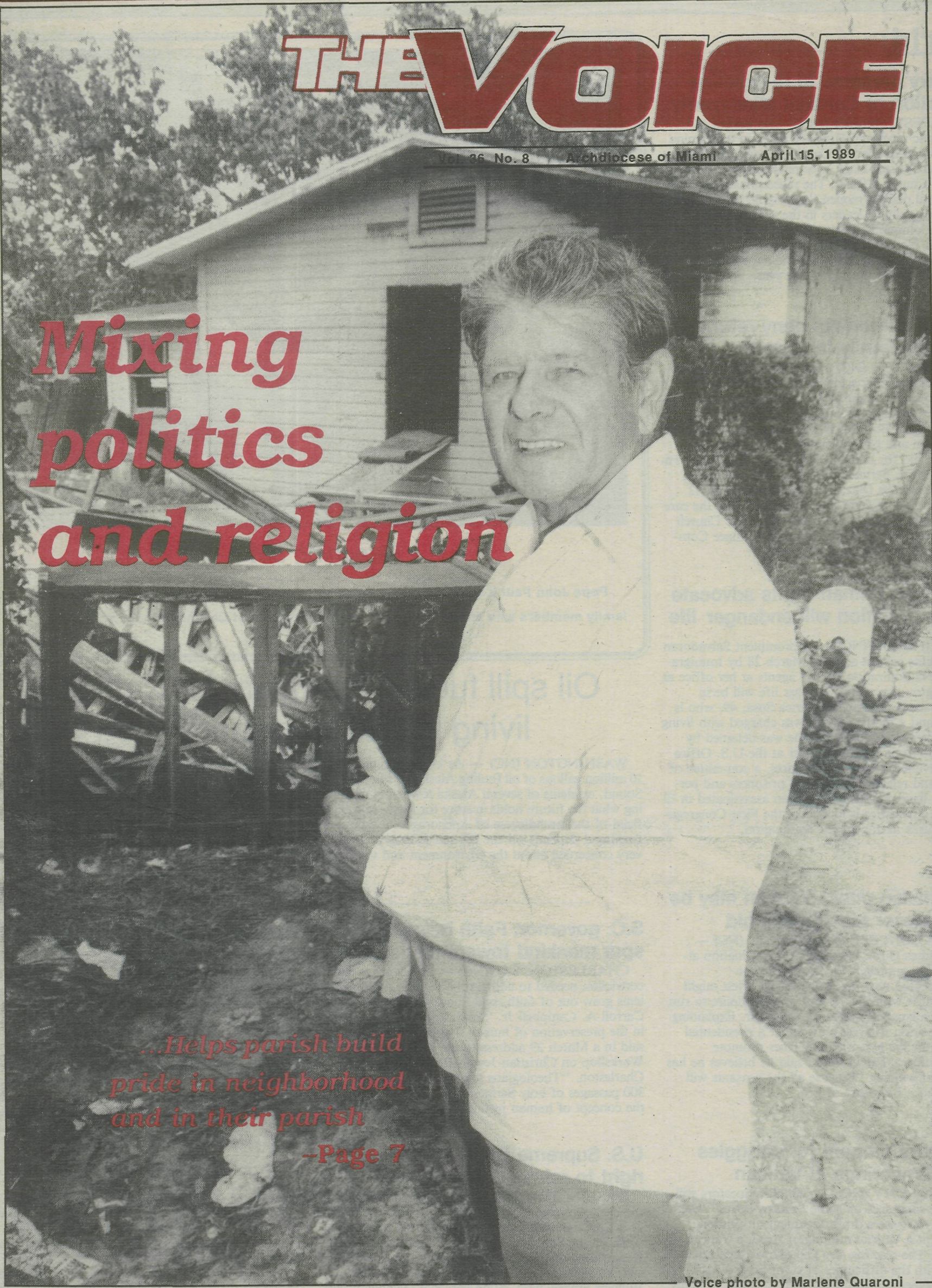


# THE VOICE

Vol. 36, No. 8 Archdiocese of Miami April 15, 1989



## Mixing politics and religion

*...Helps parish build pride in neighborhood and in their parish*

*--Page 7*

Voice photo by Marlene Quaroni

Deacon Gregorio Velez, head of Corpus Christi's Community Action Committee, stands at a crack house, one of dozens of undesirable sites he and Father Jose Luis Menendez, pastor, have pushed the city to clean up as part of a grassroots political action movement.

## Inner-Voice



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# World / National Briefs

## World:

### Hungary prepares to re-examine conviction of Cardinal Mindszenty

BUDAPEST, Hungary (NC) — As part of a "democratic renewal," Hungary plans to re-examine the conviction of the late Cardinal Jozsef Mindszenty, said Barna Sarkadi-Nagy, vice president of the State Office of Church Affairs. The re-examination is part of a general plan to reopen the "big lie" cases against church and political leaders in the years immediately after the Communist Party came to power, Sarkadi-Nagy said. No date had been set for beginning the re-examination. Sarkadi-Nagy said he hoped that it would start before the end of the year.

### Federal authorities deny return of Cuban family in Canada

WASHINGTON (NC) — A Cuban family stranded in Canada during a family vacation will not be allowed to return home to Miami while its asylum application is pending, according to federal officials. Benedict Ferro, Buffalo, N.Y., district director of the Immigration and Naturalization Service, said he denied the bid for humanitarian parole for Carlos Fajardo, his wife, Bernaida Fajardo, and her two children, Yordalys Diaz, 9, and Yoandys Diaz, 12. The family lives in Fort Erie, Ontario, under the care of parishioners from St. Michael's Catholic Church who are members of the Interchurch Refugee Committee, based in Niagara Falls, Ontario.

### Salvadoran human rights advocate says deportation will endanger life

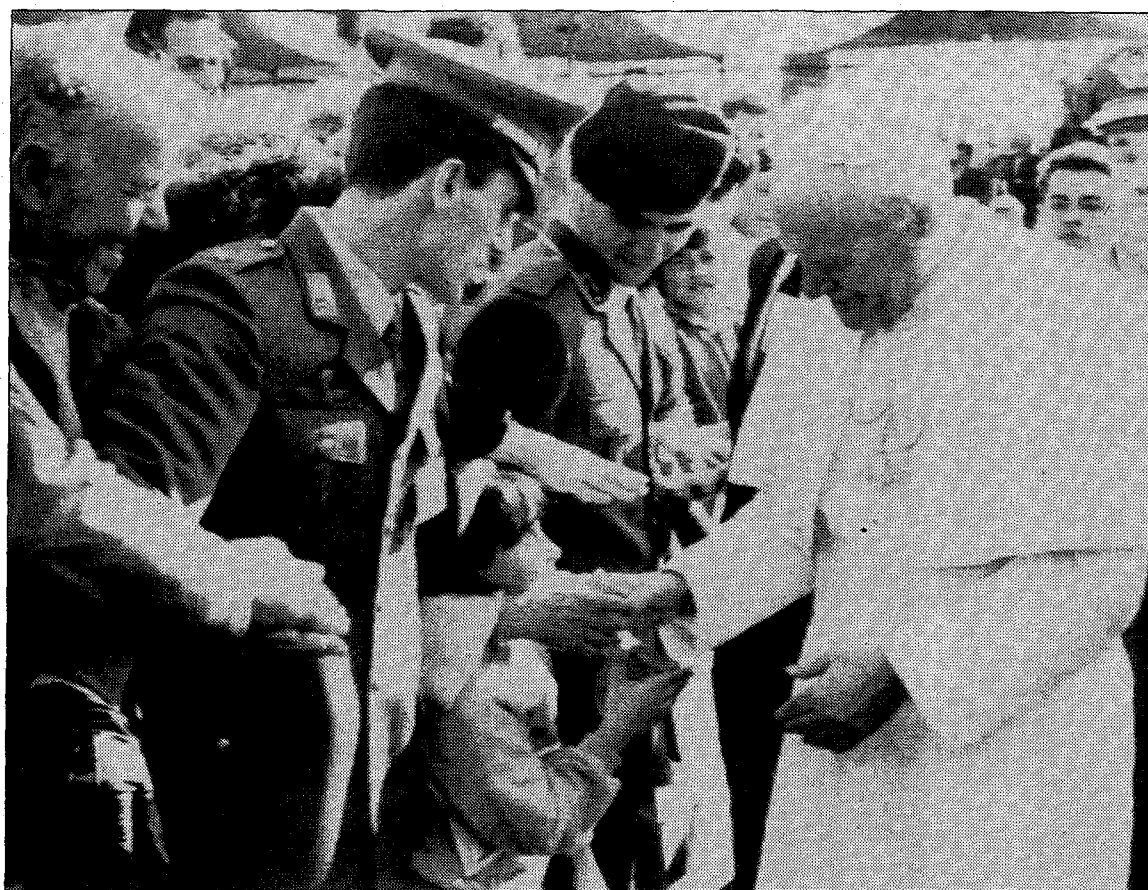
WASHINGTON (NC) — A prominent Salvadoran human rights activist arrested March 28 by Immigration and Naturalization Service agents at her office at a Washington church has said her life will be in danger if she is deported. America Sosa, 49, who is Catholic and a mother of six, was charged with living in the United States illegally. She was detained by agents who came looking for her at the U.S. Office of the Salvadoran-based Co-Madres, a committee of mothers and relatives of political prisoners and persons who have disappeared or been assassinated in El Salvador. The office is located at the First Congregational Church in downtown Washington.

### Guatemalan priest, Vatican may be at odds over presidential bid

NUEVA CONCEPCION, Guatemala (NC) — Father Andres Giron has survived assassination attempts in his campaign for land reform in Guatemala, and now the controversial priest might face a rupture with the Vatican over his desire to run for the Guatemalan presidency next year. Explaining that his decision will rest on whether a presidential bid would be the best way to further promote agrarian reform, Father Giron said he believes he has a chance of winning "because all the peasants will vote for me... I am sure of it."

### Educators prepare for struggles in April meetings at Vatican

VATICAN CITY (NC) — Catholic educators will be seeking consensus on some "thorny issues" when they meet to revise a draft document on Catholic education at a Vatican meeting in April, a Vatican official said. The meeting also will allow educators to struggle with the difficulties of composing a document on higher education intended to speak to many different cultures, he said. The official — a member of the Congregation for Catholic Education, which has overseen the nine-year effort to write the document — was interviewed March. He declined to be identified by name.



### Reaching out

Pope John Paul II shakes hands with some of the several thousand soldiers and their family members who attended Mass in the military town of Cecchignola, Italy (AP photo)

## Oil spill fuels uncertainty for Catholics living in Alaska cleanup area

WASHINGTON (NC) — As cleanup continued of 10 million gallons of oil fouling Alaska's Prince William Sound, residents of several Alaska towns were wondering what the future holds in store for them, said an official of the Archdiocese of Anchorage. "Everybody's livelihood depends on the oil and fishing and they're very concerned about the environment and their liveli-

hoods," Father Steven Moore, vicar general of the archdiocese, told National Catholic News Service in a telephone interview March 30. Father Moore had just returned from a Holy Week visit to Valdez, a town which served as port terminal for the Alaska pipeline and which has been one of the most severely affected towns by the spill, which occurred on Good Friday, March 24.

## National:

### S.C. governor: Faith helps spur mankind toward justice

CHARLESTON, S.C. (NC) — The courage and conviction needed to address the world's social problems grow out of faith, said South Carolina Gov. Carroll A. Campbell Jr. "Faith knows no boundaries in the preservation of human dignity," the governor said in a March 29 address to the 11th National Workshop on Christian-Jewish Relations, held in Charleston. "Theologians say there are more than 300 passages of holy Scripture that directly relate to the concept of human justice," Campbell said.

### U.S. Supreme Court upholds right to refuse Sabbath labor

WASHINGTON (NC) — Ruling unanimously 9-0, the U.S. Supreme Court March 29 upheld the right of a Christian who belongs to no church to refuse to work on the Sabbath. The case, Frazee vs. (Illinois) Department of Employment Security, involved the state of Illinois' denial of unemployment benefits to William Frazee, who, citing personal religious beliefs, declined to take a job that required working on Sundays. "Frazee's refusal was based on a sincerely held religious belief," wrote Justice Byron R. White in the Supreme Court decision. "Under our cases, he was entitled to invoke First Amendment protection."

### Appellate court upholds conviction of sanctuary movement workers

SAN FRANCISCO (NC) — A federal appeals court March 30 upheld the conviction of eight sanctuary movement workers, including two priest and a nun, for smuggling illegal aliens into the United States. The 1986 trial was the first major federal prosecution of sanctuary workers, members of a church-based movement to offer refuge to persons fleeing war-torn Central American nations. In a 3-0 decision, the 9th U.S. Circuit Court of Appeals in San Francisco said the eight had no right to offer as a defense their religious beliefs or their belief that the aliens were entitled to political asylum.

### Bishop Gracida calls off boycott of Pepsi-Cola

WASHINGTON (NC) — Bishop Rene H. Gracida of Corpus Christi, Texas, canceled a boycott of Pepsi-Cola March 30, six days after he called on Catholics to shun the soft-drink company for promoting Pepsi through rock music star Madonna. He called for the boycott March 24 to protest the rock star's controversial video, "Like a Prayer," which shows the singer dancing sensuously in a church. Pepsi officials said they have canceled the U.S. portion of the ad because the ad was being confused with the video.

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## Catholic schools in 'midlife crisis'

△ Schools, vocations, P4-5

CHICAGO (NC) — U.S. Catholic schools are not in their twilight but rather have been suffering a "midlife crisis," educators at the National Catholic Educational Association convention were told March 29.

Bishop James W. Malone of Youngstown, Ohio, chairman of the NCEA board of directors, received a standing ovation following his remarks suggesting that the difficulties facing Catholic education will be viewed by future historians "as its midlife crisis, a crisis that was weathered well and that produced a more mature and spirit-filled future."

Bishop Malone called for development at national and diocesan levels of a strategy to preserve and strengthen Catholic schools, including forms of financing and governing schools that may serve more than one parish community.

The bishop said that "a commitment must be developed that will make it possible for dioceses to expect that

### But bishop tells teachers history will show they became stronger

every parish will contribute to the financial and spiritual support of Catholic education whether they have a school or not."

Bishop Malone identified what he views as two problem areas that must be addressed if Catholic education is to remain strong.

**'The manner in which we relate to the material goods of the school creates a religious, medium for value communication.'**

The first, he said, was parental insecurity. He said many parents feel unable in the wake of changes made since the Second Vatican Council to provide their children with religious instruction.

He said some younger parents were raised during what he called a time of catechetical confusion following the council. Their formation in the faith lacked clear direction or informed content, he said.

"They are learning the faith as their children learn," Bishop Malone said. "No wonder they feel insecure when we tell them we are their partners in teaching the faith."

A second critical area, he said, involves the matter of non-believing teachers in Catholic schools.

However well-intentioned these instructors may be, the bishop said, hiring criteria must be changed to include "the ability to participate in an active and authentic fashion in forming the school as a community of faith" in addition to educational background and pedagogical skills.

It is not enough, he said, that a teacher not be opposed to this goal.

"If the distinctive religious dimension of our schools is to be successful," Bishop Malone said, "we must find ways to enable our parents to assume their proper role as primary religious educators of our youth so that ours can be a true partnership. And we must have criteria for hiring faculty that believe, too," he said.

Among helpful suggestions in the declaration, he said, is the notion that the physical environment of a Catholic school must be more than "a crucifix on the wall or religious banners in the hallway."

"The manner in which we relate to the material goods of the school creates a religious medium for value communication. Aware of this, we must ask

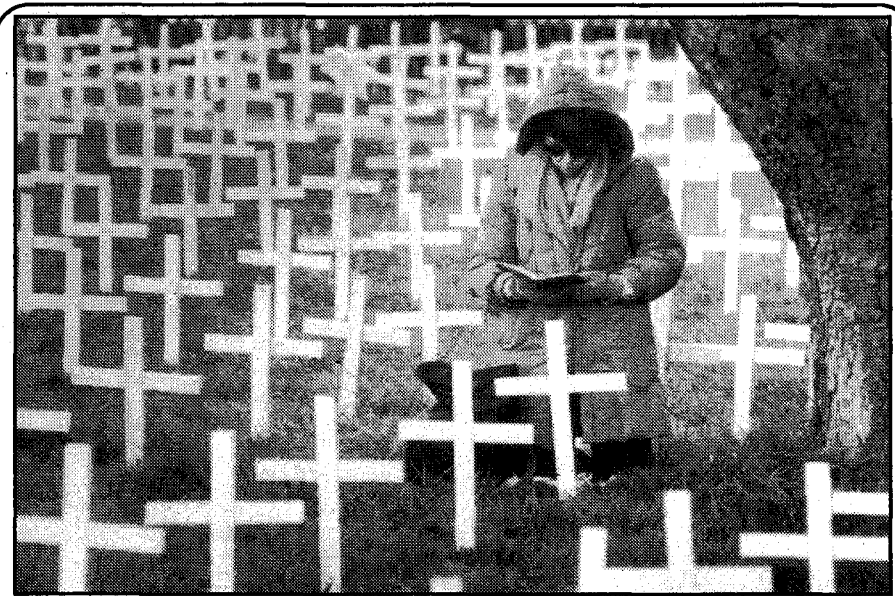
what images and symbols students encounter when they enter our schools," he said.

Citing a difference between religious instruction and catechesis, Bishop Malone said that "instruction is about knowledge and catechesis is about formation. While one cannot exist without the other, they are not the same thing. There is a creative tension that must exist between the two."

Bishop Malone said some Catholic schools fail to present in a clear and systematic fashion "the truths and knowledge of our faith," while others suffer from "what can almost be described as an embarrassment about the importance of the life of faith." In both cases, he said, schools fail to be "distinctively Catholic."

### Study: Catholic schools better

(RNS) — A study comparing math and science scores of students in Roman Catholic and public schools has speculated that the Catholic schools "may be educating their students better than public schools." Findings of the study, which was conducted by Valerie E. Lee and Carolee Stewart of the University of Michigan, were released in Chicago March 28 during the 86th annual convention of the National Catholic Educational Association. Based on scores on standardized tests taken by students in grades 3, 7 and 11, the study found that mathematics proficiency is higher for Catholic than public school students at all three grades for all racial groups and all levels of parental education.



### 'Cemetery of innocents'

A woman who opposes abortion prays amid the crosses in the symbolic 'cemetery' created by pro-life marchers during the pro-abortion march April 9 in Washington. The crosses were placed near the U.S. Capitol by the American Coalition for Life as a counter demonstration. (NC photo)

## Educator cautions against proposed norms

NEW YORK (NC) — Jesuit Father Joseph A. O'Hare, president of Fordham University in New York, said April 10 that U.S. delegates to a Vatican meeting on proposed norms for Catholic higher education hope to prevent incorporation of any provision giving bishops juridical authority.

If the final document calls for such authority, he said, universities such as Fordham with independent boards would be forced to write the new relationship into their statutes or declare they were not Catholic in the sense of the document.

Father O'Hare, who is chairman of

### Officials

Archdiocese of Miami

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

Rev. James A. Quinn—to Chaplain of the Coral Springs Police Department, effective March 22, 1989.

Rev. Kenneth Whittaker—to Associate Director of the Archdiocesan Health Plan, effective March 8, 1989.

Rev. Sergio Carrillo—to Associate Pastor of St. Andrew Church, Coral Springs, effective April 27, 1989.

Rev. David Smith—to Chaplain of the Homestead Council 4998 of the Knights of Columbus, Miami, effective March 31, 1989.

Rev. John Noonan—to Dean of Students for St. John Vianney College Seminary, effective July 1, 1989.

Rev. Juan Luis Sanchez—to Associate Pastor of Saints Peter and Paul Church, Miami, effective April 14, 1989.

the Association of Jesuit Colleges and Universities and vice chairman of the Association of Catholic Colleges and Universities, made the comments at a press luncheon at Fordham's Lincoln Center campus.

He is part of a delegation of U.S. Catholic college and university presidents and educators who will attend the meeting April 18-25 at the Vatican.

About 180 participants from 40 countries are expected to attend, including about 100 educators as well as representatives of national bishops' conferences and Vatican officials. They will discuss and revise individual themes dealt with by the second draft of the norms.

Father O'Hare said some members of the U.S. delegation were "quite bothered" by the wording of the document's current draft.

The second draft maintains the right of the church to insist on orthodoxy in teaching and states that all Catholic universities are subject to some form of control by the church hierarchy. But that control would be indirect. The first draft called for direct hierarchical jurisdiction.

Father O'Hare said a close relationship with bishops was good, but much would depend on how the document was interpreted by U.S. bishops, who, he said, don't seem to be seeking juridical authority over universities.

