupy me at the time, I scan the article and find it shallow, or not engaging. What happened to the intense passion I felt in the writing? I don't know. Perhaps words need more time than we give them. Poetry is like that.

I met a poet once who told me he spent 600 hours on one poem that was only three pages long! For whom was he writing? For himself or for his reader? No doubt for both.

Why do I bring this up now? Because I want to point you in the direction of chapter 11 of St. Mark's gospel. When you have the time, sit down and read it through. Please do not scan it. In that chapter Jesus says that anything you ask for in prayer, believing that you have received it, is yours.

This is a spiritual secret you've heard before but may have forgotten. What does this mean for you? It means many things. If you are lonely and in need of God's love, once you ask for it, believing that it is given, the love will flow to you in abundance. If you are under attack and need God's forgiveness and believing you are forgiven, you are made clean. All this presupposes a desire on your part to conform to God's will.

Jesus also taught us to "forgive those who trespass against

By Fr. John Catoir



us." Some people can not do that, it involves too much pain and too many terrible memories. But a Christian must forgive. For some this realization is a crucifixion in itself. If that has been your experience, read St. Mark's Gospel, chapter 11.

In any circumstance if you ask believing the help you need is given, it is already given. If you want the healing that goes with forgiveness, if you want to please God, pray for a forgiving heart and believe that you have received it.

Do not pay attention to your feelings or your hurts. Look rather to the Lord within. He is your worthiness; He is your virtue; He has promised to give you all you need. Mark 11 is worth reading slowly.

(For a free copy of the Christopher News Notes, The Quality of Mercy, send a stamped, self-addressed envelope to The Christophers, 12 E. 48 St., New York, NY 10017.)

Time capsules

By Frank Morgan

'Did you know...?'

Did you know...
...that in 1785, Oliver Evans put into operation in Maryland an automatic flour mill? It contained elevators and conveyor belts and cut the labor needed in half.

...that in 1785, Dr. William Withering, an Englishman, introduced digitalis for the treatment of heart disease?

...that in 1785, the New York Society for Promoting Manumission (freeing of slaves) was established with John Jay as President? For many years, John Jay had purchased slaves for the express purpose of freeing them.

In 1782, Hector de Crevecoeur, a French immigrant who settled on a farm in New York, published his, "Letter from an American Farmer", in which he wrote:

"What then is an American, this new man? He is a European who has left behind him all his ancient prejudices and manners

and received new ones from his new mode of life he has embraced; the new government he obeys and the rank he holds.

"Here individuals of all nations are melted into a new race of men whose labor and posterity will one day cause great changes in the world."

On April 12, 1776, lookouts reported seeing men from a British warship fortifying a 12 acre island in Manhattan's harbor, possibly as a jumping-off point for an attack on the city. Major William De Hart and 200 American soldiers landed on the island soon after midnight. They found that the enemy had escaped to their ship lying offshore, but the American raiders burned the buildings that had sheltered them.

Never again would Bedloe's Island serve as a way station for tyranny. And years later this island would become the site of the very symbol of freedom, the Statue of Liberty.

Readiness for remarriage

Pete had been divorced for two months. His wife had walked out on him and he was devastated. He felt abandoned by the one person he loved. In the months prior to the divorce he withdrew from everyone. In his silent rage he hoped and prayed that things could be worked out. He carried with him the guilt of his irresponsibility in the marriage and he was determined to do better.

However, when the divorce was final, Pete faced the reality that the marriage was over. Alone and vulnerable, he decided not to allow his pain to get in his way. He was a loving, caring man who needed an intimate relationship. He was determined to put the past behind him and to find just the right person with whom he could share the rest of his life. And so he began his search.

This experience of Pete's is not uncommon to the men and women who face the end of marriage—whether this be the result of divorce or death. When one is hurting, the only thought is to make the pain go away. To be involved in an intimate relationship is one attempt to ease the pain. But the reality is that one cannot just brush the pain aside. The guilt, the anger, the feelings of neediness, rejection and fear, if not dealt with are carried unconsciously into the new relationship. It is said that those marrying too quickly after a loss are marrying 'on the rebound' and chances of survival are not too promising.

Dr. Robert Garfield of Hahnemann Medical Univer-

By
**Sister Virginia
McCall**



sity in Philadelphia has identified four areas to be examined by couples entering second marriages. He first acknowledges that it takes an average person from two to four years to work through the grief, the feelings and the related issues. For the second marriage to work the divorced person needs to achieve a healthy distance from the past, an understanding of why the marriage failed and to be able to relate to his/her new partner with openness about the first marriage.

Secondly, he quotes the old adage, "One has to be able to stand alone before one can stand with another person, or one might knock the other over." There is a need for wholesome independence and the development of successful single living so that one can enter into another marriage not out of dependency but out of mutual caring

and commitment.

Thirdly, the acceptance of the divorce and remarriage by one's family members plays a significant role in the success of the second marriage. One needs to take time to gain the understanding and support of family. Sometimes this can be accomplished through the help of clergy acting as intermediaries when the negative attitudes of parents have a religious dimension.

Finally, approximately 60% of remarriages involve children which makes the forming of a new family more complex and challenging. According to Dr. Garfield inherited assumptions about family life, new roles and emotional boundaries and discipline must be explored before the marriage.

The Beginning Experience, which assists persons in letting go of the past relationship, is helpful for many who plan eventually to remarry. The next Beginning Experience weekend will be held February 10-12 in Delray Beach.

For those who have already remarried The Family Enrichment Center offers the six week program "Strengthening Stepfamilies" to help couples explore solutions to problems which arise within a blended family.

Contact Sister Virginia McCall, 651-0280 for information about these programs or any other need of support for persons who are divorced and/or remarried.

Sharing the parental bed

Dear Dr. Kenny: I have a 3-year-old niece who says she doesn't like her bed or room. Sometimes she says she hates the house. They put her to bed at 8:30, and in the middle of the night she goes to her mother's room and wants to sleep with them.

The parents wonder what is wrong. I think that's an excuse to be with her mother and father. What do you think? — Ill.

Sleeping, like eating cannot be forced. Yet both activities are vital. Using bed as a punishment or forcing a child to stay in bed over her strong objections is not wise.

Keeping the 3-year-old in her bed is a good idea, but "forcing" her to stay there against her will is not. My first parental strategy would be to make bed more attractive. Bed should be a pleasant place.

Night lights can help. There is nothing wrong in falling asleep with a small light on. I know many adults who prefer to sleep this way.

Children of any age enjoy flashlights. A flashlight or penlight might be a nice bed toy, suitable also as a "laser gun" for zapping any unwary monsters who wander into the room.

Bed toys also include teddy bears and dolls, pillows

By Dr.
**James and
Mary Kenny**



and blankets, cuddly objects of all varieties to hold tight against the lonely dark, bedtime activity. A reading lamp and a few favorite books for reading only in bed might be fun.

What about prebed rituals? The drink of water, reading or telling a story, the bedtime prayer and blessing, reviewing the events of the day. Do the parents take time out to settle their child?

A tape recorder or a transistor radio can be a marvelous bed pal. Listening to music at night or replaying the recorded bedtime story can be a pleasant way to fall asleep.

A bedtime snack may help. Sharing cookies and milk or crackers and cheese can be a nice prelude to settling in. Who cares about a few crumbs in the bed?

If the child still does not live to be alone in bed mom or dad may want to lie down with her until she falls asleep.

If the child comes into the parents' bedroom at night, scared and wanting company, let her stay. This is the most natural thing in the world. The human race has slept together for thousands of years.

Children have a strong need for physical comfort, especially at bedtime. In no way is the family bed harmful. If indulged a bit, children will soon outgrow their desire to sleep with their parents.

If the parents find it hard to sleep with an all-night wiggler, they might keep a foam mattress under their efforts to make the child's bed a more attractive place. At the same time, they might welcome and enjoy the opportunity to take their child with them into their own bed.

(Reader questions on family living and child care to be answered in print are invited. Address questions to the Kennys, Box 872, St. Joseph's College, Rensselaer, Ind. 47978.)

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The other side of church salaries

My 1988 column which garnered the most reader response was the one on "The Church as Employer." Interestingly, I heard from only two readers defending and explaining church policies. It's rare to experience so much response on one side of a church issue and so little on the other.

Next week I will share some of the letters I received from employees who have been hurt by the church and make suggestions for implementing fairer policies in the future. To maintain balance I am printing, with permission, parts of the two letters I received defending church salaries. Both make the same point: if our laity gave decent financial support the church could pay its workers a decent wage.

The first letter comes from Bishop James S. Sullivan of the Fargo, ND diocese. "Having been a bishop and a pastor for some 32 years, I found that your article brought a great deal of wonderment into my life. I do not believe that there is any bishop or pastor who in any way enjoys directing a diocese or a parish knowing that he has financial constraints. I do believe in economic justice, and I do believe in paying persons for work well done, especially when a man or woman has the responsibility of dependents.

"But your article did not address the real issue. If I were to take your commentary and apply it the way I would like and the way that you intend, I would be talking to Mary Smith who is a very qualified lady whom I would like to

By
**Dolores
Curran**



have on my staff because of her competence, efficiency and intellectual bearing.

"I would describe the job that I would want done, and then discuss the wage which would have to be about \$30,000. Then, after having said that, I would say that all the money I have is \$20,000. So, because of that, I cannot hire you.

"The question is not only the economic of just salaries. But a person like yourself should address this kind of issue not the Church as employer, but to fellow Christians who want the Church to be competitive in salaries but, at the same time, are very lax in tithing to the Church. If all people were to tithe, or if those who give nothing would just give something to God for the works of religion, so many other pieces of this puzzle would fit together!"

The second letter comes from Dr. Bruce Fech for the

Lansing, MI diocese, who has been a Church employee for almost 30 years.

"The points you made were valid, as far as they went. You call on members of the Christian community to speak out when ministers are treated unjustly by being 'let go' or having salaries and benefits reduced for economic reasons. What I think you have failed to do is point out that those same members share responsibility for the situation. They are the 'stockholders,' but they do not want to be 'big' investors.

"Recent research indicates that Catholics are among the most affluent of all religious denominations. . . (but) Catholics give 1.1% of income toward Church support compared to 2.2% for Protestants.

"In this diocese, one third of the parishes experienced a decline in ordinary income last year. . . One of our largest suburban parishes, one which tries to provide something for everyone, receives financial support from about 36% of the registered parishioners.

"... It is easy to fault the hierarchy and clergy for failure to provide adequate salaries. . . (but) Until the people in the pew are willing to accept their responsibility in this enterprise, 'reorganizing' with its elimination of positions will continue. Parishes and dioceses cannot operate on deficit budgets."

We cannot ignore the truth in these letters. If we want good lay ministry, we must be willing to pay for it. I wonder when and if we'll reach that level of maturity.

'Dakota' teen role inspiring

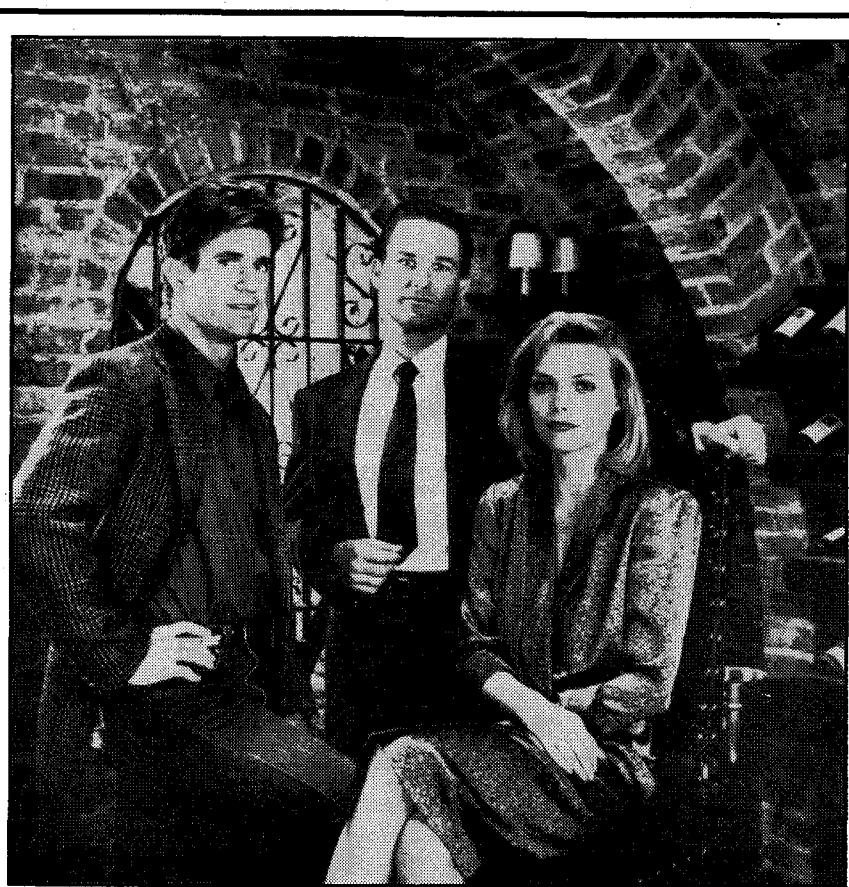
The following are capsule reviews of movies recently reviewed by the U.S. Catholic Conference Department of Communication.