"There might be some Ordinaries

who would like to see the document provide for tighter juridical control," he said. "But we haven't seen any evidence that that is the general sense of the bishops. On the contrary, they say we have a good pragmatic relationship now, and they would prefer to continue working along the present lines."

Father Dulles said discussion of the document should not be placed in an "adversarial" context. Rather, he said, it involves relating two concerns shared by both sides in the discussion.

One concern, Father Dulles said, is to retain the Catholic identity of the Universities, and avoid the secularization that came to some universities established under Protestant auspices.

## Porn, violence in media 'plagues'

VATICAN CITY (NC) — Archbishop John P. Foley, president of the Pontifical Council for Social Communications, said the council will issue a statement on the "plagues" of pornography and media violence in May.

Speaking to a meeting of journalists in Buenos Aires, Argentina, April 10, the archbishop said pornography and media violence "damage the reputation of our communications profession" and "inflict grave harm on individuals and society."

The archbishop made his comments during a series of talks in Argentina with media professionals and church leaders. The speeches were released by his Vatican office.

Pornography and violence in the media are particularly lamentable, the archbishop said, because of "the exploitation especially of women and young people which occurs through these plagues."

The forthcoming document will suggest ways families and communicators can "counteract these influences," he said.

In a talk to the Argentine bishops' conference April 7, Archbishop Foley said the church needed "an ever more effective public relations effort" throughout the world.

A "weakness" of the church is its "lack of sufficient contact with the secular media in many places," he told the bishops.

The secular media is not interested in evangelizing, he explained, but is interested in a good story.

During times of controversy, "we should always be honest, open and as candid as the rights of others permit us to be," Archbishop Foley told the bishops.

But the church should also call the attention of an "often unaware media" to the work the church does for the poor, the sick and others.



# Pope's vocation statement

# Pope says Catholic schools...

VATICAN CITY (NC) — Here is the Vatican text of Pope John Paul II's statement marking the 26th World Day of Prayer for Vocations.

Dear brothers in the episcopate, Dear brothers and sisters throughout the world,

With deep devotion we shall celebrate the 26th World Day of Prayer for Vocations next April 16. In the liturgy of that day the Gospel presents us with Jesus the Good Shepherd in the supreme act of his

*'Today young people often find within themselves not only false images of life but also amusements and habits which can obstruct a free and generous choice'*

-Pope John Paul II



love: that of laying down his life (Jn 10:15) for the salvation of the world. In the light of this mystery of love,

the disciples of Jesus constantly pray to God that he will send laborers for the harvest (Mt 9:38; Lk 10:2) so that, in accordance with the Father's plan, everyone may have life to the full (Jn 10:10) and come to the knowledge of the truth (1 Tim 2:4).

1. I want to dedicate my reflection this year to the possibility and necessity of vocations flowering in the educational climate of a school, especially a Catholic school. In fact, a Catholic school is mandated by the church to contribute to the integral education of the person and the Christian. A school is charged with encouraging the seeds of vocations planted by the Holy Spirit in the souls of the young. By its very nature a school must contribute to the preparation of people who are capable of announcing the Gospel in terms accessible to today's culture which finds evangelical values foreign or which ignores them.

In turning my attention to Catholic educational institutions, I wish to record the high esteem I have for teachers. I have great faith in them, and I deeply value their services to the ecclesial community. But my reflections are also extended to the wide range of Catholic teachers who work in non-Catholic schools where, as well as demonstrating their professional competence, they bring their personal witness of faith.

2. A Catholic school has a task to perform, as has been reaffirmed by Vatican Council II (cf. "Gravissimum Educationis," No. 8) and successive documents of the magisterium. The multiple and contradictory cultural messages and lifestyles which permeate the environment in which

young people live risk alienating them from the values of the faith even when they grow up in Christian families. A Catholic school which not only gives an education in doctrine but also creates an educational environment in which it is possible to share the communal experiences of faith, prayer and service can have an important and decisive role in securing for young people a sense of direction in life inspired by the wisdom of the Gospel. The converging witness of an educating community and the climate which it breathes constitute the particular service which a Catholic school must render to the Christian education of the young. Its activity will draw particular efficacy when it is coordinated with that of the family, with which it established a direct partnership.

3. But the education imparted in a Catholic school, dutifully building up the Christian sense of life, cannot evade the problem of vocational choice. What can a preparation for life mean if it does not assist the individual to know what God has in mind for him or for her so as to bring out in life what is written within the self? To educate means to help to discover one's own vocation in the church and in society. A school that educates must speak of vocation not only in general but must also indicate the various ways in which the fundamental call to give of oneself are concretized, including that of total dedication to the cause of the kingdom of God. Religious teachers alike, using gradual methods and discernment of faith, will know to make the call of Christ and the church resound and be heard in individual form. This echoing of the divine call will be so much the more positive when it is enhanced by the teachers' life witness and sustained by prayer.

4. Helping a person come to a knowledge of one's vocation is necessary but is not sufficient. It is not enough to know one's vocation of one is to fulfill it. Today young people often find within themselves not only false images of life but also amusements and habits which can

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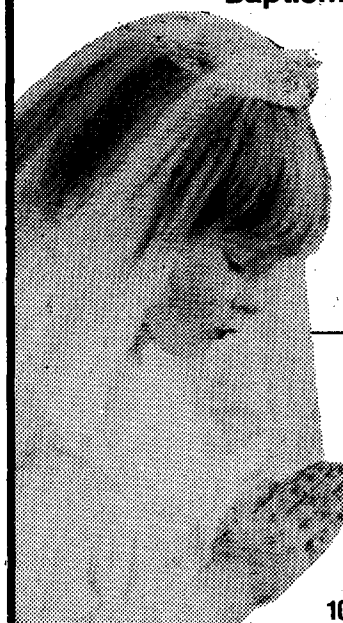
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## ...should encourage vocations

obstruct a free and generous choice. A Catholic school makes a precious contribution to vocational choice in furnishing motivation, fostering experiences and creating an environment of faith, generosity and service which can free the young from those pressures which make the reply to the call of Christ seem foolish or impossible.

5. In this way a school puts itself at the service of the true growth of young people and responds to their legitimate expectations for a sense of direction of Christian inspiration. At the same time, it carries out its responsibilities with regard to the ecclesial community. In fact, there is need to underline clearly the ecclesial nature of a Catholic school: it is the church which recognizes it as capable of educating youth in a Christian way. It is the church which, by means of it, becomes the mother of life and teacher of the faith for so many generations of young people. For this reason, with respect to the free choice of the young and the autonomy of scholastic disciples, and in the comprehensiveness of its educational program, a Catholic school must always take account of the needs and expectations of the ecclesial community, among which and in first place are vocations to the priesthood and the religious life.

6. My thoughts also reach out to parents who entrust their children to Catholic schools for their education. I invite them always to base their choice on motives of faith. This serves not only cultural and formative ends but above all the needs of a Christian life. I exhort them to become ever more active and responsible within the educative community of a Catholic school. May they know how to make their effective contribution so that the school will fulfill its purpose of giving a whole education, human and Christian. May they know how to help their children grow in the faith, respecting and supporting their choices, especially when these are inspired by the radical generosity of the Gospel. May they not forget that their children's happiness is tied up with their reply to the intimate call of the Lord. And they will remember that a son or daughter given to the Lord is not lost but is gained both for the church and for the individual's family.

7. I turn now to the young people who attend our Catholic schools and who have great choices to make.

You who have the possibility and good fortune of growing up in a Catholic school are very privileged. The church invests precious pastoral energy in your schools, and for this very reason has need of your collaboration. Enrich your minds through critical study and deepen your understanding of the various disciplines. This will give strength to your faith and enable you to be more effective Christian witnesses in the world. Learn from your schools the integration of faith and culture, which is often difficult to achieve in a social environment which is not always penetrated by Christian values. Above all, learn how to realize a constructive synthesis between faith and life.

You will find in your schools many proposals about what to do with your life, certainly more than elsewhere. In your generosity do not ignore these proposals but let them take root in fertile ground so that they will bear healthy fruit. Open yourselves to prayer and to the Word which nourishes the faith; train yourselves in the exercise of charity; cooperate in serving others, especially those who are "last." Be witnesses to Christ among other young people of your own age. In this way give vigor to your lives as believers, secure in com-

**'A Catholic school makes a precious contribution to vocational choice in furnishing motivation, fostering experiences and creating an environment of faith, generosity and service which can free the young from those pressures which make the reply to the call of Christ seem foolish or impossible'**

**--Pope John Paul II**



mitting yourselves to a great cause, and you will be able to perceive more effectively the voice of the Spirit. And if this voice calls you to a higher and more generous love do not be afraid. Take courage, Christ is calling you and the world awaits you! Remember

that the kingdom of God has need of your generous and total dedication. Do not be like the rich young man who, when he was invited by Christ, was unable to accept but remained with his possessions and his sadness

(Mt 19:22) even though Jesus had glanced at him with love (Mk 10:21). Be like the fishermen who, when they were called by Jesus, left everything promptly to become fishers of men (Mt 4:18-22).

The Criterion, November 25, 1988 Indianapolis, Indiana

Advertisement

## To The Editor

### Adopt a needy parish in Haiti

I am writing to you to tell you a word or two about a project to help impoverished Catholic parishes in Haiti and throughout the Third World.

Twenty-one years ago my wife Alice and I went to Haiti to find a project for our family of 14 children. We found it and have made 51 trips. We have tried different ways to help, but in December 1977 we found the best way.

Since then 205 parishes in the U.S. and Canada have adopted parishes in Haiti, Mexico, Peru, Brazil, the Philippines, Guatemala and the Dominican Republic.

Adoption is a love relationship. Adoption by a parish in the Third World is likewise a "love affair" that grows and grows.

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Pastors in the Third World parishes seldom get \$10 a week. I counted one collection-45 cents. Yet parishes there are large-35,000 to 50,000 and more.

The adopting parish takes up a collection once a month. Every cent goes --no overhead. The pastor knows how to get the best use of the funds and gives regular reports.

If any parishes are interested in this project, please contact me.

Harry Hosey  
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To the least of my people  
That you do unto me.  
St. Matthew 25-45*

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# Pope hits radicalism in U.S. religious

**National Catholic News Service**  
 WASHINGTON — In a letter to the U.S. bishops, Pope John Paul II mixed words of praise for U.S. religious with sharp criticisms of "radical feminism and polarization" and other aspects of religious life in the U.S.

in the letter, released last month, the pope blamed the lack of new vocations partly on a failure of religious to live up to their calling and identity.

"A continual state of flux... an excessive self-absorption and introspection, an overemphasis on the needs of the members as opposed to the needs of God's people are often stumbling blocks" to potential vocations, he said.

The 11-page letter reflected on the results of a study of religious life begun by the U.S. bishops in 1983 under a special papal commission headed by Archbishop John R. Quinn of San Francisco.

Pope John Paul stressed the primacy of consecrated life and community life for religious, warning that "in many in-

stances the apostolate or ministry seems to have eclipsed the other values."

He called for an end to the "polarization" among women religious, urging them to "speak to one another" and "remove the causes of their division."

At the same time he reaffirmed the status of the Leadership Conference of

Women Religious, a focal point of complaints by more conservative women's orders, as the official organization established by the Holy See to coordinate relations with the Vatican and the National Conference of Catholic Bishops.

Other associations of religious can legitimately be formed, he said, but

these "are distinct from" the LCWR and the parallel men's group, the Conference of Major Superiors of Men.

Pope John Paul also criticized U.S. religious for inadequate structures and exercise of authority within some orders.

He acknowledged that "a rigid and autocratic style of government" sometimes found in the past had to be corrected, but said this could not be done "by destroying authority."

"The substitution of a management model of authority for a government model is not the answer," he said. He warned against "a loss of personal authority or an unwillingness to use

Lack of authority in religious life, he said, "leads to a self-direction and autonomy which are incompatible with being identified with Jesus, who came to do the will of the Father."

In his comments on feminism, the pope said: "I concur with you in supporting and promoting the rights and dignity of women... However, a radical feminism which seeks the rights of women by attacking and denying fundamental, clear and constant moral teaching does not reflect or promote the full reality and true dignity of women."

He urged the bishops to continue meeting and talking with religious in their dioceses, as they have been doing under the guidance of the Quinn commission.

"In your role as bishops you have the responsibility to teach all your people, including men and women religious," he said. "Related to that teaching office is the need and obligation to present a sound theological exposition of religious life."

In their local and national discussions with religious and among themselves regarding religious life, the U.S. bishops addressed a number of tensions facing men and women religious today.

These included tensions over the relationship between community life and apostolates, especially in orders founded for apostolic purposes, and over different approaches to authority and government in orders.

The pope said that "some of the tensions cited... can be dispelled by a clear and unambiguous theology of the Church."

He urged the bishops to "promote a clear understanding" of the relationship between religious and the local bishop and the role of religious in the local Church by meeting regularly with religious superiors in their dioceses for "a more effective and coordinated planning for mission."

He especially urged attention to the community life of religious.

"Community life is at the heart of religious life; it is a distinguishing feature of this type of consecrated life," he wrote. "Religious life is vowed life lived in community. Religious are called to be an exemplary community within the community of the Church. The holiness of religious is inexorable, bound to the full living of their community life."

He said he shared a concern of bishops about "a growing secularization in religious life."

"Religious are not merely professional persons who assist in the work of the Church," he said. "They are at the heart of the mystery of the Church; they belong inseparably to her life and holiness. They are called to a radical living of the baptismal commitment common to all."

The pope described religious as "called to be a sign of contradiction, a witness of counterculture in a world which so often seeks self-gratification and fulfillment, which alienates the poor and the powerless, which is intolerant and hostile to minorities, which is noisy and strident and frenetic."

## Abp.: Letter supportive

**National Catholic News Service**

WASHINGTON — Pope John Paul II's letter to U.S. bishops on religious life is "very balanced and mild" and "very supportive of the religious," Archbishop John R. Quinn of San Francisco said.

The letter was a papal summation of and reflection on a Vatican-mandated study of U.S. religious life begun by the bishops in 1983.

Archbishop Quinn, who headed the papal commission that guided the study, said he was "dismayed" at what he considered "negative" news reporting on the letter.

He said "those negative elements" of U.S. religious life cited in the papal letter "were expressed also by religious" in their dialogues with bishops during the study and were contained in the commission's final report to the pope.



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## Political action

### Helping Corpus Christ parishioners build pride, gain in evangelization, pastor says

By Ana Rodriguez-Soto  
Chief Correspondent

Religion and politics don't mix, says an ancient maxim. But don't tell that to the people of Corpus Christi parish in Miami.

There, religion and politics are blending quite nicely. In fact, the inner-city parish has turned political action into a tool of evangelization.

That tool is PACT, People Acting for Community Together. While the organization cannot claim credit for the revival that has taken place at Corpus Christi during the past year, it obviously is one of many projects that have had a significant impact.

A year ago, says Gregorio Velez, permanent deacon at the parish, "there was empty space all over the church. Now, if you go to the main Mass, there is practically no place to sit."

"I notice more brotherhood, more understanding, a closeness among Mass-goers," adds Nelia Rodriguez, a parishioner for 20 years.

Father Luis Menendez, Corpus Christi's pastor, says it is too early to gauge PACT's impact on church-going and participation, but he is convinced as a "pre-evangelization" tool, "PACT is very good."

"To the people who regularly come to Corpus Christi, it has given a sense that they must do something for this neighborhood. And to those who still haven't come to Corpus Christi, it has given them a vision that the Church does care for their problems."

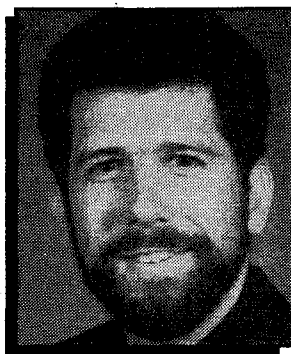
The fledgling organization, founded just last year, is a grass-roots coalition of low and moderate-income churches that seek to improve their neighborhoods. After canvassing the neighbors, often door-to-door, each church's PACT committee selects a project and goes to work lobbying the appropriate officials, usually city or county agencies.

In drug-infested Miami, those projects have ranged from demolishing abandoned buildings that are used by crack addicts to installing more streetlights in unsafe corners. Cleaning up illegal trash heaps and removing

**'We can't remain at a faith that just distributes sacraments...while all around us we see robberies, murders, drug sales.'**

**PACT 'is the rising up of a people who are tired already. No more. We're going to make this neighborhood as respectable as southwest Miami, Coconut Grove, Brickell Av.'**

--Fr. Jose Luis Menendez



junked cars also have been high priorities for the 12 Dade County churches—five of them Catholic—that currently are members of PACT.

(The other Catholic churches are St. Mary Cathedral, St. James, St. Vincent de Paul, and St. Patrick's on Miami Beach. Immaculate Conception in Hialeah is expected to join soon.)

"PACT has given us a social conscience," explains Father Menendez, who serves as treasure of the countywide coalition. "We can't remain at a faith that just distributes sacraments and celebrates liturgies while all around us we see robberies, murders, drug sales."

"This neighborhood gets worse and worse and worse each day. People are almost afraid to live here. They are ashamed," he adds. PACT "is the rising up of a people who are tired already. No more."

From now on, "we're going to stand up and fight for our neighborhood. We're going to make this neighborhood as good and respectable as southwest Miami, Coconut Grove, Brickell Avenue."

And, Father Menendez stresses, "PACT doesn't beg. PACT doesn't ask for help. PACT only asks for the same rights all citizens have."

"We're a poor community and we don't like to demand our rights," agrees Deacon Velez, who directs the PACT group at Corpus Christi. But "we have a right to be treated equally."

Just like the residents of Kendall or Brickell, adds this soft-spoken Puerto Rican, the people who live around Corpus Christi parish "also pay taxes."

That message made an impression among the parish's neighbors, Catholics and non-Catholics, as more than 350 showed up for the local PACT's first meeting with city officials last March 8.

Months earlier, parish representatives had made 150 visits and conducted 11 house meetings in the neighborhood, an area bounded by NW 32 Ave. on the west, Biscayne Bay on the east, and NW 54 to 20 Sts. on the north and south.

(Continued on Page 20)

## PACT also helping Cathedral leadership

By Ana Rodriguez-Soto  
Chief Correspondent

Membership in PACT has been a tool of evangelization not only at Corpus Christi parish in Miami, but also at its neighbor, St. Mary Cathedral.

"It just raised up a whole different set of leadership," says Father Gerard LaCerra, rector of the cathedral and president of Dade County's PACT coalition, People Acting for Community Together.

As a result of its involvement with PACT, the parish has been moving "faster than I even hoped" toward the formation of a pastoral advisory council," Father LaCerra said.

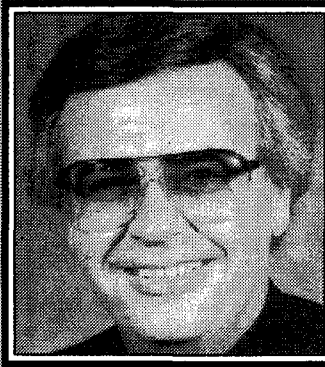
And the Advent liturgies' "style and tone" were set by the parish PACT committee, who selected the theme "if you want peace, work for justice." Each week, parishioners were given concrete suggestions for cleaning up their neighborhood, something Father LaCerra calls "practical love."

"We are charged with sort of cleaning an area for Christ's kingdom," he explains. "It's simply translating into action what needs to be done."

PACT membership also has resulted in "a lot of people" returning to the practice of their faith, said Father LaCerra. They "were just delighted that the Church cared enough to reach out to them and then put itself on the line."

In St. Mary's case, that has meant enduring harassment and vandalism. Someone set a fire in the rectory. Junked cars were dumped on the church lawn.

Father LaCerra prefers to view those events as evidence of success. "You realize you are having an impact because people are trying to retaliate."



Fr. LaCerra

## New Haitian mission dedicated in Broward

*"Ké m'kontan, m'ap jwi lé mwen tandé  
An n' al lakay Granmet nou an  
Men m' deja rive, men pye m' kanpe  
Devan potay Jerizalém..."*

The words came from the 122nd Psalm.

*"I was glad when they said to me,  
'Let us go to the Lord's house.'  
And now we are here,  
standing inside the gates of Jerusalem."*

Even to those who spoke no Creole, one could see from the wonderment in the eyes of the many children and the look of pride from parishioners, that the outdoor Mass with Archbishop Edward McCarthy represented a special moment to those at Divine Mercy Haitian Catholic Mission in Fort Lauderdale.