"Dakota"

An alienated California teen-ager (Lou Diamond Phillips) who is accidentally responsible for his younger brother's death motorcycles away from his father's wrath and ends up working on a Texas thoroughbred ranch. He befriends the rancher's disabled 12-year-old son (Jordan Burton) and becomes a honorable love interest for the boy's lovely older sister (DeeDee Norton). With an interesting subplot about a cross-country antique car race and an inspiring rigorous mountain climb by the one-legged youngsters, the film has more than contrivances to offer. The lead protagonist is ultimately a positive teen role model and, by his example, the film as directed by Fred Holmes encourages young people to face life's difficulties not run away from them and to commit to positive values. Chaste kisses, brief fisticuffs, climactic heroics in a raging fire. The U.S. Catholic Conference classification is A-II—adults and adolescents. The Motion Picture Association of America rating is PG—parental guidance suggested.

"Rain Man"

A shady Los Angeles car dealer (Tom Cruise) loses a \$3.5 million family inheritance to an older brother (Dustin Hoffman) he never knew existed. Since the brother suffers from irreversible autism



'Tequila Sunrise'

Mel Gibson, Kurt Russell and Michelle Pfeiffer (left to right) star in "Tequila Sunrise," a film about two high school friends on opposite sides of the drug trade that the U.S. Catholic Conference describes as "a slickly produced detective yarn featuring an attractive cast, romantic sets and some of the most impossibly confusing plot twists in recent memory." Due to some rough language, a discreetly filmed erotic scene and an intense ending, the USCC classification is A-III - adults. The Motion Picture Association of America rating is R - restricted. (NC photo)

make it big as a Wall Street stockbroker is held back by sexist male bosses who attempt to trade on her sexual favors and a treacherous female boss (Sigourney Weaver) who passes her secretary's trading tips off as her own. When the secretary takes the reins of her life and career in hand, she transforms into a polished professional whose appealing vulnerability attracts the right boss (Philip Bosco) and suitor (Harrison Ford).

This upbeat film classily directed by Mike Nichols and sensitively written by Kevin Wade balances its women-in-the-workplace concerns with a delightful Cinderella story that will entertain and enlighten even the most diehard anti-feminists in the audience. Shows the kind of sexist executive mentality that buries women in secretarial positions as who make it to the top. Much rough language laced with sexual innuendoes and some frontal nudity within brief graphic sexual situations.

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

"Iron Eagle II"

This sequel to the 1986 original tracks the troubled efforts of U.S. and Soviet brass to unite a small band of misfit American and Soviet pilots in a joint secret mission to knock out a hot nuclear warhead being tested in an unnamed Middle Eastern country.

Director-co-writer Sidney J. Furie makes an innocuous, far-fetched attempt to encourage U.S.-Soviet detente. Features Lou Gossett Jr. in a respectable reprise of his original role and a sincere though cliched effort to underscore brotherhood and world peace. Cartoon violence and some locker-room language. The U.S. Catholic Conference classification is A-II—adults and adolescents. The Motion Picture Association of America rating is PG—parental guidance suggested.

MOVIE CAPSULES

tic savant syndrome and has been institutionalized for most of his life, he becomes the focus of a custody battle which is ultimately dropped for his own good when his younger brother learns to love him despite his disability. The brothers' intense and sometimes comical interaction during a life-affirming auto journey is wonderful as are the performances by Cruise and Hoffman. But the rest of the film, directed by Barry Levinson, is less satisfying and distracting. The U.S. Catholic Conference classification is A-III—adults. The Motion Picture Association of America rating is R—restricted.

"Twins"

This often hilarious tale of two geneti-

cally bred brothers who are separated at birth and reunited 35 years later draws its comic momentum from the inspired casting of Danny DeVito and Arnold Schwarzenegger as the fraternal twins. While the big guy has been raised to be sound of mind and body on a South Pacific island, the little guy was dumped in an orphanage where he began his sleazy life of petty crime and womanizing. The actors are by turns poignant and riotous as the mismatched twins who soon learn to love and trust one another. A pastel-hued fairy tale directed sluggishly by Ivan Reitman that sees the triumph of goodness, family and marriage over greed, gluttony and sexual promiscuity.

Some violent cartoon fisticuffs and graphic rubouts mostly played for laughs, some locker-room language and sexual promiscuous behavior. The U.S.

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

"Working Girl"

A 30-year-old secretary (Melanie Griffith) with the training and dreams to

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Catholic television and radio schedule

Television programs

- ☐ **Rosary** In Spanish with Auxiliary Bishop Agustin Román, every Monday at 9 a.m., on Tele-Miami Cable, Channel 40; every Sunday at 5 p.m., on Dynamic Cable, Channel 13.
- ☐ **TV Mass in English** every Sunday, 7:30 a.m., on WPLG-CH. 10.
- ☐ **TV Mass in Spanish** every Sunday, 10 a.m. on WFTV-CH. 23; and 9 a.m. on WSCV-CH. 51.
- ☐ **Raíces Cubanas** with Father Santana, every Saturday at 5:30 p.m., on Dynamic Cable, Channel 13; every Sunday at 8 a.m. on Channel 51.
- ☐ **'Unity'** In English with Mary Ross Agosta, airs three times a week on Educational Cable Channel 2 (all Dade County cable companies); Mondays, 8 p.m.; Tuesdays, 1:30 p.m.; Fridays, 9:30 a.m. Topics: Week of Jan. 9: History in the Archdiocese; Week of Jan. 16: Catholic Church and the Prison System.
- ☐ **'Nuestra Familia'** In Spanish, at 7:30 a.m. Sundays on WFTV-CH. 23.
- ☐ **'New Breed of Man' / 'El Hombre Nuevo'** Hosted by Father Ricardo Castellanos, on the Trinity Broadcasting Network (WHFT-CH. 45), Sundays at 9 a.m. in English and Saturdays at 8 p.m. in Spanish; Mondays at 9 a.m. in Spanish on Channel 51.
- ☐ **Cable Programming** On Storer Cable (Acts / Public Access); Tuesdays, Wednesdays and Thursdays from 7 p.m. to 10 p.m. on

Channel 14 in Broward; and Saturdays and Sundays from 8:30 a.m. to 11:30 a.m. on Channel 38 in Dade.