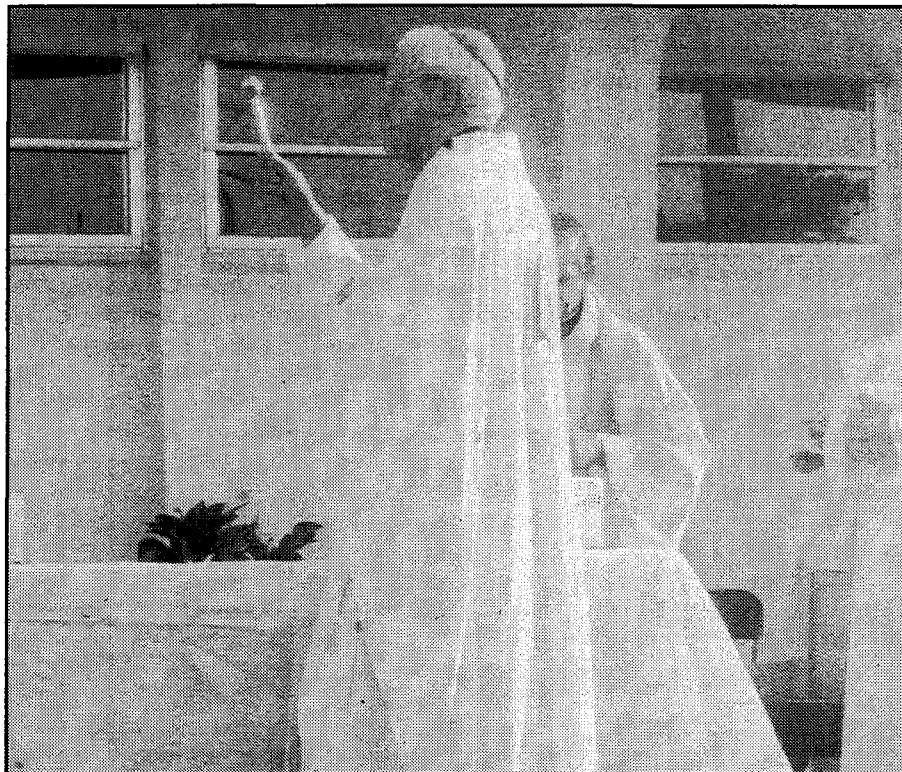
The Psalm was part of the dedication liturgy, helped show the pleasure the edifice brings to the Catholic Haitian community in the Central Broward area. The mission, on Powerline Road just north of Sunrise Boulevard, is housed in a former Mormon church. Before acquiring the mission building about a month ago,

Masses for area Haitian Catholics were held on Sunday nights at St. Clement Church in Wilton Manors.

"You may not speak Creole, but we all speak one language, and that's the language of love," Father Thomas Wenski, director of the Haitian Ministry for the Archdiocese of Miami and homilist for the Mass, told the overflow crowd that heralded the official opening of the mission.

Speaking in Creole, to the obvious delight of the faithful, Archbishop McCarthy gave the greeting and conducted the dedication ceremony. Joining him on the altar was Father Patrick McDonnell, pastor of St. Clement parish and vicar for the clergy for the archdiocese.

Divine Mercy is the archdiocese's second mission in Broward. The first in the county was St. Joseph Mission, on Hammondville Road in Pompano Beach. In Dade, the archdiocese operates the Pierre Toussaint Haitian Catholic Center, the Notre Dame d' Haiti Mission (with English school and day care/neighborhood center), the Haitian Ministry at St. Mary Cathedral and a Haitian Ministry in South Dade.



Archbishop McCarthy blesses Divine Mercy Mission in Ft. Lauderdale. Miami, Florida / THE VOICE / Friday, April 14, 1989 / PAGE 7



## 19 Priests, Religious celebrate jubilees

The following priests and Religious mark the diamond, golden or silver anniversary of their vows during a Mass celebrated 11 a.m. on Saturday, April 15 at St. John Vianney Seminary chapel.

### DIAMOND JUBILARIANS

#### Father John F. Mueller

Raised in Cleveland, Father Mueller joined the Society of Mary in Dayton, Ohio and made his first profession of vows on Aug. 15, 1929. He received a bachelor's degree from the University of Dayton and taught for six years in various high schools.

In 1938, he was sent to the University of Fribourg in Switzerland to prepare for the priesthood. After ordination, he returned to finish his studies at Catholic University of America, earning a licentiate in sacred theology. He taught for five years at Colegio Ponceño in Puerto Rico. After obtaining a doctorate in education at Columbia University in New York, Father Mueller returned to Puerto Rico as superintendent of Catholic schools from 1953 to 1969, where he also served as president of Catholic University of Puerto Rico for four years. From 1973 to 1983 he was associate pastor and principal at St. John's parish in Albion, Mich. Since then, he has served as chaplain in various communities of retired Religious in Ohio and Arizona and now in Hollywood.

#### Father Edmund L. Rhodes

Father Rhodes was born July 19, 1910 in Suffield, Ohio. He professed temporary vows in the Society of Mary (Marianists) on Aug. 15, 1929 and perpetual vows on Aug. 15, 1932. He taught one year in grade school, eight years in high schools and 38 years at the University of Dayton.

From 1984-88, Father Rhodes was associate pastor at St. Aloysius Church, Cleveland. In July 1988 he began hospital ministry at Memorial Hospital in Hollywood. He also assists at Nativity Church in Hollywood.

#### Sister Claudia Zeller

Born in Mansfield, Ohio, Sister Zeller attended St. Peter's elementary school in Mansfield and St. Francis Academy in Joliet, Ill. She made her first religious profession in the Congregation of the Sisters of St. Francis of Mary Immaculate on Aug. 12, 1929. She has taught on the elementary, high school and college levels. Sister Zeller earned a bachelor's degree in classical languages from Chicago's DePaul University, her master's and doctorate in mathematics from the University of Michigan. She was chairman of mathematics and physics at the College of St. Francis for more than 25 years and served as academic dean for 16 years. In 1978, she was awarded the title of Professor Emeritus. Sister Zeller served as executive director of the Leadership Conference of Major Superiors for two years and consultant in the higher education department of the National Catholic Education Association for a year. Since 1977 she has been a full-time faculty member at Cardinal Gibbons High School, Fort Lauderdale.

### GOLDEN JUBILARIANS

#### Sister Maura Phillips

Sister Phillips is a member of the Do-

minican Congregation of Adrian, Michigan. Sister Phillips graduated with a bachelor's degree from Siena Heights College in Adrian, received a master's degree in music from Columbia University in New York. She also has additional studies in music from the University of Michigan. Sister Phillips taught music at St. Ambrose High School in Detroit, was professor of music at Siena Heights College and Barry University, where she served as head of the music department for several years. Later in her career, she received certificates in Clinical Pastoral Education at University Hospital in Ann Arbor, Mich., and subsequently organized the Downtown Center for the elderly located at Gesu Church in Miami, where she has been director for the past 15 years.

#### Sister Mary Julia O'Donnell

A native of Philadelphia, Sister O'Donnell attended Merion Mercy Academy in Merion, Pa. She entered the Sisters of Mercy in Merion in 1936. From 1939 to 1948, she taught at Merion Mercy Academy and received her bachelor's and master's degrees from Villanova University. She taught in several elementary and high schools in Pennsylvania and later, after receiving a master's degree in library science, served as librarian in several high schools in the Archdiocese of Philadelphia. Sister O'Donnell's first assignment in Florida was at Immaculata-LaSalle High School in Miami as a teacher and moderator of the yearbook and the National Honor Society. Later she was librarian of St. John the Apostle School in Hialeah. From 1979 to 1984, she was head librarian at St. John Vianney College Seminary in Miami. Sister O'Donnell now is active in the pastoral care department at Mercy Hospital in Miami.

#### Sister Gertrudis Pfeiffer

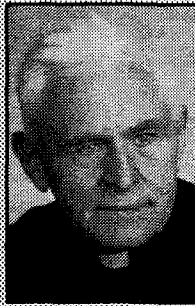
Sister Pfeiffer was born in Bergkamen, Germany and immigrated to the United States in 1925. The family settled in Cincinnati, where she graduated from Notre Dame Academy and attended Xavier University for a year before entering the Sisters of Charity there. After profession of first vows, she studied nursing at St. Joseph Hospital in Mt. Clemens, Mich. and was later graduated from the college of Mt. St. Joseph-on-the-Ohio. Sister Pfeiffer has served as a nursing supervisor, instructor and director of practical nursing schools in Colorado, New Mexico and Ohio. She cared for her parents for two years and also engaged in pastoral ministry. She now is on the staff at St. Ambrose Church in Deerfield Beach.

#### Brother Harold Stockley

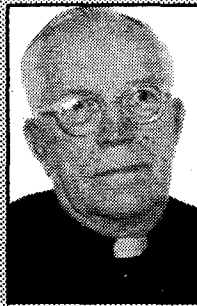
Brother Stockley entered the Jesuit order at St. Stanislaus Seminary, Florissant, Mo., on Feb. 2, 1939. He was assigned to Champion Jesuit High School in Prairie Du Chien, Wis., in 1944, where he spent the next 27 years. In 1971, he started in health care ministry, working in the nursing field before becoming a pastoral associate in pastoral care. His training for pastoral ministry was done at St. Joseph's Hospital, an affiliate of Creighton University in Omaha, Neb. Since then, he has served in hospitals in Nebraska, California

(Continued on Page 9)

### Diamond Jubilarians



Father John Mueller, SM



Father Edmund L. Rhodes, SM



Sister Claudia Zeller, OSF

### Golden Jubilarians



Sister Mary Julia O'Donnell, RSM



Sister Gertrudis Pfeiffer, SC



Sister Maura Phillips, OP

### Silver Jubilarians



Brother Harold Stockley, SJ



Brother John Wise, SM



Sister Camille Brouillard, IHM



Sister Mercedes Carralero, IHM



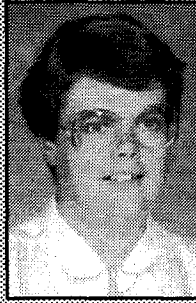
Sister Mary Clare Donnelly, RSM



Sister Kathryn Donze, IHM



Sister Barbara Gerace, FSP



Sister Ruth McPherson, SSND



Sister Anthony Maureen Neehan, IHM



Sister Sharon O'Neil, OSF



Sister Isabel Odoño, STJ



Sister Rosa Monique Peña, OP



Sister Ann Helen Silvestro, SSJ

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# 19 priests, Religious celebrate jubilees

(Continued from page 8)

and Missouri before coming to Miami. Before joining the pastoral care department at Bon Secours-Villa Maria Nursing Center, he was on the pastoral care staff of St. John's Regional Medical Center in Springfield, Mo.

**Brother John Wise**

A native of Baltimore, Brother Wise spent his years of formation in Beacon, N.Y. and Dayton, Ohio, where he made his first profession of vows on the feast of the Assumption in 1939. Over the years he was assigned to schools in Pittsburgh, Brooklyn, Puerto Rico, Cincinnati and Dayton, where he served in various capacities as teacher, counselor, principal and prefect. Since 1979, Brother Wise has been a teacher and guidance counselor at Chaminade-Madonna College Preparatory School.

**SILVER JUBILARIANS**

**Sister Camille Brouillard**

A native of Lowell, Mass., Sister Brouillard entered the Congregation of Grey Nuns of Ottawa in 1963. For 12 years, she taught in elementary schools. In 1978, she transferred to the Sisters, Servants of the Immaculate Heart of Mary in Monroe, Mich. After working in pastoral ministry in Monroe, Sister Brouillard obtained a social work degree in Detroit and prepared for ministry with Haitian refugees. Since 1984, she has been working at Haitian Catholic centers in Broward County.

**Sister Mercedes Carralero**

A native of Cuba, Sister Carralero answered her call to religious life by entering the Sisters of the Immaculate Heart of Mary (Misioneras Corazon de Maria) in Spain in 1961. She made her first profession of vows in 1964. From 1964 to 1974 she worked in schools of her congregation in the cities of Gerona and Barcelona in Catalonia, Spain. Sister Carralero came to Florida in 1974 and worked with immigrants at St. Margaret Church in Clewiston and from there served in LaBelle and Moore Haven. In 1983, she was assigned to St. Agatha parish, where she now teaches.

**Sister Mary Clare Donnelly**

Sister Donnelly joined the Sisters of Mercy of Pittsburgh on Sept. 7, 1964. She received her bachelor's degree

from Carlow College in Pittsburgh and has done graduate work at Slippery Rock State College and Barry University. She has served in community-sponsored schools in the Pittsburgh and Greensburg dioceses and has served as teacher and principal at Holy Trinity elementary school in Ligonier, Pa. Since 1978, she has been director of religious education at St. Thomas the Apostle parish in Miami. Within the archdiocese, she has served as secretary of the Sisters Council for three years and a member of the Synod Survey Committee. She has been actively involved with the religious education office of the archdiocese and served on the Catechetical Board. Sister Donnelly now serves as a core group member to maintain and extend the development and networking of Centering Prayer and its leadership in the Miami area.

**Sister Kathryn Donze**

Sister Donze was born and raised in Philadelphia. As a member of Sisters, Servants of the Immaculate Heart of Mary, she has taught in the dioceses of Philadelphia, Allentown and Harrisburg in Pennsylvania; Camden, New Jersey and the Archdiocese of Miami. Sister Donze now is assistant principal for student personnel and a biology teacher at Our Lady of Lourdes Academy.

**Sister Barbara Gerace**

Sister Gerace is the daughter of Vincent and Mildred Gerace of Prospect Park, Pa. She entered the Congregation of the Daughters of St. Paul in 1959. She made her first profession of vows in 1964. For the past 30 years she has served the church through the apostolate of the media of social communication in Boston, St. Louis, Cincinnati, Cleveland, San Diego, San Francisco, Bridgeport and now is stationed in Miami.

**Sister Ruth Loretta McPherson**

Sister McPherson was born in Philadelphia and in September 1959 she entered the aspiranture of the School Sisters of Notre Dame in Baltimore and pronounced her first vows on July 25, 1964. She received her bachelor's degree in religious studies at the College of Notre Dame in Maryland. For six years, she ministered to the aged and infirm members of the congregation. She also has worked with young children in the orphanage of St. Vincent in

Pennsylvania staffed by her congregation and in various day care centers. She has taught in elementary schools in Maryland and since 1986, she has been teaching at Blessed Trinity School in Miami Springs.

**Sister Anthony Maureen Neelan**

Sister Neelan was born in Pittsburgh but has lived most of her life in Miami, having attended Gesu School and Notre Dame Academy. As a member of the Sisters, Servants of the Immaculate Heart of Mary, she has taught in Pennsylvania and Florida. She now teaches English at Our Lady of Lourdes Academy.

**Sister Sharon O'Neil**

Sister O'Neil entered the congregation of Franciscan Sisters of Allegany on Sept. 8, 1963. Following in the spirit of St. Francis, she has lived the evangelical life in community and served the church and congregation in various ministries. They have included medical technology, retreat direction, spiritual direction and parish work. She now is a chaplain at St. Francis Hospital, Miami Beach.

**Sister Maria Isabel Ordoño**

Born in Oriente, Cuba, Sister Ordoño graduated from high school at the Colegio Teresiano in Havana. After three years of engineering studies at the University of Miami, she entered the novitiate of the Society of St. Teresa of Jesus in September 1964 in Tortosa, Spain. Sister Ordoño received her bachelor's degree in mathematics at Our Lady of the Lakes University in San Antonio, Texas and a degree in spirituality from the Teresianum in Rome. She is the Hispanic youth ministry coordinator for the archdiocese.

**Sister Rosa Monique Peña**

Sister Peña is a "Dominican Dominican," born in the Dominican Republic and a member of the Adrian Dominican Congregation since 1963. She has ministered to children, youth and adults in the United States and the Caribbean. Teaching is her first love; religion is her favorite subject. She frequently can be found vehemently advocating for more meaningful and involved religious education programs. "Growing up today is very difficult. We need to prepare our youth to respond to the values of this world with solid Christian principles and behavior," she tells

(Continued on page 10)

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Sister Mary Annette teaches Sister Mary Amnesia (Dody Goodman) a few tricks in "Nunsense"

## 'Nunsense' opens April 22

The acclaimed musical comedy "Nunsense", starring Broadway, television and film comedienne, Dody Goodman as Sister Mary Amnesia, will celebrate its Gala Opening on April 22.

The performance will benefit the Office of Youth, Campus and Young Adult Ministries of the Archdiocese of Miami. The performance begins at 8:15 p.m., followed by a reception with the entire cast, featuring an international buffet and complementary wine. Tickets for the whole event are \$50 per person and can be obtained by

calling the executive office at (305) 865-1500.

"Nunsense", playing April 14 thru June 4, is the wildly funny winner of four Outer Critics' Circle Awards, including Best Off-Broadway Musical. The musical story takes place in a convent's gymnasium, where the students' production of "Grease" is being held. The nuns hold a fundraiser to collect money to bury the four "blue nuns".

The Hirschfeld Theatre's presentation of "Nunsense" will actually be a fundraiser within a fundraiser within a play.

## 19 celebrate jubilees

(Continued from page 9)

parents, teachers and clergy every time she finds a chance.

Sister Peña serves as director of the Religious Education Office of the Archdiocese of Miami.

### Sister Ann Helen Silvestro

Sister Silvestro is a member of the Sisters of St. Joseph of St. Augustine. Born in Havana, she was raised in Miami and attended Notre Dame Academy. She entered the convent in 1964. Sister Silvestro earned

a bachelor's degree in biology from Barry University and another baccalaureate degree in medical technology from Florida Atlantic University, Boca Raton. She holds national certification in medical technology from the American Society of Clinical Pathologists and also is state certified. She has done graduate work at Southeastern Pastoral Institute in pastoral ministry to Hispanics. She has taught biology at St. Thomas Aquinas High School, Fort Lauderdale; Immaculata-LaSalle High School, Miami and St. Joseph's Academy.

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## St. Martha's: Building of the month

St. Martha Church in Miami Shores has been named winner of April's Building of the Month Award, presented by the City of Miami Committee on Beautification and Environment, said E. Albert Pallot, the group's chairman. The church was designed by Coral Gables architects William and Mayda Brown, Robert Brown and Ben Lopez and was dedicated in 1983.



## Holy Cross Hospital nun dies

Sister Mary Patrick McClain, 77, a member of the Pittsburgh Sisters of Mercy and former dean of Carlow College, died of a heart attack in Atlanta on April 8.

Sister McClain served as academic dean at Carlow College from 1963-74. She graduated from Carlow, then Mount Mercy College, in 1938 and completed her master's degree in French from Catholic University of America in 1942. She received a certificate in French studies from Laval University in Quebec, Canada in 1951. Sister McClain received her doctorate in French at Fordham University in 1951. Before

becoming academic dean, she taught courses in French and Spanish at Carlow.

Sister McClain directed the novitiate at Mount Mercy College from 1955-63. In 1975, she became director of personnel for the Sisters of Mercy. From 1978 to present, Sister McClain served at Holy Cross Hospital in Fort Lauderdale, first and coordinator of education for personnel, later as medical staff librarian.

A liturgy for Christian burial was celebrated April 13 at St. Agnes Church in Pittsburgh. Burial was at St. Xavier Cemetery, Latrobe, Pa.

A memorial Mass also will be held at Holy Cross Hospital chapel on Tuesday.

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# Reach to oppressed, priest challenges laity

*'Jesus told us to crawl to the edge, to make sure we visited the imprisoned and fed the hungry...not to help them but to ourselves be converted'*  
 --Fr. Richard Rohr  
 to Lay Ministry conference



By Ana Rodriguez-Soto  
 Chief Correspondent  
 The Son of God didn't come down from heaven to free the oppressed, says Father Richard Rohr. He came down from heaven to free the oppressors.

Who are the oppressors? "Anybody who is self-assured and maintaining that self-assurance," the Franciscan priest told close to 300 participants at this year's Lay Ministry conference, held over the weekend at St. Thomas University.

In a powerful, challenging talk, Father Rohr, preacher, retreat master and director of a "school for prophets" in Albuquerque, New Mexico, urged his listeners to "crawl to the edge, crawl to the bottom" and "be converted."

He challenged his "nice middle class" audience to "face our own demons" and "enter into a solid relationship with one victimized or oppressed person."

"Jesus told us to crawl to the edge, to make sure we visited the imprisoned and fed the hungry," Father Rohr said. "The reason Jesus told us we have to go there is not to help them but to ourselves be converted."

Father Rohr's two-part talk, in keeping with the theme of the conference, focused on peace and justice and ways of making them real in the world.

Peace and justice begin with an "inner journey," a personal conversion, he said,

that leads inevitably to "social conclusions."

He used the image of a pyramid to convey the skewed, anti-Gospel reality of the world today—a few at the top with wealth and privilege gained at the expense of many others' suffering.

"What God does is break into history always on the side of the ones on the bottom," Father Rohr said. But at the same time, "Jesus is saying the most oppressed people, the most unfree people, the most victimized people are the people at the top. They simply can't hear very much reality or very much truth."

"The issue is, can you interpret the word of God from the position of poverty and surrender, where you're not trying to protect dogmas and privileges; (where you're) simply trying to let the word of God get

through to you," Father Rohr asked.

"As long as we have a spirituality of ambition, of overachievement, of making ourselves holy and making ourselves superior, we're not going to understand Christ."

While white males are the privileged class of the western world, Father Rohr added, no group is excluded from creating its own pyramid of privilege: not the church, not government, not even those at the bottom.

"Whatever group it is we all want to maintain our own prejudicial world views. And there are lies in every one of them, every system. A bunch of lies about the nature of reality."

These lies are "evil in disguise," Father Rohr said, citing a three-tiered spiral of evil.

It is easy for people to point the finger at

the second level of evil, the "immediate, apparent" sins — for example, prostitution, crime, drug addiction, abortion.

"You can just hate hate (those who commit those sins) and say they're bad people," Father Rohr said. "Or you can say, why do they do the things they do?"

Why is "the unaskable question," he said. But Christians must start asking it. For only then will they come face to face with what Pope John Paul II calls "structural sin" or "institutionalized evil," the first level of the spiral, "evil in disguise."

"This is the main sin that the Bible is talking about," Father Rohr said. "This real evil foundation where reality is wrongly named and wrongly defined and some people are given the power and given the dignity and others are not given the power and not given the dignity."

"The way moral evil gets control of this world is it has to disguise itself as good," Father Rohr added. "What the system wants you to do is keep pointing to the second level."

But "the job of the prophet is to stand and just keep pointing to the first level. Say 'demon, show yourself.' And I promise you the world will hate you."

"Enter into a solid relationship with one victimized or oppressed person and walk with them through the system," Father Rohr suggested. "Then you will start understanding the nature of this institutionalized sin. The lie of the world. The evil of the world."

"Plant yourselves in new circumstances," he continued. If you are attached to money, go work with the homeless; if you can't deal with homosexuality, go work with AIDS patients; if you demand that everyone pull his own weight, spent some time with the elderly


(Continued on page 14)

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# Operation Rescue leaves a calling card

By Cynthia Thuma  
Voice News Editor

Operation Rescue's Spring Break demonstrations brought the issue of abortion back into prominence in South Florida by splashing images in the local media of men and women being hauled off to jail for their beliefs.

On March 31, after announcing they would pick a Broward site for a demonstration, Operation Rescue protesters went north to Boca Raton for a sit-in at the doors of the office of Dr. Robert M. Livingston. After more than an hour of watching the protesters sing hymns and pray, police officers told the group they had to leave when office employees wanted to enter the building. The protesters refused to move and police moved in to make 84 arrests. The group's leader, Randall Terry, 29, was among those arrested.

A day later, a larger group picketed and sat in at the Medical Center of Dadeland in Kendall. There, 137 protesters were arrested and taken into custody by Metro-Dade officers.

At the Boca Raton demonstration, Lillian Police, of Ocala, prayed and offered support to those who prepared for arrest. She said she and her husband Ralph also had taken part in rescues in Tallahassee, Orlando and St. Petersburg. She said she had been arrested twice.

Operation Rescue's greatest contribution has been to keep the issue of abortion in front of the public, she said.

"I believe it's been hidden, put in the closet and it's a tragedy," she said. "Perhaps very soon we can do something about this in America."

Police said the rescue and candlelight procession in Tallahassee helped change her level of commitment from pro-life advocate to activist.

"That was the rescue that changed my life," she said. "They had a funeral for 782 babies that were pulled out of a dumpster."

There also were emotionally overpowering funerals for three fetuses aborted during the 21st week of development. The corpses of the fetuses, dismembered during the abortion, were reassembled in their tiny coffins.

"That did it for me," said Police. "I'm an emergency room nurse at the state's third-largest hospital and I see all kinds of things, but the insanity of what I saw there brought such a moment of realization."

"God's law is higher than any man's law," she said. "I have to answer to God. We can't be afraid."

As counterprotesters chanted "Pro-life? That's a lie; you don't care if women die" across the street from them, Yolanda and Raul Salazar brought their two young children to the Kendall rescue to lend their support.

"I'm here to pray," said Yolanda Salazar, a member of the Southwest Community Church. "There's a time when it's just to break a law to establish a higher law."

Operation Rescue appeals most to Fundamentalist Protestants, but some Catholics also have aligned themselves with the Binghamton, N.Y.-based group. Recently,

Philip Lawler, editor of The Pilot, weekly newspaper of the Archdiocese of Boston, was among 240 persons arrested at a rescue in Brookline, Mass. demonstration in March. New York Giants player Mark Bavaro was arrested in a demonstration in New York last May and was later honored for his pro-life activities by the Diocese of Rockville Centre, N.Y.

Many mainstream pro-life groups laud Operation Rescue for keeping the issue before the public, but don't share the group's willingness to break laws to make its point.

"Whether or not one agrees with all the tactics, this group certainly has brought the tragic crime of abortion into full focus," said Archbishop Roger Mahony of Los Angeles after Operation Rescue's pre-Easter Holy Week of Rescue culminated in the arrest of 1,100 protesters.

"I have to admire them; they are raising the awareness of people we haven't been able to reach," said Joan Crown, associate director of the Archdiocese of Miami's Respect Life Ministry.

"But wouldn't it be better to be out there and be visible for three hours on the other side of the street than getting arrested after an hour on the other?"

Down Palmetto Park Road, two blocks from the site of the the Boca

Raton sit-in, Carole Walters, executive director of the TLC Clinic said she wonders if women troubled by problem pregnancies are getting mixed messages.

"Our mission is to help women in a crisis pregnancy,"

she said. "Our work is somewhat in conflict with standing in front of abortionists' doors."

"We're on the passionate, understanding end of the non-abortion issue, but I see the frustrations on their side of the issue. I can name baby after baby after baby that we've been able to save, but against the 4,000 or so abortions that are performed every day, the number we save are a small issue."

"Some day, maybe God will say to me 'Carole, it's time to get more vocal.' Right now, that's not my calling."

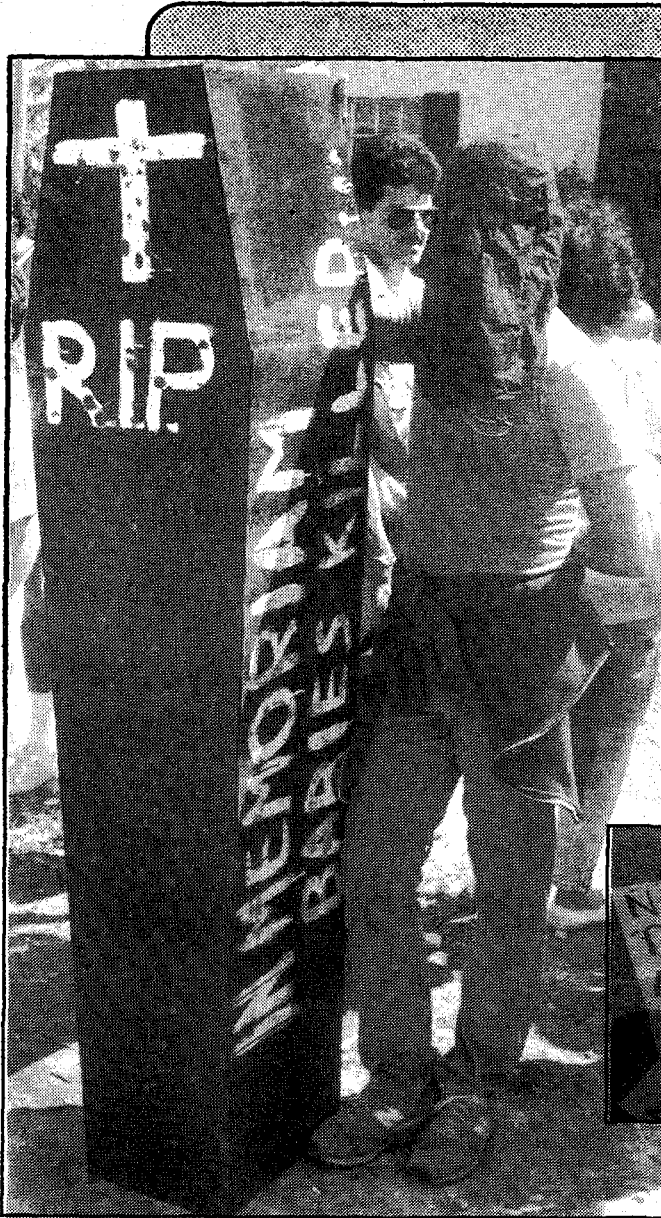
The TLC Clinic is run by volunteers from 14 churches in Boca Raton, some Catholic churches among them, Walters said. The clinic has been in operation for six years, offering alternatives to abortion.

"I compare it, as many people do, to the civil rights movement," Walters said. "And like the people back then, if I was waiting and waiting for change, maybe I'd be jumping around, too."

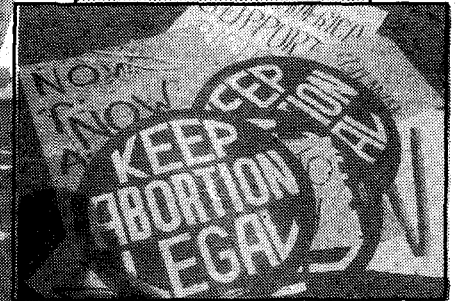
The day after the Kendall rally, the Archdiocese of Miami and Florida's eight dioceses celebrated their 11th annual Pro-Life Pilgrimage Mass. The archdiocese's Mass was held at Nativity Church in Hollywood. Auxiliary Bishop Agustin Roman was the principal celebrant and Father Thomas Honold, director of the Respect Life Ministry, was homilist.

Respect Life's message, he told the packed church, is best delivered with compassion, not in a strident tone.

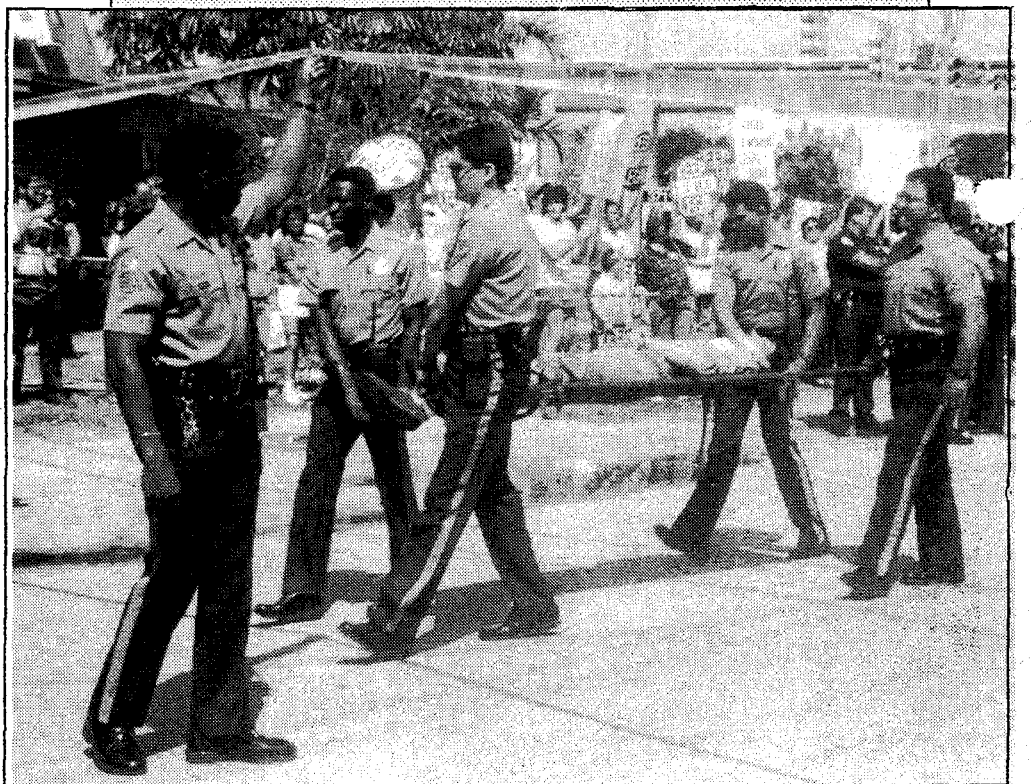
"We tell the women the life they have inside of them is beautiful, perfect, distinct and deserves to live," Father Honold said. "We tell them we'll walk with them every step of the way. We offer reconciliation; we offer peace. We believe that life is most important."



A pro-life demonstrator dressed as an executioner was among the hundreds who turned out for the Kendall rescue. Below, pro-abortion demonstrators left their signs behind.



Boca Raton demonstrators lock arms to show solidarity. Below, Metro-Dade officers used stretchers to remove Operation Rescue supporters after their arrest in Kendall.



Voice photos/Cynthia Thuma



# Our man in D.C.

## S. Florida priest runs the U.S. Bishops public policy office

By Prent Browning  
Voice staff writer

On Monday Fr. Robert Lynch attended a reception at the White House. On Thursday of the same week he was in Miami preparing to assist at Mass and hear confessions.

Such are the two lives of the South Florida priest-administrator whose ability to "get things done" has put him in the forefront of Catholic leadership in this country.

Formerly a rector of St. John Vianney College in Miami, Fr. Lynch was elected General Secretary of the National Conference of Catholic Bishops and the U.S. Catholic Conference in November. He is a familiar face in South Florida which he visits about half a dozen times a year.

"I have good priest friends here and a number of lay friends and I don't get to see them as often as I like," he said during a recent visit.

After directing several prominent NCCB committees in the early 1970's Fr. Lynch was ordained a priest of the Miami Archdiocese in 1978. He coordinated the 1979 pope's visit to the United States (he later coordinated the Pope's 1987 visit) and then returned to Miami as rector. In 1984 he was named the Associate General Secretary of the NCCB-USCC.

As General Secretary he is in charge of seeing that a policy is implemented after it has been accepted by the U.S. bishops. He oversees a \$30 million annual budget and a total of 400 employees at the Washington offices.

The NCCB deals solely with church matters such as matters of liturgy, the training of future priests or ecumenical projects. The USCC is a civil entity, created as the result of U.S. tax laws reflecting the separation of church and state (in other countries there are only single conferences).

The USCC handles matters that involve public policy where the church must interact with governmental agencies. Its staff includes four professional lobbyists and eight attorneys.

After the draft of the U.S. bishops' 1986 economic pastoral letter, said Fr. Lynch, the USCC "saw that it was printed and published and that those aspects of it that had public policy ramifications became positions that the

conference took before Congress."

"Its ultimate benefit will be long term. But a lot of issues raised in the Pastoral such as the right to adequate housing have helped us make significant interventions before Congress that has led to better legislation."

On March 20 the General Secretary attended a White House reception for six U.S. cardinals, Vatican Secretary of State, Cardinal Agostino Casaroli, and prominent

shared with Mr. Bennett, the drug czar," Fr. Lynch said.

The Bush administration and the Catholic conference share many of the same priorities, he said, including the need for more day care facilities, affordable housing, and ways of restoring remedial services to disadvantaged youth in Catholic schools.

In addition, Fr. Lynch has some ideas of his own that he'd like to propose to the right committees.

"One of the ideas that I've been kicking around, and

I have no authority to do something like this on my own, is a pastoral letter directed to youth which would use the consultation process that's been used on the one on women and the economy and on war and peace with adults, and bring kids together to help write the draft and react to a pastoral letter."

Such projects will have to wait for the future. For the moment, only about nine weeks on the job, he has yet to replace himself in the position of associate secretary and is working at night to stay caught up.

Probably the most difficult part of the job, he said, is making personnel decisions.

"I think they're particularly difficult for a priest to make, because not only is the person's professional life at risk but also you're worried about their faith life as well."

Another problem is trying to discern the shifting desires of the bishops.

"One-third of our governing board changes each year so what was acceptable to last year's governing board may not be acceptable to this year's governing board. So you have to constantly try to keep your mind not just on the present but on the future."

The extra planning was what made the Pope's second visit to the United States so difficult, the administrator said.

"The second one was the hardest because there was too much time between when we knew he was coming and

(Continued on page 14)

**Fr. Robert Lynch would like to see "a pastoral letter directed to youth which would use the consultation process that's been used on the one on women and the economy and on war and peace with adults, and bring kids together to help write the draft"**



Catholic lay people.

"The President circulated among us and his wife showed us the living quarters on the second floor."

He had the opportunity to discuss several matters with John Sununu, White House Chief of Staff.

"I'm very interested in seeing our church become more active in the drug question. I don't think we've done enough. Obviously there is sympathy in the Bush administration for a major initiative on drugs and I hope that our conference and the government will soon be able to work together."

Fr. Lynch mentioned the work of a local priest, Fr. Sean O'Sullivan, Director of Substance Abuse Ministry for the Archdiocese. Fr. O'Sullivan has campaigned to raise awareness of how the church can play an important role in combating drug abuse.

"I hope that at some point Fr. Sean's insights can be

# A celebration of nonviolent justice

By Prent Browning  
Voice Staff Writer

The civil rights movement is something they've read about in history books or heard their parents talk about. They weren't even born when Martin Luther King Jr. led his march to Montgomery, but students at Miami Dade Community College, St. Thomas University, and Florida Memorial College participated in a civil rights march of their own April 4.

The march was in observance of the 21st anniversary of Martin Luther King's assassination and the nonviolent pursuit of racial justice he represented. Appropriately, for the Catholics participating, April 4 was also the feast day

of St. Benedict the Moor, the patron saint of North American blacks.

Planned by the campus ministries of all three colleges, and Marie Lambert, Associate Director of Religious Education for the Miami Archdiocese, the march began at the North campus of Miami Dade Community College and concluded at Florida Memorial College.

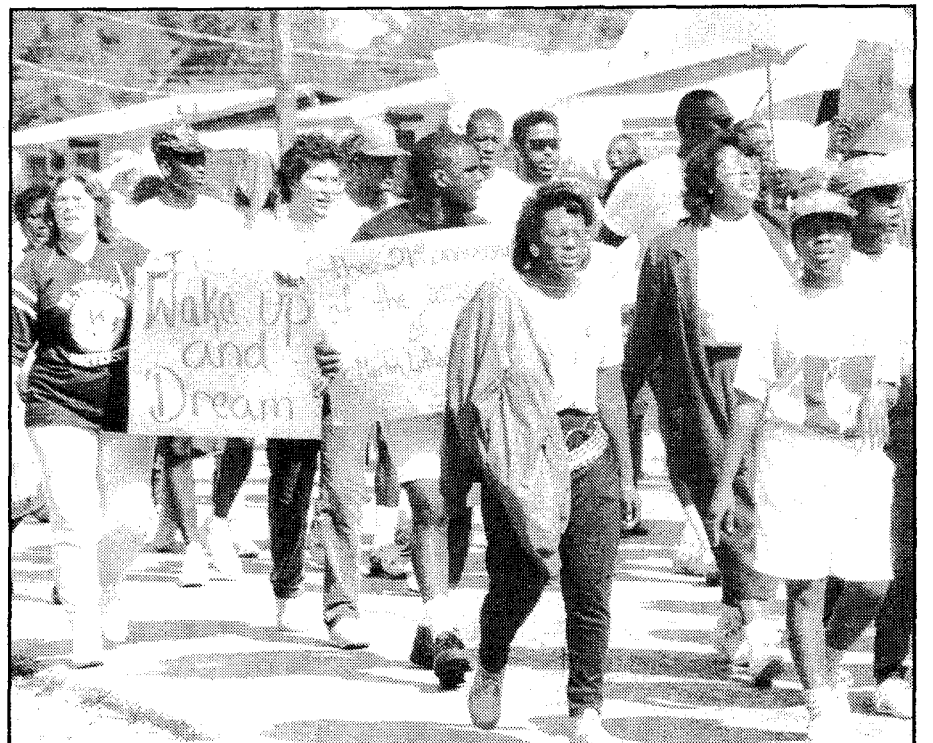
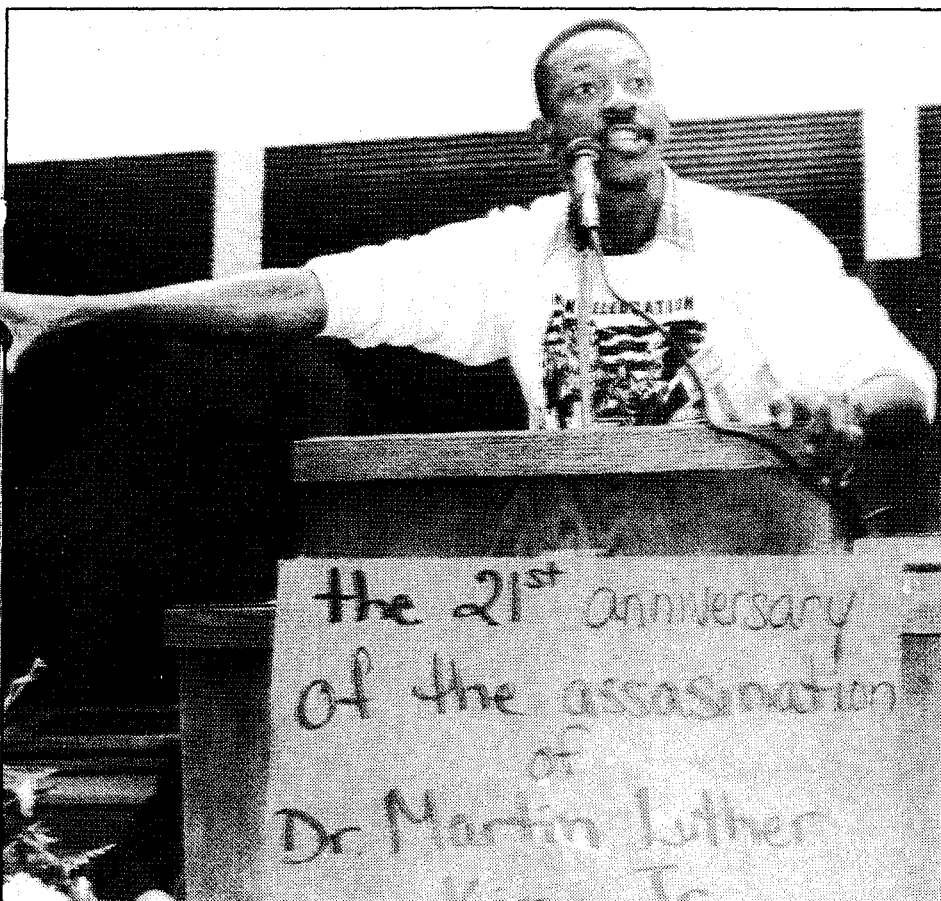
Joining the group of about 80 students were campus ministers, school administrators, Opa-locka city commissioners, and representatives from the NAACP and the Progressive Firefighters Association. It is planned that the march will become an annual event.