☐ **Mother Angelica** Her Eternal Word Television Network (EWTN) is carried on some cable channels in South Florida; check with your local cable company.

Radio programs

- ☐ **'Sound and Sense'** Sundays at 9 p.m. on WKAT, 1360 AM. Topics: Jan. 8, Honesty.
- ☐ **'Lifeline'** Hosted by Father Paul Vuturo, Sundays at 9:30 p.m. on WKAT, 1360 AM. Topics: Jan. 8, Genesis.
- ☐ **'The Rosary'** (sponsored by the World Apostolate of Fatima), Saturdays at noon on WEXY 1520 AM; Sundays at 5 p.m. on Dynamic Cable, Channel 13.
- ☐ **'Los Caminos de Dios'** Hosted by Father José Hernando, Sundays at 8 a.m. on WQBA, 1140 AM.
- ☐ **'Domingo Feliz'** Hosted by Father Angel Villaronga and Bishop Agustin Román, Sundays at 8:45 a.m. on WRHC, 1550 AM.
- ☐ **'Una Historia de la Vida'** Hosted by Pepe Alonso, (produced by Kerygma), Sundays at 5:15 a.m., on Radio Mambi, WAQI.
- ☐ **'Una Vida Mejor'** Hosted by Pepe Alonso, Thursdays at 12:30 a.m. on Union Radio WOCM.
- ☐ **'Caminos de Fe'** Hosted by Bishop Agustin Roman, at 9 a.m. on Union Radio WOCN, 1450 AM.
- ☐ **'Mensaje de Fe'** Hosted by Bishop Agustin Roman, at 9:30 a.m. on Radio Mambi WAQI, 710 AM.
- ☐ **'Conflictos Humanos'** Hosted by Father Angel Villaronga, Mondays, Wednesdays and Fridays at 11:30 a.m. on WRHC, 1550 AM.
- ☐ **'En Busca de la Felicidad'** Hosted by Fathers Francisco Santana and Federico Capdepon, everyday at 2 p.m., on WAQI, 710 AM.
- ☐ **'Panorama Católico'** Hosted by Sister Bertha Penabad and Father José Nickse, Sundays at 7:30 a.m. on WQBA, 1140 AM, and at 5:30 a.m. on Super Q, 107.5 FM.

In Spanish

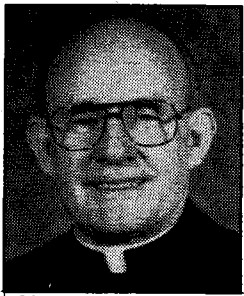
In Creole

☐ **'Kok la Chante'** (The Rooster Crows) Sponsored by the Haitian Catholic Center, Sundays at 7 a.m. on WVCG, 1080 AM.

Msgr. Thomas O'Donovan, J.C.L., 74

By Marjorie L. Donohue

Pompano Beach - A Mass of Christian burial was concelebrated Tuesday Dec. 27 at St. Gabriel Church for Msgr. Thomas



O'Donovan, J.C.L., former pastor, who died on Dec. 21 following a long illness.

Archbishop Edward A. McCarthy was the principal celebrant of the Mass for the 74-year-old priest who was the first Officialis in the Matrimonial Tribunal of the Archdiocese and founding pastor of St. Brendan parish in Miami.

Concelebrating with him were Miami's Auxiliary bishops and priests of the Archdiocese and the Diocese of Palm Beach.

One of the many Irish-born clergy who pioneered in the church in Florida, Msgr. O'Donovan was ordained in 1942 at the Cathedral in Thurles after completing

studies for the priesthood at St. Patrick College. His first parochial assignment was as an associate pastor at the Cathedral, St. Augustine.

He subsequently was assigned to St. Margaret Church in Clewiston; St. Martha Church, Sarasota; St. Monica Church, Palatka; St. Paul Church in Daytona Beach; and served as pastor of St. Ambrose Church in Elkton. From 1943 to 1945 he attended Catholic University of America and earned a Licentiate in Canon Law. From 1945 to 1953 he was Vice-Officialis in the Diocese of St. Augustine Matrimonial Tribunal. Coincident with that appointment he was also vice-chancellor of the Diocese of St. Augustine.

Late in 1953 he was assigned by the late Archbishop Joseph P. Hurley to establish a new parish in South Dade County and in less than a year he became the founding pastor of St. Brendan parish. Under his direction the original St. Brendan Church, a school, convent, and rectory were built. In 1960 the late Archbishop Coleman F. Carroll established St. Timothy parish as a mission of St. Brendan Church under the direction of Msgr.

O'Donovan.

In 1962 Pope John XXIII elevated Msgr. O'Donovan to the rank of a Papal Chamberlain with the title of Very Reverend Monsignor. In 1964 he became pastor of Assumption Church, Pompano Beach. Between 1958, when the diocese of Miami was established, and 1965, Msgr. O'Donovan was first Officialis in the Miami Matrimonial Tribunal. For the past three years he was chaplain of the Broward Serra Club.

Named pastor emeritus of Assumption Church in 1968, he was in residence for one year at St. Mary Magdalen Church, Sunny Isles. Then he served as pastor of Sacred Heart parish in Lake Worth from 1969 to 1971 when he was appointed pastor of St. Gabriel Church, Pompano Beach. He retired from active ministry in 1983 and has been living in Boca Raton.

Msgr. O'Donovan is survived by a brother, Michael, who came from Ireland for the funeral as well as several nieces and nephews. Another brother, the late Father John Donovan served in Oregon.

Burial was in Queen of Heaven Cemetery, Ft. Lauderdale.

Pro-life rally has statewide participation

Perhaps the most significant pro-life event in Florida's history is scheduled for Saturday, January 21 at 10:30 a.m. in downtown Boca Raton Florida at Sanbourn Square Park.

Thousands from various pro-life organizations throughout the state will be attending the event.

"The scope of the rally has required close cooperation among numerous pro-family organizations and a massive amount of planning," said Bert Oliver, Chairman of *Why We Stand*, the Standing Committee in Support of Life, a Boca Raton Based Statewide Coalition Group.

"We have built a consensus in the pro-family and pro-life communities for an event which would bring national pro-life leaders to Boca Raton."

One of the nation's most influential pro-life leaders, Mrs. Judie Brown of the American Life League, will be addressing the rally along with nationally syndicated columnist Cal Thomas. In addition Don Hawkins, Executive Director of the Minrith-Maier Clinic in Dallas, Texas, world renowned for their work in Post Abortion Syndrome counseling, will be in attendance.