At stops along the way speakers often observed how

much progress is still needed to fulfill King's dream.

"This is not a kinder and gentler America in the last ten years," said Dr. Joseph Iannone, Director of the Institute for Pastoral Ministries at St. Thomas University. "This is a selfish, nasty, greedy aspect of America that oppresses people who do not have economic rights, and that cannot be tolerated any longer." At a convocation following the march Miami Bishop Norbert Dorsey led the group in a pledge to seek peace and justice in the community.

"God makes us in his own image and likeness and wants us to live like brothers and sisters. That's why we'll never give up the dream and never lose our hope," he said.



Rev. Victor Curry, pastor of Mt. Carmel Missionary Baptist Church in Miami, compared racial justice to the parable of the Good Samaritan during a rousing speech at the convocation following the march down 159 Street in Opa-Locka, above. (Voice photo by Prent Browning)



# Priest challenges laity

(Continued from Page 11)

or the handicapped. "Wherever it is that you're still not free, still wounded, still angry or hurt, there's the boundary you've got to cross," Father Rohr said. "That's where God will convert your soul and free you. Circumstances will do it. Not sermons. Circumstances will convert us all to open up to the love of God."

Father Rohr's words were echoed by Father Mario Vizcaino, director of the SouthEast Pastoral Institute for Hispanics (SEPI), whose talk to Spanish-speaking conference participants centered on the same peace and justice theme.

After listening to both speakers, the participants broke up into smaller groups, where they devised "statements of action" for bringing about peace and justice in specific situations, such as the family, multi-cultural groups, migrant farmworkers, AIDS patients, the homeless and the elderly.

The lay ministry conference, held every year, aims to continue the "spiritual formation of the lay Christian faithful," said Zoila Diaz, director of the office.

Judging from the positive reactions of participants, this year's conference was a success.

"This for me has been a conversion experience," said Zulima Marin. "I've

# Our man in D.C.

(Continued from Page 13)

he actually came." "The first one was easier because there was only eleven weeks from start to finish, and people didn't have time to even think; we just had to work, to do, to make it happen."

Whether its administering a papal visit or the bishops' conference there are times when Fr. Lynch feels cut off from the

duties that are the very reason for his becoming a priest.

"In some ways I would prefer pastoral work to what I am doing," he said.

On weekends he sacrifices his days off to assist at a parish in Leesburg, Va.

"Without that pastoral experience I simply would be a bureaucrat and would not need to be a priest," he said.

Staying at Epiphany parish in Miami recently he heard confessions for about 12 hours and assisted two priests with the liturgy of Holy Week.

"My weekend work at St. John's in Leesburg and at Epiphany and some other parishes when I come down to South Florida really gives the deeper meaning to my life," he said.

reached a point in my life where I'm very selfish, as far as imposing my views on others. Now I'm seeing that peace has to begin with me, and that person who has to change is me."

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## Preserving Nature

Every Christian has that duty as praise to God

by Edward P. Echlin

For two decades marine scientists have warned about the impact on marine (and human) life of effluents in the North and Baltic Seas.

Only when dying seals literally washed up on bathing beaches during school holidays did the British government establish "a unit" to study the effects of pollution on the North Sea. Even then Britain's Cabinet spokesperson Virginia Bottomley adhered to the official line: "There is no certain evidence linking pollution in the North Sea to the death of seals."

In recent centuries the Christian record on care for other living creatures has not been impressive.

Martin Palmer, religious consultant to the World Wildlife Federation, says, "The world's religions have done virtually nothing to help physically save the world, or to place on the central agenda of their believers the need to care for or with nature."

It is true that Catholics have Cardinal Joseph Bernardin's colorful expression "the seamless garment," by which to evaluate politicians according to their attitude toward abortion and capital punishment and nuclear war.

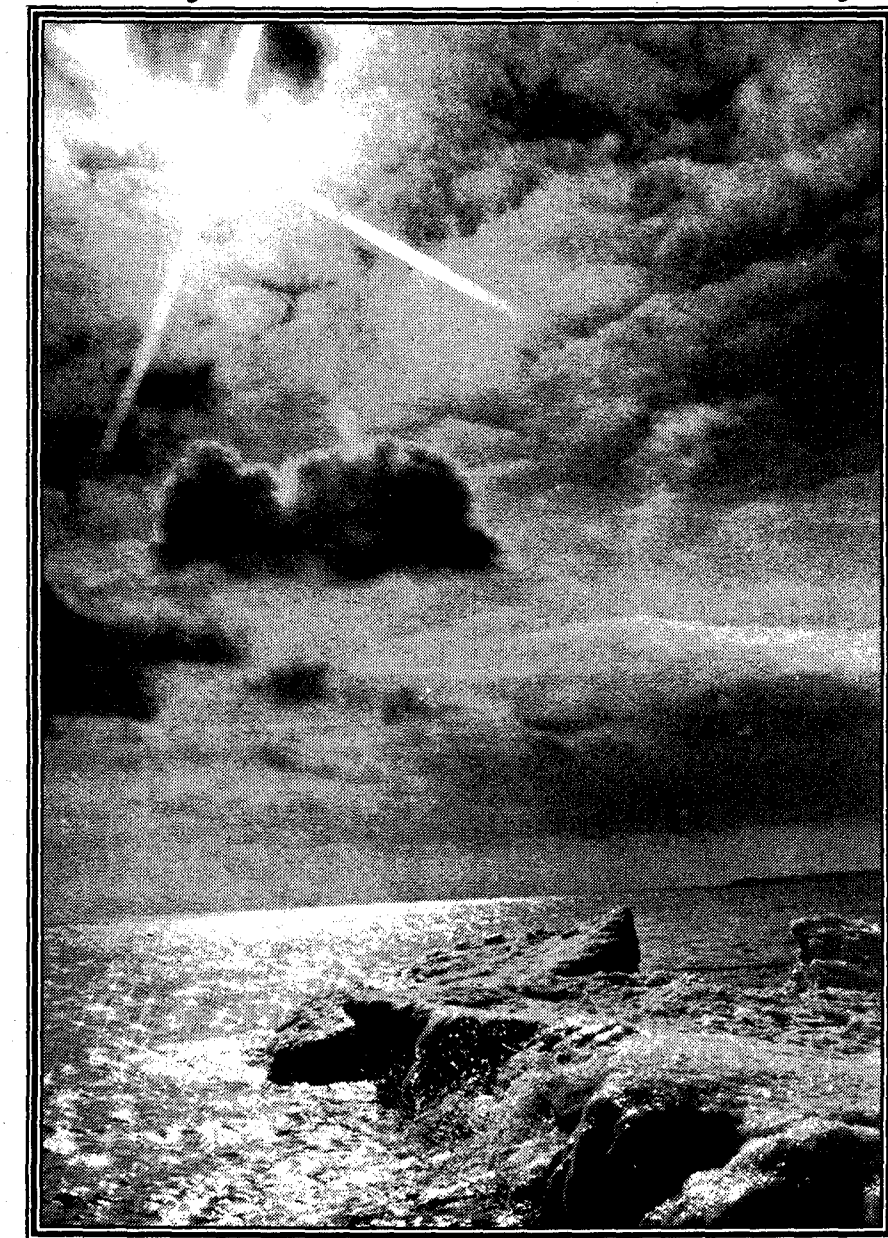
The trouble is that the garment needs letting out. Life within the garment includes more than human beings.

A good example of the parochial attitude toward other creatures is the human-centered attitude to the whimsical little creature called the armadillo.

The armadillo is the only other creature that gets leprosy. So a serum against leprosy was developed from bacteria on the footpad of the armadillo.

Anthropocentric people would say, "How nice of evolution to provide for humans the armadillo and his footpad." But there is more to the armadillo than the provision of serum for humans. This curious creature's purpose, Christians should believe, has something to do with the glory of God and the good of the armadillo.

After all, those who pray Psalm 104 will notice that creatures like whales and lions and cedars are dear to God and precious in themselves. "The trees of the Lord are watered abundantly, the cedars



of Lebanon which he planted. In them the birds build their nests; the stork has her home in the fir trees. The high mountains are for the wild goat; the rocks are a refuge for the badger" (Ps. 104: 16-18).

At Vatican II the church included the natural world in redemption. "The human race as well as the entire world, which is intimately related to man and achieves its purpose through him will be perfectly re-established in Christ." Sadly, few church leaders grasped this opportunity to remove some of the ambiguity about the Christian attitude to na-

ture.

Jesus regarded lilies and birds as his brothers and sisters under the Fatherhood of God. "Look at the birds of the air; they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them" (Mat. 6:26).

The Celtic monks and saints, too, handed on a reverence and respect for the peace and order of creation.

A bad angel once prompted Saint Kevin of Glendalough to level two Wicklow hills so that he could build a prosperous monastery. People should

ponder Kevin's sensitive reply when tempted to exploit the land:

"I have no wish that the creatures of God should be moved because of me: my God can help that place in some other fashion. And moreover, all the wild creatures on these mountains are my housemates, gentle and familiar with me and they would be sad of this that thou hast said."

Another saint for our season is Francis of Assisi, who was deeply impressed by God's "taking the form of a servant."

Francis considered it unthinkable to harm the smallest creature. "Not to hurt our humble brethren is our first duty to them but to stop there is not enough. We have a higher mission - to be of service to them when they require it."

The dying eyes of seals - their immune systems possibly debilitated by chemical effluents - redemptively beseech us to cease the exploitation of fellow creatures.

Sensitive persons are looking to the religions, including Christianity, for guidance. And they are discovering within Christianity a positive attitude to the cosmos which extends back to biblical times. At a synod on reconciliation in 1983 Bishop Stephen Fumio Hamao of Japan called attention to the positive Christian attitude to nature as indispensable for any peace. "Many must seek harmony with nature and admire in it the beauty, wisdom, and love of its Creator. Thus men will be freed from their frenzy for possessions and domination and will become artisans for peace."

This is the leadership the world - now in an extinction spasm of countless species - deserves, not just from isolated bishops but from all Christians.

The dominion with which God has entrusted women and men is a cosmic dominion.

No person, no couple, no family are for themselves alone.

Parents' concern is not just for each other and their children; rather parents and children together must conserve God's order, rightness, and peace within his cosmos. (From Salt)

## Former Pro-Choicers

by Elena Muller Garcia

I have recently become acquainted with two very different people who have changed their views regarding abortion. At one point they were both pro-choice. Now they promote the pro-life cause.

Although I do not know Dr. Bernard Nathanson, M.D., personally, I have just read his book *The Abortion Papers: Inside the Abortion Mentality*. He is a well known doctor who was instrumental in the liberalization of abortion laws. He co-founded the National Association for Repeal of Abortion Laws (now the National Abortion Rights Action League) in 1969, and served as medical consultant to that organization until his resignation in 1975. He coined many pro-abortion slogans such as "freedom of choice" and "abortion is a private matter between a woman and her doctor." For two years he directed the Center for Reproductive Health in New York, one of the world's largest abortion clinics. His research in the new science of fetology led him to change his mind about abortion. Today he takes sides with the pro-lifers.

As a former pro-abortion activist Dr. Nathanson knows well the anti-Catholic strategy used to promote abortion rights.

Make the public believe that opposition to abortion flows only from Catholic church doctrine and you have won certain important segments of American society to your cause. Today he has no words to express his regret for having helped unleash the forces that have destroyed the life of millions of pre-born humans. He also regrets having relied on the anti-Catholic bias.

His change from pro-abortion to pro-life has nothing to do with religious belief. His pro-life stance is rooted firmly in new discoveries in the field of fetology. His position is based on knowledge that was not available when the Supreme Court decided on Roe vs. Wade. The tenet that human life begins with fertilization is not a religious belief. It is a scientific fact, Dr. Nathanson firmly asserts. To make people believe that this is faith or opinion is to muddle one of the central issues concerning abortion laws.

When Dr. Nathanson advocated abortion rights he had no difficulty getting his views into the media. The space formerly allotted to him by the print press has shrunk as his views have become more openly pro-life. His voice is now rarely heard, not because he has ceased speaking but because his message has changed.

The other person is a woman whom I met a few months ago. Although she is outspoken with her friends and acquaintances, her husband does not want her to go public about her own personal experiences. For this reason I can not include her name. She was born in a Catholic family and she was brought up in the family's faith. When she married, in the late sixties, she threw her faith out along with other things of childhood.

In the early seventies she adopted the view that abortion rights flow from a woman's right to do what she wants with her body. She remembers an incident in the mid-seventies in which she felt great shame at seeing her sister-in-law protesting against abortion at a woman's clinic. When at one point she thought that she might have become pregnant without intending to, she considered having an abortion if the pregnancy was confirmed. It turned out that she was not pregnant, but to this day she thinks she might have opted for abortion. She now shudders at the possibility.

This woman has changed her mind concerning abortion. In her case, unlike Nathanson's, she first regained her lost faith. Returning to the Catholic faith,

however, did not immediately lead her to adopt a pro-life stance. She is a thinking person who has a mind of her own. For this woman the path to the pro-life cause was long and the process gradual. Her own personal reflections led her to realize the value of the life of her own children, the lives she had carried to term in her womb. She now affirms the intrinsic value of all human life from conception. She now praises the women and men who risk jail by participation in rescue operations in front of abortion clinics.

This woman helps the poor. Although still in her early forties, she is in failing health. Her ill health does not stop her from visiting the migrant camps to find out what family needs clothes, food or shelter. She then turns to the appropriate channels. Her volunteer work flows from her deeply held conviction that human life is valuable throughout its stages and that those who have access to earth's resources have a responsibility for sharing them with those in need.

The famous doctor and the unknown woman traveled two different paths, but both found the value of life.

(Elena Muller Garcia is a Boynton Beach freelance writer.)



# Editorial Page

## Obscenity should be run out of town

By Charley Reese

If words and pictures are powerless to influence behavior, why do hard-nosed corporations spend billions of dollars to produce words and pictures designed to influence people to buy their products?

Why does this newspaper even bother to publish or any television station bother to broadcast if words and pictures are so powerless?

You know the answer: Words and pictures are not at all powerless to influence human behavior. That argument is trotted out only when a lawyer wants to defend the sale of pornography or the broadcasting of sleaze and violence disguised as entertainment.

Unfortunately, some libertarians who get so intense about their beliefs that they end up reciting ideology rather than reasoning, become the unwitting accessories to the mob and peddlers of slime. People who have given up on religion and have become obsessively hostile to it unwittingly ally themselves with psychopaths rather than admit a religious person might be right on at least one topic.

Commercial obscenity, especially that involving children, is not a religious problem. It is a social problem and a problem of governance. It has to do with the core task of all citizens, religious or not, which is to construct a society in which we may go about our private affairs in peace and safety.

It has to do with children who are snatched from their play, subjected to horrible treatment, murdered, and discarded like a piece of garbage in some wood, field or canal. It has to do with liberty - the liberty of our children to move about and enjoy their communities as previous generations of children were able to do, free from fear.

In human activities, perfection is impossible. There is no such thing as a risk-free community. We do know, however, that risks can be minimized.

Sanitary sewers will not guarantee that no child will ever die of typhoid or hepatitis, but we know that they will greatly minimize the risk.

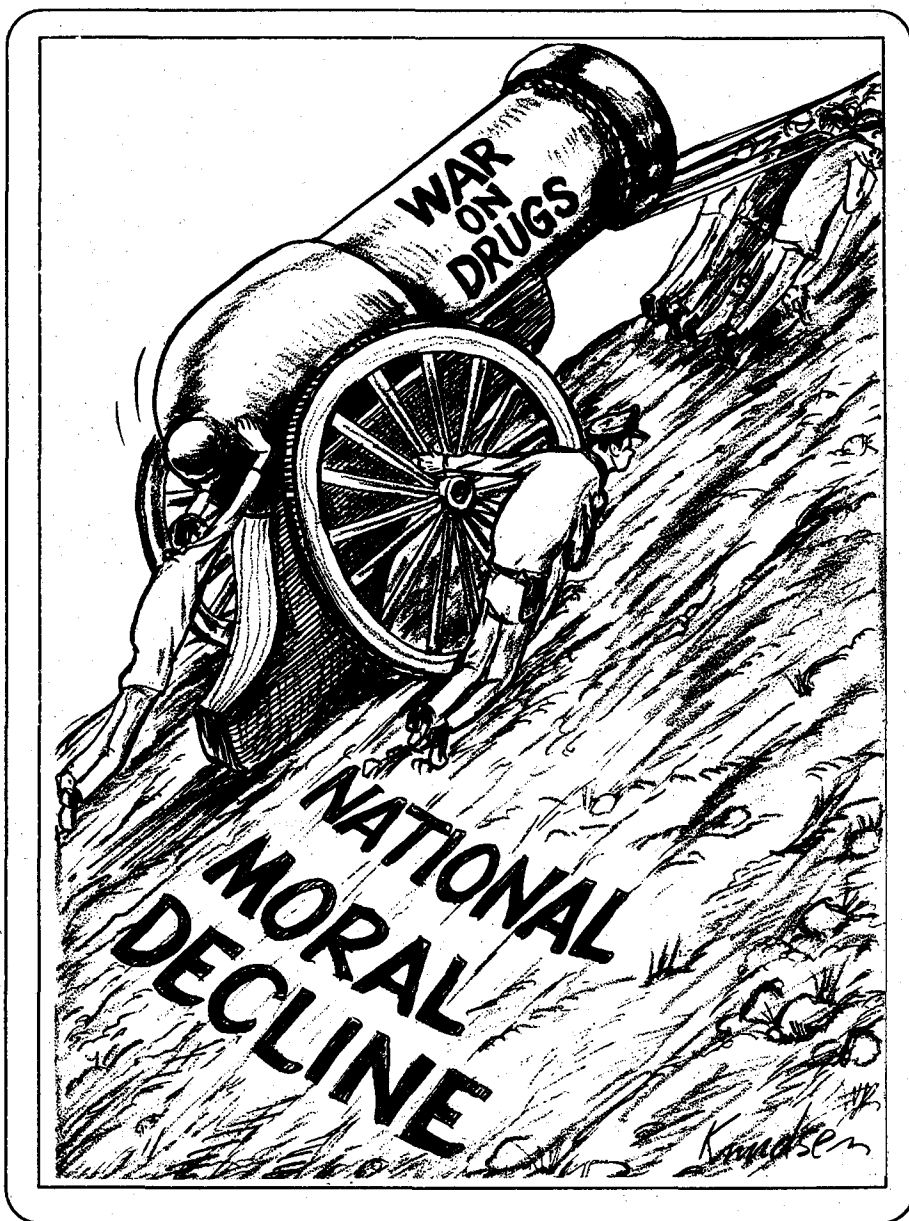
The barons of commercial sleaze will have you believe that freedom consists of your surrender to their desires. In other words, freedom means the freedom for them to shape your community to suit their commercial purposes, but it does not include the freedom for you to shape your community to fit your ideas.