In the afternoon at 2 p.m. following the rally there will be seminars conducted by Judie Brown and Don Hawkins.

The rally itself features a 200 voice choir comprised of volunteer singers from churches from throughout Florida (anyone interested in joining the choir can call 305-564-2339). Following the music, individual citizens from throughout Florida will be addressing those assembled and sharing their personal comments on why they are in support of life and against abortion, infanticide and euthanasia.

For information call (407) 395-2400.

National Migration Week designated for Jan. 9-14

The Bishops' Committee on Migration, Office of Pastoral Care for Migrants and Refugees of the United States Catholic Conference has designated Jan. 9-14, 1988 as the 9th Annual National Migration Week throughout the United States. Pope

John Paul II each year through his World Migrant's Day Message designates the theme, that particular focus of the annual celebration which this year proclaims "the Blessed Mother and Immigrants." The Pope stated that the Blessed Virgin's

earthly life was marked by a continual pilgrimage from one place to another. She shines as a "sign of certain hope and comfort for the pilgrim people of God."

Locally, a Mass will be celebrated on Jan. 13 at 11:45 a.m. at St. Martha church, 9401 Biscayne Blvd.

National Migration Week challenges Americans to focus their attention on all people on the move. This celebration challenges us not only to remember the plight of those displaced by poverty, economic hardship and numerous other adverse conditions, but also to choose to "make a difference" in the lives of these immigrants, migrants and refugees in our midst.

Rosenhaus Lecture to feature music

The Anti-Defamation League of B'nai Brith (ADL) and Barry University will co-sponsor the Ninth Annual Matthew B. Rosenhaus Lecture on Jewish-Catholic Relations on January 15 at 7:30 p.m. in the Broad Auditorium of Barry University.

This year's program, entitled "Music and the Laughter of God" will provide an entertaining and informative evening of Jewish-Catholic dialogue. Two renowned experts in Jewish and Catholic music, Alexander Peloquin and Velvel Pasternak will lecture and perform, using music as a vehicle for exploring Jewish and Christian

beliefs. This event is free and open to the public.

Alexander Peloquin is the director of music at Sts. Peter and Paul Cathedral in Providence, Rhode Island and composer in residence and conductor at Boston College. The music he composes and performs is heard on scores of recordings, on radio and network television, and in packed auditoriums, cathedrals and churches throughout the United States.

Pasternak's musical career has cast him in the role of author, lecturer, arranger, record producer, and popularizer of numerous styles of Jewish music. His recordings in the 1960's helped to preserve the Hasidic heritage of song. In recent years he has produced Israeli, Ladino, and Yiddish music. Pasternak guest lectures and conducts workshops on Jewish music.

Damascus rally Jan. 8

During this holiday season of love and joy and beginning of a new year why not experience a new beginning?

How? Through Damascus! What is Damascus? Damascus is an encounter with Jesus Christ. It happens during an afternoon of prayer, song, witness, Mass, refreshments, and fellowship.

The next Damascus rally will be on January 8, 1989 between the hours of 1:30 and 5:30 p.m. at St. Agnes Church located at 100 Harbor Drive in Key Biscayne.

For more information contact the Communications Office at 757-6241, Ext. 371.

RCIA focus of liturgical event

Clergy and lay people will be able to experience the Rite of Christian Initiation of Adults (RCIA) during a day-long liturgical conference to be held next January at Barry University in Miami Shores.

"Initiation '89", co-sponsored by the university and the Archdiocese's Office of Worship and Spiritual Life, will take place Jan. 28, 1989 from 8:45 a.m. to 5 p.m. Described as a "day of prayer and action," the conference is designed to help priests, Religious and laity understand the RCIA, and the role of the parish community in welcoming converts to the Church.

For more information, write or call: Office of Worship, 9401 Biscayne Blvd., Miami, FL, 33138; 758-0543, Ext. 351.

It's a date

Fr. Basil Pennington, a well-known authority on Centering Prayer, will be speaking at St. Louis Catholic Church, 7270 S.W. 120th St. in Miami, Jan. 19 at 7:30 p.m. and St. Maurice Catholic Church, 2851 Stirling Rd. in Ft. Lauderdale, on Jan. 25 at 7:30 p.m.

The Cenacle will host a 6-day centering prayer retreat on Feb. 5-12. Silence throughout. Presupposes previous knowledge of Centering Prayer. Fr. Bill Sheehan, O.M.I. conductor. \$250. On Jan. 27-29 there will be a video tape series by noted author Anthony DeMello, S.J. \$70. Call/Write: Cenacle, 1400 S. Dixie Hwy., Lantana, Fl. 33462. 582-2534.

A March for Life of South Florida will take place at 9:30 a.m. on Jan. 14 at Margaret Pace Park in Miami. For info call 447-0842.

St. Henry Catholic Church in Pompano will host a dance on Jan. 14 with the "Ink Spots" from 8 p.m. until midnight. \$15 per person. Table reservations only. Call parish office at 785-2450 for reservations.

Barry University Auxiliary will have a meeting on Jan. 11 at 10 a.m. at Thompson Hall. Phone: 758-3392, Ext. 311.

The Amputee Support Group at Bon Secours Hospital-Villa Maria Nursing Center, 1050 N.E. 125 St., North Miami, meets the third Thursday of each month from 1 to 3 p.m. in the 3rd floor lounge. The meetings are free and open to the community. An Alzheimer's Support Group also meets regularly. For more information call (305) 891-8850, Ext. 230.

St. Malachy Women's Club will host a luncheon and fashion show on Jan. 14 at noon in the parish hall in Tamarac. Call Key Aab at 726-1698 for tickets. Tickets \$7.50 each.

St. Mary Magdalen Women's Guild is hosting their annual White Elephant sale on Jan. 14 and 15. Saturday from 10 a.m. to 7:30 p.m. and Sunday from 10 a.m. to 1 p.m. The parish hall is located at 17775 N. Bay Rd. in Sunny Isles.

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J. L. Jr., Lawrence H.

Book exposes incoherence in U.S. nuclear strategy

MINDS AT WAR, by Steven Kull. Basic Books Inc. (New York, 1988). 341 pp., \$19.95. Reviewed by Edward Doherty. (NC News Service).

"Minds at War" is a stunning exposure of the confusion and lack of intellectual and moral clarity which characterizes the thinking of the people who "make" nuclear strategy for the U.S. government.

Who are these people? In the public mind they are highly educated, balanced, experienced appointed senior officials in the Department of State of Defense, exemplified by James Schlesinger, Harold Brown, Paul Nitze and Richard Perle. Their articles and speeches, which the average citizen cannot or will not try to understand, nevertheless give the impression that if ever nuclear weapons have to be used, it will be according to some coherent plan.

U.S. strategy, instead, still boils down to MAD — Mutual Assured Destruction — which requires only enough deliverable nuclear weapons to permit either side to devastate the other in a retaliatory strike.

The two superpowers each have many

more weapons than this strategy requires. Why? It is because military bureaucrats are still infected with the pre-nuclear conventional military wisdom that "more is better."

Because no one could confidently say what would happen if the strategy failed, the strategic planners began to devise more "flexible" scenarios to "fight" with nu-

'Now perceptions of which side is stronger, regardless of military reality are used to justify the need for more accurate systems...'

clear weapons if deterrence should fail. This called for more accurate and supposedly less destructive systems that would be aimed at military targets and avoid unnecessary killing of non-combatants. These were called counterforce strategies, and they encouraged the hope that the United States could wage a nuclear war and pre-

vail.

Arms controllers in the Nixon, Ford and Carter administrations placed their confidence in the stability of MAD coupled with negotiations to reduce weaponry on both sides. But popular and congressional opinion wanted assurance that the United States was "ahead" or was "stronger" and this supported the call for more weapon systems that counterforce advocates said were necessary, if not for military reasons then for "perpetual" reasons, i.e. to convince the Soviets, third countries or ourselves that we were ahead.

Kull's technique in making his investigation was to interview (and tape) middle-level and senior-level (assistant secretary) technicians without attribution. Most of the respondents in the course of single interviews shifted back and forth between conventional military arguments ("more is better") and admissions that conventional military criteria are no longer relevant.

Now, perceptions of which side is stronger, regardless of military reality, are used to justify the need for new and more accurate systems like the MX and the Trident D-5A. A number admitted that notions of fighting nuclear war are "crazy."

Respondents who specialized on the Strategic Defense Initiative were similarly unconvincing and sometimes emotional.

Kull, a trained psychologist, made it his business to understand the basics of nuclear weapons and strategy before embarking on his investigations. The truth, he found, is that the only logical and generally understood and agreed element in U.S. nuclear strategy is the idea of nuclear retaliation, coupled with the realization that if deterrence fails there is little or nothing that can be done to deal with the resulting chaos.

Missing from this book, unfortunately, is any evidence that the U.S. bishops were right when they said earlier this year in their report on deterrence, "In terms of the broader public debate and decision-making on nuclear policy, the pastoral letter (of 1983) has been both a catalyst and a resource in the discussion of the moral dimensions of nuclear arms and strategy."

(Doherty is a retired diplomat who was formerly an adviser for politico-military affairs at the U.S. Catholic Conference.)

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Oh, Holy St. Jude, Apostle and martyr,
great in virtue & rich in miracles near
kinsman of Jesus Christ, faithful
intercessor of all who invoke your special
patronage in time of need, to you I have
recourse from the depth of my heart and
humbly beg you to whom God has given
such great power to come to my
assistance. Help me in my present and
urgent petition. In return, I promise to
make your name known and you to be
invoked with Our Fathers, Hail Mary's
and Glory Be's. Amen. I have had my
request granted. Publication promised.
Thanks for answering my prayer.
A.A.R.V.

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NOVENA TO ST. JUDE**
Oh, Holy St. Jude, Apostle and martyr,
great in virtue & rich in miracles, near
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I have had my request granted. Publication
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cases, of things almost despaired of.
Pray for me, I am so helpless and
alone. Make use I implore you of
that particular privilege given to you,
to bring visible and speedy help
where help is almost despaired of.
Come to my assistance in this great
need that I may receive the
consolation and help of heaven in all
my necessities, tribulations, and
sufferings, particularly (Here make
your request) and that I may praise
God with you and all the elect forever.
I promise, O blessed St. Jude, to be
ever mindful of this great favor, to
always honor you as my special and
powerful patron, and to gratefully
encourage devotion to you. Amen.
Thank you St. Jude.
Margie A. Frye

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St. Jude, thank you for
obtaining for me so many
requests. Olga

Thanks to St. Jude for prayers
answered. Publication promised.
H.E.

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5A-Novenas

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kinsman of Jesus Christ, faithful
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Are your gifts like those of the Magi?

By Father Robert Kinast
NC News Service

I was visiting a classmate on my way back from a Christmas vacation. We were comparing notes about our first years in the priesthood and somehow we got around to the next day's feast—Epiphany.

I still remember what he said, laughingly but with a weary sigh. "Epiphany, the anticlimax of Christmas. Thank God we don't make as much out of it as the Eastern Rite Catholics do. I just couldn't take another major celebration on the heels of Christmas."

When I asked why, he replied, "After weeks of watching third-graders trying to be angels and deciding whether one more poinsettia plant could fit around the crib in the sanctuary, I don't need three kings and their camels. There's enough going on at Christmas."

His comment got me to thinking. And I have the feeling that if there's enough going on at Christmas, there's not enough going on when we celebrate Epiphany. In our Western liturgical tradition, as my classmate pointed out, Epiphany has become a kind of anticlimax to Christmas.

That's unfortunate. The Eastern Rites give more importance to Epiphany because they remember what it means.

Epiphany celebrates the fact that Jesus' birth is also for the sake of the gentiles—and that's what most of us are. Epiphany is really our Christmas. It is our time to rejoice that Jesus, who came to fulfill promises made to the Jewish people, includes us in that fulfillment. Like the visiting magi, at Epiphany we are invited to take our place in the presence of the Savior.

Where do we find Jesus? That's where the magi have another lesson to teach us. If they really astrologers, as is frequently believed, they were drawn to Jesus by following their own profession. Epiphany suggests that Jesus is available to us and draws us to him



Epiphany may seem a little anticlimactic, coming as it does on the heels of Christmas. But Epiphany "celebrates the fact that Jesus' birth is also for the sake of the Gentiles and that's what most of us are "Epiphany is really our Christmas." (NC photo)

through the very occupations which make up our lives and our world.

Factory workers and corporation executives, soldiers and homemakers clerks and entrepreneurs, teachers and artists, social workers and doctors, inventors and farmers, recreation workers and government officials, union leaders and athletes—all can come streaming to the Lord along the path of their own profession.

Like the astrologers, we do not come empty-handed. We bring the fruits of our labor, the value of our efforts, the meaning of our lives. These are not primarily material objects (like gold and incense and myrrh) but precious achievements like:

—Love between spouses or between parents and children.