Well... a group of people too intelligent to fall for that piece of sophistry will gather to kick off a drive to force illegal obscenity out of this community.

They intend to go after only that material that has been found, through due process, to be obscene and unprotected by the First Amendment, but they intend to drive it out, as 29 other cities in the United States have succeeded in doing.

Bob Hewitt, the organizer, is a businessman who became incensed when a porno parlor opened up next to his business. The guest speaker will be Bill Kelly, a retired (Miami) FBI agent, who spent 17 years on the organized crime detail and helped make one of the landmark cases against mob-produced pornography.

They want people who are concerned about a safe community for children and it doesn't matter if you're a Christian, Jew, Moslem or agnostic, conservative or



liberal. They are not out to start a religious crusade. They are out to use the laws of this state and this nation to stop the pornographers from endangering children by peddling obscenity that is produced and designed to inflame and arouse lust in a way that is degrading and, ultimately, dangerous to women and children.

Do you have the guts to stand up and be counted?

Or do you prefer to risk hearing your child say one day: "I guess you couldn't protect me."

(The Orlando Sentinel)

## Letters

### Bundy shows need for death penalty

The death of Theodore Bundy in a Florida electric chair has once again brought to the surface of public awareness the moral problems surrounding death as capital punishment. In the '60's in Illinois, a referendum was held on the matter and I voted against capital punishment, i.e. death penalty, because I felt it was inconsistent with my stand against abortion.

Over the years, I have had many opportunities to weigh the various pros and cons over and over again. One precept is clear and that is this: We cannot legally or morally traverse the boundary of innocence as is done in abortion, no matter what the circumstances. This sets the question of the death penalty outside any category with abortion.

It is clear that we can legally and morally defend our life with whatever means necessary even to the point of killing our attacker. Had Kimberly Leach the means at hand, that innocent twelve year old could have killed Mr. Bundy; but no rational society wants all of its citizens to carry lethal weapons, so this right is given to the state as a solemn obligation.

The state's obligation to defend Kimberly Leach's life, even to the extent of killing her attacker, is a grave duty. Why should her right to self-defense and society's right to self-defense end because her attacker was successful? The death penalty is a valid extension of the innocent victim's right to self-defense and the collective self-defense which

society has surrendered to the state.

When the perpetrator's guilt is certain, there is no difference if he dies at the scene of his crime or some months or years later in a prison. It grieves me greatly to differ with my religious leaders and many thoughtful citizens. I am open to further persuasion if my position is flawed. Emotionally, I feel diminished by any execution, but more so by the killing of the innocent. The confrontation and containment of evil is a difficult societal obligation that we cannot evade.

Bart T. Heffernan, MD  
Fort Lauderdale.

(Note: The fact that studies have failed to establish a deterrent effect from capital punishment is one of the key reasons for the Church's opposition to it. -Editor.)

Our Heavenly Father sent His only Son who humbled Himself to be arrested, beaten, jailed and killed in reparation for the sins of mankind. In Operation Rescue we follow His example and join with Him in reparation for our own sins and all mankind.

Have you ever thought of giving a gift to God on Father's Day? We give gifts to all our earthly fathers and offer prayers for those who have died, but we usually do not think of giving gifts to God.

God the Father is our best friend and closest relative. It makes sense to offer something as tribute to God on Father's Day. The best gift we can give is prayer, especially prayer just for the purpose of expressing love for God the Father. It is a

### 10,000 NFP class held here

I am pleased to inform the Archbishop that the 10,000th CCL Class Series in Natural Family Planning has been taught in your Archdiocese to fifteen families by Bob & Lynn Littleton at the Family Enrichment Center.

Since its founding in 1971, the Couple to Couple League has taught over 75,000 couples in its classes and at least that many more are benefitting from a knowledge of NFP gained through reading the League's materials. The pro-chastity efforts of the Foundation for the Family, a division of CCL, encourages thousands of teenagers to refrain from sexual activity not only for pragmatic but also for moral reasons.

In addition to Bob & Lynn, I want to also recognize the other CCL couples who volunteer their time to teach and promote Natural Family Planning in your Archdiocese: Patrick & Kathleen Gent, Kevin & Carol Hanlon, Les & Marge Heard, Mark & Mary Hennessey.

We are grateful to you, your clergy and Archdiocesan staff who help us inform/instruct engaged and married couples in NFP and encourage them to maintain an openness to life in marriage. I extend to you from the Central staff and CCL representatives in your Archdiocese, our wishes for a blessed and joyous Easter.

R. Patrick Homan,  
Executive Director  
Cincinnati, Ohio

### Operation Rescue opposes unjust law

"Whatever you do to the least of these you do to Me." Peacefully and without violence we prevent the killing of Jesus Christ. We do not let an unjust law deter us. An unjust law is no law at all and must be opposed.

Jesus Christ was sacrificed for the sins of men. In addition 24 million of our baby brothers and sisters have been sacrificed because of our neglect to stand up for their right to life. Let us end child sacrifice.

Ray Murphy  
Old Bethpage, New York

### Give prayers for Father's Day

gift that people of all ages, nationalities and denominations can give.

This is my seventh year of collecting prayers for a "Father's Day Gift for God." Last year I collected 154,000 prayers. This year I have 175,000 prayers already in the process of being said. These prayers are from people in 43 states and four provinces of Canada.

All I ask is two "Our Fathers" a day, from now until Father's Day, June 18, just

to express love for God. If you would like to participate, please send your name and address and the date you begin to :

Father's Day Gift for God  
Lucille A. Zimnotch  
60 Lancaster Rd., Apt. 32  
Wethersfield, CT 06109  
Lucille A. Zimnotch  
Wethersfield, Ct.



## Be careful how you judge others

**Q.** Many of my closest friends have been born and raised Catholic. Like so many people in my age bracket (25-30 years), they claim to be Catholic and yet they seem to ignore many fundamentals of our faith, such as going to Mass every Sunday or striving to raise their kids as strong Catholics.

By Fr. John Dietzen



They also use birth control without the least bit of hesitation, or so it seems anyway.

**How should this be handled?** Jesus often warned of close association with those who do not "follow" him. Just how do you determine the degree to which someone is following him?

I don't want to abandon my friendships, and yet while trying not to be judgmental it's hard to ignore their hypocrisy.

**What obligation do I have to help them understand the church and, one hopes, not turn them off?** (Illinois)

A. I admire your zeal. But I have a couple of concerns I believe you might consider.

You say you do not want to be judgmental, but that's what you are when you call them hypocrites. A hypocrite is someone who deliberately does something his or her conscience says is wrong, and is pretending to a goodness that is not really there. You have absolutely no way of knowing whether or not that describes the inner souls of your friends.

You might ask yourself why you feel the need so strongly to determine the degree to which your friends are following Jesus. To have concern for our neighbor's spiritual well-being is good, one of the spiritual works of mercy. To become overly concerned to the point where we need to feel personally satisfied with their personal relationship with God is something else entirely; we quickly may get into territory that is not ours and into water way over our heads.

You ask what obligation you have to help them understand the church and its teachings. A basic moral principle is that no one is obliged to anything that is useless, certain to be ineffective.

Thus, the first question to ask yourself is: Will whatever I say do any good?

As you describe the situation it seems likely you have made quite clear your disagreements with them and their lifestyles. Perhaps you will do more good in the long run and "help them understand" by your simple witness of a generous and charitable Catholic Christian married life.

This is particularly true since it is not likely you will be able to tell them anything about the church's teachings they do not already know.

Incidentally, you mention, and base your reactions on, mainly two particular areas of moral responsibility, Mass on Sunday and birth control. In no way do I minimize the significance each of these might have in a Catholic's spiritual life.

It is worth recalling, however, that they do not begin to exhaust the criteria by which we include those he himself taught us in the Sermon on the Mount and elsewhere in the Gospels.

# Thoughts on anger

I wonder why some people seem to enjoy getting angry. I have always found anger a most unattractive quality in a person, and now there appears to be a more negative result to anger than mere unattractiveness.

New research suggests that cynicism, mistrust and anger are the "toxic core" of behavior which puts aggressive people at greater risk of heart attacks and early death.

Dr. Redford Williams Jr., a professor of psychiatry at Duke University, recently presented his evidence at a meeting of the American Heart Association. His study found that of 118 lawyers who underwent psychological testing in law school, those who had a high "hostility score" were 4.2 times more likely to die over the ensuing 25 years than the others.

Back in the 1970s, two San Francisco cardiologists developed a theory that ambitious, impatient people, Type A personalities, were twice as susceptible to heart failure than easy-going people. That theory is now being challenged.

However, Williams is focusing now on hostility rather than aggressive ambition as the most unhealthy characteristic of the Type A personality. He emphasizes the harmfulness of the cynical mistrust exhibited by those who blow up frequently and blame others for ordinary inconveniences, like slow elevators and long lines at the bank or supermarkets.

Williams speculates that anger produces stress hormones, prolonging a "fight or flight" response and stimulating adrenaline. He suggests that large increases in body chemicals might cause changes in the lining of arteries, leading to maladies such as arteriosclerosis.

Whatever the biochemistry, I am convinced that people who constantly indulge in angry outbursts are not doing themselves or anyone else any good.

Self-control used to be considered a virtue. But somewhere along the line, too many people decided it was passe.

The pop-psychology movement which began in the 1950s



By Antoinette Bosco

and got status in the 1960s may account for why people started to air their unattractive emotions in public, without conscience qualms. We kept hearing that it was unhealthy to hold anger inside.

My question would be, isn't there still a case for old-fashioned self-control to be exercised in the face of life's annoyances and insults? A furious outburst which makes other people feel lousy is just a childish tantrum which

mostly has the effect of spreading negative feelings.

Of course, there is legitimate anger that should be expressed, but this should be done responsibly. Serious anger for legitimate causes has to be dealt with constructively by addressing the source.

After all, to recognize anger and then deal with it gracefully is a mark of maturity and a Christian quality.

Jesus himself said that if you want to bring a gift to the altar but are angry at your brother, you should go first and make up with your brother.

In the Old Testament, the Lord says he detests the one who "sows discord." Of course, simply to become angry may not make one a sower of discord. But can anger that is allowed to fester get in the way of our ability to reach God?

Interestingly, 20th-century science and medicine are now bearing out many age-old biblical truths. Living the good Christian life may, in the last analysis, be the best medicine of all.

**'Jesus himself said that if you want to bring a gift to the altar but are angry at your brother, you should go first and make up with your brother'**

# Real beauty is within

Recently I met with a woman who considers herself to be ugly. She has lived with this unkind perception of herself since childhood. She is terrified of rejection and blames most of her troubles on her "grotesque appearance," as she calls it.

How sad! The truth is, she is a fine looking woman, well groomed, and dignified with a lovely face. So many women I've known put themselves down when it comes to looks. You can get by on your appearances for about three minutes. After that you had better have something to back it up.

I remember meeting a stunningly beautiful woman at a social gathering of New York's high society. She was a model in her youth and was now the wife of a millionaire, but her phoney affectation and conceit turned me off and everyone else as well. How a woman with such extraordinary beauty could repel people in a matter of minutes surprised me. Real beauty is not all that obvious. For instance, I have been haunted by the beauty of a tiny woman who has a face like a prune and figure like a string of bean; her name is Mother Theresa of Calcutta.

There's something about her presence that is spell-binding. Perhaps her total preoccupation with the needs of others has something to do with it, or maybe it's the Holy Spirit. Whatever that magic quality might be she not only attracts people, but she inspires them to become better. Her face is full of love, and that's the key to her beauty. The few times I met with Mother Theresa I enjoyed being around her. When I

**'And now a word to the wise: do not trust the mirror. Mirrors do not reveal the treasures of the soul within... The key to human beauty is in the soul'**

not reveal the treasures of the soul within. Mother Theresa's wrinkled face is not her most attractive feature, but she has a deeper beauty. The key to human beauty is in the soul. All the more reason to take good care of one's spiritual life.

For a free copy of the Christopher News Notes, "One Person: You Can Make a Difference" send a stamped, self-addressed envelope to The Christophers, 12 East 48 Street, New York, NY 10017.

By Frank Morgan

## Time Capsules

### What is an American?

In 1782, Hector de Crevecoeur, a French immigrant who settled on a farm in New York, published his, "Letters 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".

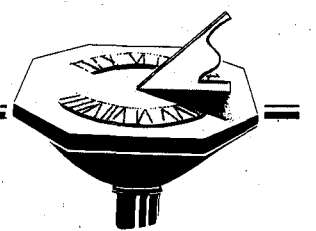
\*\*\*\*\*  
The Declaration of Independence was adopted by Congress on July 4, 1776. From the 56 signers of the Declaration came 2 Presidents, 3 vice-presidents, 10 congressmen, 10 jurists and 10

governors. There were also:

- 9 signers who died of wounds or hardships during the Revolutionary War.
- 1 signer who was driven from his wife's deathbed.
- 12 signers whose homes were burned to the ground.
- and 17 signers who lost everything they owned.

Signers were offered immunity, freedom and rewards to break their pledged word. Their fortunes were forfeited but their honor was not. Not one signer defected or changed his stand throughout the Revolutionary War. Years later, Edward Everett said about the 56 signers:

"Marble may preserve their images and brass may proclaim their worth; but the country is really their monument and its independence is their epitaph."





## Our obligation to the family

If someone tells you they are "very active in the Church", what would you think? Probably that they spend a lot of time on the parish grounds being involved in activities like teaching religious education classes, being a lector or Eucharistic Minister, working on the carnival, attending meetings, or making presentations at any of the number of renewal programs (parish, spiritual, marriage) that abound in the Church. Few of us would interpret the comment as meaning that the person speaking was very involved with their FAMILY. When we think of doing things in and for the Church, we always think of going OUT of our home to serve the Church. It's time, I think, to look a little harder at this kind of thinking and ask ourselves if we are on the right track.

What is the role of the laity as regards our duty to be bearers of the Good News? To call to ministry is rooted in Baptism which signifies our initiation into a community of believers who, according to their state in life, respond to God's call to holiness and accept responsibility for the ministry of the Church. In the documents of Vatican II it specifies that our vocation as lay people is to "seek the kingdom of God by engaging in temporal affairs and ordering them according to the plan of God." (Lumen Gentium, 31)

According to our state of life, the very first place that we are called to live and preach the Gospel, "to order things according to the plan of God", is in our families.

By  
**Carol A. Farrell**



The home is the first Church we ever experience, and no less holy a place than the parish Church. Indeed, if the home does not recognize its own sacred character, the work of the larger (institutional) Church will be greatly retarded.

The power to change the world, to form a kinder, gentler people, exists for each of us in our homes to a far greater degree than in any other setting. In the family each of us is molded and nurtured, develops a world view and a sense of purpose. The potential for forming others, for effecting and sustaining change, for making a difference, is no place greater than in the family.

But under the theory that the grass is always greener on the other side of the fence, we usually see "real ministry" as taking place somewhere "out there". So we yield to the pleas for help which come from "the Church" over the less vocal pleas to listen, be present in the family and to confront and solve the problems that exist there.

My concern is twofold: the first can be summarized by saying that "The family is NOW. You can't go back and do it again." Family life is already so jeopardized that we cannot afford to underestimate the importance of our presence and interaction with each other. To be there for each other, to communicate, to encourage, to reveal feelings, to share meals and play time, all of these humble actions express caring and ultimately speak to us of a God who also cares. God is revealed to us as we live humanly. We reveal him to each other.

My second concern is that many good people, consciously or unconsciously, use the exalted excuse of involvement in Church affairs to escape confronting the challenge which exist in the home. They are unwittingly encouraged to do so by dedicated Church professionals and volunteers who do not realize that by so doing, they violate God's sanctuary, the home.

My thoughts here are not meant to be used as an excuse for withdrawal from ministerial activities but rather to bring recognition and consciousness to the reality that we are obliged to carry out our baptismal mission to bring the Good News that we are loved unconditionally first to our family. Then, as a family, we must search out new ways to bring the happy news of God's love to a world of other families who are thirsting for this Word which brings life.

(Carol Farrell is director of the Family Enrichment Life Ministry in the Archdiocese of Miami.)

## Dealing with alcoholic son

Dear Dr. Kenny: I am "stuck" with a 42-year-old divorced alcoholic son. He has been through three different hospitalizations plus psychiatric treatments, to no avail. No human seems able to reach him.

At their expert suggestion, I put him out on his own though it nearly killed me. He was then on Skid Row for several months until a private detective was hired to locate him.

He was doing well enough practicing law, but of course he has been suspended as a lawyer until he can get his head together.

About nine years ago his wife divorced him, taking his two sons with her. Then last year my husband died of cancer and a broken heart.

My son sits idly by, day after day, watching television until he decides to sell his blood and go out and get drunk. He has also been in jail for 30 days for non-support of his boys. Nothing fazes him.

The peace in my family is no longer there. My older children will not visit me because their brother is here leeching off me.

Yes, I have gone to numerous Al-Anon meetings and sought help from the "experts." There are no answers. I used to have hope for my son. No more.

By Dr.  
**James and Mary Kenny**



I have prayed and prayed. No help. I have tried just to accept my grief and go on living. This is most difficult. — Ohio.

Nothing is hopeless. There is always something to do. One fact we can all be certain of is that things change.

In your Al-Anon meetings, I am sure you became acquainted with the concept of "enabling."

Enabling is all the things the family and friends of an alcoholic do to permit the drinking to continue. In your case, providing room and board might be considered "enabling."

Yet when you asked him to leave before, you said it almost killed you. Then you rescued him from Skid Row. You made the decision at the time that it was better to keep his body and soul together, even if he continued drinking, than to take a chance on his roaming the streets.

You are paying a high price for this choice. Your other children don't want to visit. You are miserable. And you are not helping your son. It may be time to review this decision. Remember the AA Serenity Prayer: "God grant us the serenity to accept the things we cannot change, courage to change the things we can and wisdom to know the difference."

At this point, it may be easier to focus on what you can do than on what your son should or should not be doing. Here are four possible next steps:

1. You see a counselor. You have a hard problem, caring wisely for an alcoholic son. You must distinguish between your own needs and his, and between a firm and tough approach and a nurturant one.

2. Call a family meeting. Get the advice of his brothers and sisters. They may find it easier to be critical of you than to come up with a plan that makes sense. See if you can all agree on a reasonable plan.

3. You need some "break" time. If you cannot ask him to leave permanently, ask him to leave for shorter periods so you can entertain or simply find a day or two of peace.

4. Get out of the house yourself. If your children won't visit you, then you visit them. I wish you well. You have a difficult situation. My heart and prayers go out to you.

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## 'Don't past tense me'

If there's one tense that drives older people crazy, it's the past tense.

We use it all the time: "You were such a creative person," and "You were always my model," as opposed to, "You are so creative," and "I learn so much from you."

I was delighted when I read of an 89 year-old poet, Dorothy Duncan, who responded to a remark that she had lived a full life with, "Don't you past tense me."

We make a statement when we past tense people. We are telling them their usefulness is over, that they have basically lived their lives, while we are present tense people.

Such a statement engages anger and depression touching everyone's innate fear that they are past usefulness. I've talked with people in their seventies and eighties who hear such comments and, believe me, they are angry.

We fail to value the wisdom and lived experience of our older people. They may not go out to work daily but they have much to teach us about ourselves, our culture, and our own future.

I have a friend who is 82 and in poor health. When I spend an afternoon with her, I leave reeling with her insights.

She reads and thinks, bringing past experiences into her reflections on modern life and politics, reflections which are more complete and insightful than mine.

She has also taught me how to age with grace and how to interact with those who are physically handicapped.

By  
**Dolores Curran**



When we go to lunch, we move at a slow pace. She hates it when people stand impatiently trying to close a car door as she negotiates the difficult task of entry.

A stroke victim, she sometimes has difficulty finding the right words to complete a thought. "Don't finish sentences for old people," she teaches me. "It makes us feel like children."

This slowing down is good for me because I tend to be one of those fast-track people who dashes from here to there, filing my nails at red-lights. After an afternoon with my friend, I come home excited in mind and relaxed in body.

This is the same friend who went to a very young physician who asked her officiously, "When did you first notice signs of aging?"

"When I got my first baby tooth," she replied. He didn't react. Probably chalked it up to senility.