—Justice between workers and employers.

—Truth between teachers and students, elected officials and citizens, artists and audiences. This doesn't happen automatically. We can be thrown off course, lose sight of our purpose, be distracted by other demands.

The astrologers faced these challenges too and they must have prayed for guidance.

They were certainly helped by their colleagues in Jerusalem and warned to avoid Herod. But they never lost confidence in their profession and knowledge and skill as a vehicle through which the Lord would draw them to himself.

When the Lord "appeared" (the literal meaning of the Greek word "epiphany"), it was within a definite time and place and culture and people. But his appearance was intended for all and was meant to draw from every way of life we can create.

The Epiphany is not just for kings or astrologers. It certainly isn't an anticlimax to Christmas. It celebrates the fact that we are taking our places, in the context of our own lives, presence of the Savior.

Go, share the Good News!

By NC News Service

The secret is out! That is the message of Epiphany: There is good news and it should be shared with everyone.

The circumstances of Jesus' birth were quiet, secluded in an unimposing stable. Yet, we are told, his birth will quickly be made known—to simple shepherds near at hand and visiting dignitaries from far away places.

From the moment of his birth, we discover that we are dealing with someone whose reach is long. This is someone who cannot be confined. He makes himself known, makes himself available to all.

Here is someone whose message, and more than a message, his very life, are to be shared beyond the usual limits we might attach to our sharing. Jesus is one who will unsettle our customary nations of sharing. He will

expand our sights and firm up whatever grasp we had of the bonds that exist among the members of the human family

In the yule season of gift giving, we realize—perhaps a bit unconsciously at times—that it is Jesus who is the real gift to receive. Like all real gifts given to us, we accept this gift as "ours." Actually, Jesus will topple our images of what a gift ought to be. For though this gift is ours, it is not our possession.

Jesus is a gift of another kind—a gift meant to be shared broadly. In light of Jesus, we realize that this is the purpose of all our best gifts.

Jesus—whose manifestation to the world is celebrated on Epiphany—is one who cannot be tied down by geography or language or customs or class or color. So, while the members of his body gather together to celebrate their

life in him, and truly have their life together, the purpose of their gatherings is not to shut themselves away from others. They always depart from these celebrations to go into the world and make Jesus known.

Because of Jesus, people find that their view of "others" is changed.

The people of another culture or class are people who have the capacity to hear the good news about Jesus and, having heard it, to reflect it back to us in fresh ways that may enrich our own understanding.

So, the secret of Jesus is out. Actually, it is meant to be out—to be gotten out to the whole world.

Jesus, manifested to the world, is drawing people toward himself. As he does so, they are discovering that the ties among them are deeper and firmer than they could have imagined.

Scriptures

Bringing Christ to the Gentiles

By Father John Castelot
NC News Service

Peter and Paul had a rather heated encounter at Antioch. It occurred right after the so-called Jerusalem Conference where Paul was given the green light to accept gentiles into the Christian communities without requiring that they become Jews as well.

Shortly thereafter Peter visited Antioch, a culturally mixed community and center of the gentile mission.

Being highly esteemed, Peter received and accepted all sorts of invitations to dine, both with Jewish and gentile Christians. But then some diehard Jewish Christians showed up and Peter stopped accepting gentile invitations.

Paul was furious saying publicly to Peter: "If you,

though a Jew are living like a gentile and not like a Jew, how can you compel the gentiles to live like Jews?" (Galatians 2:14).

At issue in Antioch was a basic question, one which almost tore the church apart before it got started.

All the first Christians, including Paul, were devout Jews. Even after committing themselves to Christ they frequented the synagogue, observed the Jewish calendar, ate a kosher diet. Then, in the city of Antioch, Greek-speaking Jewish Christians reached out to gentiles. This was disturbing to some back in Jerusalem, so Barnabas was dispatched to investigate the situation.

Fortunately Barnabas, a rock-solid member of the community, gave the venture his blessing (Acts 11:19-26). Still the problem persisted.



The feast of the Epiphany is symbolized by the three magi. But "their task of making Jesus visible to others goes on through efforts by people of good will" today, says Father Herbert Weber. ("The Adoration of the Magi" by Andrea Mantegna)

What is Epiphany all about?

By Father Herbert Weber
NC News Service

I arrived in Rome the day before Epiphany to discover the local residents were still doing their Christmas shopping—complete with slender Italian versions of Santa Claus.

After a few moments observing the holiday festivities, I recalled that for much of the world, including Rome, the day of gift giving is Epiphany, not Christmas. Although there was a time when Epiphany was viewed as the "little Christmas" or the finale of the 12 days of Christmas, for most Americans the feast of Epiphany is now little more than the day to put the magi figurines into the manger scene—that is, if the creche hasn't already been put away until next year.

For those who have made this year's Christmas a spiritual event, however, this celebration on the church's calendar is filled with meaning.

Epiphany, marking the manifestation of Jesus to the world, is symbolized by the three magi. But their task of making Jesus visible to others goes on through efforts by people of good will.

Some years ago I visited a small storefront, drop-in center in a ghetto of a large city. The place was staffed by volunteers and provided after-school programs for the children of the neighborhood. It also was a gathering place for adults who were preparing for the high school graduate equivalency exam, a clearinghouse for possible openings and the place to order grocery items for a food co-op.

"In a tangible way, Epiphany is a manifestation of Christ as one who unifies through acceptance."

The little center, operating on the lowest of budgets, was a vital part of the life of all those trying to improve their situation. As an outreach program of the local Catholic Church, the center also was the primary place where many people came into contact with the church.

As a volunteer indicated, the center was a reminder that Jesus was just as much among today's poor as among the poor of New Testament times.

His presence was manifested in the message of hope that the storefront center delivered to those who wanted to help themselves.

Not every manifestation of Jesus is as dramatic as the drop-in center in the ghetto. But, as in the case of the strong individuals running that program, it is often people who help make Jesus visible to the world.

A man told me he became a physical therapist in order to work with crippled and injured people in the spirit of Jesus' physical healings. What he soon learned in interacting with patients was that the restoration of bodily wholeness was only part of what many needed.

By trying to be a good listener and offering patience

when his clients complained, he hoped Jesus' presence would be conveyed through a message of compassion.

So hope and compassion manifest the presence of Christ to this world. But so does acceptance.

Our parish has begun an effort by which the university students who are with us nine months of the year are "adopted" by year-round residents.

Families invite the college men and women to be with them for Sunday worship, school events of their children or whatever activities can be done together.