Another time, an older woman joined a workshop for young mothers I was directing. When we introduced ourselves, she said, "I'm here as a resource person for my grandchildren."

She was invaluable to the group, sharing with worried young mothers the wisdom of her experience. "Don't worry so much about toilet training," she said. "They dry out on their own schedule. How many twenty year-olds do you see in diapers?"

Since that time, I make it a point to plant older parents in young parenting groups. They witness the frenzied pace of their grown children's lives and they see the foolishness of trying to be and do everything at the expense of enjoying their families.

When given the opportunity, they share their feelings, hopes, and wisdom and young parents really listen to them, absorbing courage to slow down and look at priorities.

"Your kids won't remember how clean your curtains are or how many new recipes you tried," they tell younger parents. "They'll remember the lazy fun times you had together. Give them more of those and fewer good meals."

Maybe that's why I enjoy being around older people so much. They aren't afraid to be honest. They are still vitally useful to the rest of us. That's why I've learned never to past tense them.

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# Restricted cable previews

My adventure began when my cable company changed its policy on showing previews for pay-per-view movies. PPV movies are ones which you pay extra to see; you order them with a phone call to the cable company. To entice your order, the cable outlet runs previews almost incessantly throughout the day.

Originally, the company showed the

By  
**James Breig**



previews on one channel, which I could block out with a parental lock-out device. I chose to do that because the movies on the PPV station were frequently offensive for their sexual or vio-

lock-out device. The man on the other end of the phone listened and said the president of the cable outlet would call me. He didn't. So I began my trek into bureaucracy. Here's a run-down of that experience:

\* In December, I called the state agency which regulates cable television. A consultant listened, seemed unable to understand my problem ("What do you mean you can't lock it out?") and promised to send a complaint form.

\* After two weeks, I called again. She promised once more to send the form. Finally, it arrived. I filled it out and returned it. A few days later, a second form arrived. Was the first lost? Was this a duplicate? What was happening? I called again. And again. And again. Finally, I got another consultant who immediately understood my problem: "Oh, I see. You can't lock out the channel because you've already locked it out." She promised to hurry along the response to my complaint.

**'Come on, moms and dads; start to care about your children's video diet as much as you care about their candy intake.'**

lent content (or both). Along with hit films of recent vintage, PPV also has a vault loaded with some truly horrendous flicks.

Want some examples? Last month's PPV offerings included: "Sensations," "Waxwork," "Ghost Town" and "Fear." Not exactly Oscar material, these films are rated R for violence, nudity, adult situations and language. What makes the previews of these films especially offensive is that the clips contain the rawest footage. PPV hopes to win you into the tent by teasing you with every knifing, clothes-ripping, exploding, bare-skinned scene they can show. And those previews play over and over, inundating viewers with such trash. Among those viewers is my 11-year-old daughter, Carrie.

My problem arose when the cable company decided to show those previews on any station you blocked out with lock-out with a lock-out device. So if I decided to block out HBO or MTV, for instance, I got in place of their offensive material, more offensive material. "More" in two senses: additional and, frequently, worse. And I could not lock-out the previews.

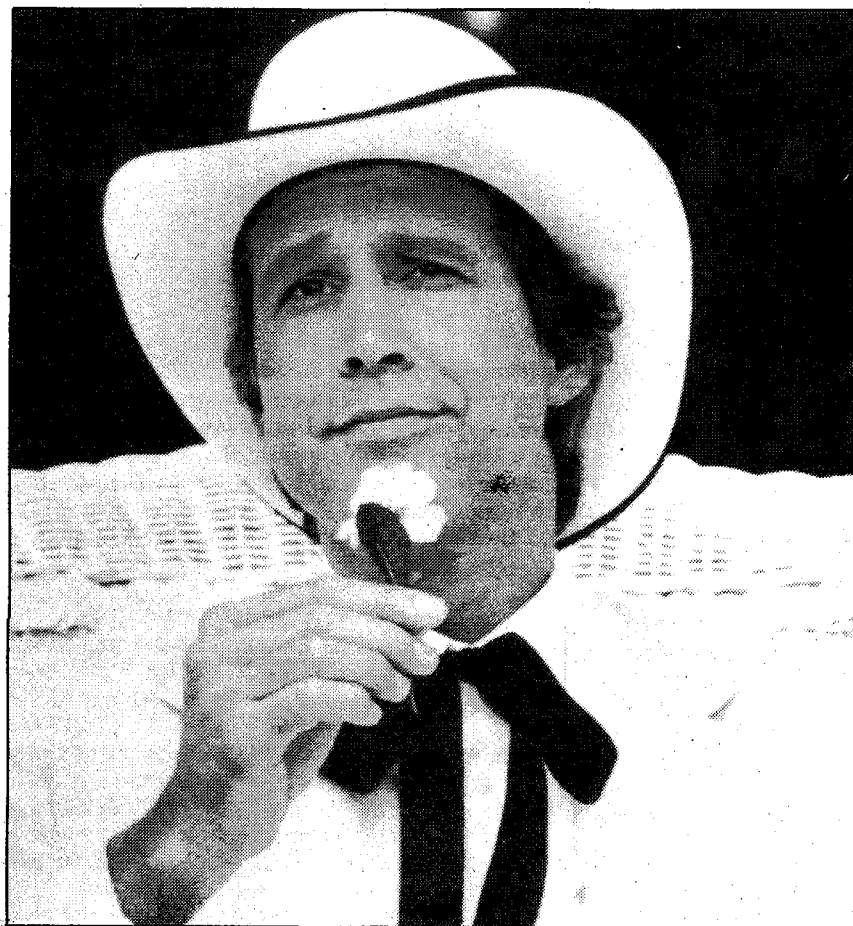
My first step was to call the cable company to complain that they had removed the effectiveness of my parental

\* Finally, in March, I got action. The consultant wrote to say that the cable company had been advised of the problem and would respond to me. Simultaneously, the president of the company called to discuss the situation.

At the end of my journey, the problem was resolved. The cable company agreed to delete the previews from my set by installing a "trap" at the utility pole. Now, when I lock-out a channel, I will get "snow" instead of the previews.

That's the happy ending to my story and I share it to prove that, sometimes, TV viewers can come out winners if they stick with something.

The sad ending, however, must also be shared: the cable company president told me that mine was the first request he had received from anyone to delete the previews. Am I the only parent in town who thinks that maybe grade-school kids don't need to see -- over and over again -- the most salacious and violent scenes from low-budget horror-and-sex films. Come on, moms and dads; start to care about your children's video diet as much as you care about their candy intake.



## 'Fletch lives'

**Chevy Chase reprises his role as a wise-guy investigative reporter in "Fletch Lives." The U.S. Catholic Conference says "the plot is less suspenseful than a Nancy Drew mystery. But Chase fans could do worse." Due to some rough language laced with vulgar references and sexual innuendos and a casual attitude towards sex, the USCC classification is A-III - adults. The Motion Picture Association of America rating is PG - parental guidance is suggested.**

(NC photo from Universal Pictures)

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## Catholic television and radio schedule

### Television programs

**Rosary** In Spanish with Auxiliary Bishop Agustín Román, every Sunday at 8 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, 6:30 a.m., on WPLG-CH. 10

**TV Mass in Spanish** every Sunday, 7:30 a.m. on WLTV-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 5

**El Día del Señor** with Father Federico Capdepón, every Sunday at 9 a.m., on Channel 40.

**'Nuestra Familia'** In Spanish, at 7:30 a.m. Sundays on WLTV-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 5 p.m. in Spanish and in English at 8 p.m.; Sundays at 9:30 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

### Radio programs

**'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.

### In Spanish

**'Conflictos Humanos'** Hosted by Father Angel Villaronga, Mondays through Fridays from 11:00 a.m. to 12 noon on WRHC, 1550 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.

**'Los Caminos de Dios'** Hosted by Father José Hemando, Sundays at 8 a.m. on WQBA, 1140 AM.

**'Domingo Feliz'** Hosted by Father Angel Villaronga and Bishop Agustín Román, Sundays at 8:45 a.m. on WRHC, 1550 AM.

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.

**'Una Historia de la Vida'** Hosted by Pepe Alonso, (produced by Kerygma), Sundays at 5:15 a.m., on Radio Mambi, WAQL.

**'Una Vida Mejor'** Hosted by Pepe Alonso, Thursdays at 12:30 a.m. on Union Radio WOCN.

**'Habla el Obispo Roman'** Hosted by Bishop Agustín Roman, at 12 midnight on La Cubanísima, WQBA AM.

**'Caminos de Fe'** Hosted by Bishop Agustín Roman, at 9 a.m. on Union Radio WOCN, 1450 AM.

**'Mensaje de Fe'** Hosted by Bishop Agustín Roman, at 9:30 a.m. on Radio Mambi WAQL, 710 AM.

### In Creole

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



# What's Happening



**INDIAN AWARENESS.** The kindergarten students of St. Bartholomew's School in Miramar took part in Indian Awareness Week. The students in Pilar Baldwin's kindergarten class became aware of their American Indian history by studying, building, taking on Indian names and wearing Indian headaddresses. Above, St. Bartholomew principal, Thomas Sessman, visits Mrs. Baldwin's kindergarten Indian village.

## Names Project remembers victims of AIDS

Deceased residents of Genesis House in Miami, an Archdiocesan facility for homeless AIDS patients, will be memorialized as part of the touring Names Project. The project is a huge patchwork quilt sown together with patches woven by families of persons throughout the country that have died of AIDS. Panels containing names of people who have died at Genesis will be added when the quilt is displayed at the Stephen Muss Convention Center (formerly the Miami Beach Convention Center) in Miami Beach on April 14-16.

The Names Project Foundation, sponsor of the Aids Memorial Quilt, was estab-

lished in June, 1987, in the heart of San Francisco's Castro district. The quilt began as a response by lesbians and gay men and their friends to the devastation of their community by AIDS.

Throughout the tour, panels will continue to be added to the quilt as an ongoing memorial, a visual reminder that behind the numbers are the names.

Monies raised through the Names Project - South Florida (P.O. Box 370711, Miami, Fl. 33137) will remain in the community and will help support local organizations providing direct care services to people with AIDS.

## Archbishop Curley hosts career day

On Monday, March 13, Archbishop Curley-Notre Dame High School held a career Day co-sponsored by the school's Alumni Association and Guidance Department. Several guest speakers spoke to the school's student body about their business careers.

Speakers included an insurance agent, a police chief, firemen, and a circuit court judge. Many of the speakers were graduates of the school and centered their presentations around the idea of how the education they received from Curley has helped them in their present careers.

## It's a date

**Single Sunday, April 23** will be celebrated throughout the Archdiocese and a diocesan Mass will be celebrated in Little Flower parish, 1270 Anastasia Ave. in Coral Gables, at 5:30 p.m.

A **Parish Social Ministry Conference** will be held on April 22 in the St. Mary's Cathedral Hall from 8:30 a.m. to 3:30 p.m. Fr. John Gallen will discuss the need for organized social ministry. If you are interested

in attending, contact the Parish Community Service Office at 754-2444 (Dade) or 522-2513 (Broward).

The **Catholic Widowers of Hollywood** will hold its monthly meeting at 7:30 p.m. on May 5th at Griffin Park Hall, 2901 S.W. 52nd St. in Fort Lauderdale. Live music, refreshments. Guests \$4. Members \$3. For more information call Mary at 457-9426.

The **North Dade Widow and Wid-**

**owers Club** will hold a meeting at 7:30 p.m. on April 28 at Visitation Church Social Hall, 100 N.E. 191st St. All faiths welcome. For more information call 685-9976 or 923-1837.

The **Catholic Educators' Guild** will host a "Get Acquainted Fellowship" for its membership on April 21 at 6:30 to 9:30 p.m. at Barry University in the Andreas Building, Rooms 111-112.

Fr. **Ricardo's Catholic Revival** will

take place on May 7 from 2 p.m. to 5 p.m. at San Isidro, 2310 Hammondville Road in Pompano. Cornerstone music ministry, special anointing service, praise, personal ministry. For information call 989-6220.

**Grease** will be presented by Chaminade-Madonna College Prep. on April 20-22 at 8 p.m. and April 23 at 3 p.m. Tickets \$3 at door. For info call 989-5150.

# Political action builds parish pride

(Continued from Page 7)

About 2,500 families are registered in the parish, 80 percent of them Hispanic, Father Menendez said. But the neighborhoods encompassed within Corpus Christi's boundaries are a hodge-podge that very much resembles all of Dade County: from the well-to-do "Anglos" of Bay Point to their middle-class counterparts in Morningside, from the working-class Hispanics of Wynwood's "Little San Juan" and "Little Santo Domingo" to the fringes of struggling "Little Haiti" and Liberty City.

We didn't go to propagandize religion or anything," explains Deacon Velez.

But the visits turned into "a tremendous means of evangelization."

Many of those they saw were non-practicing Catholics or people not affiliated with any religion, he noted. Even if their reception was somewhat hostile at first, they soon became convinced that it wasn't a Catholics-only concern. "We're seeking betterment of the whole community."

PACT was the first parish activity, aside from Sunday Mass, that Lydia Garcia has ever joined in. She has been a parishioner for 19 years.

She joined the PACT group, she said, because "it's something we can see will benefit the community... Lately there's been a lot of neglect, many houses around here are not being lived in and there's a lot of trash on the streets."

Corpus Christi's PACT committee listed 360 such locations for city officials, a number Deacon Velez says is a bare minimum. The officials were scheduled to provide a progress report this week, but Garcia says she doesn't have to wait to see the difference PACT has made in the parish itself.

"The change is evident, because we feel more like a family, there's a greater closeness, more activity. You can see more people are coming to church."

Deacon Velez says this year's Palm Sunday procession drew more than 1,000 people. And the main 10:15 Mass on Sunday, which once attracted 200-300 people, now draws close to 1,000, the capacity of the church.

Of course, PACT can't take all the credit for the parish's revitalization, says Nelia Rodriguez, also a member of the parish committee. The group's formation last year coincided with the appointment of Father Menendez, whom parishioners praise as a dynamic young priest.

He is "magnificent, very enthusiastic," says Rodriguez, who affectionately calls him and his two, also-young, also-enthusiastic assistants, Fathers Pedro Corces and Oscar Castaneda, "little devils. They can even squeeze through the eye of a needle." Both spiritually and politically, sums up Deacon Velez, "we were lacking motivation. From now on, things will be different"



Deacon Gregory Velez near one of 360 bad sites.

(Voice photo by Marlene Quar

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3-16

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### PRAYER TO THE HOLY SPIRIT

Holy Spirit, you who solve all  
problems. Who light all roads so I can  
attain my goal. You who give me the  
divine gift to forgive and to forget all  
evil against me and that in all  
instances of my life you are with me. I  
want in this short prayer to thank you  
for all things and to confirm once  
again that I never want to be  
separated from you, even in spite of  
all material illusion I wish to be with  
you in eternal Glory. Thank you for  
your mercy towards me and mine.  
Publication promised. Thank you for  
answering my prayer.  
J & R

### 5A - Novenas

#### THANKSGIVING NOVENA TO ST. JUDE

Oh, Holy St. Jude, Apostle and martyr,  
great in virtue & rich in miracles near  
kinsman of Jesus Christ, faithful in-  
tercessor 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.

M.J.C.

#### Place your Novena Here

#### PRAYER TO THE HOLY SPIRIT

Holy Spirit, you who solve all  
problems. Who light all roads so I can  
attain my goal. You who give me the  
divine gift to forgive and to forget all  
evil against me and that in all  
instances of my life you are with me. I  
want in this short prayer to thank you  
for all things and to confirm once  
again that I never want to be  
separated from you, even in spite of  
all material illusion I wish to be with  
you in eternal Glory. Thank you for  
your mercy towards me and mine.  
Publication promised. Thank you for  
answering my prayer.  
M.J.C.

Jesus, St. Mary, St. Anthony,  
St. Joseph thanks for the job.  
Prayers answered. I.G.B.

Thanks to St. Jude for prayers  
answered. Publication promised.  
F.T.B.

Thanksgiving to St. Jude  
Thank you St. Jude, Hope of the  
Helpless, Sacred Heart of Jesus,  
Virgin Mary, mother of God,  
St. Theresa and all the Saints for  
request granted. Publication  
promised. M.M.B.

### 5A-Novenas

#### PRAYER TO THE HOLY SPIRIT

Holy Spirit you who solve all prob-  
lems. Who light all roads so that I can  
attain my goal You who give me the  
divine gift to forgive and to forget all  
evil against me and that in all in-  
stances of my life you are with me. I  
want in this short prayer to thank you  
for all things and to confirm once  
again that I never want to be sepa-  
rated from you, even in spite of all  
material illusion. I wish to be with you  
in Eternal Glory. Thank you for your  
mercy towards me and mine.  
N.P.

Thanks to the Holy Spirit  
for prayer answered.  
L.C.

Thanks to St. Jude & St. Anthony  
for prayers answered..  
Publication Promised. L.R.O.

#### PRAYER TO THE HOLY SPIRIT

Holy Spirit, you who solve all  
problems. Who light all roads so I can  
attain my goal. You who give me the  
divine gift to forgive and to forget all  
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all material illusion I wish to be with  
you in eternal Glory. Thank you for  
your mercy towards me and mine.  
Publication promised. Thank you for  
answering my prayer.  
Marcia

Thanks to St. Jude & St. Anthony  
for prayers answered. Publication  
Promised. Mary

Thanks to St. Jude for prayers  
answered. Publication Promised.  
Marge

Thanks to the Infant of Prague and  
the Holy Spirit for answering my  
prayers. M.S.

Thanks to the Sacred Heart and  
St. Jude for prayers answered.  
Publication Promised. KCE

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Thanks to St. Jude for prayers  
answered. Publication  
Promised. Marge

Thanks to St. Jude for prayers  
answered. Publication  
Promised. C.A.

#### THANKSGIVING NOVENA TO ST. JUDE

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.  
O.V.

Thanks to the Holy Spirit,  
St. Jude, and Jesus for prayers  
answered. Publication Promised.  
M.B.

#### THANKSGIVING NOVENA TO ST. JUDE

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  
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Fathers, Hail Mary's and Glory Be's. Amen.  
I have had my request granted. Publication  
promised. Thanks for answering my prayer.  
J & R

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## Faith and friendship intertwined

By Father Herbert Weber  
NC News Service

The day after one of our college students was killed in a car accident, her former roommate and other friends asked me if they could have a memorial service in our church. I agreed to help them plan this prayer time.

After choosing some Scripture passages and appropriate songs for congregational singing, they said there was a tape from a contemporary Christian singer that they wanted to play. According to Kathy's friends, she had explicitly stated a few weeks earlier, in one of those rare discussions about death, that this song should be played at her funeral.

The song, by Michael W. Smith, simply titled "Friends," had the refrain: "And friends are friends forever if the Lord's the Lord of them. And a friend will not say never 'cause the welcome will not end. Though it's hard to let you go, in the Father's hands we know, that a lifetime's not too long to live as friends."

As the memorial service progressed, I found myself deeply moved by the way Kathy's life and death had struggled to unite two deep loyalties, friendship and faith. As the song seemed to say:

- A true friendship has a faith element.

- Likewise, strong faith can help friendships flourish.

In the following weeks I started to wonder if the Lord of friendship that I heard about from these grieving college students is not the ultimate friend himself. In other words, in the eyes of young adults, for whom friends are so important, what would it mean to consider Jesus as a friend?

I continued my research when I talked to the group of students that meets in my living room each Wednesday night for discussion and prayer. I asked if they really saw Jesus as a friend.

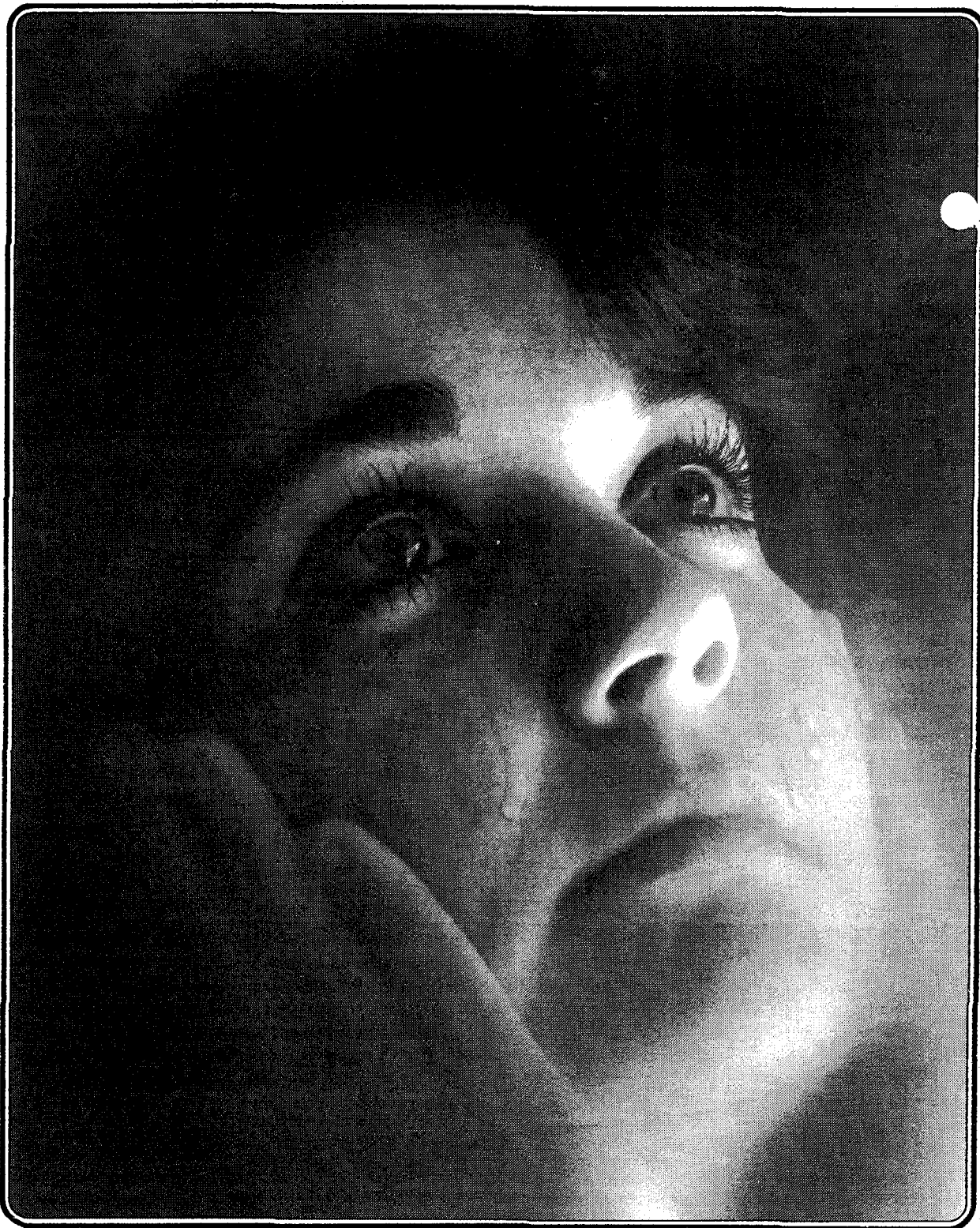
Much to my surprise, there was a long pause. Several of the college students said that maybe they saw Jesus as friend, at least at times. Frankly, they preferred to describe Jesus as guide, Lord or brother. But as friend? They were cautious.

Then Tom, an unofficial leader in the group, spoke up. He said that friendship was a highly prized part of life for everyone in the room. All of them would love to have Jesus as friend. But, to tell the truth, their experiences with friendship had been too troubling for them to want to categorize Jesus that way.

For them to confidently call Jesus friend, they would first have to talk about what a true friend could be.

So they did. For the rest of that session and most of the next, these 10 college students talked about their disappointments and hopes, their disillusionments and needs. I was pleased with their honesty while I ached for their loneliness.

A couple of the participants talked about the way their so-called friends had betrayed them. Others mentioned a certain casualness and lack commitment, which meant that



Teen-agers would love to have Jesus as their friend, writes Father Herbert Weber. But often their experiences with friends have been too troubling for them to want to categorize Jesus as a friend.

(NC Photo)

some friendships are simply based on convenience. A friend in the resident hall one year might be a stranger the next year if he or she then lived across campus. Only rarely had friends lived up to expectations.

After this lengthy discussion of disappointments and disillusionments with friends, Sally zeroed in for us. "Maybe Jesus as friend is the model of what we all desire to give and receive - loyalty, trustworthiness, honesty and one who is truly concerned

about the other's welfare."

Cynthia added that just as human friendships can lead people to see Jesus in a new light, in the same way, accepting Jesus as friend can enable students to develop their other friendships.

Above all, I discovered that referring to Jesus as friend should never be done lightly or with pious platitude. Both friendship and the faith relationship with Jesus are too precious to be treated carelessly.

### Scriptures

## A Friend Indeed

By Father John J. Castelot  
NC News Service

It would be hard to imagine a more genuine friend than Jesus.

He must have had a magnetic personality, one that encouraged people to approach him. Even lepers, condemned to a lonely existence apart from human society, dared to come close.

Mark tells of a leper who came to Jesus, begged him and said, "If you wish, you can make me clean." Moved with pity, Jesus stretched out his hand, touched him and said, "I do will it. Be made clean" (Mark 1:40-41).

Jesus touched him! In so doing he risked a

legal uncleanness of the same type that barred the leper from society.

But this was not some cold, professional cure offered by a popular wonderworker. This was the healing touch of a friend motivated by deep compassion.

If people were sorrowful because the bottom had dropped out of their lives, Jesus consoled them, not with empty words but with effective action. Jesus befriended the widow of Nain on her way to bury her only son, her last ray of hope in a dismal world. Without being asked, but simply because "he was moved with pity for her," he said, "do not weep."



## Can Jesus and teens be friends ?

By Katharine Bird  
NC News Service

Christian Brother Floyd Warwick tells of meeting a student in the hall at school one day who appeared on the verge of an emotional outburst. Noting that he had built up a friendly relationship with the student, Brother Warwick took the teen into his office, sat him down and invited him to talk about his troubles.

Brother Warwick listened sympathetically while the boy complained bitterly that his father "was hopping all over him" for his classroom performance and how he was convinced his father "wanted him to be a different person."

Their conversation helped the teen overcome his immediate emotional upheaval by showing him that someone was concerned, said Brother Warwick, a religion teacher at Calvert Hall College, a Baltimore high school.

He told that story during an interview on how adults can help teen-agers relate to Jesus as a friend. Brother Warwick said it is his guess that when teen-agers consider Jesus a friend, "it's because they have known an adult in the parish or at home who has made that connection" with Jesus and tries to act as Jesus did, Brother Warwick said.

But it is "tough for teens to get a real grip on Jesus as a personal friend," Brother Warwick added. They typically have trouble with relationships and "the normal relationship problems are compounded when relating with someone from 2,000 years ago."

At the same time, the idea of Jesus as a friend can be "just the right idea at the right time" for teens, said religious educator David Thomas. He is director of the adult Christian community development program at Regis College in Denver. During the teen years, youths are exploring the value of friendship as they move beyond the immediate family to the outside world. A big question for teens is consistency, whether people are faithful and whether they can trust anyone. This gives adults all the more reason to present Jesus as a friend that teens can trust, Thomas said.

How then can adults encourage teens to see Jesus as someone who can be a friend?

—Avoid pious pictures of Jesus that make him "seem unreal," Brother Warwick recommended. Concentrate on the kinds of things Jesus did: his encounters with people, with the woman at the well, his temptation — all those things that show Jesus as a real person.

—Nurture the image of Jesus as a friend by presenting him as someone with the qualities of friendship, someone

who accepts and understands and forgives, Thomas said.

—Use the biblical incident with the 12-year-old Jesus in the temple to show how Jesus struggled with his allegiance to God and his obligations to his parents. The temple incident shows that Jesus' family relationships "were strained at this time," Thomas thinks. Any teen can identify with this situation.

—Highlight the special qualities of Jesus that can attract teens. Jesus comes across an idealist in the Bible, Thomas said. Jesus is honest, not hypocritical.

He stands up for what he believes in and does not run away from problems. He sticks with his friends, even when they run away from him. He is not a phony, which is a high value for teens. "If they met that Jesus, they would like him," Thomas said.

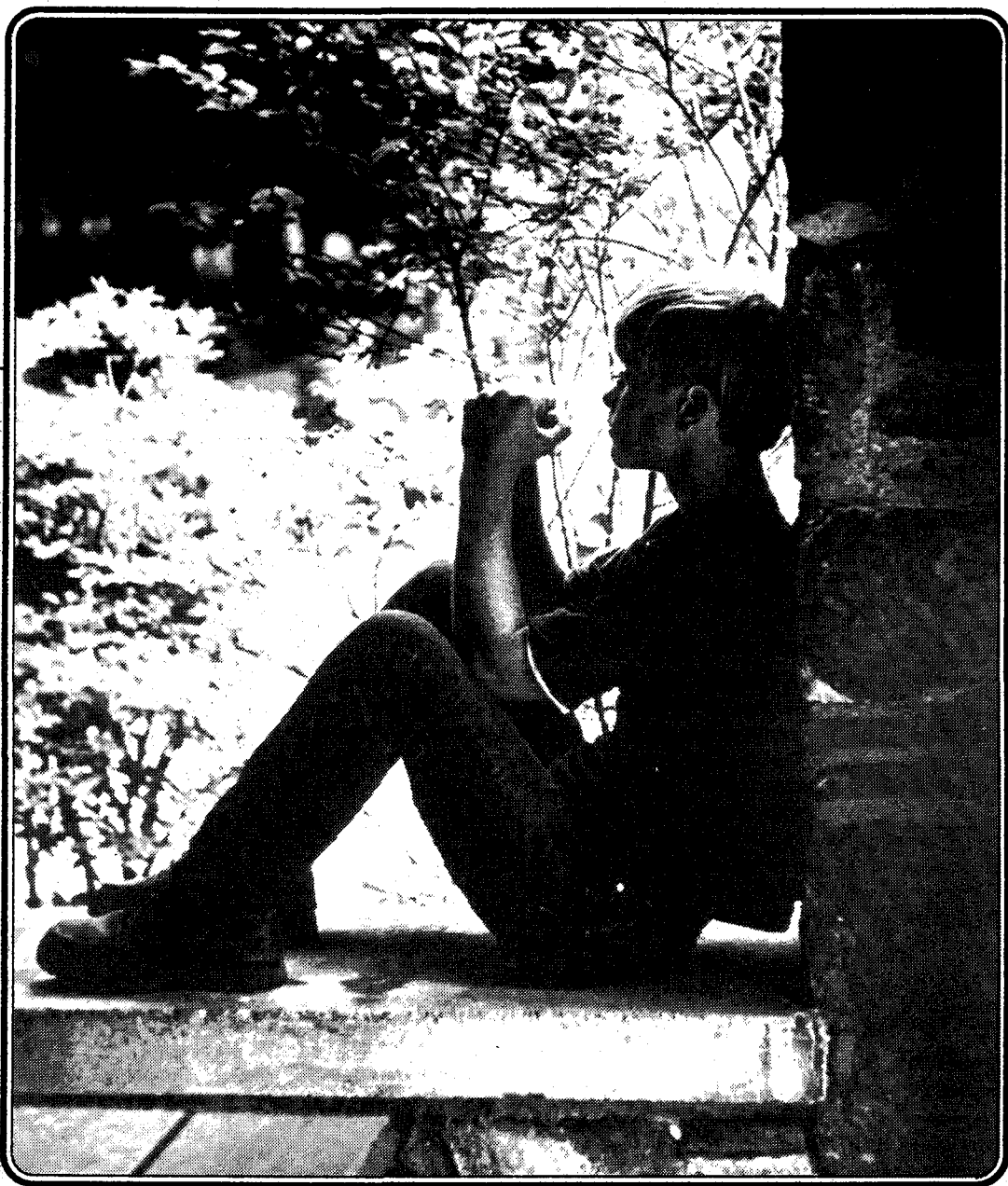
The Bible also shows Jesus going out of

his way to help outcasts and marginal people, the non-conformists of his day.

This characteristic appeals to teens because they "feel themselves as outcasts in the eyes of others," especially adults, said Brother Warwick. Some teens admire the image of Jesus as a hero, the way he endured his passion and death. This portrait of Jesus plugs into teens' desire to help others, Brother Warwick said. Teens may not speak readily of Jesus as a friend. But this doesn't mean the friendship doesn't exist. Teens "don't talk much about their relationship with God," Thomas noted. They hesitate to talk freely about subjects that really matter to them.

But when his five children, aged 14-21, do talk about their relationship with God and with Jesus, Thomas said, "it seems to me the characteristics they describe are those of friendship."

**It can be tough for a teen to get a grip on Jesus as a personal friend. On the other hand, the idea of Jesus as a friend can be the right idea at the right time.**



(NC Photo by )

Small consolation, but he would not stop there. He touched the coffin and ordered the young man to arise. (Luke 7:14-15).

Friendship is risky. There's always the chance it will be rejected. When a man came to ask Jesus the secret of eternal life, "Jesus, looking at him loved him" and invited him to follow him, to be a constant friend.

But the fellow was unwilling to pay the price of friendship. His affluent lifestyle meant more to him. So "he went away sad" (Mark 10:17-22). Jesus must have been sad too.

If people were paralyzed by guilt, Jesus assured them of forgiveness and gave them back their self-esteem. The paralytic man

whose friends carried him to Jesus heard the wonderful words: "Child, your sins are forgiven" (Mark 2:5). Time and again Jesus, the friend of sinners, held out forgiveness to people.

Of course, a real friend sticks with you through thick and thin. Notice that Jesus never gave up on his disciples, who were "thick" in their inability to comprehend him. In the second half of Mark's Gospel, we see Jesus trying persistently to get through to them. In the end, "they all left him and fled" (Mark 14:50), except Peter, who stayed around long enough to deny publicly that he even knew Jesus.

Jesus even pursued Judas with love to the bitter end. After that treacherous kiss of death, Jesus said, with unbearably sad resignation, "Friend, do what you have come for." (Matthew 26:50).

Anyone in need of any kind could turn to this supremely accessible and dependable friend. St. Paul, who never knew the historical Jesus, could write: "I live by faith in the Son of God who has loved me and given himself up for me" (Galatians 2:20) We never knew the historical Jesus either, but faith tells us that he still gives himself to us simply for the asking. A friend indeed.



# Faith's role in star's lives

By Thomas Nash

LOS ANGELES, Ca. (NC)— Actress and model Brooke Shields, discussing her faith in an interview with a Catholic youth magazine, said that God has been "one of the only ones who hasn't judged me by how much I happen to be making that week or how famous I happen to be that month."

The interview, in the January-February issue of Veritas, was conducted by Paul Lauer, the magazine's editor and publisher. He said he met Miss Shields about 10 years ago at a party at actress Tatum O'Neal's house.

Although few of her entertainment-world friends practice any religion, Miss Shields, 23, said they respect her Catholic faith. "They're actually in awe of it," she said. "When I show (my faith), they say, 'God, I can't believe it, you're the only one I know like that.'"

"It's really funny. If they're drinking or something they'll joke like, 'Oh, Brooke's coming.' It's kind of sweet in a way. It's their way of respecting me."

Miss Shields said prayer helped her through her teen years any time that "bad things would happen or I'd be sad or hurting." "I started to find that one of the places that I wasn't judged unfairly was in church," she said. "I could just go there. It was the only place that I was just sort of me." But she recalled she was more private about her religion then and didn't like to talk about it because "hardly any of my friends went to church."

Miss Shields said she enjoys going to Mass and listening to the Gospel. "I like coming together as a congregation to share, but I also like the individuality — that I can feel like the Mass is being said directly to me," she said. "I know that's a little selfish, but it's comforting because I can always get my own special message out of it." Miss Shields said she will continue "in my faith because it's a source of solace. It's really the only thing that's remained constant in my life."

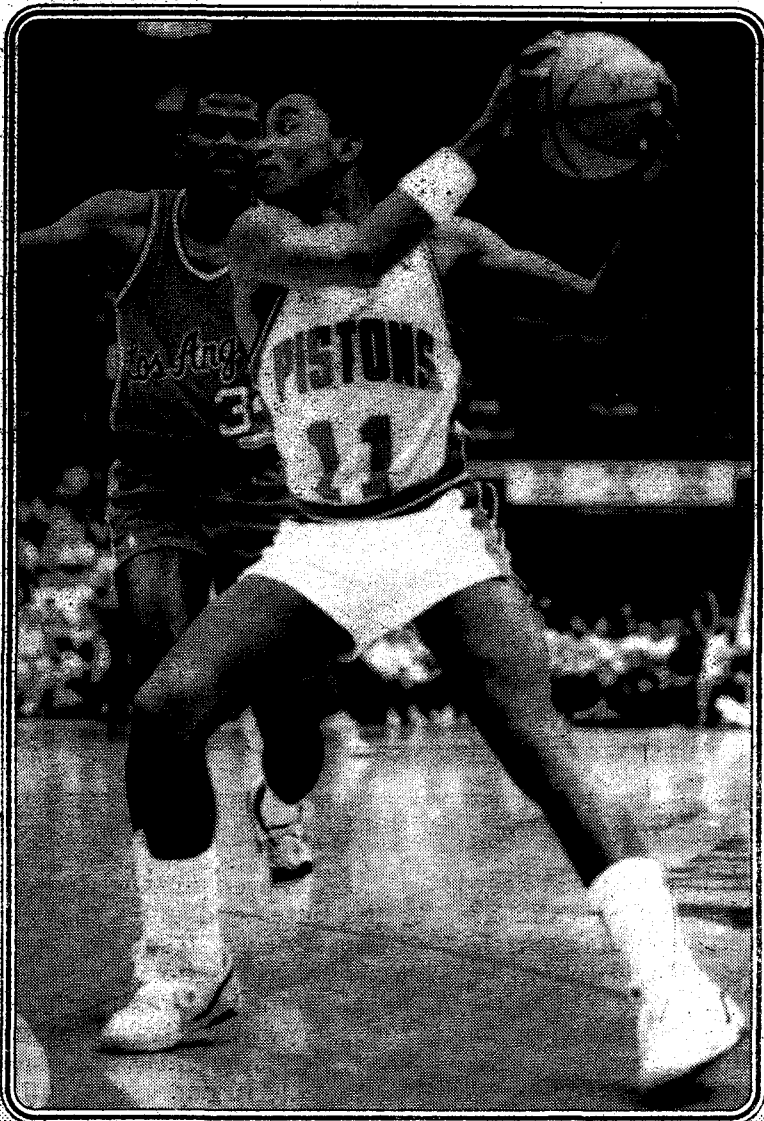
## Brooke Shields



*"It's really the only thing that's remained constant in my life."*

(NC photo)

## Isiah Thomas



*"I've been blessed spiritually and I've been blessed with a good family And those are the richest things you can be blessed with."*

(NC photo)

SPRINGFIELD, Mass. (MC) — Amid the fame and financial prosperity of professional sports stardom, Isiah Thomas says his Catholic faith enables him to maintain a proper perspective on life. "I've been blessed spiritually and I've been blessed with a good family. And those are the two richest things you can be blessed with," said Thomas, point guard and leader of the National Basketball Association's Detroit Pistons. "You know, the money and everything else does not necessarily make you a happy person," he said in the interview before the annual NBA Hall of Fame game in Springfield.

From growing up poor on Chicago's West Side, Thomas has become one of the NBA's highest-paid players, recently signing a reported eight-year, \$16-million deal.

He now lives in Bloomfield Hills outside Detroit, with his wife, Lynn, and son, Joshua Isiah, who was born in June. The 6-foot-1-inch, 185-pound guard donates his time to a variety of charitable causes, and the Thomas family attends St. Thomas More Church in Troy, Mich.

On the court, Thomas has led his teams to the National Collegiate Athletic Association championship (Indiana, 1981) and the NBA finals (Pistons 1988). In the process he has earned collegiate All-American honors and has made the NBA all-star team each of his first seven years in the league, six times starting and twice winning the game's Most Valuable Player Award.

Thomas said his spiritual formation deters him from acquiring an inflated ego or wayward way. "By having a lot of money and being successful as I am, sometimes some of the rules don't apply to you," said Thomas, noting how a rich and famous person can get away with behavior others cannot. "But," he added with a laugh, "being Catholic and believing in God, you always have that guilt."

"I think (Catholicism) gives me structure in my life, it gives me some type of discipline," he said.

Thomas largely credits his mother for the faith and values he has today. Raised a Baptist, Mary Thomas led her whole family to Catholicism before Isiah Lord Thomas III, the youngest of nine children, was born.

His off-court efforts with charities range from Special Olympics to anti-drug campaigns and to American Red Cross promotions, in which Thomas and Boston Celtics' star Larry Bird appear in ads that proclaim, "Become Buddies for Life. It's Easier to Give Blood Together."

"You just try and do things in your everyday life," said Thomas. "In terms of giving, I was taught, 'The more you give, the more you get.' And I've been blessed with a lot of things. So you just try to help kids and you just try to help as many people as you possibly can in your everyday life."

"That doesn't all the time require big massive programs," he said. "Sometimes it just requires you sitting down and spending some time with a kid who's having problems in school."