In the same way, the university students share their programs, introduce their new "families" to roommates and friends or invite the families to football and basketball games.

Often the students are proud to introduce their surrogate families to their real parents who are delighted to know there is someone for their sons and daughters while they are away from home.

The program has brought together many members of the two important bodies of our parish. Even more important, however is the renewed sense of acceptance of one another—that is developing from this effort.

In a tangible way, Epiphany is a manifestation of Christ as one who unifies through acceptance.

The magi brought gifts of gold, frankincense and myrrh, as they arrived and laid eyes on the Savior of the world.

In the modern-day celebration of Epiphany, even more valuable commodities, like hope, compassion and acceptance, open the doors for much of the world to lay eyes on Jesus made visible in his people.

The original Christians could not even imagine a non-Jewish Christianity, a Christianity apart from Judaism. Many vigorously demanded that gentiles become Jews if

gentiles could worship the God of the Jews and become Christians because the basic truth of Christianity transcended all cultures. The transition from a strictly Jewish

'All the first Christians, including Paul, were devout Jews. Even after committing themselves to Christ they frequented the synagogue, observed the Jewish calendar, ate a Kosher diet.'

they wanted to be Christians. They failed to take into account the deep cultural differences between themselves and other peoples. They also failed to recognize that

church to a multicultural one was painful, traumatic even for the early Christians. But Paul stuck to his guns, insisting on the freedom of Christians from cultural

restraints: "There is neither Jew nor Greek, there is neither slave nor free person, there is not male and female, for you are all one in Christ Jesus" (Galatians 3:28).

A peaceful and respectful coexistence of the two main groups in one community seems to have been achieved by the time a disciple of Paul's wrote the letter to the Ephesians.

Speaking of Christ, he wrote: "For he is our peace, he who made both one and broke down the dividing wall of enmity, through his flesh. . . He came and preached peace to you who were far off and peace to those who were near, for through him we both had access in one Spirit to the Father." (Ephesians 2:14-18).

Faith helps astronauts in work

First Hispanic astronauts are among the mission specialists and pilots in the U.S. program.

By Silvia Novo Pena

HOUSTON (NC) — The first two Hispanics to be named to the nation's astronaut corps said their Catholic faith has in no small way helped them face the rigors of their job and that their work has enhanced their faith.

"There has to be a God... Looking at the Earth from outer space we realize there has to be a superior mind who put things in proper order to prevent chaos," said Franklin Chang-Diaz, who is Costa Rican and Chinese and became an astronaut in 1980.

Chang-Diaz, who is a plasma physicist, flew his first mission in 1985.

After finishing Catholic high school in Costa Rica, he said, he was determined to become an astronaut. Now a U.S. citizen, he came to the United States, where he earned a nuclear engineering degree from the University of Connecticut and a doctorate in applied plasma physics from the Massachusetts Institute of Technology.

Air Force Maj. Sidney Gutierrez was the second Hispanic picked to be an astronaut when he was chosen in 1984.

As a physicist, Chang-Diaz said, his science has enhanced his faith.

"Faith has no barriers. Works of scientific philosophy... have given me broader vision," he said in an interview with the Texas Catholic Herald, newspaper of the Galveston-Houston Diocese.

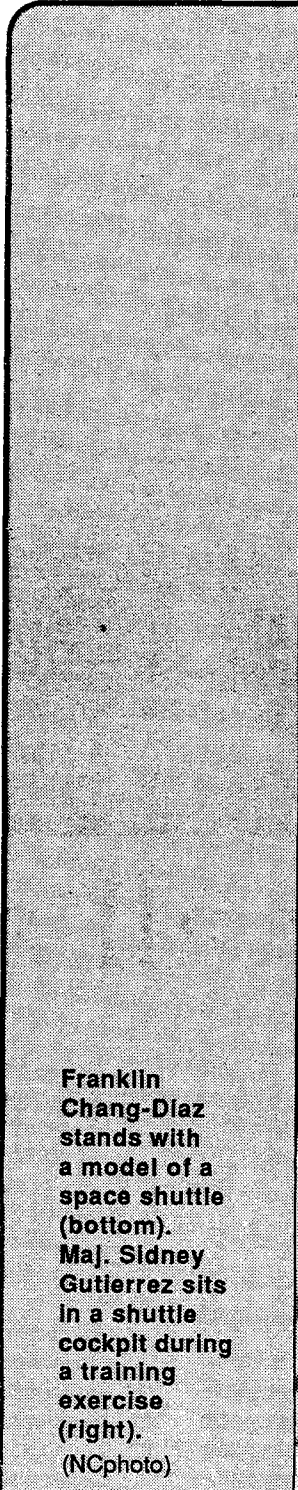
He said that as astronaut and physicist he would like to see a Pan-American space organization created to foster collaboration among scientists.

"What becomes more evident each time we go out in space is that this should not be accomplished only for one nation but for a number of nations in Latin America or the world," he said.

As a start, a meeting will be convened next September with scientists from around the hemisphere, Chang-Diaz said, adding that his own cultural heritage has made him "a citizen of the world."

He said his paternal grandfather left China for Costa Rica in 1910, after the war that deposed the Manchu empire, and married a Costa Rican woman.

The astronaut, a father of three, said his



Franklin Chang-Diaz stands with a model of a space shuttle (bottom). Maj. Sidney Gutierrez sits in a shuttle cockpit during a training exercise (right). (NCphoto)



'There has to be a God... Looking at the Earth from outer space we realize there has to be a superior mind who put things in proper order to prevent chaos.'

-Frank Chang-Diaz
Astronaut

mother is also a native of that Central American country.

During his childhood, he lived for eight years on the "llanos," or plains, of Venezuela.

"If and when we find other people in the universe, we should be able to tell them that we are citizens of the Earth and not just one of its nations," he added.

For Gutierrez, his faith helps him and his wife, Marianne, and their three children cope with the realities of a sometimes hazardous profession.

He recalled that as an Air Force paratrooper and later pilot, he and his family were aware he could face death. He had friends killed in plane crashes.

"We give them a good faith and teach them what are the important things in life," he said of his children.

A native of Albuquerque, N.M., he said he was proud of tradition and history of Hispanics in his home state.

"When things have been difficult for the space program, I think of how difficult life was for those early New Mexicans," Gutierrez told the Texas Catholic Herald.

He said that as he was growing up it was his mother, an Irish-American Catholic from Baltimore, who emphasized Catholic ties to culture.

"Mother made sure we went to church and to catechism. I never had a faith crisis," he said.